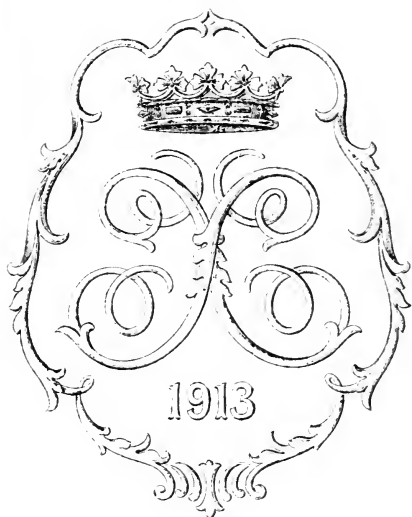




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New Atlantis.

Begun by the

LORD VERULAM,

VISCOUNT St. *Albans*:

AND

Continued by R. H. Esquire.

wherein is set forth

A PLATFORM

OF

MONARCHICAL GOVERNMENT.

WITH

A Pleasant intermixture of divers rare Inventions,
and wholsom Customs, fit to be introduced
into all KINGDOMS, STATES, and
COMMON-WEALTHS.

— *Nunquam Libertas gratior extat
Quam sub Rege pio.*

LONDON,

Printed for John Crooke at the Signe of the Ship in
St. Pauls Church-yard. 1660.

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TO

My most Sacred Sovereign

Charles II,

King of Great Britain,

France, and Ireland, De-

fendour of the

Faith, &c.

Most Royal SIR,

Since the Sunset of that Glorious
Martyr your Father of ever
blessed memory, and Astræa's flight
with him to heaven, here hath been

Such an Inter-regnum of tyranny and oppression, that all laws, both divine and humane, have lain dead, at least fast asleep amidst these Alarms. Every Enthusiast in this Par-le-bra hath done both in Church and State (as when there was no King in Israel) what was right in his own eyes. But the brightness of your Majesty so happily now returned, we hope will scatter these mists; and not only restore our Laws to their pristine vigour, by restoring them to us and all of us to our own; but make Religion, as well as Justice, shine again in every corner of your Kingdoms.

To contribute something towards this so much desired happiness, I have adventured to present your Majesty with this my Mite or slender Essay of a Strong though but yet supposed,

posed, Government. Where, if in
the ensuing Character of a puissant
and most accomplisht Monarch, all
your Majesties Princely Vertues are
not fully pourtraid (for I am sensi-
ble the picture may seem drawn with
too much shadow) I shall humbly beg
your gracious pardon ; this being
only the first draught of that im-
mense beauty a more deliberate hand
perhaps could not have delineated in
more lively colours. . Thus did Ap-
pelles by the suddein and casuall fall
of his pencil add those elegancies to
his admired Venus, which (as him-
self averred) his best Art and Judg-
ment could not mend or paralel.

Your Majesty, in whose hand the
sword of Justice is, God be praised,
again fixt, challengeth this Libation.
And I were an unworthy Son of my
dear Countrey, should I not endea-

your with hers to promote the happiness of him that is Pater Patriæ, since both interests are inseparable. And though no Reprieve may well be expected for what your high Judgment condemns; yet to doubt of your Pardon were to derogate from your Royal Candour.

Indeed, besides the necessity of imploring your Patronage of this Novelle; to whom more properly could this Atlantic Scheme of a well-composed Government make its Adresse, then to your self, the Fountain of all Law and chief Nomothetes in these your Kingdoms? Who, as you excell in the careful Administration of Justice mixt with Clemency upon all Offendours, according to your Renowned Fathers example; so you excel in his Policie also, in desiring to make the hearts of your
People

people your chief Exchequer ?

Yet, though your transcendent Clemencie emboldens me to this presumption, am not I so Opinionative of these my weak endeavours, as to think them either worthy of your Majesties view, or any way able to add to your Royal Judgment or Heroic Vertues. For Rivers add little or nothing to the Main, whither yet naturally they send their common Tribute. It is my Loyalty and Gratitude then that instruct me to lay these few gleanings of wholsom Laws and Customs prostrate with my self at your Sacred feet. And as I renounce all Opinion of Merit : so I beseech Your Majestie to believe that I offer these Rivulets to the Ocean of your Royall Gooddes, only out of a desire to discharge the dutie of a faithfull Subject.

Now,

Now, that You may really become our Solomona, our second Justinian and Glorious Restauratour of our almost-lost Laws and Liberties: to the re-enthroning your self in full Glorie, the Re-establishment of our despised Church, and to the advance of the Publique Peace, welfare and prosperitie of all Your faithful subjects, is the dayly prayer of

**Your Majesties most
Faithful and most hum-
bly devoted Servant
in the strictest ties of
Duty and Allegiance**

R. H.

The

In honorem illustriss. D. D. *Verulamii* Vice-
comitis *Sti. Albani*, magni sigilli custo-
dis, post editam ab eo Instaurationem magnam.

Quis iste tandem? Non enim vultu ambulat
Quotidiano! Nescis ignare? Audies.
Dux Notionum, veritatis Pontifex,
Inductionis Dominus & *Verulamii*;
Rerum magister unicus, at non *Artium*.
Profunditatis pinus, atque *Elegantie*,
Naturæ aruspex intimus; *Philosophie*
Ærarium, sequester experientiæ,
Speculationisque; æquitatis signifer;
Scientiarum, sub pupillari statu
Degenium olim, *Emancipator*, *Luminis*
Promis, *Fugator* *Idolùm*, atque *nubium*;
Collega *Solis*; *Quadræ* *Certitudinis*;
Sophismatum *matrix*; *Brutus* *literarius*,
Authoritatis *exuens* *tyrannidem*;
Rationis & *sensûs* *stupendus* *Arbiter*;
Repunicator *mentis*; *Atlas* *Physicus*
Alcide *succumbente* *Stagiritico*;
Columba *Noxæ*, quæ in *vetustis* *artibus*
Nallum *locum* *requiémve* *cernens*, *prætitit*
Ad *se*, *suâmqve* *matris* *Arcam* *regredi*:

Sub-

*Subtilitatis Terebra; temporis Nepos
Ex veritate matre; Mellis alveus;
Mundique & Animarum Sacerdos unicus;
Securis errorum, Acre aliis, Crescens sibi.
Ob, me probe lassum, invate posteri!*

*G. Herbert Orat. Publ.
in Acad. Cantab.*



P R Æ F A C E.



The Legislative and the Coercive power are the two hinges upon which the great Machin of Government turns. The Scepter, which is the Shepherds leading staff, is the emblem of the first; the Sword, which serves as a goad to the sheep, when they will neither drive nor lead, is the Emblem of the latter. The one doth dictate, the other commands; the first declares what should be done, the latter sees it executed. Impossible it is that man should live without submitting to some government.

For had every one been left his own law-maker, to have been protected by his own single strength, as well as Will, no mans person or propriety had been safe, and millions of mischiefs in that Anarchy had succeeded.

Each man therefore at first seeing a necessity of parting with his single power

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to unite with a stronger (for *Vis unita fortior*) resolved to resign that up to the conduct of some one more wise and expert Champion, whose authority and interest he having once espoused, accounted whatsoever that Cunning man, Conning or Cyning, since called King, acted, as done by himself. The supream authority or diffused strength of a multitude, thus by mutual consent, or necessity rather, being fixt and vested in one person, they all acknowledged that one their shepherd or Sovereign. And observable it is, that in most places the shepherd goes before his flock; only here in *Britain* by dissonant custom they follow it. However this Sovereign foreseeing that without a Coercive power he could not govern so great a multitude: (for the shepherd must have his sling in one hand and sheephook in the other) began to establish laws: *i. e.* to set hedges and bounds to secure himself as well as them in their interests respectively.

Jura inventa metu injusti fateare necesse est.
Horat.

St. *Austin* writing of his City of God; concludes it impossible for that commonwealth to be happy, *ubi stantibus quidem moribus, mores ruinam patiuntur.* Religion, it is true

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true, is the tie, *a religando*: that must lay the foundation, but wise men must foresee that ill manners undermine it not. Now as that Religion which is most conform to Gods holy Will revealed, is to be allowed only: so those humane Laws that come nearest to Just and honest, *i. e.* to the rule of right reason, consonant to that divine truth, are only to be established. It were to be wished indeed that men might live without any Law, that is, that men would be so just that *St. Pauls* words might be verified now of us; *The Law is not made for a righteous man, but for the lawlesse and disobedient, &c.* But such hath ever been the frailty of humane nature (which is still more prone to evil then to good) that there was a necessity of bridling that enormous disposition, and by severe discipline to restrain and compel, where Religion; Conscience and Reason would not lead. Good laws, and Fences were therefore made and set: but the irregular inconstant people not willing to be confined, brake or pluckt them up. *Hinc ille lacrymæ.* They after a time grew lawlesse and disobedient; endeavouring to wrest that sword they had put into their Legislators hand, and by sinister pretences to resume
sume

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sume that Liberty which they had parted with before. *You take too much upon you, saies mutinous Korah: Nolumus hunc regnare,* saies another incendiary. And thus though there be and ever were Laws to punish murder, rebellion, schism, theft, &c. in a few single persons that cannot resist Sovereign power, yet when by evil example the contagion spreads, they then grow masterlesse: then Will becomes a law, Treason, reason; then liberty justles Prærogative, and sometimes even thrusts it out of doors. By wholesome laws then so to regulate the enormous ambition of the Noblesse, with the seditious gainsayings of the ever-querulous people, that the whole may be preserved without subdividing into factions or fractions, *i.e.* to govern securely; hath ever been the skill and artifice of *political prudence*.

Look into all Common-wealths, and tell me where any were ever happy till good laws had first composed and united them: *Multitudo coalescere in unius populi corpus nullare quam legibus potest. Livie.* Moses gave the law to the Hebrews; Zoroastres to the Bactrians; Menus, Sesostris and Amasis to the Egyptians. The Median and Persian laws for their irrevocability are famous. All places

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places and Nations have been conform to laws, either made by one elected Ruler, or imposed by one supream Conquerour, or by consent of the best, or of the whole people. *Athens* and *Sparta*, after their several civil combustions, began then only to flourish and encrease, when the first had taken laws from *Solon*, the latter from *Lycurgus*. Then did the *Attic* Laws flourish when *Solon* had restored to that Commonwealth that peace and liberty which lasted above 500 yeares after. Then did the *Athenians* in this *Halcyon* age (as *Herodotus* attests) bring some of their laws out of *Aegypt* to compleat their own Institutions. The like did the *Romans* after them, when necessity forced them to regulate their City. For they sent their *Decem-viri* into *Greece*, who out of the *Attic* Laws and others made by *Zaleucus* amongst the *Locrians*, by *Lycurgus* amongst the *Lacedemonians*, by *Charondas* amongst the *Thurians*, by *Phoroneus* amongst the *Argives*, and other chief *Grecians* whom they consulted, did extract certain platforms of law and government; from whence those laws of the Twelve Tables *Cicero* so commends, were at last extracted and built up.

But to come nearer home: How many
2 pious

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pious *Nomothetes* hath this little Island affoarded? As first King *Ina*, and *Offa*, *Æthelwolf*, *Alured* the great or *Alfred*, *Edward* the Elder, *Ethelstan*, *Edvin*, *Edgar*, *Ethelred*, *Canutus*, *Edward* the Confessour, most of which *Bracton* mentions to have been our law-makers? And doubtless whilst the Authority of their respective Edicts did flourish, much morality and civility did dwell in this Kingdom. To the Saxon and Danish (by whom *England* was first conquered) the last Conquerour added some of his *Norman* laws: out of all which, that, which we still call the common law, was compiled, as being the Common extract of them all. This *Norman* I say, governed this sullen Nation like himself a Conquerour, with a rod of Iron; retaining some of the old, but imposing more new laws. And though the People did struggle under the weight of his new and heavy impositions, and petitioned him that the Laws of *Edward* the Confessour might be restored, whereby they might be freed from extraordinary taxes: yet neither he or his Son *Rufus* that succeeded, granted them that immunity. Tis true *Hen. 1.* (who summoned the first Parliament) and King *Stephen* (who both injuriously grasped the

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the crown) did to please the People, the first only promise, the latter release the *Danegelt*. *Henry* the Second was the first gave life to *Magna Charta*, but yielded not so fully to it as to bind his heirs to the concession. But the people having once tasted of the honey, were loath to part with the sweet; and shutting their eyes again, soon compelled King *John* to confirm it at *Runny mead*, the which old laws of *Edward*, *Hen.* the third, that unfortunate Prince, did more fully confirm and restore afterwards. But besides these grand Præsidary laws, thus extorted by the violence of the commons, from these easie and unhappy Princes, we have had (not to name the generall and particular customs, *Maxims*, and Statutes of the Realm) so many Acts, Ordinances, Orders, Resolves, &c. made of late in the compasse of but one or two *lustrums*, that the cunningst picklock of the law hath work enough to enucleate the sense and meaning of them. Amongst the *Locrians* whosoever proposed a new law, had a rope about his neck to strangle him, in case it was found unprofitable, and pleased not the People. But this overwise, just, and learned age hath produced so many Lawmakers, Regula-

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tours, Propofalmongers, Reformifts, &c. that I may well ask here as once it was upon the spreading encrease of the English Jefuite Seminaries:

Quis funem quem meruere dabit?

But I correct my self as well as them. For though our laws generally are good and juft, yet according to *Aristotles* rule, *leges habent se ut uniuersalia ad particularia*. In particular cases and circumstances occurring after they were made (for all things are not seen, *primo intuitu*) they may be, and are sometimes very deficient. So that to correct the rigour of a positive law (which cannot alwayes carry the same Bias in every green, and from every hand) here the equity or *Equitas* of it, which confiders of the time, place, person, and other comparatory circumstances more fully, may be usefull: so as the *Lesbian* rule of equity be not made to bow and encline to the rough stone; for then as that Prince of Philosophers compares it well, it proves but a very leaden rule. Thus then upon juft grounds, as *Plato* tells us, in all Commonwealths there ought to be some changes, *i. e.* by repealing old and enacting new lawes. But then with this *Proviso*; the Statesmen must behave themselves like
skil-

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skilfull Musicians, *Qui artem Musices non mutant, sed Musices modum.* They may alter the tuning with as little noise as may be, and that by little and little too, but not leave the consort, or by cracking the strings in stretching them too high, spoil the harmony. It is a received *Maxim in Politics*, that all Law and Government should be fitted to the humour and temper of the climate and People. Now in general we may observe, that all the Northern People, and particularly the British, have ever been more jealous of their Kings, and lesse of their wives then those of *France, Spain, Italy, &c.* seated in the more temperate clime Southward. But this innate jealousie (which is the fiercest, most secret, and therefore most dangerous passion) being upon the least occasion or none at all sometimes provoked, doth but minister fuel, as in all conjugal suspects, to its own flame, and consequently ruine. The *Britans* therefore I say (who of all People pry into their Kings actions with the most jealous eyes of distrust) have by degrees so lured *Monarchy* from the perch, so framed, modelled, and mixt their Government, that it may now * seem to partake of all three, *i. e.*

* *And but seem. for really it is not so, consult Sr. R. Esq. discourse called the Anarchy of a mixed Monarchy.* Or

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Of *Monarchy* in one King : of *Aristocracy* in his Council of Prælates and Peers, who were called to debate and advise ; and a little of *Democracy*, in the convention of the Commons, though they were only at first summoned to consent and yield obedience to such things as the great Council of the Land should ordain. So that in this matrimonial union (to which King *James* was pleased to compare it) the King was and still is the head, or husband, and therefore is and ought to be justly armed with the sole Power, Will and Authority.

The gubernative power being then allowed in all ages and places, except in a few sickly and distemperd *German* republicks, to be safest vested in one single person, both for speed and secrecie : Besides it having been the first, and ever since accounted the best form ; since the hatred of a State (which never pardons) is more mortal then the generous spleen of a Monarchy : It remains only to be provided, that the Laws and rules be also few and good, by which this as well as any other form of Government whatsoever must necessarily be upheld and maintained. But to preserve this particular

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cular structure, to which as most Universal and safe, all prudent men most adhere, I shall use this method as most proper: First search out the wounds that Monarchy hath, and may receive from home, and then apply the balsom. The persons that strike at the root of Monarchy are principally these.

1. *Criminals*, who to avoid the punishment of some crimes by them already committed, commit greater in stirring up others to participate of their offences, that by a Community of error it might seem justified.

2ly. *Indigent Persons*, who having spent their own patrimonies riotously, live by rapine only, and take any occasion to disturb that Government they know must correct them. These love to trouble the waters that they may best fish in them.

3ly. *Ambitious Men*, whom a desire of grasping power in your own hands doth excite to debase and devest him that hath greater. For the bare desire of riches, I am persuaded, was never the only motive to sedition: the covetous person being most neutral, and ever found to be most averse from, and fearful of all turbulencies and insurrections.

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4ly. *Luxurious* and half witted-persons, (I may well joyn them) *Fragas consumere nati*, who having lived long plentifully and sensually, foresee not the miseries of a civil war, nor discern the specious baits of the cunning subverters of Religion and Government. For such under the glorious pretences of reforming religion, restoring liberty, and the like; engage these easie Persons into their desperate designs.

5ly. *Passionate Men*: Such as by a private impulse of reveng, like that of *Ravilliac* that stabb'd *Henry* the great, at one blow strike at the head and root of Government.

6ly. *Schismatical Men* or *Hypocrites*, who under the vizar of Religion, sound the trumpet of Rebellion most. And this hath been done by the *Ecclesiastic Boanerges*, chiefly out of your Pulpits, the Schismatical Non-Conformists, who instead of preaching the Gospell of peace have fomented divisions, both in Church and State. But to omit other causes of Sedition, It is the chiefest mark of prudence for a Monarch to steer by, to observe by what sober rules of art, and cunning he may, if not prevent, yet at least suspend such dire effects and fatal Catastrophies.

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To cure the first sort: The laws must be good, few, easie, and those duely executed without partiality.

To heal the second; Trade and Manufactures must be encouraged according to the example of the *Massillians*, *Valer.* who admitted no Person into their City that had not some trade to live by, and deserving persons onely well rewarded. Thus plenty shall be introduced, and poverty (which doth only teach and make Men do unworthy actions) shall be shut out a doors.

To cure the third rank; honours, preferments, and riches must be well and equally bestowed, that a few great persons be not too potent, and consequently elated; nor the minor Nobles too scantly recompensed and countenanced, and consequently made apt to repine and murmur.

The *Luxurious* or Luxuriant branches, like suckers which spoil the growth of trees, may best be pared off by decrying or severe inhibiting all superfluons expences, either in diet, dining, Brothelling, or apparel. But without *Helebore* how to cure the mad, debosh, half witted persons, they being so numerous,

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I know not, unless a law were made that more of it should be planted in each Physic Garden. Yet it is to be hoped that time and experience (if the wiser Men cannot by præcept and example) must only reduce such men to a right understanding.

I should now discover how a Prince should avoid the darts of reveng and malice. But against such rancour and slye poison I know no such Antidote, no such guard, as his own *Virtue* and *Innocence*.

I should in the last place discover the way how to avoid the wounds of those that shoot your arrows publickly in your pulpits; and that is, either to turne the ear, or at the first glimps of them, before they draw the arrow too far, to suppress them, *i. e.* not only not prefer or encourage them, but severely punish them.

But I leave the subterranean *Miners*, supposing the ground-work *Monarchiall Government* (as thus laid) the most perfect and surest foundation to build on; and by these artifices and Counterminings to be kept most safely from being undermined and ruin'd. My present design is to point out such wholesome laws as may make that government most happy and flourishing.

For

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(For here are no new ones introduced, such I mean as were never heard of or used anywhere : This being a collection or reviving of many wholesom edicts and customs formerly used or still in being, at least most of them in some places or other of the world, and thought most convenient joyntly to uphold this or any other Monarchical Island government.)

How farr this endeavour is attempted the ensuing discourse made parallel to the Lord *Bacons* fiction (who being a wise man of great law and learning also, proposed and framed his *Atlantis* under a Monarchical government) will make manifest. And though that Monarch of Wit and Judgment would not be the Legislatour ; yet he hath given such laws in learning and all naturall Philosophy, and such *Essaies* of policy, that succeeding ages will easily submit to his overruling Empire.

Thus much therefore is said to satisfie the Reader only, least *prima facie* he should suspect that the following frame of a Commonwealth should be squared according to the *Lacedemonian* Copy, or those *Agrarian* laws in *Rome*, or should smel of *Platoes* community, revived by King *Utopus*, or any later Republican.

The

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The Imitatour of that eminent Person would in the next place satisfie the moderate Reader, that he could not desert his method and design: Which was doubtless to have framed & moulded such a scheme of Lawes as was most consonant to such a happy *Monarchical government* as he lived in, and died under. But he may look on it as calculated for the Meridian of *Benusalem* only; and as but a meer Fiction, airy speculation, or Golden dream: For such golden things in this Iron age we may rather wish then hope to see wholly effected.

A little he should now add to excuse this his presumption: for he is not ignorant what censure they incur who strive to imitate the most eminent. Yet the more noble the design is, the greater is the glory, he thinks, in effecting it; at least in the failer the less is the discredit. So *Phaetons* boldnesse was not checkt without its just Elogie---*Magnis tamen excidit ausis.*

Tis confessed by him since his wandring speculations led him to the *New Atlantis*, upon the veiw of so glorious a platform he was encouraged to enlarg it, and to add one cubit more to that rare modell of perfection, with that Princly architect left unfinished

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finished, and would better have perfected.

As in this bold superstructure he cannot raise his worth one story higher; so he hopes he shall not detract from it, or lessen it in the Copie, they being ever allowed to come short of their Originals. All his aime is to imitate him whom he cannot identically parallel: it being honour enough to carry a Torch behind so great a light; that when blown out by the envious blast of malice, it maybe re-inlightned at his sacred flames, which never can be extinct.

His last *Aviso* (gentle Reader) and which he begs of thee, is this: That thou wouldest be pleased to enter at the gate of this building, and not scale in at the windows. First view the groundwork it self which is substantial; and then ascending by the stairs thou maist better judg of the upper roomes. The lower (if he may so term them) of the Lord Chancellour *Bacons* are, as in all Fa-bricks, more solid, firm and thickest walled, & so more defensive against the weather. The upper thou maist find more slight, but more lightsome; and consequently perhaps more delightfom also. And there (if thy leisure will permit) look through this upper model also; that is, read him over; for as it is
said

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said of the sea, that it is sweeter at bottom, so perhaps thou maist find this, the deeper thou dost tast. This superstructure is only that which he designed and thought to have composed, that is, a frame of laws or of the best state or mould of a common wealth (as Doctor *Rawley* intimates, who knew his mind best) but was never by him perfected. The reason he gives for it was this. His Lordship foreseeing it would be a long work, his desire of collecting the natural history diverted him, which (as he adds) he preferred many degrees before it. Now because he intends not to build a *Solomons* porch before this *Solomons* Houle: he will summarily discover his Lordships noble design of erecting a Colledg of Light or *Solomons House* (as himself calls it) for the advance of learning. And in case thou canst not find leisure to read his Original (which you may best do, it being at the end of his natural History) he will then open the door, whilst you enter in farther into the Colledg it self.

Vale & fruere.

R. H.

*Plures Gubernatores licet artem no-
verint, tamen invicem sibi sunt
impedimento.*

Bodin.







THE ARGUMENT
OF THE
NEW ATLANTIS.
As it was begun by the
LORD BACON.

THis Fable of the *New Atlantis* devised by that *Atlas* in Learning the Lord Bacon: First tells us of a Ship, which sailing from *Peru* for *China* by the South-sea, became wind-bound, and consequently (their store of victuals being spent) ready to famish. But the next dayes dawning did discover the Light of Gods infinite mercy, shewing them an Island into whose fair haven they assayed to enter: Approaching near it, they were at first warned off by an Officer for fear of Infection; though afterwards received with all humanity. For another person of place and quality, who examined them first if they were Christians? (to which they answered affirmatively) offered them this oath, that if they would swear *That they were no Pyrats, nor had shed blood lawfully or unlawfully within forty days past they might have licence to land*: to which they all readily protesting, were conducted thereupon to the Strangers House; where they found all

accommodations necessary for their sound as well as their sick, who by their Assistance were there soon recovered. Three dayes being past, the Governour of that House being a Christian Priest by function, offers his service to them and tells them, that whereas before they had but short leave of stay granted, now the State had given them licence to reside on Land six weeks. This curteous offer they embrace with all imaginable joy and thanks.

It tells us, how the next day at a second visit the Governour informs them of the quality, nature, and custom of that *Island of Bensalem*. How it was first made Christian, and preserved (as the old World was from the deluge) by an Arke, through the Apostolical and Miraculous Evangelism of *St. Bartholomew*.

The next dayes conference relates, how that though they lived remote and unknown to all other Nations, yet they had the knowledg of the Languages, Books and affairs of those that lie at farthest distance. How the great *Atlantis* (which we call *America*) abounded once in tall Ships. How the People of *Peru* through the South Sea and those of *Mexico* through the *Atlantic* to the *Mediterrane* Sea did both in ten years space make too great expeditions upon *Bensalem*, but by the valour of one *Altabin* King thereof, a wise and great Warriour (who cut off their Land forces from their Ships, and entailed both their Navies and Camps with greater force by Sea and Land) were repulsed and dismissed by him when they were at his mercy. How

How within one hundred years after divine revenge overtook the proud enterprises of the Inhabitants of the great *Atlantis*, who were by a particular deluge lost and utterly destroyed, some few wild *Inhabitants* of the wood only escaped, which is cause of the thin population of *America*, and of their rudeness and ignorance, they being a people younger then the rest of the World by a thousand years. How by this nearness their traffick was lost with the *Americans*, with whom formerly in regard of their means, they had most commerce, How that Navigation decaying every where in respect of Wars and revolution of times, entercourse from other Nations also by sailing to them had long since ceased. How notwithstanding this, there reigned in this *Island* about 1900. Years ago, a King whose name was *Solomona*, whose large heart was wholly bent to make this Kingdom and People happy, and therefore is esteemed the Lawgiver of the Nation. How that he seeing the fertility of the soil, and how plentifully it might subsist of its self, amongst other his Fundamental Laws, ordained the *Interdicts* and Prohibitions touching entrance of Strangers, which at that time (though it was after the calamity of *America*) was frequent, doubting Novelties and commixture of manners. How he yet still preserved Humanity in all points, in providing for the relief of all distressed Strangers. How that King desirous to joyn humanity and policy together, and thinking it against Hu-

manity to detain strangers there against their wills, and against policy that they should return and discover their knowledg of that Estate, took this course, Ordaining, that of the Strangers that should be permitted to land as many (at all times) might depart as would. But as many as would stay, should have very good Conditions and Means to live from the State.

How the same King erected and instituted the order or society, called *Solomons* house; the noblest Foundation that ever was upon the Earth; and the Lanthorn of that Kingdom: It being dedicated to the study of the works and Creatures of God, and sometimes entituled *The Colledge of the six dayes works.*

How that though the King had interdicted Navigation to all his People into any part out of his own Dominions, yet he made this Ordinance: That every twelve years in two Ships appointed to several Voyages, in either of them there should be a mission of three of the Fellows or Brethren of *Solomons* House, whose errand was only to give them knowledg of the affairs and State of those Countries to which they were designed. And especially of the Sciences, Arts, Manufactures, and Inventions of the World; And withall to bring unto them *Books, Instruments, and Patterns* in every kind: That the ships after they had landed the Brethren should return; and that the Brethren should stay abroad till the new mission, with many circumstances of the practice,
in

in their places of their Rendezous and passing undiscovered in forein parts.

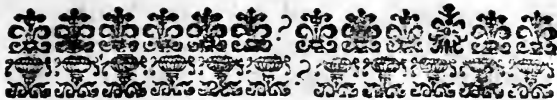
It farther exhibits the most naturall, pious, and reverend Custom there used, of the *Feast of the Family*. It being granted to the *Tirsan* or *Father* of the *Family* that shall see thirty persons descended from his body alive together, and all above three years old, to make this feast, which is done at the charge of the State with many decent Ceremonies. It farther relates how one of the strangers company fell acquainted with one *Joabin* a Jew and Merchant of that City. How they have some stirps of Jews, who contrary to all others, give unto our Saviour many high attributes, calling him the *Milkie way*, the *Eliab* of the *Messiah*, and love the Nation of *Bensalem* extremely. For example how this man though circumcised would acknowledg how *Cbrist* was born of a Virgin, and was more then a Man, and would tell how God made him Ruler of the *Seraphims* which guard his throne, &c.

It farther tells us this Jews Remarks upon Marriage and their customes, all very rare and excellent. Also how one of the *Fathers of Solomons* house was entertained in that City in State. How the same *Father* taking notice of the strangers being there, and sending *Joabin* to inform them of his intentions, admits them to his presence. And how at a private Conference with one of the strangers he chose to unbosome himself, and spake to him as followeth in the Spanish tongue.

God bless thee my Son. I give thee the greatest Jewel I have. For I will impart unto thee, for the love of God and Men, a relation of the true State of Solomons House. I will keep this Order. First I will set forth unto you, the end of our Foundation. Secondly the preparations, and Instruments we have for our works. Thirdly the severall Employments and Functions whereto our Fellows are assigned. And Fourthly the Ordinances and Rites which we observe.

Having thus at large (and therefore not here to be repeated) exemplified to him each of these particulars, with the true manner of their preparations and instruments, declaring unto him their several Experiments, Artificial Inventions and designs for farther discoveries, and making thorough lights in Nature. He laying his right hand on his head blessed him, saying *God bless thee my Son, and God bless this relation which I have made. I give thee leave to publish it, for the good of other Nations. For we here are in Gods bosom a Land unknown.* And so he left him, having assigned a value of about two thousand duckats for a bounty to him and his fellows. For as it concludes, they give great largesses where they come upon all all occasions.

Thus far the Lord Bacon:



NEW
ATLANTIS

THE SECOND PART.

Obliged thus by so many extraordinary favours, or rather oppress'd with the weight of them; We thought we could not discharge our duty of gratitude better, then by a civil return of thanks, accompanying them with a fair present of the choicest things our Ship afforded.

This resolv'd on, the next morning we appointed twelve persons to carry the same freight, with some of the richest wares and rarities we had, (each of them being well laden) and order'd one principal Spokesman with two other attendants to conduct them, and with all our humble and hearty thanks, to present it to the Father of *Solomons* house. When they came with it to his Pallace, (which was about two Karans and a half off

in the next City, and built much after the fashion of that famous *Escorial* in Spain, though much more spacious and beautiful) they found easie entrance. For there the Nobles need no Porters, none presuming to visit such places without urgent business there depending. Here being entred into the *Anticamera* or great Hall in the second Court, they eased themselves of their burthens, whilst the *Prolocutor* enquired of some Young Officers there sitting, for the *Dispenseren* of the house, whom immediately appearing, he acquainted with his message, which was the tendure of that small present, which with the general thanks of all the obliged Strangers they humbly beseech that same Father, who the day before had been so bountiful to them, to accept. To which the *Dispenseren* smilingly replied: Sirs, you are all welcome; but I can receive no gifts, nor any will he. Yet I shall acquaint him with the occasion of your coming, and so straightway informed the same Father (who was busie in his studie) that some of the Strangers were below attending his pleasure. All business set apart, immediatly he came to them, where after the *Prolocutor* had made a grateful acknowledgment of all his singular favours conferred on them, he did humbly beseech him in the name of all the rest to accept of that small present, which as a testimony of their gratitude and pledge of their future services and ready affections they had made bold to send him. *What! pour water into the Sea*

(said he) You have not that rarity which we have not in great abundance. Carry all back again (said he to as many of his own Officers) willing them to return all again with the same hearty thanks, as if he had accepted thereof, safely to the Stangers. And after a little reasoning with the *Prolocutor* why they should put themselves to that unnecessary charge and trouble, saying, that what he had done was but the dispensing of publick charity for Christs sake, who was only to reward it, he bid his *Dispensers* give each of the bearers twenty Duckats apiece in new gold, in green silken network purses, (for he would not let them return empty) himself giving the *Prolocutor* and his two Attendants golden chains of 200 crowns apiece in value: and at last with much civility and thanks to them all, as much as if he had received their present, he courteously dismissed them.

In this Ocean of plenty thus did we sail on firme Land, as if all the gold of *Peru* (whence we so lately sailed) had been transplanted into this *Palestine*. Amidst this abundance of all accommodations fit for the use of man, though we were fully satisfied; yet we were as much unsatisfied in point of kindneses, which we knew not in the least measure how to retalliate or (if any from us might have been accepted) such as would equal those immense favours, so unexpectedly conferr'd on Pilgrims in that our languishing condition. Thus not being ashamed, but rather confounded at the infinite mercy

cy of God in casting us into this *Canaan*; we sat down 'twixt admiration and joy, and blessed him the giver of all good things, conceiving our selves no more sojourners now, but really the adopted Sons and Citizens of *Ben-salem*; and as it were in Heaven it self; where no other Sacrifices were to be offered or accepted now besides praise and thanksgiving. As we were thus in contemplation of the divine providence, in comes an *Alguazillan* or Serjeant attended with other Officers, who had newly apprehended a man that had taken up a purse with gold in it, who having been discovered in the act of taking and putting it up, and thereupon presently charged with it faintly denyed it; but upon search it was found about him, and suspected to belong to some of the *Strangers*, some of them having passed that way but just before. Therefore he civilly told us, least we might be affrighted or disturbed at their coming, that he came to inform us onely how that wicked fellow, thus brought thither, had offended Justice in concealing and deteyning a purse of gold, which they conceived did of right belong to some of our Company. Thereupon he requested us to examine our selves if any such thing were missing, promising if we could justly challenge it, to restore it faithfully. Upon private search we found indeed that one of the bearers having accidentally dropped it, missed his purse, but were very loath to charge the apprehended party with it in regard of the severity

riety of punishment, which we understood by *Joabin* the Merchant Jew, was doubly inflicted on all such as any ways offended the *Strangers*. We therefore resolved rather charitably to dissemble the loss, saying, we miss no such thing, nor could we charge that nor any other person with any such felonious detention. The *Alcaldorem* or Judge being in the interim sent for and come (for there justice is speedily executed, as soon as the guilty is found convict and sentenced) he proceeded likewise upon their informations to make a farther and more strict inquiry. A reverend old man he was and discreet, and as gravely attired. His gown was of fine purple cloath, of somewhat wide sleeves, turned up with white Satten, having a Tippet of scarlet sarcinet round his neck and down to the ground before. On his head he wore a black and white linnen equally enterwoven, and much after the fashion on the top of a Miter, having on each side thereof a red Cross, his hoary hairs appearing in curls somewhat long underneath it. The *Alcaldorem* notwithstanding our partial and modest dissembling of the matter upon some jealousy of his that the man was really guilty, and that we were inclined to favour the accused party, desired to see some one of those purses (which he was it seems informed the *Father of Solomons* house had that morning distributed amongst some of us.) One of them we brought him, together with the 20
Duckets

Duckats in it just as it was given. Whereupon comparing them, though he found the purses both alike, of the same fashion, shape and colour, and the Duckats in them of the same number, stamp, and newness, yet because the party should not suffer upon strong presumption onely (since one thing might be like another) he demanded of us how many of those purses were dispensed to us? Here we paused as not willing in truth to discover it to the poor mans prejudice, and withal not well knowing how to deny that truth which we knew he could otherwise have searched out. We were therefore inforced ingeniously to confesse that twelve of them had been thus liberally bestowed on some of us that very morning at the *Fathers Palace*. Then let me desire (said he) each man of you to whom they were given to produce his own; for if you can show twelve of the like fashion besides this one in my hand, then may we be partly satisfied that none of you are injured. For we are strictly bound by the *Laws of Hospitality* to protect all Strangers from injury. At which Words we bowed in submission, but herein we failed and could not produce any more then Eleven, the bearer whose it was then confessing, that in pulling forth his handkercheif by the vway homeward he possibly might drop his, but would not positively affirm that was it. Whereupon the *Alcaldorem* was not a little satisfied; and turning about to us, not a little blamed the

the uncharitable tenderness of our charity and Induigence, in not readily witnessing against wicked Offendours. But because in the serenity of his milde looks and gentle reproof appeared no reall anger, I took the boldness with all submissive respect to palliate the offence, and thus endeavoured to excuse it. That we did hope he would interpret that their backwardness to accuse, proceeded not from any the least intention to interrupt their course of Justice, but from a tender loathness to do the least prejudice to any of that land of Charity, where we had all received such signal testimonies of favour and civility, and such as we were ever bound to acknowledge. To this the *Alcaldorem* mildly replied, *As you are Strangers, your oversight is to be overseen, you not knowing the customs and laws of this Island: where all concealers are looked on as Accessories, and all injured persons are bound to prosecute the suspected, and in no wayes to compound it. Take here every one his own purse again, and keep it in Gods name. And if hereafter you miss any thing, declare it and charge the party suspected, immediately, for connivance makes theeves.* At that saying the delinquent, seeing that purse also redelivered by him to the right owner, confessed his fact, and humbly craved mercy for offering to detein it. But all in vain: He being forthwith adjudged to stand in the Pillory two howers right against the Strangers house, and after he had asked the offended party forgiveness, and the *Alcaldorem* in offending

fending Justice, and all Christian people whom by his ill example he had likewise offended, (according to their custome) to be from thence conveyed to the *Corrigidorans* house, there for three years to work for his living, and ever after to wear the Bell and Brazen collar. And though with much and earnest solliciting often reiterated we joyntly besought the *Alcaldorem* to remit these punishments, or at least to mitigate the severity of them, yet would not he by any entreaties be wrought upon to remit either, but gravely replied, *That without execution the law is but a dead letter, and that impunity makes offendours incorrigible, and encourages others to offend also.*

This said with a grave austere countenance, the *Alcaldorem* fate him down, after taking me by the right hand he had led me into an inner room behind the Judgment Hall belonging to the Strangers House, and willed me to sit down by him, the Court and Company being all dismissed. At which I bowed lowe and kissed the verge of his Tippet (as *Joabin* had instructed me) and fate down by him. Now (my good Friend said he) since I understand that the Father of *Solomons* house hath given you his blessing, I shall open myself a little unto you also. And that you may not wonder at these proceedings, or conceive we use overmuch severity, I shall satisfie you with the reason of this our Law. It is only theft from Strangers which we punish with death and the unjust detention of their goods (which

(which we conceive most inhumane) with this rigour as you see. Because *The Laws of Hospitality we hold are to be preserved, and kept inviolably.* And though our *Laws* are writ in blood, yet are they composed of mercy and Clemency. Theft among the Natives here is but slightly punished, the Thief being adjudged to be an *Adamist* to that Man he hath robbed and injured till by his service he hath made him double satisfaction; it being indeed here but seldome committed. Though we know in your *European* Countries, the breach of that Commandement is too frequent, and without any distinction of the injured persons severely punished. Here is no want amongst us, therefore when it is perpetrated, we esteem the damage less, as the act is less malicious. For *Laws* should be fitted to the temper and *Genius* of the climate; each Nation labouring with his peculiar nationall vices, very suitable therefore was that Law made to the inbred disposition of the English which there compels not criminals as in other Nations, to confess by tortures. And the reason is, because that resolute People of that *Island* fear death so little, for should the torments of the civill Law be offered there to an innocent person he will by an obstinate silence yield himself guilty, or confess himself so in madness, and rather suffer present death, then the lingring pains which he counts as so many iterated deaths. Yet though this sin abound most amongst you, & particularly in *Britain*, we conceive

ceive you are there too severe rather in the grievous and capital punishment of *Petitlarcenies*, where death is so despised that the dread and frequent examples seldom terrify. For example; you suffer great Men in office, first to rob, spoil, and oppress the Common People, and when such deprædatours have made them poor, and in want, if they steal but a sheep or the like (which they are often necessitated to do to save themselves from starving) then you either hang them, if the theft be above such a value, or in some places send them to the mines or Gallies to enslave them more, and where through extreame want and converse with one another, they learn more roguery. Perhaps you banish them, and therein you punish not them but Strangers, every Nation to a Felon being his native Country, where he can with most advantage and least suspicion cease upon his prey. And thus instead of tying up his hands you give his feet liberty, sending him out with Letters of credence, as it were with a pass to steal afresh; or with *Alexanders* general Commission unneighbourly to rob the world. VVe on the contrary where the offences are not capitall, are much more mild to our selves and less injurious to others : causing only a collar of brass to be clapt close and well riveted that it cannot be filed easily, about the offendours neck therein inserting in *Samian* letters the quality and time of the offence committed, hanging also a little silver bell to it ; that all honest

honest people may take notice where such miscreants come, and have warning of them. Now if any of these collared miscreants file off their Neck-laces with intention to escape (for the attempt here is as much as if the fact were done) not only he, but the Smith that files it off is condemned to perpetual servitude. These condemned persons are every Market-day brought forth into the Market-place, there to be hired for small wages by the Husbandmen to dig and delve till the next, and are ever after called *Adamists*. This manner of punishment we conceive better then the *Athenian* Ostracism, or your Exile (none being permitted to go forth of this Island but a few every twelve years for the traffic of learning and knowledg) and more profitable then Death, because in time such rotten members may become sound, and be good Subjects again; and more ignominious then branding of their foreheads, hands, or shoulders; which marks, being but skin-deep, in a very short time wear out with the disgrace.

Here he made a stop, supposing me ready to offer some reply, or start some new question; but my ears were so chained to his lips, that although I was very desirous to hear him discourse farther of the rare policie of their Laws and Government; yet transported with wonder, and abashed with modesty, I could only answer with silence and admiration. Perceiving my silence, or rather wonder-strucken backwardness to offer any renewing

discourse, (My Friend, said he) I have observed your great diligence in attention hitherto: therefore if you have any desire to know more of our Laws and customs (as all Travellers are thus delighted) it lyes on your part to offer the question; and I shall endeavour to satisfie you so far as I may with safety to our State. For the *Arcana Imperii* we dare not divulge; not for fear of Invasion (we being a people unknown in this abyffe of Waters) but because it is a thing expressely prohibited by the first Founder of our Laws. Encouraged with this friendly invitation, as well as the occasion thus to my desires hinted, I did thereupon assume the boldnesse to ask him, Whicher their first *Solomona* was the only wise Founder of all their excellent Laws? To which Quæree, as well pleased that I should move it in his own sphear, he readily proceeded. (My good Friend, said he) Since you enquire into our Laws most properly of me, who have been all my life versed in the study and administration of them, I shall let you first understand, That our Laws (which are digested into ten small *Codes*, in relation to *Moses's* ten Commandements, and from whence *Justinian's* have been partly since compiled) are the most just and perfect in the world. They be not many, but those easy, plain, and all writ in our native Language, and were first framed by that same prudent *Solomona*, the first Law-giver of this Island; but have been since revised and refined by that renowned *Solomona Politicus*, his four-

fourteenth Successour, who mixt them with the enterweaving some few others since *Christianity* was here first planted, extracting the best of all other Nations with a peculiar allay of mercy and policie, and more adapted to the ingenuous humour of this Climate and people. For we still adde, expunge, alter, or repeal, as we see just and fitting reason. And to this purpose, we have a grand Seminary of Students in the Law, erected by the same Royal Founder, and since more largely endowed. Herein are one hundred *Procuratorans*, or *Brethren* of the *Seminary*, who, as soon as graduated, ten of them are elected by the *Alcaldorems*, and sent forth by those two ships which the *Fathers* of *Solomons House* embarque their *Emissaries* in. These, as the rest for the traffic of Learning, are sent into all Kingdoms and Commonwealths, to discover what *Laws Statutes, Ordinances, Customs, Edicts* are there in force, and upon what reasons of State established, or laid aside. Upon their return (which is at the period of every twelve years) we have half as many *Alcaldorems*, twelve of the most judicious of them residing in the same Seminary constantly, and one out of every Province, whose business is chiefly, upon the Collection of all their several observations, to make choice amongst them, which *Laws* or *Customs* may be most proper to the temper of this our Island of *Bensalem*. If we finde any fit to be introduced (which we seldom do, our own being already so exact) we present them

to the King then being, who if he see cause enters it himself into the *Codes* with the bloud of a Lamb or Kid newly killed, and so it is immediately promulgated and observed as a Fundamental Law. This we think a quicker way then by assembling the heads of the peoples Election, since these many times, when convened, are either factious or dilatory; especially when the sober people conceive they are bound to consent and submit to what the King and wise *Alcaldorems* think is fit and just to impose. Hereat I rising up humbly craved leave to beg but one question of him: which was, How *Solomona* could govern his people without a general Convention of his Prælates, Nobles, and heads of his people, since by their assistance and means in all other Christian Countries, not only Laws are proposed, but Subsidies raised, and the publick grievances presented and redressed. To this he readily answered. You may indeed a little wonder, since Custom with you is another Law. But when you understand the natural temper of this gentle people, with the grounds and reasons of their tacit submissions, you will believe they act wisely; and may perhaps wonder why all other Nations move not so readily in their sphear of implicit faith and obedience. The people of *Bensalem* have it as a received Maxim among them, *That their Solomona neither can or will do them any injury, they being the members of that body whereof he is the head.* Thus confirmed they leave the
 manage

manage of all public affairs to him and his wife Council, wholly submitting their lives and fortunes, whilst they follow their private vocations quietly, to his protection. This their modest result is grounded on this reason. The Pilot that sits at the helm, they argue, can best steer the ship, especially when the rest of the Mariners in their stations are carefully attending their particular duties: It being against the interest of a Prince, as of a Pilot, not to preserve his own people. Therefore they conclude: That the public utility, peace and security (which is the end all Legislators aim at, and wherein their own is so necessarily included) are the chief impulsives to move him with the advise of his Council to establish wholesome Lawes: in the due execution whereof (he being tied up to the same Rules and forms he prescribes others) Justice is preserved, and consequently the welfare both of Prince and people. The truth is, in some Kingdoms, as *France, England, &c.* and where the people are more diffident, jealous and stubborn, the Kings have been necessitated to call their Subjects together, and that but of late years neither, to crave their assistance; else they could have raised no moneys. And yet in the first, by reason of the Frequent Rebellions, partly animated and fomented by those popular meetings, Parliaments of late have been looked on as fatal, and almost sleighted: and in the latter it is doubted they will not long continue, at least in that authentic power

and pretended priviledg which they have arrogantly assumed, if not too magisteriously usurped. But to come to particulars, and our particular form of Government (which I know you long more fully to be informed off, and is richly worth your serious observation.) At which I bowed to him with a pleasing assenting countenance, intimating my earnest desires thereto, and readiness of attention. He proceeded, saying: I shall in brief (my Friend) delineate the platforme thereof, and then shew you the elegant superstructures, with those wholesome Constitutions and general rules of Policy by and upon which firm Basis all is raised and unanimously upheld, First then,

WE have a puissant Monarch, whose glorious Empire by a continued uninterrupted succession hath lineally descended to him from the first renowned *Solomona*; most of that Lineage, or, for want of *Issue*, the next of the blood having for these 1900. years wore this Imperial Diadem without dispute or intermission. For we conceive *Monarchy* the nearest to perfection, that is, to God, the wise Governour of the Universe, and therefore best. Wherefore we proclaim him not (as you *Europeans* out of ceremony do) he being the known heir to the Crown and immediate Successour upon the death of his Prædecessour. Only he is soon after Sacred with the holy Oyle in the principal Cathedral, and crowned

crowned by the chief *Archiepiscopan* with a silver Miter on his head, and a Crossers staff put by him into his hand, besides the being invested with the purple robe of Majesty, with many other decent ceremonies peculiar to this our Island of *Bensalem* only. For he is thus apparelled, both like a King and Bishop, as being a mixt person, and in both functions alike supreme.

WE have many degrees of Nobility, those of the blood Royal being eminently distinguished by their great priviledges and immunities from the rest. The inferiour *Noblesse* are advanced by the Supreme Authority for their extraordinary deserts and not their demesnes, yet not exceeding a set number, least they should divide into factions or eclipse Regal Majesty. Nor are these their honours alwayes hæreditary, because we esteem that Grandee or meaner person infamous that degenerates in virtue, or sinks in his patrimony. Wherefore such debauched persons and riotous spend-thrifts onely are degraded, as not worthy any more to be *Patricians*.

WE have a solid kind of Heraldry, not made specious with ostentative pyde coats and titular Atcheivements, which in *Europe* puzzel the tongue as well as memory to blazon, and any Fool may buy and wear for his money. Here in each province is a Register to record the memorable Acts, extraordinary

ordinary qualities and worthy endowments of mind of the more eminent *Patricians*. Where for the *Escutcheon* of *Pretence* each noble person bears the *Hieroglyphic* of that vertue he is famous for. *E. G.* If eminent for Courage, the *Lion*: If for Innocence, the white *Lamb*: If for Chastity, a *Turtle*: If for Charity, the *Sun* in his full glory: If for Temperance, a slender *Virgin*, girt, having a bridle in her mouth: If for Justice, she holds a *Sword* in the right, and a *Scales* in the left hand: If for Prudence, she holds a *Lamp*: If for meek Simplicity, a *Dove* in her right hand: If for a discerning Judgment, an *Eagle*: If for Humility, she is in *Sable*, the head inclining and the knees bowing: If for Innocence, she holds a *Lilie*: If for Glory or Victory, a *Garland* of *Baies*: If for Wisdom, she holds a *Salt*: If he excels in *Physic*, an *Urinal*: If in Music, a *Lute*: If in *Poetry*, a *Srrowle*: If in Geometry, an *Astrolabe*: If in Arithmetic, a *Table* of *Cyphers*: If in Grammar, an *Alphabetical Table*: If in Mathematics, a *Book*: If in *Dialectica*, she holds a *Serpent* in either hand: and so of the rest: the *Pretence* being ever paralel to his particular Excellency. And this is sent him cut in brass, and in colours, as he best phantasies for the Field; only the *Hieroglyphic* is alwayes proper.

WE have the like degrees of præheminence amongst the Clergy. None are admitted into Sacred Orders till thirty years of

Of age; and then only such as are well learned, and for their good living also approved off first by the three Universities and his particular *Archiepiscopan*; least the ignorance and frailties of the Priest should draw the Function into contempt. Wherefore our Noble Mens Sons are encouraged to learning and the Ministry by our several great Ecclesiastical preferments and dignities. To these they are never advanced by money, favour, or marriage, but by their eminent deserts. And that they may not alienate their thoughts or divert them on worldly affairs, only the chiefest of them are permitted to entermedle in the civil power and publicly to advise when called thereto, or act in Secular or State affairs, least they should neglect their spiritual. And for the same reason, though they are not forbid marriage, yet a single and chaste life (in them especially) is approved and recommended, they being by marriage rendred incapable of the best preferments. These being the great faults of your *European* Ecclesiastics: who either marry not at all but live unchaste; or too soon; get a Wife, soon after a Living, increase in Children, which care of maintaining them diverts their Studies, spoiles Hospitality, and when they live leanly or leave them unprovided for, renders them and their profession contemptible.

WE have a loyal and peaceful Populacie, and no less vertuous, rich, wise, and valiant. Who being æmulous of honour and virtue, vie with each other in the service of the State. Nor are these *Plebeians* excluded from bearing either Office or wearing Honours, when their industry or merits justly challenge them.

WE have a faithful, learned, judicious, and uncorrupt *Magistracie*, Commissioned at the age of thirty and not before, for their deserts and not money, during the Monarchs pleasure; though he seldom displaceth any but for misdemeanours, and bribery particularly being so severely sentenced. For if any *Alcaldorem Justicier*, or *Officer Judicial* be suspected guilty of receiving any bribe or reward either before or after the cause be tryed, he is forthwith suspended *ab Officio*, and after (if he be found convict) both his eyes are put out, being thus made to resemble Justice indeed, which is or should be blind, and then *à Beneficio*; for all his goods are forfeited. Whilst he that gives the bribe hath his right hand bored through with a hot Iron, and half his estate confiscate to the *Monarch*, the other half to the *Ærarium Charitatis*. The like Justice we have for all *Simoniacal* contracts, be it for money, matrimony, or otherwise: where the Patron, besides his other mulct, looses his Donation

nation for ever, and the *Corruptour* is for ever disabled from officiating in the Ministry.

WE have no poor, no Beggars, or idle Vagrants: every Tradesman and Artificer being obliged to teach his children his own trade, besides teaching them to read, to shoot flying, and to swim; the last of which, besides the benefit of saving themselves and causing good digestion, hardens them and inures them to strong labours: to this purpose

WE have in each City too large *Natatories*, one for the Males and the other for the Females, about eight furlongs square, and some three yards deep in the midst, to which it declines by degrees deeper. These are suppled with fresh rivers and delicate springs, and made more pleasant with Swans, Avearies in little Islands, artificiall fountains and variety of fish, then was that famous *Natatory* the *Agrigentines* made in honour of *Gelon*. In these we have twelve to præside as Guides in their turnes to teach all Children the Arts of swimming. These are called *Moisaiicans* from *Moses*, the child so miraculously perserved by swimming.

WE have likewise an *Arcubalistory* in each City, to teach all Children the art of shooting flying, with either gun, cross-bow,
or

or long-bow; which is the true cause (said he) of all the great plenty amongst us, every lad almost being able to kill in half a day as much as shall last him a whole week. If any Mans child be ingenious, he is not forbid to learn any other trade, but at the age of twenty he is to chuse before the *Providoran* which he will stick to, and profess that only. Nay the Nobles and better sort are not exempt from labour, but for the public good are brought up more or less to some manual trade, partly to encourage others, and partly to gain themselves a subsistence when they should fall to decay.

WE have every tenth child, or the most ingenious and capable amongst them, chosen out for learning and dedicate to the Church. And because some through old age, sickness, infirmity, weakness in body or mind, become decrepit and unable to learn such manual trades whereby they might live, and others by God's immediate hand through fire, lightning, Shipwrack, mayning, murrein of Cattell, death of Parents, or by divers the like casualties be undone and left helpless, We have in every City an *Ævarium Cbaritatis* or public *Tbresory* for the Poor, maymed, and afflicted, whence they are fed & sustained; and a *Corrigidorans* house adjoining, to teach the young poor Orphans, and force those others to work that are idle and able.

WE have in each City an *Episcopan* or Overseer of the Clergy and Layitie in Spiritual affairs: And an *Archiepiscopan* or Superintendant Overseer of all the Churches and Spiritualities in each chief provincial City, all of them being subordinate in divine and civill affairs to our *Grand Solomona*. If any Priest offend the civil power, he is first divested by the *Archiepiscopan* of his function, and remitted to the civill Magistrate for punishment; otherwise, he being consecrate to God, no lay hand may presume to touch or offer him any violence, be he never so vitious. If he offend in spirituals, he stands to the censure of the Church only.

WE have in each of these Cities a *Cathedral*, taking its name from *Christ*, besides other twelve Churches (which number every City hath) taking their names from the twelve *Apostles*: 1200. Parishioners or *Auditours*, more or less, being apportioned to each pastoral Congregation, and those forbid to gad elsewhere, or have any subordinate Lecturers to officiate under their proper *Pastours*, but in case of sickness only; and only such *Curatores animarum* set over them as the Universities and peculiar *Archiepiscopan* shall approve off. These Churches are all built in fashion alike, according to that stately fabric of your *St. John Baptist's* in *Florence*, in which Church only (as there they also from us probably learnt

learnt that discipline) the *Sacrament of Baptism* of all infants in each City is administred and no other : though they somewhat differ in bigness, Architecture, Imagery, and other rare curiosities. None of these have any Church-yards adjoyning to them, certein Cœmitaries being consecrate and set apart for the burial of the dead without the Cities, or in the remotest places near the walls. We permit none to be interred in the Church it self especially, those holy structures being raised for the living to serve God in, and not for the dead to sleep in, by whose stench also the living might be annoyed.

WE had an Apostolical mission of twelve Disciples also, to reform all abuses in Church Government ; but being fearfull of innovation therein, and finding our own already perfect, and withall the many inconveniences, Rebellions, Schismes, Innovations, and seditions, in all places fomented and raised since that spreading Jesuitical order hath been erected, we desisted, and sent no more abroad. Only we have thereupon enacted many wholsom and strict laws for the keeping of these venomous and crafty perturbbers out of this our *Island*, lest any of these evill Seminary Priests or seditious Schismatics should sow their tares amongst our wheat, or seduce our peacefull and well united Kingdom from those sound principles of Religion and Apostolical Government in which it hath stood

unshaken, ever since Christianity was here first planted.

WE have a Clergy (he added) very modest, but yet austere, serious, grave, and holy. These will not condemn or excommunicate any upon light causes or suggestions. Nor are they mercenary *Glozers* to sing *Placebo* and sow pillows to their Patrons ears, as too many within *Europe* do. To which I partly assenting rose up and desired (if he pleased to give me leave) to second that his animadversion with a passage I had lately observed in *France* betwixt a Priest and an Advocate. Go on in Gods name, said he, for I love to be confirmed. Then I told him how that in company at the chief City of that populous Kingdom, which swarms with Lawyers, a Priest, perhaps upon some good ground, inveighed against the Lawyers bitterly and concluded; That had the Divil a tryal at Barr, he might soon find an Advocate for money to plead his cause. Marry, repli'd the Advocate, and could the Divil dye and should but leave a Legacy of five pistols to any of the Priests here to preach his Funeral Sermon, he should as soon find one that should commend him to the skies and carry him up to heaven again. It is more then probable, said he, but leaving them I shall proceed.

WE suffer none to marry till of ripe age: the Man at the age of one and twenty, the Woman at the age of eighteen compleat; and those then to marry into their own ranke, degree, and quality, but not into their own kindred till after three removes. VVe permit not the man to marry after his Climacteric, nor the Woman after the age of fifty three. To this purpose we have Registers in each Parish to record their certain ages. Before they are asked in the Church, their private consent of liking each other is thus notified. Each party to be married hath two friends of each side to view the other parties body naked. This is done in the next *Natatorie*, the mans female friends viewing her in the female *Natatorie*, and the womans male friends viewing him in the male *Natatorie*. This is done to prevent dislikes and separations. For Deformity of body not discovered till it be too late, often breeds non-conformity of minds: Whilst the same beforehand known, prevents any after repentance, or pretension of dislike.

WE judge it unfitting the Woman after she knows her self to be with Child should let her Husband carnally know her; or should so much as appear in public after her womb is visibly pręgnant.

WE force not two young sinners to marrie, (though that obscenity seldom happens amongst us) as you too often do. For whereas you *Europeans*, when a servant is by chance taken in bed with his fellow maid-servant, where perhaps the Master had been before, unjustly force them, whether they like, or will or no, to honest that wicked act by an after speedy inter-marriage; so that the one being made desperate leaves her and turns rogue, while she staves at home and plaies the whore to both their ruines: We in this case only perswade them to marry, and if they will not, then we send the she-sinner to the *Corrigidorans* House for three years, and the Fornicator is adjudg'd to fast for twelve dayes, and to wear the brazen Collar as long. Nor is their natural Issue, though they should after entermarry, to inherit; being unlawfully begotten before Wedlock.

WE enjoyn each Mother to nurse her own Childe, if she be able and healthy.

WE suffer no divorce but in case of Adultery, which as well as Murther we punish with death, both in Male and Female offenders alike:

WE have here no Law for a Regicide, as *Solon* appointed none for that man that kills his Father; because as he did, so do

we conceive men cannot be so unnatural as to commit such nefandous crimes, the killing of the Father of the Countrey being the highest Parricide.

WE give little or no Dowers, because Fathers shall not necessitate or undo themselves by giving large sums as it were to be rid of their own Children. The eldest Male hath a double portion, the Females divide equally: and if before the age of eighteen the Father doth not see they are married, they may claim their portions and marry themselves. The woman relict is not permitted to marry again without special leave obtained of the *Archiepiscopan*, and not then till after a whole years mourning. For amongst the very *Romans* (where the wives would follow their dead Husbands through the Funeral flames) though such a one were too severely pronounced an Adulteress, *Quæ nubit toties, non nubit, adultera lege est*, as if she did cuckold her former husband in his grave; yet here amongst Christians she will hardly ever be counted a Saint: and loses some part of her Dowry by a second marriage; whereas if she can contain and live a single life, so much for so long, by the year is added by her husband's friends. The Widower may marry again without disgrace; but not till six moneths expire after his wives decease.

WE expressly forbid all superfluous expences (which would be better expended on the poor) by embalming, pompous Funerals, or costly Monuments to be raised after to preserve their memories, because we account a good name to be the most lasting Monument.

WE have fifteen Provinces, into which our united kingdom is æqually divided: these being by certain Rivers, Hills, Walls or Road-ways exactly bounded. We have in each Province one *Emporium* (this next being one of the chiefest, wherin the Society of *Solomons* house is erected) and six other lesser Cities somewhat æqually distant from it. In each Citie (which hath its territorie of æqual circuit belonging to it) at certain dayes and hours twice a week all provisions necessary for the use of man are to be sold.

WE permit not any Markets, or pedling Fairs to be kept in any Countrey-Town or Village. For the first do but begger Cities, and the last only disgrace them; and abuse the Countrey in the vending of bad and unwarrantable Merchandize.

WE have these Cities scituate upon the most navigable Rivers, Creeks, Lakes, or most convenient Havens; all or most of them frontier to the Sea, for the better trans-

port of our Commodities from one part of our Island to another, and those other adjacent Islands belonging to this Dominion; all built with a blewish marble stone (of which here is great plenty) and those cut into spacious streets and even, as you see this Citie is. The houses are all uniform, well served with water, especially in their Offices, which are alwayes built half under ground.

WE do not fortifie our inland Cities, (which are but few) those only which are more maritim are munited, and built according to the newest model of regular fortification. They have not any Suburbs adjoining, every such Citie having a Cittadel to command it, and being strongly garrison'd: For our *Solomona* being so remote and unknown (though he fears not any forreign Invasions, and less any civil Insurrections) yet doth he for exercise sake, as well to prevent the worst, if either should chance to happen (we holding it unlawful to make any war but what is meerly defensive) for the better safeguard of his kingdom, keep alwayes a standing *Militia* at his own expence, without any tax or charge to the Subject. And whereas you *Europeans* falsely suppose Gunpowder to be the late Invention of a Monk, we learnt the use of it from the *Cbineses* many hundred years ago: amongst whom Guns were in use when *Bacchus* made his expedition into *India*, which was about the time of the *Israelites* departure out of *Ægypt*. We

WE have all our Cities built upon a little rise or ascent to them on all sides, both for the stately beauty and cleanliness. In the midst of each stands a large square Marketplace, which is environed on the one side with the prisons for Offendours, *Cerrigidorans* house, and the Armories, wherein are kept the Engins to quench fire, as well as all weapons of war, offensive and defensive, great guns, trains of Artillery, &c all in a strong and safe guarded Arsenal. Right opposite to these are the Courts of Justice, publick Halls for all Societies and Companies, Free Schools, and publick Schools (if it be an Universitie) we having three in three of the chiefeſt Cities. To make the others square, we have on one side the Theaters, common Granaries, *Amosca-does* or *Lumbars*, the *Burse* or *Exchange* (if it be a Provincial Citie) and the Artillerie Gardens. And opposite to these the Hospitals of all sorts, for old and sick folks, for the maymed, for Children, Orphans, and all that are Lunatick. In the midst of all which large square stands the *Regimiento* or Common-Council house in each Citie, where the richer and wiser Inhabitants assemble to consult of the politic Government of the Citie.

WE have all offensive Trades more apart scituate, as *Brewers*, *Bakers*, *Chandlers*, *Butchers*, *Tanners*, *Dyers*, *Curriers*, *Felmongers*, in some back-parts in the out-skirts of the

Citie, by themselves, and near the river, to carry their filth away, least their fulsome Trades should with the badness of their smells offend the more pleasant dwellings, or cause infection. All *Forgemen*, as *Smiths*, *Mettlemen*, *Tinkers*, *Pewterers*, and all other noise-making Artificers that deal in fire, dwell in a convenient place wholly apart by themselves also, for the better safety of the houses, as to prevent the trouble of their impetuous noises. For this cause also ringing of Bells, more then for the calling of the people to Church, is every where inhibited. And for other Trades and Occupations, each hath a several street or place by it self, as at *Algiers* in *Afric*. Thus though they resemble each other in many respects, yet in as many do they differ, either in largeness or elegancie of building, wherein they daily strive to excel each other.

WE appoint in every Citie two *Justiciars* of the Market, (who are every year chosen) to make a strict enquiry into the just dealings of Tradesmen, that they make no ill wares or counterfeit. They are particularly to look to the Water-Mills, and other Mills in each fortified Citie, and to all weights and measures, which are to be allowed of by them. For if they agree not with the Standard of the Island, they are immediately broken, and half the Delinquents goods that sells by such false weights and measures are forthwith confiscate to the *Ærarium Charitatis*, & the party
him

himself is sentenced to wear the brazen Collar for one year or more, according to the greatness of his Crime.

WE have in every Provincial City a *Surveyour General*, to set and order what Reformation is best in all places adjacent, and within his Præinct in that Province. As what *Bridges, Banks, Fortifications, Aqueducts, Conduits, Channels, publick works, inundations* by breaches near the Sea may be prevented, as the other repaired and preserved. All which publick works are maintained out of the Common Thresorie raised out of that peculiar Province, and *Supervisors* annually elected in every Citie and Village adjoyning for that purpose.

WE have likewise a *Providoran* General in every Provincial Citie, whose business is to see that all the common Granaries be alwayes replenished and preserved: our Corn being thus best kept from must and the rats, in boats, upon the water. To this purpose

WE have in each of the Univerfities a Colledge for *Agriculture*, wherein the *Florists, Herbarists, &c.* study, examine and appoint what ground is fittest for Corn, & of what sort, which for Wood, Grass, Meadow, Cardens, Orchards, Hops, Vineyards, Fish-ponds; which for Woad, Flax, Rape, Hemp, &c. as also for

all exotic herbss, roots, trees and plants, which will thrive alike here or in any Countrey, if ground fitting be found and prepared. These *Providorans* suffer not any Commons (by which the richer that can best stock them thrive only) nor any Waists, Bogs, Forests, Fens, Marishes, Desarts, Heaths, or Parks, (but some few only for our *Solemonas's* pleasure) but by inclosures or drayning improve all to the best advantage for the public good. So that by these means the rates of corn, wood, coal, with divers other commodities, what scarcity so ever happens, never exceed.

WE have many other good lawes for the improvement of Lands and Woods, as first of all. That none shall cut down any Timber Tree, but shall plant ten for it. That none of them shall be felled till of full growth, and that before they begin to decay. That the Landlord shall have a third part of the profit of all Improvements: or at the expiration of his lease, shall either give so many years purchase for such improvement, or such quantity of the Land so improved as the *Providoran* shall judge the Tenant truly deserves. That every Tenant shall plant all necessary fruit-trees as Apples, Pears, Damsons, Pruans, Mulberies, Wallnuts, Cherries, chesnuts, &c. in all his hedges & places convenient, with which improvement only he may pay his rent and keep his family. That the moyety of his pasture grounds be sowed alwaies either with *St. Foin, La Lucern,*

Clover or other as beneficiall Treefoils, and the other half ploughed and laid in for sheep-pastures. That they plant Firrs for Mafts, Ashes, Sallowes, Willowes about their Mansions, and Ofiers in all moist grounds, the first for firing, the last for use. That all decayed Farm-houses, Barnes, and out-houses belonging to them be re-edified by the Landlord, or the possession granted with the profits for twenty years to him that will expend the charge of building. That no rich man ingrosse all the commodities or forestall the Markets. To which purpose each City hath twelve *Sitonans*, that is, for every Port one, whose care is to see that none ingrosse the Corn by præ-emption; but that the Countrey people bring into the market proportionably to what they sow, reserving only what is necessary for their own families. These *Sitonans* are all subservient to the grand *Providoran* of the Province. These *Providorans* have a power to summon all whom they please to suspect, before them once a year, to give an account by what trade or occupation they get their livelyhood. If such cannot give a good account, they are sent immediately to the *Corrigidorans*, who either finds them work, or lets them forth the next Market day either to the Husbandmen or *Vignerons*.

WE appoint a certain lize for the length of all our Swords throughout the Island. Allowing none to be worn ordinarily by any, but some few priviledged persons, in any of our Cities.

We

WE allow no exceſſe in attire of embroideries or wearing Gold or Silver laces upon wearing apparel: Every Noble man, Magiſtrate, Merchant or Tradesman, with their Wives reſpectively, being diſtinguiſhed with decent attire, ſuitable to his Calling or Profeſſion, and that faſhion not to be altered.

WE have in the three Univerſities, Colledges (beſides thoſe for Divinity, Law, and Philoſophy) for Mathematicians, Hiſtorians, Poets, Muſicians, Stage-players, Alchymiſts, Floriſts, Herbariſts, Chirurgians, Anatomiſts, and Phyſicians alſo. Unto the laſt are adjoyning large Phyſic Gardens, Theaters and Schools. In all of them all the Students are to apply themſelves particularly unto that ſtudy and art they firſt undertake, and none other, that thus all experiments may be ſooner reduced unto perfection, all Arts and Sciences ſoon learnt; all theſe ſeverall Colledges being very fairly endowed.

WE have one in the chief Univerſity called *Hiſtoriographus Regius*, who hath a great penſion allowed him for ſuperviſing all Hiſtory that ſhall be put out. For if they do not ſet forth the truth exactly, clearly, faithfully, concifely and yet elegantly, without the leaſt deviation from it: *i. e.* neither by omitting any thing through ignorance, or
for-

forgetfulness, his province it is to correct the History; that posterity may judge right of all præceding actions, and not be wronged by any sinister practices, or false glosses.

WE have besides these in the Imperial City one Eminent *Academy* of selected wits: whose endeavours are to reform all errors in books, and then to licence them; to purifie our Native Language from Barbarism or Solæcism, to the height of Eloquence, by regulating the termes and phrases thereof into a constant use of the most significant words, proverbs, and phrases, and justly appropriating them either to the lofty, mean, or Comic stile. These likewise translate the best Authors, and render them in their genuine sense to us very perspicuous: and make Dictionaries in all Languages, wherein the proper termes of art for every notion and thing in every trade, manufacture and science is genuinely rendred and with its derivation very perspicuous.

WE have also in each of the provinciall Cities (which have Universities) Free Schools for the attaining of the Languages, Singing, Dancing, Fencing, Riding, and writing, either by *Brachugraphy*, *Hieroglyphic*, or an Instrument we have made to write two Copies at once, at one and the same motion, for dispatch. For all which we have public Governours and Masters fit for each place respectively; chosen by the representative body
of

of that *Academie* every three Years.

WE have likewise in every City publick Tresorers, Ediles, Quæstors, Overseers of the poor Pupils and Orphans Goods; who make a strict account every Year of all receipts, disbursements and expences to the Magistrate or Governour of each respective City. These Magistrates are not elected out of the Plebeians, Tradesmen or Mechanicks only; but out of the Noblesse and Gentry, who are to reside in these Cities, at such times and seasons especially, we thinking it not dishonourable for Noble persons to govern in the City as well as in the Country. These are all to give an account of their behaviour and government when their time expires.

WE have a Law enjoying the chief Landlords æqually and charitably to divide their Lands and tenements in every City and Village, that one Tenant may not domineer over the other. These Tenures are apportioned and set out that the Tenants may the better improve their lands by manure of all sorts, planting of trees and vineyards, draining, fencing, building, &c. And the Landlords to this end are appointed to let them long leases at a rent certain without fine, to free them for the future from the exactions of griping Patrons.

WE permit no usury but what is very moderate; and that but to some few Virgins, Widowes, or Orphans, who least know how to imploy their moneys. Sometimes to Merchants or young Tradesmen, if they be allowed of by the chief Magistrate as not idle, prodigal, debauched, riotous spendthrifts, or not knowing how to make good use of such moneys, and honestly to employ the same to their advantage.

WE punish extortion severely with the fine of ten times as much as the *Principle*, all which goes to the *Aerarium Charitatis*. But the party to the usurious contract shall not be a sufficient witness against the extortioner, because no Man can be *testis in propria causa*. For such as hide their treasure, though such lose it as it were by not using it, yet if any one find it, it shall not be confiscate to the King, as with you it is in some places, but shall all be forfeited and brought into public thesory for the wayes, and public repairs.

WE imprison no bankrupts, or debtors above two years, during which space (if he were reduced to poverty by his own wilfull negligence, riot, excess, or folly) if he cannot satisfie his creditours in that time, he is for his eternal disgrace enlarged; but sentenced to wear the brazen collar and silver
bel,

bell, that all good people may have warning how they deal with him, till such time as he hath fully satisfied all his creditours. As for decayed Citizens, the richer Landlords in City and Country are ordered to receive and place them in Farmes (for Coppingholds we approve not of) or other convenient places and offices, wherein they may thrive and restore.

VVE punish all prophane, Atheisticall and customary swearers for half a year with the brazen collar also, and a pecuniary mulct to the *Ærarium Charitatis* for each offence. If the party reform not in that time, the bell is added also, that all good Christians may avoid his company. If in a years space he leave it not off, his tongue is bored through with a hot iron. The Sacrilege loses both his hands for that his impious offence against God. He that bears false witness, if convicted, loses his tongue; a common lier his upper lip, and every malicious Slanderer his under lip. He that is convicted of perjury hath his tongue cut out. He that is drunk once, is fined, if he practise it, he is interdicted all liquor, but water for a twelve moneth; and so often as he offendeth, so often doth he pay a set mulct to the *Ærarium Charitatis*, according to the quality of the Offendor.

VVE have a Law inhibiting all forein rank Jews to live in this Island, or any

ny to have converse or commerce with them when ever they land, till they be converted & baptized. And that they may so be, we have a little Island belonging to us, assigned particularly for them, whither they are immediately sent to be instructed in the faith, and after they are converted and received into the bosome of the Church, they are permitted to live and trade here as well as those Jews we already have (who are not so perverse as to deny Christ) or any other Natives. No kind of violence is used to them or any contentious Opinatur, so as his erroneous opinions strike not at the root of Christian Religion, or they do not vehemently inveigh against the *professed* truth, to promote strife and division. But if they remain obstinate, or renege, denying our Saviour, they are crucified in the same manner as they did our Saviour. For we have a law, that if any forrein Malefactor offend here capitally, he shall be punished according to the custom of that place wherein he was born, and every Offendour accidently cast on this shore, or flying hither for refuge (which seldom here happens) we punish after the custom of the place the fact was committed in, as you do at *Geneva*, but if any native do commit murder on his fellow subject abroad, he shall not escape unpunished at his return, though the fact were done out of our Dominions (which is a particular defect in your law of *England*) for in such cases neither time nor place should impede Justice which reacheth all.

WE that are *Alcaldorems*, before whom all suits and pleas are determined, as well civill as criminal, take a pledg of every one that is plantiff, equall in value to the thing he contends for, or if he have not so much, as much as he can raise, which, in case he sue maliciously and wrongfully, he forfeits. In criminall cases the accuser (being under the *Alguazillans* restraint also) is punished with the same infliction that the accused, if he had been found convict, should have been chastised with, if it appears on proof he maliciously and wrongfully have accused him. And here they are not hanged like dogs, but beheaded or shot like men. These upright *Alcaldorems* not admitting any Rhetorical pleas, but short and simple narrations, chose the dark, that they might not be moved to compassion by the sight of the Malefactor, and give their judgment without a word speaking; as the *Areopagites* in *Athens* did, men famed for their gravity and uprightness in judicature.

VVE suffer no suit or plea to depend above half a Year, deciding it peremptorily without farther Appeals. If in that time they take it not up themselves, or agree by Arbitratours delegated for that purpose, we free the Defendant, and the Plantiff forfeits his pledg immediatly. All Officers and Clerks, &c. in all Courts have their certain fees, and those very moderate, and where they exact, all they have is forfeited. We

WE have to prevent all fraud in sales, mortgages and conveyances of lands, certain *Escrivanans* or *Notaries* in every City who record all such Sales, Mortgages, Bonds, Suretiships, Judgments, Statuets, &c. Which book of Record written in *Salamandrian* paper, for a small certain fee any Purchaser or Mortgage taker may at any time search for his satisfaction. And for smaller things (because we permit no private brokage or sale of moveables to Citizens or Tradefmen) we have in every City a great *Amoscado* or *Lumbar*, where all goods are either bought out right or pawned, to be redeemed in one twelvemonth at certain easie rates.

WE have no Inns or cut-throat harbours (as you *Europeans* have) where the poor Travellour payes a fine for his rest at the will of his unconscionable Host. But instead of them we have *Strangers* houses, built and maintained at the public charge, in each of which honest Governours are elected every three Years, who are to give to all stranger-Passengers such fitting entertainment as they like and desire at certain easie rates. These are for the native Strangers in their Inland voyages; for the foreign, yours where you lodg, is only provided, and that without any paymaking.

WE ordein Post-horses or Mules, Carrioles, Wagons, and Coaches, who are to passe at certain dayes and hours their set stages, and convey them at certain easie rates: which is much for the better, safer and easier transport of all passengers. We observe the like order for all water passages also, which we cut frequently between Town and Town for the better carrying of commodities. And to prevent lameness of Horses we erect at each Karan a Smiths Forge in all public roads.

WE condemn none to dearch unless the matter of fact be evidently proved, and by the verdict of twelve sworn men be so adjudged, and the parties own confession. In which case after he is found convict by strong presumptions, he is to be kept close prisoner, and to be fed with nothing but bread and water till such time as he confesses the fact. After that, and that he hath given good testimony of his serious repentance, he is according to the Law executed, unless upon the Judg and Juries petition to our *Solomona* for his life, out of his abundant clemency he be by him pardoned: which rarely happens. All Civil affairs of *Meum* and *Tuum* are tryed also by a Jury of the same number of able, honest, understanding persons, and such as are generally known and approved of for their integrity and understanding: These Juries being never packt

packt or made up *ex proletariis*, who many times with you serve for your money and not for conscience.

WE that are *Alcaldorems* as well as all other public Officers, when once come to the age of seventy, are freed from all public service; and have our *Quietus est* sent from our *Solomona*, remitting us with thanks for our former services, and our former Salaries still continued to us during life; to our ease and quiet.

WE have no reversiones of Offices, Benefices or Martial preferments granted; First, because our *Solomonas*'s liberty of advancing persons of known merit shall not be impeached. Secondly, least any attempt should be made against the present incumbents lives; and lastly, that all persons may equally have encouragement to study and merit better in hope of advancement.

WE hold it Sacriledg to conceal, hide or keep any goods from the true owners, that through Shipwrack are cast out of any vessel, or perish by loss thereof, and land themselves on our shore. Their peril, loss of Ship and spoil of goods being wreck enough, for which instead of robbing them of what the devouring sea hath left them, we not only commiserate them, but with the faithful restoration of their own repair all their otherwise ir-

recoverable losses, if any survive to declare them. If none can claim them, then the next *Ærarium* must have them. This injurious custome of adding affliction to affliction is I confess to frequent with you *Europeans* that live upon the seacoasts, and gape for such booties, calling such wreck *Gods-good*, which you unjustly detain as your own in the Devils name. But on the contrary to prevent such calamities, we set up constantly nights several *Pharos* or lights on high hills and Towers to direct the Seafaring passengers how to avoid both rocks and pirates. And for their better security by way of prevention, we suffer no ship to go forth without six very skilful Pilots in it at least, and those well approved of by the Admiralty.

WE have for the better advance of *Navigation* and encrease of expert Pilots a constant Lecture of it in the three principle maritim Cities, the Readers of which Science are to instruct our Mariners in al maritim causes, in penning and reducing Sea-fight into an art, as many have done Land service, and as your Sir *Walter Rawleigh* attempted the same (whose directions therein it were to be wished were to be found out and augmented) in the principles of *Astronomy*, *Geometry*, and the Art of Swimming and diving, so necessary to recover goods lost and sunk in the bottom of the Sea; and these have a large allowance from our Admiral, to prevent those
often

often Ship-wrecks which through the rawness and inexperience of the seamen might otherwise happen.

WE have in our hot Pathes for the true rectifying and mundifying of diseased Bodies, able Physicians allowed of by the Colledg, at a certain stipend to examine the state of every body that shall go into, or take into them any purging or mundifying waters; none being permitted to use them without their approbation. This is to prevent the death of many by the errors of a few unskilful Empericks, who not rightly understanding the true æconomy and state of their patients bodies, or finding out the peccant humours and parts worst affected, commonly expell humours less offensive to their final prejudice. The like care is taken in all Cities and Towns that no *Apothecaries, Chirurgians, Women* or *Empericks* shall administer Physick to any patient or prepare it, not so much as to their own husbands, wives, Children or Servants, without the Physicians special advice and direction appointed for that place.

WE have great encouragements for all ingenious persons, and give great honour and reverence as well as large rewards to the Authors of all new and good Treatises, whether Divine or humane, of all artificial inventions, discoverers of new Countreys, Minerals, Earths, Waters, or whatsoever else

is useful to mankind, either at home by rewarding them with great Pensions, or from abroad by erecting their statues.

WE study the publick good so much, that whereas we reward those that discover, so he is in some measure punished that conceals and hides a benefit which may pleasure his countrey: For they that do no good when they can, as well as they that do mischief are here accounted debtors alike, and are looked on as unnatural children to their Common parent their Countrey.

THis said, he offered me the view of their *Codes and Presidents*, if at any time I pleased to come to the Seminary of *Law-Students* to be farther instructed in their laws and form of Government. Here I rising up made a low obeysance, and kissed the hem of his tippet again: giving him many & large thanks for the favour he had already done me, in imparting to me so many wholefom laws and divine constitutions. And though he seemed willing to enlarge the conference at that time, wishing me to sit down again by him: yet to prevent me of that happiness in came immediately a messenger with a red tip-staff gilt at both ends, in his hand, & whispered him away about some urgent affairs. Whereupon troubled a little to leave me so abruptly, he turned to me, & said, *My Friend, at this time I must ask your pardon, being commanded hence in hast: to mor-*

row or any day next week if you please to see our Seminary, I shall be at more leisure, and glad to enlarge myself farther to you. So he left me, and as he went out caused the delinquent to be taken forth the Pillory: whence descending he fell down upon his bare knees, and asked the *Alcaldorem* and all Christian People, whom he had by his ill example offended, forgiveness. This done, and the Judge forgiving him, and giving him a short monitory charge, he went about his affairs; whilst the poor Offendour was led away to receive the other part of his punishment.

The next day my intended visit to the *Alcaldorem* was prevented, for *Joabin* came that morning early to see me, and told us (*Sirs*) you are like to be enriched three dayes hence at the next City about two Karans and a half of with the Regalio of as pleasing an entertainment, and specious shew, as I believe your eyes have ever beheld. For the ingenious *Verdugo* (so was he called) that hath of late found out the way of making Linnen cloath, and consequently paper of *Asbestinum* or *Linum vivum* that fire shall not consume the writing (which paper is called *Salaman-drian*) by the help of some mineral powders and the Spirit of Vitriol, is, being born and bred there, for this his rare invention, now there to be honoured by the chief of all the City and province, and after a great Feast and other ceremonies and pastimes, to receive his reward. This according to the Custom is

alwaies made proportionable to the worth of the invention and the merits of the person. I shall therefore (said he) provide a convenient place for you and your fellows, where you shall all see his graceful entrie into the the City, and entertainment afterwards at the great Hall of *Solomons* House; where I will also provide for you a standing to behold the *Triumphs*, to hear the speech which is to be expressed in the Spanish tongue, as also a pastoral enterlude. We all thanked him for this his noble offer, being exceeding joyfull at the news. The præfixed day being come, conducted by him we all got thither betimes on Mules he provided, and took our stands near the Gate *St. Mark* (the Gates there taking their names from the Churches they stand next to) where all the Nobles, Magistrates and chief Citizens splendidly equipped met *Verdugo* on Horseback, and welcomed him at his first entry.

He was a middle-sized man, of a sprightlie meen and ingenuous countenance, discovering in his bold aspect a subtile vivacity and promptness to undertake and perform great things. Here appeared forty proper men on Horseback, all clad in crimson satten loose coats. ~ Immediately after them and before *Verdugos* chariot, a stately *Pageant* no less glorious then the other, was drawn with fower black horses a breast, richly trapped and plumed, wherein on an imperial throne, a fair youth, personating *Minerva* the Goddess
of

of Invention was seated, holding forth in her right hand a rowle of Paper, fired at both ends, as who would say, lighting *Verdugo* to his crown of Glory. This emblem (as he told me) is ever varied according to the present invention. *Verdugo* followed mounted on a high Triumphal *Chariot* of gilt *Cedar*, drawn by fower milke white *Jennets* a breast, and those trapped with scarlet and silver-embroydered velvet. His vestment was like himself, youthful both for fashion, garb, and colour, being of a grassgreen sattin, made close to the body, and over it a mantle of the same richly embroydered, and lined with cloth of silver, carelessly hanging over one shoulder. On his head he wore a light gold *Laurel* enameld with green: through which his auburn locks, both long and curling, did burnish and shine like so many sunbeams. By his side he wore a silver hilted sword, tyed in a fair crimson ruffata embroidered scarf: which weapon (as *Joabin* told me) was only permitted to these triumphant inventours to wear ever after in the City, to maintain and vindicate themselves the sole Authors of that their invention against all counterfeit pretenders or gainsaying opposers. To this end he wore a bright gantlet also on his right hand instead of his glove: the other being carried by one on horseback immediately before him. Close behind his *Chariot* attended the *Nobles*, *Magistrates*, *Gentry* and *Citizens*, two and two; the chief on horseback, the rest on foot: the
streets

streets and windows (which were richly carpetted) being thronged with orderly and silent Spectators. Whilst they all advanced thus towards the great Hall, this first part of the show being past, the Jew hastily conducted us a back way to the Palace, that we might there be seated before the rest came, to prevent the presse of People that flocked thither as it were to some Coronation. As soon as *Verdugo* came into the great Court before the Hall (which echoed with Trumpets and other loud instruments) they all lighted from their horses attending *Verdugo* on foot; who then alighted also from his Chariot; and at his entrance into the hall was embraced with both arms, (by that same Father that before had given me his blessing) and who there stood with the Fraternity of the House ready to receive him. Close by him one of the chief and most eloquent Brethren did there deliver a most elegant speech. The effect of it was the commendation of Learning in general, with a particular Encomium of that his late invention, extolling the admirable ingenuity thereof for the perpetual advance of Learning, with a full exenplification of the good and benefit that did indubitably accrue not to themselves only but to all posterity, and concluding with great thanks to the happy inventour of that noble Art, and praises to God the enlightner of our understandings, and sole Author and Giver of all good things. This gratulatory *Eulogium* being

ing finished, the *Father* of *Solomons house* took off his green upper mantle, and invested him with *Minervas* long Robe, which was a stole down to the ground, richly embroidered of gold, silk and silver flowers in needle work. *Minerva* then took off his former Laurel, and placed her own Garland upon his head, which was most elegant for composure, adorned with all the variety of the choicest flowers expressed in their proper native colours, and to the life shadowed forth in silk, gold and silver. Over it was superadded a Crown of divers raies, in each of which in fine engravery the names of all the most ingenious Authors and Inventours since our first *Altabins* time (who was the first King of this *Island*) were curiously inserted. This done, the *Father* laying his right hand bare upon his head blessed him (as he was presented to him on his knees by *Minerva*) saying: *God blesse thee, my Son, and enlighten thy great understanding more and more, for the benefit of mankind and this our Island of Bensalem. We admit you now as fellow, Brother and Companion into this our Societie.* Here *Verdugo* having bowed and kissed the verge of his Tippet, the *Father* lifted him up with his right hand, and fixed him on his legs again: And immediately presented him with a great silver Bason full charged with 5000. Duckats in Gold, declaring farther that besides that gratuity from the Society, the State was pleased to reward his great deserts with the yearly pension of 5000 Duckats

more

more to him and his Posterity. Thereupon he requested him to declare his invention, with the true manner of effecting it, according to custome, for the public good of the state and benefit of mankind. The reason of this their custom (as *Joabin* told me) was not so much to prevent *Monopolizing* or ingrossing that beneficial commodity to himself, wherby he only might vend his bad wares (which would be but the enriching of one man to beggar many) but chiefly to instruct others also in it, that the Invention should not perish with the Author; and be rather meliorated and augmented by the æmulous wits of Ingenious imitators. Then after he had presented to him in writing the Schedule of the true manner of perfecting that work, the Father did take him by the left hand and *Minerva* by the right, leading him thus betwixt them into the next great room (which was richly hung and carpetted, and where he was sumptuously feasted; all the house in the interim echoing with variety of sweet musick, sometimes still, otherwise loud, sometimes resounding with joyfull acclamations, and sometimes again with soft melodious songs, the first proclaiming, the last whispering the praises, worth and merits of the ever famed *Verdugo*.

Whilst they were feasting within, *Joabin* told me, that so soon as dinner was ended; the Father was to record the invention in a book of that *Salamandrian* paper *Verdugo* had presented

sented them; with his the Authors name and
 Surname, and place of birth, and the true man-
 ner of effecting it, the inventour himself be-
 ing by, to attest it his invention, under his
 own hand. This book of Register (said he)
 is carefully there to be preserved in *Solomons*
House to all perpetuity. Then leading me
 into a long and large Gallery by the Hall, he
 shewed me the statues of all the prime inven-
 tours in many ages before, wherewith that
 spacious room was above almost furnished
 round. Amongst the rest he first pointed out
 the inventour of Paper, whose name (as he
 there shewed it me under written) was *Papyrius*,
 whence it took it first denomination; and
 not from the *Ægyptian Papyri* or sedgy weeds
 they first used (as you *Europeans*, said he,
 conjecturally suppose) being prest into thin
 flakes or leaves, and dried, to write on. For
 this same *Papyrius* (he added) first invented
 our paper made with rags in King *Ptolomies*
 time, a little before he raised his famous Libra-
 ry at *Alexandria*. Then he shewed me the
 Effigies in transparent Christall of the un-
 fortunate inventour of *Vitrum ductile* or mal-
 leable glass, whose invention *Tiberius* reward-
 ed with death, and just underneath it this E-
 pitaph written,

Qui vitro & sibi vitam dedit, electro velut
Apes inclusa & perlucidior suo,
Monumentum glaciavit hoc ære perennius,
Faber.

Quem

*Quem dum vitreum enecavit Tiberius,
Inventum non potis erat egelidare.*

Next to that was the Pourtrait of him that first invented the *Pixis nautica* or Sea-card to sail by with; and this *Encomium* of the person under it,

*Acum qui tetigit, & acus indicavit usum,
Terra di Lavoro oriundus, & natare te docens,
Ipse stat in calis
Septentrio,
Flavius.*

Then he pointed to me the ingenious Inventour of preserving Gunpowder from taking fire, by which preservative art, learnt probably from hence, the *Venetian Arsenals, Magazines,* and Cities are preserved from ruine, under which to the eternal memory of the Authour I read these fower lines,

*Ignem è cælo suffuratus est Prometheus ;
Hic alter è pulvere nitrato, Sulphur ;
Gasparus Botallus: Ob divina Furta !
Quæ salvos interim nos esse jussitant !*

Close by him was the pourtrait of *Magellanus* his ship, called the *Victory*, sailing, and of himself on the upper deck of it: and underneath it these verses inscribed,

*Prima ego velivolis ambivi cursibus orbem,
Magellane, novo te duce ducta freto ;
Ambivi, meritoque vocor Victoria ; nunc mi
Vela ale, pretium gloria, pugna mare*

And next by him he shewed me with a certain Asterism of high remarque, the bold Sr. *Fraucis Drake*, pictured also sailing on a little globe ; who next after *Magellanus*, he told me, girdled the world, with these verses underwritten,

*Drake, pererrati novit quem terminus orbis,
Quemque semel mundi vidit uterque polus :
Si taceant homines, facient te sidera notum ;
Sol nescit comitis non memòr esse sui.*

Almost next to this he shewed me the ingenious phanſie of the Painter *Palaton*, who had pourtraied *Homer* that Prince of Poets vomiting, and all the rest of them licking it up, with this Distic writ underneath it,

*Adspice Meoniden, a quo ceu fonte perenni,
Vatum Pieriis ora rigantur aquis.*

Close to this stood that elaborate and most incentive piece of *Venus*, which *Praxiteles* drew so to the life that a young man fell in love with it ; with this distic under it,

*Ixion nubem, Juvenisque hanc deperit umbram:
Non tamen hæc Divæ est umbra, sed ipsa Venus.*

By

By it was *Myrons* brazen Heifer, so lively expressed it deceived both the herd and pastor, as it almost did my self (said he) at my first beholding it; with this Epigram affixed,

*Bucula sum, celo genitoris facta Myronis,
Ærea: Nec factam me puto sed genitam.
Sic me Taurus init, sic proxima Bucula mugit,
Sic vitulus sitiens ubera nostra petit.
Miraris quod fallo gregem? Gregis ipse magister
Inter pascentes me numerare solet.*

Nere these he pointed out the famous Statues and Pictures of those *Italian* Limners *Michael Angelo* and *Raphael Urbin*, whose *Phisonomies* were there drawn to the life severally with their own hands; and by them that of *Durerus* of *Noringberg*, under whose these lines as his *Epitaph* were written,

*Hic ille
Germaniæ Pictor manum de tabula
Jam lassus trahit inimitabilem,
Cui Apelles si nunc viveret
Palmæ cederet gloriam.*

On the other side omitting many of lesser note, he shewed me the statue of *Simon Stevinius*, that excellent inventour of Geometrical engins and proportions, and of the sailing coaches, sitting himself in a coach of black marble that seemed to travail without horses; and underneath it these verses written,

*Ventivolam Typhis deduxit in aquora navim,
 Jupiter in stellas aethereamque domum;
 In terrestre solum virtus Stevinia: nam nec
 Typhy tuum fuerat nec Jovis illud opus.*

Next under him, as well worthy so to be placed, stood the head only of the ingenious *Boniger* erect upon a brazen winged colomn. This is the man (said he) who first gave the vigorous motion to the ship, that by the help of an artificiall *primum movens* within it, and but one man to move the same engin (which is placed on the side of the Vessel) it sailes without help of oares, in the greatest calm, & sometimes against wind and tide. This is the man that contrived the Horizontal sailes, by which three ploughs may go together, & at one time both plough, sow and harrow. The same man likewise (said he) invented the flying chariots to be born up in the air, underneath whose effigies these words in great gilt letters were written,

*Ventorum Dominus Oceanique,
 Hic in vado naufragus equitat*

Thomas Boniger.

Next to him he shewed me the statue of *J. Neper* Baron of *Mercbiston* who first invented the whole use of *Logarithmes*. And next to him were erected the statues of *Johannes Regiomontanus*, who made the wooden Eagle and iron flie;

And *Erasmus Rheinhold*, who transcended all in the rules of Tangents and Secants. And not far from these he signally pointed out the statue of that most learned Geometrian *Thomas Harriot*, who was the first, he told me, that found out the *Quadrature* of the Circle, &c. There is also (said he) the perfect effiges of your Learned Dr. *Harvey*, the happy Authour of, the bloods *Circulation*, which I viewed with this Inscription underneath it,

*Qui motum Circulationis dedit Sanguini,
Hic Stator est perpetuus
Dr. John Harveyus.*

With the prospect of more of these your *European* inventours, as the inventours, of clocks and pendulous, of Wind-guns and wind-Jacks, of Brachygraphy, and Chorography, the ingenious contriver of preserving chimnies from smoking; of the Reviellirs, which at the same instant sound the alarm, strike fire, light the candle, & of making the tenth part of fire serve for brewing, by placing the Cauldron and making the furnance exactly: Of the *Expulsive* powder: Of making a little vessel to swim under water undiscovered, to blow up ships, bridges and houses: with many other of our own Island Inventours, (all whose excellent pictures are either in tables, or engraven, or cast in brass, or other mettals) I could entertain you longer; but since you are now here I will otherwise (said he) entertain
your

your phanſie (leaſt to much of the ſame ſhould breed a nauſea) in ſhewing you thoſe rarities of nature and Philoſophical ſecrets, which being not vulgar, will by the vulgar ſcarce be underſtood or believed.

Thereupon he carried me to a little cloſet at the end of that gallery, whoſe door at his firſt knock one of the Fraternity opened: who with a complacent deſire to ſatisfy my greedy curioſity, was willing to expoſe whatſoever rarity *Joabin* pleaſed to call for. *Joabin* told him, that for his part he durſt not be ſo bold: but whatſoever he pleaſed freely to communicate, or let us ſee, he ſhould take for a very great favour. Hereupon he immediately reached forth of a little Ark, wherein many rarities were placed, a Loadſtone far bigger then that which holds up *Mahomets* tomb in *Mecha*. This is the truly pretious ſtone, of ſuch divine uſe (ſaid he) that by its charitable direction it not only ciments the divided World into one body politic, maintaining trade and ſociety with the remoteſt parts and Nations, but is in many other things of rare uſe and ſervice. I ſhall not open all its properties (ſaid he) moſt of them being already known amongſt you *Europeans*: I will only unfold this uſefull and moſt admirable concluſion upon it, and which hath been but lately here experimentally diſcovered; which is this. Two needles of equal ſize being touched together at the ſame time with this Stone, and ſeverally ſet on two tables with the Al-

phabet written circularly about them; two friends, thus prepared and agreeing on the time, may correspond at never so great a distance. For by turning the needle in one Alphabet, the other in the distant table will by a secret Sympathy turne it self after the like manner. This secret was first experimented here by one *Lamorau*, who being suspected of Apostacy, because of his great intimacy with one *Alchmerin*, his friend and a Jew, and his little adhesion to some of his opinions, was sent into the Island of *Conversion* close prisoner: who there to hold constant intelligence with his intimate, first found out this admirable invention. And therewith he shewed me those two very tables by which, during that his confinement, thus they communicated their thoughts each to other. He next shewed me a *Selenoscope* to view the Moon, Stars and new planets, and a rare *Microscope*, wherein the eyes, legs, mouth, hair and eggs of a Cheefmite, as well as the bloud running in the veins of a Lowce, was easily to be discerned.

Then he brought forth the great Burning-Glass which *Proclus* made, wherein the Sun-beams contracted might like lightning fire ships at a very great distance. The same, he told me, *Archimedes* imitated when the Romans besieged *Syracuse*. Here is also, said he, that ductile glass, which *Faber* the Inventour thereof first presented to *Tiberius Caesar*, which is so plyable that it is not easily to be broken, yeilding

yeilding to the stroak of the hammer like silver or Iron, and which, though we dayly make of the same, we preserve as a sacred Relique in memory of the Inventour whom he put to death. Then he produced out of a large vial some of that Powder is called *Sympatheticall*, and is now grown common in *Europe* also. This is (said he) the most salubrious balsom in the World, and cures all wounds that are not mortall, in a very short time, at distance. It is made (said he) only of the purest vitriol calcined white in the Sun, to which we add the gum of Tragacanth; this strewed on the bloody cloath or weapon, the spirits of the Vitriol incorporating with the blood, the wound by attraction of light and of the Sun heals; the atomes and spirits of the blood by diffusion participating either heat or cold. So that if the wound be kept clean onely and in moderate heat (as this incorporation of blood and powder on the cloath must be) in three dayes the wound shall be cicatrized and perfectly healed. And without it I wonder (said he) why you Europeans will go where warrs and fightings are so much in request and so frequent.

Then out of a little box he produced some of that powder, which he called *Expulsative*, ten grains of which mixt (said he) with half the ordinary quantity of Gunpowder for a charg, shall send the bullet as far agin out of a Canon, as a full charg of the other simply, and do the same execution: and so proportio-

nably to the powder out of lesser guns.

These two lamps which you here behold (said he) shining in these two large and close stoppt vials, are of *Incumbustible oyl*, which (so as no air comes to it) will never be extinct: the oyl being composed of a bituminous liquor & that pitchy *Naptha*, which flows out of a kind of brimstone-lime near *Babylon*.

Then he shewed me (for to me as a Stranger he most addressed himself) *Archimedes* his silver Spheare of heaven he made, where the Sun, Moon and Planets kept their orderly courses according to nature, as the fixed stars their set stations, by an artificial Engine within, moving each wheel and sphear to true and exact distance of time and proportion of figure. The like, said he, your Emperour *Ferdinand* sent to *Solyman* the great Turk, but that was nothing so exact, or near so larg as this.

Then he brought a smal vial of rarified water, in which the dust of a Rose or any other plant incinerate and burnt to Ashes, the remaining salt surviving in those ashes & put into that revivefying liquor, the Rose or plant shall resume its pristine shape and colour.

Then he shewed me ordinary Ice, petrified and so hardened by art (he said) that it was as usefull as ordinary glasse or Christal, though not so transparent, and which no smal fire should thaw. With several other the like rarities he entertained me till such time as
the

the feast was ended, and *Verdugo* his invention was enrolled. And then, with thanks given to him for this great favour, *Joabin* led me back to the rest of our fellows (who kept their stations in the great Hall : whither we saw *Verdugo* led and attended back in the same Order he went thence, and seated in a chair of Crimson velvet at the foot of a little Throne covered with the same and richly embroiderd with Gold, having a rich Canopy of state over it of the same in the midst of the stage, whereon sate the Father of *Solomons* house that had adopted him. On the other side at his foot on a Cushion of state somewhat lower sate *Minerva* : Hereon after most ravishing Music and several scænes silently represented to the eye, was acted to life with *Roscian* meen, a pleasant and most facetious Comedy ; in which the Arts were all in witty contentions amulous of præcedency. The Pastoral being ended, and all the other scænes in curious Landskip represented to the admiration and joy of each spectatour, the Father descended from his Throne, and gave *Verdugo* thanks in the name of *Solomona*, and behalf of the whole Island, for his great industry, care and paines in the happy discovery and effecting of that his noble invention: *Wishing God might blesse and prosper all his future endeavours.* *Verdugo* returned his thanks also with a grateful ackowldgment after mutual embraces and solemn leave taking, and then all the company as silent as the night

(which was then almost approached) dissolved each one betaking himself to his several home, and we to ours upon our Mules, which there at the gate stood ready for us. The next Morning I went betime to the Seminary of *Law-students*, which was a fair and spacious building consisting of three large Courts, in the middlemost whereof the *Alcaldorems* inhabit, the other two being filled with the *Procuratorans*, *Advocatorems* and other Officers of smaller note belonging to that Society. In the midst of this middle Court on the right hand of it (as I was directed) I ascended about six steps, and then entred the lodgings of that good and learned *Alcaldorem* (who before had invited me thither) those being very spacious, neat and gravely furnished. He was not married (as few of the *Alcaldorems* there be) nor that they are inhibited marriage; but in case they be not martyred before they are advanced to the seat of Judicature, they seldom marry after. Partly to avoid the jealousie of others through the temptation of a covetous wife, who may be wrought upon with gifts to move the Judge in private to favour such or such a party, or at least be suspected so to do: And partly to avoid the trouble of Oeconomics, their whole time being taken up in the study of the Lawes and the due administration of public Justice. For they are very intent and upright (as the Jew had informed me) never listning to any cause before it be brought before them in open court, to be decided

cided immediately upon hearing. After he had led me through a long Gallery furnished round with the most eminent *Alcaldorems* pictures of that Island; he brought me into a very fair library consisting altogether of Lawbooks, Civil, Canon, and Municipal of all Nations: at the upper end of which in golden Characters on Black Marble was Gods Law inscribed, which he delivered to *Moses* in the ten *Commandements*. Now my Friend (said he) not to let you wander in this Labyrinth of learning, I shall shew you according to my promise the *Codes* and *Institutes* of Law particularly belonging to this our Island of *Ben-salem*. At which I bowed and followed him close as he conducted me by the hand, to the upper end of that Library: where opening the door of a fair inner Repository just underneath the Law of *Moses*, he brought me into that lesser *Vatican*, whence out of a gilded Ark all covered with *Mosaic* work of the best sort, he took me out a fair Folio rarely bound and covered with crimson velvet and embossed with Gold. Herein, he told me, (this being one of the ten *Codes*) was the fundamentall Law not of that Island alone, but of all other Kingdomes and Nations, this being the Original whence all other Nationall Constitutes were first derived. Having unclasped it, and opened its leaves full of red Characters, he offered it me to kisse first, which I did, and then to peruse. But though the hands were all seemingly very legible, yet being

ing written by their several Kings in their Native Language, which I so little understood, I humbly requested him, that as he had already been pleased to dilate upon them, so that he would also do me the favour farther to interpret. Herein he shewed a great willingness to inform me farther, but to prevent me of that happiness, an *Alguazillan* summoned him away to do speedy Justice. This must not at all be neglected; therefore *My Friend* (said he) *have me excused* at this time: when I am at leisure you shall command me farther. So he went immediately and put on his purple rob, whilst I took my humble leave of him and went home.

The next day *Joabin* came to us, and would needs shew us the City (which we had but superficially viewed before (with the several Churches, *Palaces*, *Noblemens houses*, *Hospitals*, *Nesocomies*, *Gardens*, *Groves*, *Grottoes*, and other rarities of greatest fame in it. This was (as he told me) the largest, most beautiful and populous City, next to the Imperial one wherein *Solomona* resides, of the whole Island. This *Bellatore* (so was the City we lived in called) was scituate upon a little rise in an open level Countrey, & about some eight miles in circuit. Two sides of it were invironed with a large watergraft, and within upon the verge or bank set with six rows in equal distance with tall Pine and firr trees. It had twelve gates and twenty four towers, two Towers being placed between every Gate of equal height and bigness.

ness. The whole Fabric of buildings, which was all of one height in the same street, was seated within the wals without any adjoining Suburbs. The streets (which were all thirty foot in breadth) were paved through with great stones of Marble, such as the Houses were all built with on the sides, and in the midst with large round and very smooth stones, the drills and water Channels being on each side of the high way near the houses. Every house there had leaden Cisternes to preserve all the rain water that fell from the houses, this being for many uses conceived better then any other. But the most necessary use of it is, at any drought when the springs should chance to fail; or the Pipes be faulty. At each door of their houses also they had lesser receptacles for the Urine, which they used for some lands, as well as to make salt Peter with. On each side of the streets were marble pillard Cloisters to walk dry under in the Winter and cool in the Summer; Some of the pillars being inlaied with *Jasper, Onyx* and other pretious stones. Almost through the midst of the City ran the stately river *Guavalare*, famous for his spring in curing many diseases. Upon this river within the walls stood six stately strong bridges, so broad and so high that ships of good burthen might sail under them. The Citadel was invironed as in an Island with this stately river, and fortified with two wet grafts besides; to which their was no passages but by drawbridges, and thoiē

those counterscitate. Having shewed me that also with its inexpugnable strength (which is rarely permitted to any Strangers especially) he led me to the *Christ Church Cathedral*, situate upon the highest part in the City, next that whereon the Cittadel stands, which overlookt and commanded all the town. From a pleasant towre of this Mother Church he shewed me at once the resplendent glory of the whole town, the curious pile whereof being compact of such uniform buildings all covered with Copper, beautified with gilt pinacles, and high well formed Towers, was so pleasant a prospect, that I stood amazed and dazled with the lustre, being unwilling to move thence, I was so ravished with admiration and delight. We descended at last into the body of the Church, in which were no pews for any to sit and sleep in, only several rows of matts thick set for the people to kneel on; for ease, he told me, helps devotion, whereas hardship and suffering at it distracts the mind and makes it seem tedious. Here the Women kneel or stand about the upper part of it, surrounded with the females of their Families, that they may not be seen of the men, who stand lower amidst their male Servants. The first custom is to teach their families good discipline by example abroad, the latter of parting the sexes is to prevent distraction, and that adultery which may be committed with the eye. To this purpose the men there wore black Cypresse veils, though they were bare-headed,

headed, and the Women white veils over their heads and face, loosely hanging. It was odoriferous, lightsome, and glorious; the heavenly Music alwaies resounding between both the sacrifices of Morning and Evening without any noise or discourse. The gates alwayes in the day time stood open, the men entring and going out alwayes at one, and the Women at another. Here he shewed me the most elegant picture of the Church Militant, mysteriously but lively drawn by *Titian* in a large table, and hung on the South-side wall. The armes under it were thus displayed: over a field argent watered with tears *Guttee Gules*, a Chief *Nebulee Sable*. Underneath them was this motto in their own language, which he rendred to me in Spanish: *Tears and prayers are the Churches Arms*. On the one side of it was the picture at large of *Hierusalem* and the *Saviour* weeping over it. On the other the pourtrait of him in his zeal scourging the the buyers and sellers out of the Temple, most expressively drawn to the life by the same hand; with this holy text underneath it in Greek, *My house shall be called a house of prayer*. Right opposite on the North-side wal stood that large & famous Original of *Michael Angelo*, which depainted our Saviours second coming at the day of Judgment. In short, it was every where adorned with the choicest and most divine pieces that were ever any where to be seen.

Having viewed the Church round with all
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ed for Morning no sooner appeared, but *Jabin* accompanied with thirteen Carrioles, desired that the whole company would be spectators of that solemn festivity, to which purpose he had brought (he said) Carrioles enough and those convenient for us all. His importunity would not admit of any denial, so that we all ascended into them as he had ordered our places, & advanced somewhat before sunrise. Sometimes drawn by land, and otherwhiles at certain stages by water, that evening we arrived at a convenient *Vento* or Inn in the midway, where we had all conveniencies and respect imaginable, besides our entertainment, which was *Gratis* to us Strangers only. The next morning we again prevented the sun by our early advance, in regard we were to reach the Court that day, which we did in good time with much ease and pleasure. But by the Way a little before noon we entred one of the three Universities, wherein was the most famous Colledge of *Agriculture* that the Island afforded. Here after we had refreshed our selves, to pass away two or three howers of the hottest part of the day, he brought me acquainted with the *Providoran General* and Principle then of that famous Colledge. A reverend old man he was, and no less learned in the history of nature, then full of curteous humanity both in his discourse and carriage. He first led us into a very fair physic Garden, wherein he told us were almost as many medecina-
ble

its decent bravery, curious sculptures, and rare antiquities, with its library (which each Church, he told me, there had one) he returned home with me, and by the way informed me of a splendid appearance *Solomona* was to make in public the third day after, upon occasion of a great horse-race with other innocent pastimes wherewith the people entertained the King that whole day. Now if your self (said he) or as many as will of your company, please to go to the Imperial City, you shall ride thitherward to morrow morning, and there I shall use the means that you shall not only kisse our *Solomonoaes* stole, but behold the gaities and solemnities of that grand appearance, with the modest port and quiet government of that glorious Court, and the magnificent Structures thereof.

Hereat having anticipated these future prospects by a right supposal of their transcendent excellencies beyond all we had yet seen, I accepted of his kind offer with great joy and alacrity, and told him, that since he was pleased to undertake the trouble, we would all attend him that voyage at the day. *Joabin* then taking his leave at the door of the Strangers house, whither his civility had returned me, willed me and the rest of our company that designed that voyage (which he hoped would be all) to be ready in our best Equipage very early next morning, when he would not fail to be with us. The wished

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plants and herbs as he believed *Solomon* knew, at least as are any where now to be found serviceable for the use of man or beast. Having observed there the many rarities, he was pleased to shew me particularly there growing, as the sensible plant, *Semper-vivum*, *Saffron*, *Liquoras*, *Rice*, *Carroway*, *Anice*, *Grumwell*, *Virga Aurea*, *Elicampane*, with many more, He took me by the hand and led me a little out of the Town over the river on the backside of that Garden which invironed that other great Nursery (as he called it) and contained about a thousand Acres. Herein, said he, we dayly try several experiments of setting, sowing, planting, grafting, inoculating, meliorating the Earth with several Composts; as the dry with Marle, the lean and hungry with dung of Pigeons, Mans, or Horses, Soot, Seafand or Owse, Chalk, &c. the Sandy with Mud, the Cold with Ashes; the rich with Brakes, Straw, Seaweeds, Folding of Sheep, &c. all which, as we find the Ground, we use and apply to it. But if you delight in Husbandry, which is but the quickning of Nature by art, I shall briefly tell you of some of our customs of remarque, which discourse I greedily embracing, whilst we sat together in a cool shady *Grotto* by the River side, he farther hinted to me thus. That in that plat which belonged to his Colledg of *Agriculture*, of which he was (he said) the Principle, they did dig all the Ground, because the spade goes deeper
then

then the plough, and kills all weeds and grasse best. All our study here is to improve a little ground well with little pains and charges. For we conceive the well improving of a small Island better then the conquering of a new large Kingdom. That we may do this in all places alike and to the purpose, we use the means; and they are these: We buy in all Commons, for they rather make poor then maintain them; therefore those which we have had were either long since bought in by the *Providorans* in every particular Province, or divided by them amongst the inhabitants adjoyning, who had right therein, according to their right and due proportions: One such acre thus enclosed and improved being now more beneficiall to the meanest of them, then fower were before in Common. Next we search all grounds for Iron, Tinn, Lead, Gold, Silver, and all other beneficial things whatsoever: likewise we enjoyn all husbandaen to search their Grounds for beneficiall Earths, such as Marle, Chalke, Fullers Earth and the like, in the search of which they often find several precious stones, useful composts, and medicinal Earths.

Though we breed many stout Horses towards the Maritim parts, that by looking on the Sea they may acquire more fierceness, and become more emboldned for field-service; they being here seldom employed oshewise. Yet we conceive that Oxen

being less Subject to diseases, and maintained with less cost and trouble, and will suffer more hardship, toyl & labour, are fitter then horses for the plough or wagon, and are here therefore most used. In many places also, especially where the streets are even, we use great Mastiff dogs, (of which here we breed many) to draw up and down the streets things upon sledges, made low on purpose, and running on four little wheels. By this means one stout dog that is fed with little or no charge, shall carry or draw as much as any three men. That we may not want workmen, the *Providor* furnisheth us on the suddain with harvestmen, either of the condemned collar-men or other freemen out of the adjoyning next City. So that in one day, notice beforehand given him, any mans harvest may be cut and inned with little charge and trouble. That these Country Farmers may live plentifully, pay their rent and lay up, every farm of such a value is to maintaiu so many hives of Bees for Wax and honey, with which as with *Currans*, *Rasps*, *Damsins*, *Mulberies*, *Cherries*, *Pine Apples*, *Pears* and *Apples*, (of which last we have above 200. species) many excellent drinks are made to keep their families and sell besides. And that they may not want good wines, besides what the Vineyards afford, each one on the Southside of all his Houses, Stables, Barnes, and outhouses is bound to set the best Grapes, that thus they may soonest ripen. For firing and other necessary uses, they are

enjoyed to plant in all their woods (especially near home) swift growers, as the *Able-tree*, the *Ash*, *Sallow Aspe*, *Willow*, for hoops and hoppers. Likewise they are enjoyned to plant near their houses *Almonds*, *Olives*, *Chestnuts*, *Walnuts*, and *Quinces*. Those whose farms are of the largest value are obliged to maintain so many boxes of Silkworms, for the keeping of which they are to plant *Mulberry Trees* proportionable, on whose leaves they feed with little charge. The great product and gain by them (as he demonstrated, together with the wayes of preserving them, which were very ingenious) is, said he, scarce credible. Our next chief care is to prevent mischiefs, and in particular mildews and smuttiness of Corn; 1. By changing each year the species of grain. 2ly. By liming the ground and corn, which last preserves it from birds & worms also. For preserving your Orchard, we first prune the trees well from Mousse, Mistleto & suckers: sometimes opening the roots, and relieving them with a new compost. In short those things which grow best of slips, as *Currans*, *Quinces*, *Quadrings*, *Gooseberries*, &c. we never set the kernels, though others are best to set, which we do accordingly, as experience teaches for the best.

We likewise enjoyn those farmers of the best value of all to maintain fishponds and dequoyes; that thus when the weather is not seasonable to shoot flying, they may be sure of fowl at all times. To prevent his farther

discourse in came two Gardiners with each of them a large *Cornucopia* in his hand, full of all the variety of fruit the season then afforded. Having tasted some of the choicest he recommended, with some of his choiser cool drinks and Wines of the place, he made us tast afresh of his singular humanity by accompanying us back to our *Vento*, where he civilly left us, and where the rest of our Company (though the envious time would not) tarried for & waited on us. Arrived at last at the full view of the *pallace*, we stood enamored with the delicious prospect of that vast *Emporium*, it being the largest City of that Kingdom, though altogether unfortified, except with faithful Cityzens, for thus open lay all the inland Cities. There were we carryed to the Strangers house, another stately place built according to the model of the former, but somewhat larger: where our quiet repose and splendid entertainment made us forget our former travels.

Now the Morning star no sooner appeared to usher in the third dayes light, but *Joabin* came again to us to conduct us to the *Grand Palace*; where having led us through many fair streets & stately *Piatzaes*, we at last came to the *Imperial Palace*, whose magnificent and mighty structure at first view made us stand amazed. Before it was a spacious court, thick set with tall Cypress trees, Pines and Jessimines in rows, in the midst of which a white marble fountain was erected and held up by eight brazen
Lyons;

Lyons; each of them according to the antique Roman manner pouring out of their mouths the Chrifalline water. Over the portal of the *Palace*, whose *Bafis* and *Chapters* were of polished marble and gilded imagerie, were *Justice* and *Fortitude* in their proper habits described; the gates themselves being all of Cedar gilt, very high and ftately.

The *Palace* was quadrant, and at each *Canton* a high *Tower* (which feemed to be of fhining *Jafper*; for here they but adorn their houfes and walls with them, (having no other opinion of pretious ftones then of painted glaffe or fhels, which for their diverfity of colours please the eye only having in themfelves no real intrinsic value) did erect his ftately head. All the walls both within and without were ftatidly deckt with the *Statues* of all the *Roman Emperours*, *Virgins*, and *Matrons*, and with divers other famous *Antiquities*: the *Windows* (whose *barrs* were of *filver*) being all very high, double leafed and of *ftquare malleable glafs*. In the *ftirft Court*, which was 180 yards *ftquare*, and called *Martial*, the *Pillars* and *Arches* were all of *Mofaick* work, and fupported with *Lyons*, *Tyggers*, *Ounces*, *Leopards* and *Griffins*, fo lively caft in *braffe* and painted, that they looked as if they would affail the *ftpectatours* that approached them. In the *midft* of this *court* an *Obelisk* of wonderful art all of *fhining Copper*, did fet forth on the one *ftide* the

proud squadrons of the Romans, and on the other the *Carthaginian* Camp in warlike equipage: the valiant *Hannibal* leading the one Army, and that invincible *African Scipio* the other. On the other side stood those masculine spirits, *Fabius Maximus* the buckler of Rome, and *Marcus Furius Camillus* the sword, fighting in the high Capitol in his Countries defence: *Mutius Scævola*, *Cæsar*, *Pompey*, *Alexander* and *Marcus Varro* the happy Consul. Of the Spanish Heroes, *Theodosius* the great, the Valiant *Cid Ruis*, *Dias*, *Bernard del Carpio*, *Hernand*, *Goncales*, *Fonseca*, *Don Lewis* of *Villanova*, *Sancho*, *Ferdinando* and *Charles* the Emperour. Of the French Chiefteyns, none but *Charles* the great, the founder of the Western Empire, and the late puissant *Henry* the fourth. Right opposite stood all the Valiant opposers of the *Mahometan* Empire, particularly those of the *Venetian* State, and *Matthias Corvinus*. A little above all stood the invincible *Johannes Hunneades* his father, armed all over cap a py, brandishing a naked sword in his right hand, with many dead mens skulls, heads, and armes at his feet. This is that renouwned *Hungarian* (said *Joabin*) who so valiantly resisted the *Turks* incursions, and slew of them 50000 at the battail at *Naxon*. After we had sufficiently beheld these heroic Champions, he led us up into a large rich Hall, whose ceiling was of carved Ivory, and walls embelished with most lively Poutraicts. There was *Lucretia* killing her self in very earnest,

and

and *Artemisia* wailing over her husband *Mausolus* monument, with some wonder why it should be reckoned one of the Worlds seven wonders. There was the chaste Spanish *Coronella* committing her body to the devouring flames, rather then suffer her soul to flame with the least incentive or thought of lust. At the end of the hall in a large table *Cydias* represented the *Argonauts*, for which *Hortensius* the Oratour paid 144000 Sesterces. And next to that he shewed us an Original made by *Pausias* wherein his *Glycera* was represented, with a chaplet of flowers in her hand most elegantly plaited and twisted, the counterfait of which for two talents of silver *Lucius Lucullus* bought of *Dionysius* a painter of *Athens*. With these and divers others chaste and vertuous *Dames* was the Hall furnished round, for other women living there were none: none being permitted to lodg in that holy Court or to be there in the day time, unless on certain Festivals, when permitted, and that but seldom. After we had well viewed these chaste figures, we descended by some marble steps into another square Court larger then the former, whose rich beauty exceeded the other, as much as the substance doth the shadow. For the pavement was of pretious chequered marble, the walls & windows all gilt, and in the midst stood an Obelisk of one intire stone, half as high again as that which *Sixtus Quintus* caused to be translated from the *Vatican*, and now stands near *St. Peters Church* in *Rome*. On this in

lively figures were cut the perfect Effigies of all the Kings of that Island of *Bensalem*, and him you see standing on the top of all (said he) is the pourtrait of *Altabin* in Corinthian Metall and guilded; and this Court (said he) is the *Court Royall*. Having viewed the glorious statues, in all their richly gilt caparisons, most of them being adorned with pearl and many pretious stones, we passed through the glorious *Temple of good Works* (whose walls engraven tell all the history of the *Saviours* works and passion) into the third Quadrant. This is the Imperial abode (said he) larger then any of the other Courts. It was set with Orang, Lemmon, Pomgranate, and Mulberry trees, and called the *Court of Residence*

Hence we ascended by many stately black marble steps into the chamber of Presence, where *Solomona* was standing and conversing with his ancient and prime Nobles, whom he familiarly called the *Copartners* of his care. With these he did alwayes confer & maturely deliberate about all his civil affairs: it being his wonted saying (as I was after told) that it was much fitter that he should embrace the faithful advice of such and so many judicious friends (for so he called all his Counsellours) then that they all should follow and submit to his single will. He was very plainly attired, as all his Nobles were, only distinguished by his broach of Diamonds and Rubies of the figure of a Cross, on his Miter-like

like Coronet; the rest of that Order of the *Holy Crosse* wearing theirs alwayes at their breasts. He was of middle stature, somewhat fair and ruddy, and in whose mild and seren aspect might be discovered those inward vertues and Graces which did adorn his noble soul. For as *Joabin* then informed me, whilst he was busie in discourse, he was the lively exact exemplar of all princely vertues, in whom nothing was wanting that was requisite to make a Prince both loved, feared and admired. His piety to God by his frequent addressses to him in his public and private devotion was eminent. His indulgent Love to his Subjects, whom he called his Children; and his Charity to relieve the distressed was admirable. For those subjects that decayed, he relieved: And where he became heir to the goods and lands by treason, &c. he restored them to the Children of the deceased; if through misdemeanours they became forfeit to him and the *Ararium Charitatis*, he either remitted his moyety to the delinquents, or gave it to the publick Treasury; it being his usual saying, that *Kings that grow rich by the spoil of their Subjects seldom enjoy their own with safety.* His Chastity was singular, he being never seen to converse with any woman but his Princely spouse or some of his nearest relations; or did lye with her after she proved pręgnant; it being his Remarque on unchast livers; That such as did not reverence themselves, would not reverence God, whose

Image

Image they did bear. In his Liberality he was so beneficent that no deserving person ever went from his presence unrewarded. To this purpose he erected *Nebus Vespatias*, that Temple so called and dedicated for the dispensing his good deeds peculiarly, where once a day he constantly did distribute some doles, or honour, or advance some person; accounting (as *Titus Vespasian* did) that day lost, wherein he had not conferred some benefit and good on some body. In the search of truth and humane learning he was indefatigable, allotting six hours every day to his studies. A severe reprovèr of vice he was; Frugal in his expences, and very sparing in his diet. So abstemious from any sort of Liquor, that between meals he was seldom or never seen to drink so much as water (which was his usual beverage a little sugared) and at meales but thrice, and then but once of wine and water mixed. His *Clemency, Mansuetude Evenness of mind, Constancy, Courage*, knowledge of the Laws whilst he himself would often set in judicature, were all wonderful. But to enumerate all his Princely endowments (said he) as his strength of reason, Memory and imagination, his profound skil in affairs of peace or war, his subtile insight into men, as well as his forts and havens, all which he knew so well he could tell what ships they were capable of, where scituate, and with what winds to be entred, his skill in tacticks and all civil as well as military exercises, as

Riding, Running, Wrestling, Vaulting, Fencing, Shoting, Limming, &c. with many other the delighted and excelled in; the day would not be long enough to name them, nor could I possibly set them all forth in their native colours. At which pause of his I replied, *Oh how happy are the people that are governed by such a Prince, by whose efficacious example they must needs be taught vertue!* Solomon at that instant casting his eyes round about espyed us being some ten in number, the rest stayed below; and soon discovering us to be Strangers, advanced forward of his own accord to us, offering us his stole, which as we each of us kneeled down to kisse (as we had been instructed) he courteously with his hand lifted each of us up again, and lovingly embraced us, saying in the conclusion to us all, *Friends, you are espoused to this court and kingdom, where you may live as freely as any natural freeborn Subjects I have.* Hereat we all bowed low, expressing our duties and thankfulness in that submissive and silent posture. These ceremonies performed we retreated out of the presence instantly (as *Joabin* had instructed us) making three low obeysances as we receded still backwards til we were out of it; none presuming there to turne the back parts to Majesty unless in the Church only.

He then carried us into the fourth Court, equal to the rest in splendour and magnificence, in the midst of which under a high try-
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umphal Arch sustained by the *Cardinal* virtues, were Statues in brass, and those double gilt of the *twelve Apostles*, with descriptions in other pillars of their several Martyrdoms. This was called the Court of Vertue. Having viewed this well, we passed through a stately *Hall* into the *Academy* it self, to vvhich it belonged. The *Quadrangle* vvas environed on three sides vwith fair *Cloisters*, the Pillars and Arches being of *Mosaic*, of *Gold* and *azure* and other curious colours, like that of *Amarodoc* at *Fesse* in *Barbary*. This is that Eminent *Academy* (said he) placed here in this glorious Center for the concourse of all the prime selected Wits throughout the Nation, vvhich they translate, vwrite, Licence books, correct others, and purifie the native Language to the highest pitch of elegance. Right against the *Hall* the Library ranged, vvhich vvas large and magnificent. Underneath it vve passed into the fifth court, called the Court of *Orpheus*. In the midst of this, betvven several ranks of *Lawrell* and *Mirtle* trees vvas a spacious *Fountain* vvherein *Orpheus* vvas playing on his harp, and ravishing with his diuine melody (vvhich by Water vvas artificially made to resound) the approaching *Nymphs*.

Thence he led us through an outward green Court set with *Box*, *Laurell*, *Holly*, *Ivy*, *Firr*, *Eugh*, *Cipresse*, *Juniper*, *Tamaris*, *Rosmary*, and many other sorts of green trees, that vwith their Verdure cauled Spring to dwel there all the year long, into a long

Padock course, somewhat broader then ordinary, railed and set round with Firs and Sycamores, about it multitudes of People were gathered, as well Nobles as Gentry, to behold the expected race: The race soon after that *Solomona* was come was thus performed: eight *Noblemens Jennets* were placed in a rank at the farther end of the Padock, having no riders on them, only a few round ratling bells were fastned to the saddle skirts, some of them made prickly, that when they were all set forth on running together, might spur them forward in the course: this is our way of racing (said he) performed without any danger or possibility of cheat in Horsemanship; which is too often practized by your *European* Jockies and Riders. The race finished the owner of the winning horse received the prize *Solomona* gave, which was a silver Bason filled with 500. Duckats in Gold: the same horse being led away soon after with a garland on his head triumphantly and accompanied with divers sorts of loud and still Music. In a large Field adjoining almost, in the midst thereof stood an *Amphitheater* more famous then that *Vespasian* begun at *Rome* and *Titus* finished. Here indeed many grave Matrons, Noble Ladies and beautiful young Lasses did with their beauties adorn the theater; but theirs were all Native and purely Natural. For here a painted face is lookt on as a rotten or painted post, and a patched one as beggarly. For thus they argue the natural beauty best: if the face be

homely, say they; it is still Gods Image, therefore lovely; if extraordinary beautiful, the less reason by thinking to mend Gods Workmanship to hide or disfigure any part of that divine firmament.

Here the most excellent in their skil and feats of activity from all parts of the Nation did shew their cunning and dexterity. Some in *Fencing, Running, Wrestling*, others in *Shooting, Slinging, Leaping, Pitching the Barr, Vaulting, Darting* and other Pastoral sports, where for all that overcame were great rewards and prizes given proportionably to the Victors deserts. But above all the rest *Solomona* seemed most to be taken with one of the *Davidans* or slingers of stones, who not only out-threw all the rest, but directed his charge so surely that he could hit the white almost every time, and that with such a force, that the blow would prove as mortal as *Davids* did to great *Goliab*.

I then asked *Joabin* whither *Solomona* delighted not also in hunting now and then? To which he answered Negatively. Not but that he thinks the sport lawful (said he) as it is healthful for the body: but he accounts it loss of precious time, and some kind of cruelty. Not in the Murther of any Wild beasts, (all as wel those *feræ nature* as other being alike subject to mans dominion) but in the violent pursuit of one of them to kil many good and serviceable Horses. Wherefore he permits it to the lusty Peasants only to destroy

stroy such as are most obnoxious, and can follow the chace on foot best; supposing persons of quality and enobled with rich endowments of the Mind, may better recreate themselves in less tedious and toilsom pastimes. And since most can shoot flying, the same dislike he hath for hawking; for there they kil those ravenous birds instead of maiming them. All games at Cards, Dice are here discarded: only *Bowles* and *Cheffe* (which they play at as they ride) because less provoaking to passion, are generally approved off. No pleasures but the most lawful & innocent are liked of, it being a generally received *Maxim* here, That all sensual pleasures are brutish; accounting it the greatest pleasure upon earth, next the serving of God, the doing of kindnesses, and the pleasing remembrance of a well acted Life accompanied with the hopes of a future fruition of a better. The Day well nigh spent in beholding these delightful sports (in many of which *Solomona* himself did contend with some of his *Noblesse*) he retired to his *Palace*, whither we attended him also to see his manner of sitting at supper, and his attendance thereat; which, so soon as he had visited the Temple, was thus: His *Nobles* according to their Offices and rankes brought in many silver dishes covered; and presented them on a larg *Oval Table* before him, about the midst of which he sat down so soon as the meat was blessed. But (as *Joabin* informed me) only two of those covered platters

ters were lined with meat, and those but sleight ones, of which also he eat but sparingly. Here were no *Feasters* or *Natural fools* about him to make his sawce pleasant with more sawcy answers, as with you they are too usual (said *Joabin*) in great mens houses. For the first here are looked on but as licensed knaves, the latter are pityed rather; and therefore kept private. For here it is as great a crime esteemed to mock a man for his weakness of mind as for his deformity of Body, in neither of which he is to be blamed but pityed. In the space of one quarter of an hour or little more, the board and room was all cleared with great order and silence. His *Nobles* and great *Officers* did immediately after eat altogether in the great *Hall*. In this Interval *Solomona* withdrew himself after his accustomed manner through a long privy Gallery which led to his *Queens Court* on the other side of the river, to visit her and his relations. The *Nobles* all dispatching their meal in as short a time, came up again attending his return which was not long after. After some discourses with the most eminent in their several *Sciences* and *Professions*, as occasion offered, He then withdrew wholly, appearing no more that night. Only he gave order to one as he went forth, that the *Strangers* should appear before him in the *Temple of Good Works* the next morning.

We no sooner got back to the *Stangers* house, where after our wonted repast we fate
ad-

admiring the *Vertues* and *Glories* of the King of *Bensalem*; but a *Messenger* expresse brought the summons, who making his addresse to us all, told us. It was his *Imperial Majesties will and pleasure* that all the *Strangers* should appear before him in the *Temple of good Works* by eight of the clock the next *Morning*: that day being the holy feast of *Sr. Bartholomew*. To this gracious summons I in the name of the rest, all likewise bowing, told him, that we were all prostrate at the feet of his *Soveraignes Princely devotion*, and should be ready to obey all his commands. Thanking him particularly for his care and pains in bearing that message. It is but my duty (replied he) I being the *Superintendant* of the *Ceremonies* in that holy place. Therefore that you may be prainstructed what is to be done there, and how you are to behave your selves, I shall a little inform you. At which courteous offer we all bowed again, and shewed a chearful readines of attention. My friends, you must then in brief know (said he) that to morrow is a general day of healing the sick, of visiting others, and rewarding the poor, which our *Solomona* after himself washing some of their feet, and his Nobles the rest, doth liberally perform. After these ceremonies he doth instal three of his Nobility, conferring on them the high and sacred honour or *Order of the holy Cross*: there being never fewer then 50. of it, and never above the number of threescore. Whilst those first rites are in performing you are all

to keep your stations, and on your knees expect when *Solomona* will approach and reward you also. Then assuring us he would himself place us there conveniently, he left us to our repose, and reminding us precisely of the hour, as not then to fail, he went his way.

The next morning we came at the appointed hour to the *Temple of good works*: where the *Superintendent* courteously received us, and placed us all in three rows in a corner thereof by our selves. Here so soon as *Divine service* was ended, *Solomona* descended from his Imperial Chair, and walking about the temple did minister to every ones necessity as he was on his bare Knees in order placed, and as his particular wants did require. Some he touched and praying over them healed them, for (as *Joabin* had informed me) he had the gift of healing also, as some of your *European Kings* have, particularly those of *England* from *Edw.* the *Confessours* time, and those of *France*. He washed the wounds of others, & of others he anointed their soars: and to all he gave some money or largesse. Whilst this was in performing, *Joabin* (who kneeled by us) informed me; how that the Temple Ceremonies all being ended, not only these but many other poor and aged persons were to be feasted in the great *Hall*, where *Solomona* before they sat down did use to wash the feet of some, and give new raiment to others. And that so soon as they had dined, we were also there to be feasted.

This

This Ceremony of the *Doles* being ended, the other of the Instalments of the three Nobles into the Order of the Holy Cross began. They were clad in long sad russet coats made of *Camels* hair, having loose and wide sleeves, and turned up with white flannel, tied only close about the middle with a white silken girdle also, in token of their innocence. Each of them had on his right shoulder a long Wooden *Crosse*, as long and heavy as that of the *Cyrenians*. Laden with these, and conducted by the *Superintendent* one after the other, in a slow Pace and humble posture, they first presented themselves with their Offerings of Gold at the high Altar; and then soon after, according to *Solomonaes* example, all the rest of the Order did the like. Here having made their *Oraisons*, *Solomona* first making three bowes and the rest doing the like, all but the three that were to be installed, returned to their several Cells; where they sat still for half an hour, during which time the *Temple* and *Quire* did echo with most ravishing and heavenly Music. The melody ended, the *Superintendent* went up to the holy Altar (before which the three Nobles were all this while on their bare knees) and conducted them with their *Crosses* on their shoulders to the imperial Chair. Here each of them in order laying down his holy burthen, and kneeling between *Solomonaes* knees, he with his hand on the *Croisodans* head blessed each of them severally, saying, *God blesse thee Souldier,*

dier, and make thee a Faithfull Son of the Church Militant, and constant follower of the Saviour.

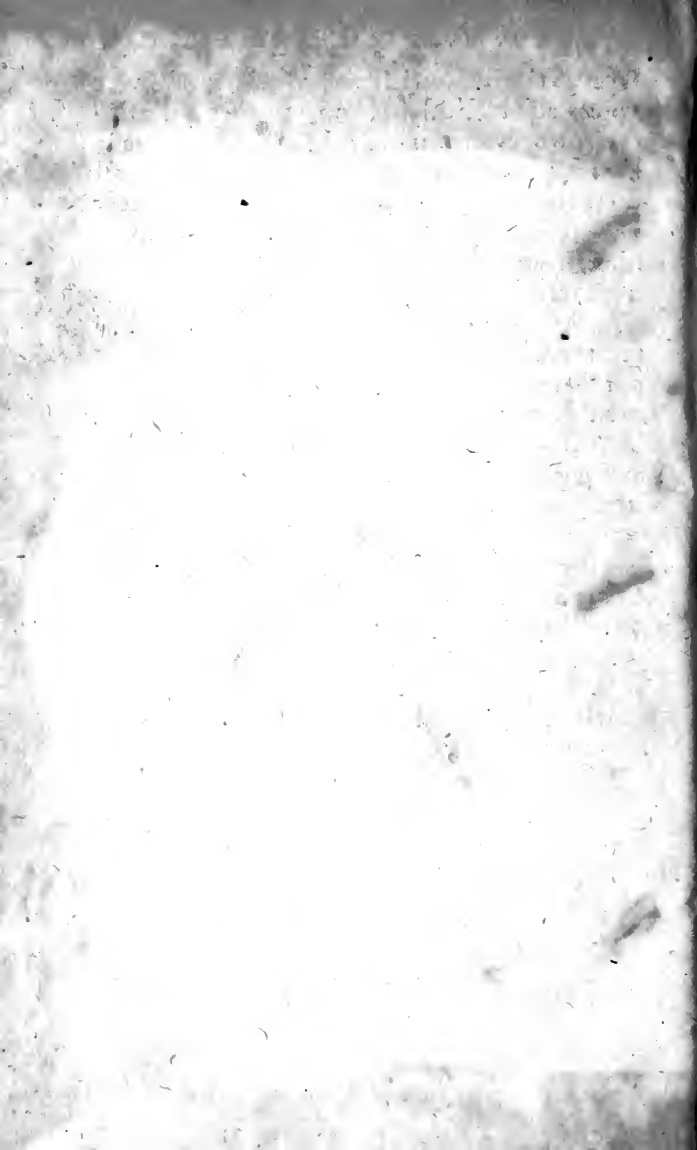
So soon as he had thus severally blessed them all, he gave to each of the three new *Croisodans* (so those Knights were ever after called) a gilt sword, which himself girded about their Loins, and charged them to draw only in defence of the Christian faith. After that he gave to each of these three a Crosse of *Diamonds* and *Rubies*, in exchange for his wooden ones, which as *Trophæes* of their honour were to be left and laid up in the Temple. This fastned to a red ribbin he did hang about each of their necks, and as he so did it, charged him he should alwaies wear it at his breast, in token of his hearty and ready obedience to take up the other again, whensoever the Saviour, the ever blessed *General* of that Order, should require. Dismissed with this charge or oath of *Fidelity* (for other oath the Subject of *Bensalem* take none, as knowing that all that be *Christ's followers* will be obedient and faithful to his Anointed Vicegerent) they were forthwith by the *Superintendant* proclaimed *Croisodans* and *Christian defenders* of the *Holy Cross*. Immediately after this proclamation they retired into a litle Vestry, whence they came forth apparalled in most glorious Vestments, and were then conducted to their particular *Cells* on high amongst the rest of that *Noble Order*. Then after a *Te Deum* was sung, all solemnly standing up with their faces

faces to the East, with great variety of sweet voices and musical Instruments, they all with their swords drawn in their right hands made a public confession of their faith. After all these Hymmes and Ceremonies thus decently performed, *Solomona* (unto whom all both himself and they had offered, was brought, their offerings being very large, those *Installation* dayes especially) descended and distributed them amongst us the Strangers, each of our shares amounting to no less then two hundred Duckats. For the whole Offering he had before appointed to be divided equally, and put into so many crimson silk purses as we were *Strangers* : which himself distributed amongst us giving to each of us one. After this the Musick ceased, and himself proclaimed his general pardon to all Offendours against Law and Justice; all whom once in 12. years (as *Joabin* told me) were at this *Festival* usually released, pardoned and enlarged; concluding all at his Exit with this holy and heavenly prayer,

May God so forgive me and all the World.

Which said, he went out first himself, the *Croisadans* following next, and then the other Lords, Gentry and People in quiet order whilst all the Choristers sung this Anthem,

*Deo optimo Maximo laus, honor &
Gloria soli debetur in secula seculorum.
Amen.*





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