

Assaulted and pursued Chastity

Margaret Cavendish

Table of Contents

<u>Assaulted and pursued Chastity</u>	1
<u>Margaret Cavendish</u>	2
<u>Assaulted and pursued Chastity</u>	3
<u>THE SPEECH</u>	13
<u>A Complaint and a Request to the Noble and Learned Readers of my several Works, especially my</u>	
<u>Philosophical and Physical Opinions</u>	35
<u>Envoi</u>	37

Assaulted and pursued Chastity

Margaret Cavendish

This page copyright © 2001 Blackmask Online.
<http://www.blackmask.com>

- Assaulted and pursued Chastity.
 - THE SPEECH.
 - A Complaint and a Request to the Noble and Learned Readers of my several Works, especially my Philosophical and Physical Opinions.
 - Envoi
-

*Thus in this Semy-Circle, wher they Sitt,
Telling of Tales of pleasure & of witt,
Heer you may read without a Sinn or Crime,
And how more innocently pass your tyme.*

In this following tale or discourse, my endeavor was to shew young Women the danger of travelling without their Parents, Husbands or particular friends to guard them; for though Vertue is a good guard: yet it doth not always protect their persons, without human assistance: for though Vertue guardes, yet youth and beauty betrayes, and the treachery of the one, is more than the safety of the other: for oftentimes young beautifull and vertuous Women, if they wander alone, find but rude entertainment from the Masculine sex: as witness *Jacobs* daughter *Dinah*, which *Shechem* forced. And others, whose inforcement mentioned in holy Scripture, and in histories of less Authority (sans number) which shews, that heaven doth not always protect the persons of vertuous souls from rude violences: neither doth it always leave vertue destitute, but sometimes sends a human help, yet so, as never, but where necessity was the cause of their dangers, and not ignorance, indiscretion, or curiosity: for Heaven never helps but those that could not avoid the danger: besides, if they do avoid the dangers, they seldom avoid a scandall. For the world in many Causes judges according to what may be, and not according to what is, for they judge not according to truth, but shew; no not the heart, but the countenance, which is the cause that many a chast women hath a spotted reputation: but to conclude, I say, those are in particular favoured with Heaven, that are protected from violence and scandall, in a wandring life, or a travelling condition.

Assaulted and pursued Chastity.

In the Kingdom of Riches, after a long and sleepy Peace, over-grown with plenty and ease; Luxury broke out into factious sores, and feavorish ambition, into a plaguy Rebellion; killing numbers with the sword of unjust War, which made many fly from that pestilent destruction into other Countryes, and those that stayed, sent their daughters and wives, from the fury of the inhumane multitude, chosing to venture their lives with the hazards of travells, rather than their Honours and Chastities, by staying at home, amongst rough and rude Souldiers; but in ten years Warrs, the ignorant vulgar, in the Schools of experience, being often whipt with misery, had learnt the lesson of Obedience, and peace that laid all the time in a swoond, revived to life, and Love, as the vitall spirits thereof, restored to their orderly motions, and Zeal, the fire of the publick heart, flamed anew, concocting the undigested multitudes to a pure good government: And all those that fear, or care had banished, were invited and called home, by their naturall affections to their Country; a Lady amongst the rest inricht by nature; with vertue, Wit and Beauty: in her returning voyage, felt the spight of fortune, being cast by a storm, from the place she steered to: upon the Kingdom of sensuality, a place and people strange unto her; no sooner landed, but treacherie beset her; those she intrusted, left her: And her years being but few, had not gathered enough experience, to give her the best direction, thus knowing not how to dispose of herself, wanting means for support: Calling her young and tender thoughts to Counsell; at last they did agree, she should seek a service, and going to the chief City, which was not far from the Haven-town, with a Skipper whom she had intreated to go along with her, who left her in a poor and mean house, to Chance, Time, and Fortune; where her Hostess seeing her handsome, was tempted by her poverty and covetousness, to consider her own profit more than her guest's safety; selling her to a Bawd, which used to marchandize; and trafficked to the Land of youth, for the riches of beauty. This old Bawd, having commerce with most Nations, could speak many Languages; And this Ladyes amongst the rest, That what with her Languages and her flattering words, she inticed this young Lady to live with her, and this old bawd (her supposed vertuous mistris) used her kindly, fed her daintily, clothed her finely; in so much as she began to think she was become the darling of fortune, yet she keeps her closely from the view of any, untill her best Customers came to the town, who were at that time in the Country.

The mean time her Mistriss began to read her Lectures of Nature, telling her she should use her beauty whilst she had it, and not to wast her youth idly, but to make the best profit of both, to purchase pleasure and delight; besides, said she, nature hath made nothing vainly, but to some usefull end; and nothing meerly for its self, but for a Common benefit and generall good, as Earth, Water, Aire and Fire, Sun, Moon, Starrs, Light, Heat, Cold and the like. So beauty with strength and appetites, either to delight her Creatures that are in being; or to the end, or ways to procure more by procreation; for nature only lives by survivors, and that cannot be without communication and society. Wherefore it is a sin against nature to be reserved and coy, and take heed, said she, of offending Nature, for she is a great and powerfull Goddess, transforming all things out of one shape into another, and those that serve her faithfully and according as she commandes, she puts them in an easie and delightfull forme; but those that displeas her, she makes them to be a trouble, and torment to themselves; wherefore serve Nature, for she is the only and true Goddess; and not those that men call upon, as *Jupiter*, *Juno*, and a hundred more, that living men vainly offers unto; being only men and women which were Deified for Invention, and Heroick Actions: for these dead, though not forgotten Gods, and Goddess, as they are called through a superstitious feare, and an Idolatrous Love to Ceremony, and an ignorant zeale to Antiquity, men fruitless pray unto; but nature is the only true Goddess and no other, Wherefore follow her directions, and you shall never do amiss, for we that are old said she, are Natures Priest's, and being long acquainted with her Lawes and Customes, do teach youth the best manner of ways to serve her in.

The young Lady being of a quick apprehension began to suspect some designe and treachery against her; and though her doubts begot great fears; yet her confidence of the Gods protection of Vertue gave her courage, and dissembling her discovery as well as she could for the present, gave her thanks for her counsell; but when she was gone, considering in what a dangerous condition she stood in; And that the Gods would not hear her, if she lasily called for help and watch'd for Miracles neglecting Naturall means; Whereupon she thought the best ways was secretly to convey herself out of that place, and trust herself againe to chance; by reason there could not be more

Assaulted and pursued Chastity

danger than where she was in; but those thoughts being quickly cut off; by reason she could find no possibility of an escape being strictly kept by the care of the old Baud, for fear she should give away that by inticement, which she meant to sell at a high rate, wherefore she was forced to content her self; And to satisfy her fears, with hopes of finding some meanes to be delivered from those dangers, praying to the Gods for their assistance to garde her from cruell Invaders of Chastity: but after two or three dayes, a subject Prince of that Country, which was a grand Monopolizer of young Virgins came to the town, which was the Metropolitan City of that Country, where as soone as he came, he sent for his Chief Officer the old Bawd to know of her how his Customers increased, which when she came, she told him she had a rich prize, which she had seized on, and kept only for his use, telling him she was the rarest piece of Natures works, only saith she, she wants mature confidence; but time and heat of affection would ripen her to the height of boldness: so home she went to prepare for his coming, adorning her house with costly furniture, setting up a rich bed, as an Altar to *Venus*, burning pleasant and sweet perfumes, as Incense to her Deity, before the sacrifice of Chastity, Youth and Beauty; And instead of Garlands, dress'd her with costly and rich Jewells, but the faire aspect of her beauty, her lovely features, exact proportion, gracefull behavior, with a sweet and modest countenance, was more adorned, thus by Natures dresse than those of Arts, but these preparations turned *Miseriæ*, for so she was called from doubts to a perfect believe of what she feared before; And not knowing how to avoid the shipwrack, she grew into a great passion, and disporting in Controversies with her self, whether she should loose her Honour and live, or save her Honour and dye; dishonor she hated, and death she feared; the one she blusht at, the other she trembled at: but at last with much strugling, she got out of that Conflict, resolving to dye; for in death, said she, there is no paine; nor in a dishonorable life no content: but though death, sayes she, is Common to all; yet when it comes not in the ordinary wayes of Nature, there must be used violence by artificiall instruments: and in my condition there must be used Expedition; and considering what wayes to take, she bethought of a maid servant that used to make clean the rooms, and such kinde of works, to whom she had often talked as she was about her imployments, and had gotten much of her affections, her she called and told her, that a wise Wizard had advised her, that ever on her birth day, she should shoot off a pistoll, and in so doing she should be happy, so long as she used the same custome; but if she neglected, she should be unfortunate, for by the shooting thereof, said she, I shall kill a whole year of evill from doing me hurt, but she told her withall, that it must be that day, and it must be a small one for fear of making a great noise, and done privatly for fear her mistris should know of it or any body els, for it will be of no effect, if above one know of it besides my self, The simple Wench easily believing what she said, was industrious to supply her wants, and in a short time brought her desires, which when she had got, her dejected spirits rose, with an overflowing joy. And setting down with a quiet minde, since before she could not stand nor set still; for her troubled, and rough thoughts drove her from one end of the roome to the other, like a Ship at Sea, that is not anchored nor ballasted, or with storme, tost from point to point, so Was she, but now with a constant wind of Resolution, she sailed evenly, although she knew not to what Coast she should be driven to: but after some expectation, in came the old Bawd and the Prince, who was so struck with her beauty, as he stood sometime to behold her: at last coming neere her, earnestly viewing her and asking her some light questions to which she answered briefly and wittily; which took him so much as he had scarce patience to bargain with the old Bawd for her; but when they were agreed, the wicked Bawd left them to themselves; where he turning to the young Lady, told her that of all the Women that ever he met with, his senses were never so much delighted, for they had wedded his soul to admirations.

She answered, that if his Senses or his Person did betray her to his Lust, she wished them all annihilated, or at least buried in Dust: but I hope, said she, by your noble and civil usage, you will give me cause to pray for you, and not to wish you Evil; for why should you rob me of that which Nature freely gave? and it is an Injustice to take the Goods from the right Owners without their consents; and an Injustice is an Act that all Noble Minds hate; and all Noble Minds usually dwell in Honourable Persons, such as you seem to be; and none but base or cruel Tyrants will lay unreasonable Commands, or require wicked Demands to the powerlesse, or vertuous.

Wherefore most Noble Sir, said she, shew your self a master of Passion, a King of Clemency, a God of Pity and Compassion, and prove not your self a beast to Appetite, a Tirant to Innocents, a Devill to Chastity, Vertue and Piety; and with that tears flowing from her eyes, as humble petitioners to beg her release fro his barbarous intention, but he, by those teares, like drink, to those that are poisoned, growes more dry, so did his passions more violent, who told her no Rhetorick could alter his affections which when she heard and he ready to seize on her, she drew forth the pistoll, which she had concealed: bending her brows, with a resolute spirit told him she would

Assaulted and pursued Chastity

stand upon her garde: For why said she, it is no sin to defend my self against an Obstinate and cruell enemy, and know said she, I am no wayes to be found, by wicked persons but in death; for whilst I live I will live in Honour, or when I kill or be kill'd I will kill or dye for security.

He for a time stood in amaze to see her in that posture, and to hear her high defiance, but considering with himself that her words might be more than her intentions, and that it was a shame to be out-dared by a woman, with a smiling countenance, said he, you threaten more Evill than you dare performe; besides, in the grave honour will be buryed with you, when by your life you may build Palaces of pleasure and felicity; with that he went towards her to take away the pistoll from her. Stay, stay, said she, I will first build me a Temple of fame upon your grave, where all young Virgins shall come and offer at my Shrine, and in the midst of these words shot him; with that he fell to the ground, and the old Bawd, hearing a pistoll, came running in, where seeing the Prince lye all smeared in blood, and the young Lady as a marble Statue standing by, as if she had been fixt to that place, looking stedfastly upon her own Act, she running about the roome called out murther, murther, help, help, not knowing what to do; fear had so possest her, at last drew her knife, thinking to stab her, but the Prince forbid her, saying, he hoped he should live to give her, her due desert, which if the Gods grant, said he, I shall aske no more: so desiring to be laid upon the bed, untill the Chirurgions came to dresse his wounds stenching the blood as well as they could, the meane time; but after the Chirurgion had searcht his wounds, he askt them whether they were mortall; they told him they were dangerous, and might prove so; but their hopes were not quite cut off with despaire of his recovery; but after his wounds were drest, he gave order for the young Lady to be lock't up close, that none might know there was such a creature in the house, nor to disclose how, or by what means he came hurt, then being put in his Litter, he was carryed into his own house, which was a stately Palace in the City: the noise of his being wounded, was spread abroad, & every one inquiring how he came so, making severall tales & reports, as they fancied; but none knew the truth thereof; after some dayes his wounds began to mend, but his mind grew more distemper'd with the love of the fair Lady; yet loath he was to force that from her, she so valiantly had guarded, and kept: and to enjoy her lawfully he could not, because he was a married man, and had been so five years, for at the years of twenty by his parents perswasion, being a younger brother at that time, although afterwards he was left the first of his family by the death of his eldest brother: he married a widow, being noble and rich: but well sticken in years, never bearing child, and thus being wedded more to interest than Love, was the cause of seeking those societies, which best pleased him, but after long conflicts and doubts; fears, hopes and jelousies, he resolved to remove her from that house, and to try to win her by gifts, and perswasions; and sending for a reverent Lady his Ant, whom he knew loved him, and told her the passage of all that had happened, and also his affection, praying her to take her privately from that place, and to conceale her secretly untill he was well recovered, intreating her also to use her with all civillity, and respect that could be, and going from him, she did all that he had desired her, removing her to a house of hers a mile from the City, and there kept her; The young Lady in the mean time, expecting nothing lesse than death, and was resolved to suffer as valiantly as she had acted; so casting off all care, only troubled she lived so idly; but the old Lady coming to see her, she prayed her to give her something to imploy her time on, for said she, my brain hath not a sufficient stock to work upon it self; whereupon the old Lady asked her, if she would have some books to read in; she answered, yes, if they were good ones, or els, said she, they are like impertinent persons, that displease more by their vaine talke, than they delight with their company. Will you have some Romances, said the old Lady? She answered no, for they extoll vertue so much as begets an envy, in those that have it not, and know, they cannot attain unto that perfection: and they beat infirmities so cruelly, as it begets pittie, and by that a kind of love; besides their impossibilities makes them ridiculous to reason; and in youth they beget wanton desires, and amorous affections. What say you to naturall Phylosophy, said she, she answered, they were meer opinions, and if there be any trutthes said she, they are so buried under falshood, as they cannot be found out; will you have Morall Philosophy? no said she, for they divide the passions so nicely, and command with such severity as it is against nature, to follow them, and impossible to performe them. What think you of Logick? said she, answered she, they are nothing but Sophistry, making factious disputes, but concludes of nothing. Will you have History? no said she, for they are seldom writ in the time of Action, but a long time after, when truth is forgotten; but if they be writ at present, yet Partiality or Ambition, or fear bears too much sway, (said she) you shall have Divine books, no said she, they raise up such controversies, as they cannot be allayd againe, tormenting the minde about that they cannot know whil'st they live, and frights their consciences so as makes man afraid to dye; but said the young Lady, pray give me

Assaulted and pursued Chastity

play-books, or Mathematicall ones, the first, said she discovers and expresses the humors and manners of men, by which I shall know my self and others the better, and in shorter time than experience can teach me, and in the latter, said she, I shall learn to demonstrate truth by reason, and to measure out my life by the rule of good actions, to set Ciphers and Figures on those persons to whom I ought to be gratefull, to number my dayes by pious devotions, that I may be found weighty, when I am put in the scales of Gods Justice; besides said she, I learn all arts usefull & pleasant for the life of man, as Musick, Architecture, Navigation, Fortification, Water-works, Fire-works, all engines, instruments, wheeles and many such like, which are usefull, besides, I shall learne to measure the earth, to reach the heavens, to number the Starrs; to know the Motions of the Planets, to divide time and to compasse the whole world, the Mathematicks is a candle of truth, whereby I may peepe into the works of nature to imitate her in little therein, it comprises all that truth can challenge, all other books disturbe the life of man, this only settles it and composes it in sweet delight.

Said the old Lady, by your beauty and discourse you seem to be of greater birth, and better breeding, than usually ordinary young maids have, and if it may not be offensive to you, pray give me leave to aske you from whence you came, and what you are, and how you came here, she sighing said, I was by an unfortunate war sent out of my Country with my Mother for safety, I being very young and the onely childe, my parents had; my Father being one of the greatest and noblest subjects in the Kingdome, and being imployed in the Chief Command in that War, sent my Mother, not knowing what the issue would be, to the Kingdom of security, where he had been formerly sent as an Ambassador, so my mother and I, went to remain there, untill the trouble were over; but my Father being killed in the Wars, my Mother dyed for grief, and left me destitute of friends in a strange Country, only some few servants; but I hearing a Peace was concluded in the Kingdom, I was resolved to returne to my own native soil, to seek after my Estate which my Father left me as his onely heir, and when I imbarked, I onely took two servants, a maide and a man, but by an unfortunate storme I was cast upon a shore belonging to this Kingdom, where after I was landed, my two servants most treacherously robb'd me of all my Jewells, and those moneys I had, and then most barbarously left me alone, where afterwards my Host sold me to an old Bawd, and she to one of her Customers, who sought to inforce me, where I, to defend my self, shot him, but whether he be dead or alive I know not; afterwards I was brought hither, but by whose directions you I suppose can give a better account to your self than I; yet I cannot say, but since I came hither I have been civilly used, and courteously entertained by your self who seemes to be a person of worth, which makes my feares lesse, for I hope you will secure me from injuryes, though not from death; And since you are pleased to inquire what I am, and from whence I came, I shall intreat the same return, to instruct me in the knowledge of your self, and why I was brought hither, and by whose order.

The old Lady said, she was sister to the Prince's Mother, and a tender lover of her Nephew; and to comply with his desires, she was brought there to be kept, untill he should dispose of her, then she told her what he was, but never mentioned the affection he had for her, but rather spoke as if her life were in danger. So taking her leave she left her, telling her she would send her such books as she desired. And thus passing some weeks, in the meane time the Prince recovered, resolving to visit this young Lady who had heard by his Aunt the relation of what she was, whose birth made him doubt she would not be so easily corrupted, as he hoped before, and she knowing his birth gave her more hopes of honourable usage, yet sitting in a studious posture with a sad countenance and heavy fixt eyes, accompanied with melancholy thoughts contemplating of her misfortunes past, with a serious consideration of the condition she stood in, advising with her Judgement for the future; In comes the Prince, she no sooner saw him, but she trembled for fear, remembring her past danger, and the trouble she was like to run through; but he with an humble behavior and civill respect, craved pardon for his former faults, promising her, that if she would be pleaded to allow him her conversation, he would never inforce that from her which she was not willing to grant, for there was nothing in this world he held deerer than her company, and setting down by her, began to question her of Love as whether she had ingaged her affection to any person of her own Country, or any where els, she told him no; which answer, being jealous before, imagining she might be so valliant as to wound him more for the sake of her Lover than out of a love to honour or reputation, received great content and joy, esteeming it the next happiness, that since she loved not him to love no other.

I wonder at your courage, said he, for usually your sex are so tender and fearfull, and so far from using instruments of death, as swords, gunns, or the like, as they dare not look at them, but turn their head aside.

She answered, that necessity was a great Commandress, and thus discoursing some time, at last he took his

Assaulted and pursued Chastity

leave untill the next day: but when he was gone, glad she was. O what a torment will this be, said she, to be affrighted every day with this ravenous Lion! but said she, I must get a spell against his fury, and not only against him but against all such like, which by her industry she got a subtill poison, which she put in a very small bladder, then she put that bladder of poison in a lock, which she fastened to her Arme, that when any occasion served, she might have ready to put in her mouth, which in great extremity she would use: for crushing it but betwixt her teeth, it would expell life suddenly.

The next morning the Prince sent her a present of all kindes of rich Persian silks, and tishues, fine linnen and laces, and all manner of toyes which young Ladyes use to make them fine and gay. But she returned them with great thanks, bidding the bringer tell the Prince, that she did never receive a present, but what she was able to return with advantage, unless it were from those she had a neer relation, as parents and kindred, or the like; but he when he saw them returned, thought it was, because they were not rich enough, and sent her another present of Jewells of great value; which when she had viewed, she said, they were very rich, and costly: but returning them back, said she, I dare not trust my youth with the richness and vanities of the world, least they may prove bribes to corrupt my free and honest minde; wherefore tell the Prince, said she, I am not to be catcht with glorious baites, and so returned them back.

The Prince, when he saw he could fasten no gifts on her, was much troubled, yet hoped that time might work her to his desires; so went to visit her, where when he saw her, he told her he was very unfortunate, that not onely himself, but even his presents were hatefull; for he could guess at no other reason why she should refuse them, since they were neither unlawfull nor dishonourable to receive.

She answered, that the principles that she was taught, were, that gifts were both dangerous to give and take, from designing or covetous persons. He said he was unhappy, for by that, she would not receive Love, nor give Love; thus daily he visited her, and hourelly courted her, striving to insinuate himself into her favour by his person and services, as poudring, perfuming and rich clothing, although he was so personable and well favoured, with such store of eloquence, as might have perswaded both Eares and Eyes to have been advocates to a young heart and an unexperienced braine, his service was in observing her humour, his courtship was in praising her disposition, admiring her beauty, applauding her Wit, approving her Judgement, insomuch that at the last she did not dislike his company; and grew to that pass, as to be melancholy when he was gone, blush when he was named, start at his approaching, sigh, weep, grew pale and distempered, yet perceived not, nor knew her disease; besides, she would look often in the glass, curle her haire finely; wash her face cleanly, set her clothes handsomely, mask her self from the Sun, not considering why she did so; but he, as all Lovers have Watchfull eyes, observed she regarded her self more than she used to do, which made him more earnest for fear her passion should coole; protesting his Love, vowing his fidelity and secrecy, swearing his constancy to death; she said, that he might make all that good, but not the lawfulness; can you said she, make it no sin to God, no dishonour to my family, no infamy to my Sex, no breach in vertue, no wrong to honesty, no immodesty to my self?

He answered, it was lawfull by Nature.

Sir, said she, it is as impossible to corrupt me, as to corrupt Heaven; but were you free, I should willingly imbrace your love, in lawfull marriage;

He told her they were both young, and his wife old, almost ripe enough for death, sith a little time more would cut her down; Wherefore, said he, let us enjoy our selves in the mean time, and when she is dead, we will marrie.

No, said she, I will not buy a husband at that deere rate, nor am I so evill, as to wish the death of the living for any advantage, unless they were enemies to vertue, innocencie, or Religion; but he was so importunate, as she seemed displeased, which he perceiving left off persisting, lest he might nip off the young and tender budds of her affection. But it chanced, not long after, there was a meeting of many Nobles at that feast, where healths to their mistrisses were drank round: where the Prince, who thought it a sin to love to neglect that institution, offered with great ceremony and devotion, for his mistrisses health, sprinkling the Altar of the brain with fume, burning the incense of reason therein; after the feast was ended, he went to see his mistriss, whose beauty like Oyle set his spirits in a flame, which made his affection grow to an intemperate heat; whereat she became so afraid, as she puts the poison into her mouth, the Antidote of all evill, as she thought, then told him her intention; but he having more passion than doubt, would not believe her; which she perceiving, broke the bladder asunder betwixt her teeth, and immediatly fell down as dead; whereat he was so amazed as he had not power to stir for a time, but at last calling for help, the old Lady came to them, he telling her what she had done, as well as his fear would give

Assaulted and pursued Chastity

him leave; the Lady having skill in Physick, as most old Ladyes have, reading in Herballs, and such kinde of Books, gave her something to make her vomit up the poyson, whereat she weakly revived to life againe; but she was so very sicke, as almost cut off of all hopes of keeping that life; whereat he lamented, tearing his haire, beating his breast; cursing himself, praying & imploring his pardon and her forgiveness, promising & protesting never the like again, she returning no answer, but grones and sighs: But he being a diligent servant, and much afflicted, watch'd by her, untill she mended by the Ladyes care and skill; when she was indifferent well recovered, she began to lament her ill condition and the danger she was in, imploying her thoughts how she might escape the snares of spightfull fortune, and gaine her friendship; where after some short time, finding opportunity to take Time by the fore-lock; the Prince being sent for to Court, and the old Lady being not well, whereby she had more liberty, and searching about the roome found a sute of clothes of the old Ladyes Pages, which sute she carried into her chamber, and privately hid it, then taking pen and ink, writ two letters; the one to the Prince, the other to the old Lady; so sealing the letters up, and writing their direction, left them upon the table; then she straight stripped her self of her own clothes, which she flung in a black place with her haire that she had cut off; And putting the Pages clothes on, in this disguise she went towards the chief City, to which came an arme of the Sea up, making a large Haven for many Ships to lye at anchor in; but as soon as she came to the Sea side, there was a Ship just going off; which she seeing, got into it; her fears being so great, as not to consider, nor examin, whither they were bound; and they were so imployed, hoisting their sailes, and fitting their tacklings, as they took no notice when she came in: but being gone three or four leagues from the shore, and all quiet, and free from labour; the master waking upon the Deck, seeing a handsome youth stand there in Pages clothes, askt him who he was, and how he came there. Said she, I do suppose, you are bound for the Kingdom of Riches, where I desire to go; but coming late, seeing every one busily imployed, I had no time to bargain for my passage; but I shall content you what in reason, you can require.

Said the master, we are not bound to that Kingdom; but are sent for new discoveries towards the South, neither have we provision for any more than those that are appointed to go; which when she heard, the tears flowed from her eyes, which became her so well, as moved the Master to pity and affection, then asking him what he was; she answered him, that she was a Gentlemans son, whom by the reason of Civill Warrs, was carried out of his own Country very young by his mother, and so related the truth of his being cast into that Kingdom, only she fained she was a youth, and had served a Lady as her Page; but desiring to return into his own Country, had mistaken and put himself into a wrong Vessell; but said she I perceive the fates are not willing I should see my Native Country, and friends; but I being young, travell, said she, may better my knowledge; and I shall not neglect any service I am able to do, or you are pleased to imploy me in, if you will accept thereof; at last her gracefull and humble demeanor, her modest countenance, and her well favoured face preferr'd her to this masters service, who was a grave and a discreet man, who told her, as supposing her a boy, that since was there, he would not cast him out, although, said he, it will be hard for me to keep you, yet you shall partake of what I have allowed for my self;

She giving him many thanks, said she would strive to deserve it. But after some weeks, the Master fell very sick; in which sickness she was so industrious to recover his health by her diligent attendance and care, as begot such affection in the old man, that he adopted him his son, having no children of his own, nor like to have, he being in years. But having sailed five or six months without any tempestuous winds, yet not without danger of rocks and shelves of sand, which they avoyded by their skill, and many times refreshed themselves in those Harbours they might put into, which made them hope a pleasant and prosperous Voyage.

But Fortune playing her usual tricks, to set men up on high hopes, and then to cast them down to ruine, irritated the Gods against them, for their curiosity in searching too far into their works, which caused them to raise a great storm, making the Clouds and Seas to meet, Showers to beat them, Winds to toss them, Thunder to affright them, Lightning to amaze them, insomuch as they had neither strength to help themselves, nor sight to guide them, nor memory to direct them, nor courage to support them; the Anchor was lost, the Rudder was broke, the Masts were split, the Sails all torn, the Ship did leak, their hopes were gone;

*Nothing was left but black despair,
And grim Death on their face to stare;
For every gust of wind blew Death into their face,
And every Billow digg'd their burial-place.*

Assaulted and pursued Chastity

In this time of confusion, the Traveller (for so now she called her self) followed close her old new Father, who had as many carefull thoughts, and as great a regard for her safety, as she of her self; and giving order to the Pilate that had lost his steerage, to cast over the Cock-boat, which no sooner done, but a gust of wind drave them on a Rock that split the Ship; which as soon as he perceived, he took his beloved and supposed Boy, and put him in with himself and the Pilate into the Boat, cutting that Cable, and imploring the favour of the Gods, committing themselves to the Fates, setting up a little Sail for the wind to carry them which way it pleased. No sooner put off, but the Ship and all therein sunk: but the Gods favouring the young Lady for her virtue, tyed up the strong winds again into their several corners: After which they sailing six dayes, at last were thrust through a Point into a large River, which for the greatness might be called a large Sea; for though it was fresh water, yet it was of that longitude and latitude, that they could not perceive land for four dayes together; but at the last they espyed land, and coming nigh, they perceived a multitude of people, which when they came to the shore affrighted each other, for those on the land never saw any Bark or the like swim upon the water, for they had that propriety to swim naturally like Fishes; Nor they in the Boat never saw such complection'd men, for they were not black like Negroes, nor tauny, nor olive, nor ash-colour'd, as many are, but of a deep purple, their hair as white as milk, and like wool; their lips thin, their ears long, their noses flat, yet sharp, their teeth and nails as black as jet, and as shining; their stature tall, and their proportion big; their bodies were all naked, onely from their waste down to their twist was there brought through their legs up to the waste again, and tyed with a knot; 'twas a thin kinde of stuff, which was made of the barks of trees, yet looked as fine as silk, and as soft; the men carried long darts in their hands, spear-fashion, so hard and smooth, as it seemed like metal, but made of Whales bones. But when they landed, the people came so thick about them, as almost smothered them. But the grave and chief of them, which seemed like their Priests, sent them straight to their chief Governours of those parts, as their custome was, as it seemed to them afterwards; for all that was strange or rare was usually presented to their Chiefs, so that they staid not so long as to see the Ceremony of that Sacrifice they were offering, onely they perceived it was a Sacrifice of Fish to some Sea-god; and then setting them on a Creature half fish, half flesh, for it was in shape like a Calf, but a tail like a Fish, a horn like a Unicorn which lives in the River, but yet would lye upon the Sands in great herds or shoals, as Seils do, so as they might take for their use at any time, without the trouble of keeping them up, for they were tame and gentle of themselves.

But thus riding along the Sand two or three Leagues to the Governours House, for all along those Sands onely upon a bank were houses all in a row built with Fishes bones, which bones were laid with great art, and in fine works, and so close as stone or brick; the tops of these houses were scales of Fishes laid like tile or slat; these scales glistred so in the Sun, as they looked some wayes like Silver, other wayes like Rain-bows, in all manner of colours.

When the Governour had viewed them, he sent them with other Messengers, but on the same Beasts, to the next Governour; and thus they riding upon the Sands for some dayes, their food being broiled Fish, but broiled upon the hot Sands, for there was no other food but Fish and Water-fowls, whereof they had great store, but yet of strange kinds to those strangers view, for there was no pasture, nor any thing like green.

At last they came to a place, which seemed like a Forrest, for there were a number of bodies of trees, but having neither branches nor leaves, and yet the bodies of those trees, if one may call them so, having no branches, were so big as to hold a Family of twenty, or more of the Governours house, for so they serve, for their house was as big as four other; and the bark of those trees, or indeed the wood of the tree quite through, were as all manner of flowers both for colour, shape, and scent, painted and set by nature in the wood; as when the wood was cut one way, flowers were all perfect in shape, but cut another way, and they seemed like flowers shedded from the stalks; and this wood was so sweet as all the Forrest smelt thereof.

After the Governour of this place had viewed them, he set them on other Beasts, and sent them by other Messengers; where leaving their fleshly fishy Beasts which run back again to the place they were taken from: But those they rid after, were like a Stag in the body, which was as big as a Horse, black as a coal, a tail like a Dog, horns like a Ram, tipt with green like buds of trees, as swift as a Roe: And thus riding untill they came to another Forrest, where all the Trees were very high and broad, whose leaves were shadowed with several greens, lighter and darker, as if they were painted, and many Birds of strange colours and shapes; some Birds had wings like Flyes; beaks, bodies and legs like other Birds; some the bodies like Squerils, but had feather'd wings: there was one, a very fine kinde of Bird in shape, both for beak, head, body and legs, like a Parrot, but in stead of feathers, it

Assaulted and pursued Chastity

was covered with hair like Beasts, which hairs were of the colour of Parrots feathers, and the wings like Bats wings, streakt like a Rainbow; the eyes looked as yellow as the Sun, and sent forth a kinde of a light like to small rayes of the Sun; in the midst of the forehead it had a small horn, which grew winding and sharp at the end like a needle: this Bird did mount like a Hawk in Circle, and after would fly down at other Birds as they do; but in stead of tallons, that horn struck them dead, for with its horn it would thrust them into their bodies, and so bear their bodies upon their horn, and fly some certain lengths as in triumphs, and then would light and eat it.

Some Birds no bigger than the smallest Flyes there were, yet all feather'd; besides, there were many sorts of Beasts, for some had beaks like Birds, and feathers in stead of hair, but no wings, and their bodies like a Sheep. There was one kinde of Beast in the shape of a Camel, and the neck as white as a Swan, and all the head and face white, onely a lock of hair on the top of his crown of all manner of colours; the hair of his body was of a perfect gold yellow, his tail like his fore-top, but it would often turn up like a Peacocks tail, and spread it as broad; and the hairs being of all several colours, made a most glorious shew, the legs and feet of the colour of the body, but the hoofs as black as jet.

At last, they were carried to another Governour who lived in a Town, whose House was built with Spices; the roof and beams as big as any house need to have, made of Cynamon, and the walls were plastered with the flakes of Mace, which flakes were a foot square; the planches were cut thick, like bricks, or square marble peices, out of nutmegs; the long planches out of Ginger, for their nutmegs and races of Ginger were as great as men could carry; the House was covered on the top, some with Pomegranats rines, others of Oranges and Citrons, but the Pomegranats last the longer, but the other smelt the sweeter, and looked the more pleasanter to the eye; they never have rain there, nor in any part of the Kingdome, for the air is alwayes serene and clear; nor no higher winds than what fans the heat; their exercise was hunting, where the women hunted the females, the men the males.

But as they went to the Governour, all the people run about to see them, wondring at them, viewing them round: But the Governour seemed to admire the Youth much, but durst not keep him, being against the Custome, but sent them straight towards their chief City where their King was; where after some dayes riding, came out of the Forrest into great Plains and Champains, which were cover'd with a sea green and willow-colour'd grass, and some meadows were covered with perfect shadows of all manner of sorts of greens. But as they drew near the City, there were great quarries of Chrystal, as we have of Stone. But when they came up to the City, all about without the walls were Orchards, and Root-gardens, where there grew Roots as sweet, as if they were preserved, and some all juicy; most of their Fruits grew in shels like Nuts, but most delicious to the tast; but their shels were like a Net or Caule, that all the Fruit was seen through, and some kinde of Fruits as big as ones head, but some were no bigger than ours, others very small; there never fell rain, but dewes to refresh them, which dewes fell upon the earth, every night they fell like flakes of snow; and when they were upon the earth, they melted; and those flakes to the tast were like double refined sugar.

At last, they entred the City, which City was walled about with Chrystal, and all their houses thereof, which houses were built both high and large, and before the house were arched walks set upon great pillars of Chrystal; through the midst of the street run a stream of golden sands, and cross the stream were little silver bridges to pass and repass over to each side of the street; on each side of this stream grows rows of trees, which trees were about the height of Cypress trees, but instead of green leaves, upon every stalk grew a several sweet flower, which smelt so sweet, that when Zephyrus blew, for they never had high winds, they gave so strong a scent, that to those that were not used to them, did almost suffocate their spirits.

The Kings Palace stood in the midst of the City, higher than all the other houses; the outward wall was Chrystal, cut all in triangulars, which presented millions of forms from one object; and all the ridge of the wall was all pointed Chrystals, which points cutting and dividing the beams of the Sun so small, as the wall did not onely look sparkling, but like a flaming hoop or ring of fire, by reason the wall went round. To this wall were four open passages, arched like gates; from those passages went walks, and on each side of these walks were trees, the barks therof shadowed with hair colour, and as smooth as glass, the leaves of a perfect grass-green, for that is very rare to have in that Country, Nature hath there so intermix'd several colours made by light on several grounds or bodies of things; and on those trees birds do so delight therein, that they are alwayes full of birds, every tree having a several Choir by it self, which Birds do sing such perfect notes, and keep so just a time, that they do make a most ravishing melody; besides, the variety of their tunes are such, that one would think Nature did set them new every day. These walks leade to another Court, which was walled about with Agats, carved with all

Assaulted and pursued Chastity

Imagery, and upon the ridge of the wall were such Agats chose out as most resemble the eyes, for in some Agats their colours are naturally mix'd, and lye in such circles as eyes, these seem as if so many Centinels lay looking and watching round about. From this wall went a walk, where on each sides were Beasts cut artificially to the life out of several colour'd stones, according as those Beasts were they were to resemble. This walk leads to another Court, which was not walled, but rather railed with white and red Cornelians; these rails were cut spear-fashion. From the rails went onely a plain walk paved with gold, which went straight to the Palace; this Palace standing on a little Mount, whereto went up a pair of stairs; the stairs went round about the house, ascending by degrees on steps, which steps were of Amber, leading up to a large and wide door; the frontispeice thereof was Turkey stones curiously carved in so small works, as if it had been engraven; the Palace wals were all pure Porcelline, and very thick and strong, yet very clear; it was all roofed or covered with Jet, & also paved with the same, so that the black Jet was set forth by the white Porcelline, and the white Porcelline seemed whiter by the blackness of the Jet; their windows were onely arched holes to let in Air. Then in the midst of the Palace was a large room like a little enclosed meadow, where in the midst of that room ran a spring of clear water, where the King bathed himself therein. Also, there were brave Gardens of all sorts of Flowers, where in the midst was a Rock of *Ammittisis*, and artificial Nymphs cut out to the life of mother Pearl, and little Brooks winding and streaming about of golden sands; the wonder was, that although there were many Mines in that Kingdome, yet it was very fertile.

At last, they were brought to the Kings presence, who was laid upon a Carpet made of Thistle-down, with great attendance about him: but he, and all those of the Royal Blood, were of a different colour from the rest of the people, they were of a perfect Orange colour, their hair coal-black, their teeth and nails as white as milk, of a very great height, yet well shaped.

But when the King saw them, he wondred at them; first, at the old Mans beard, for they have none; the next, at their habit, which were Seamens cloaths; but above all, at the Youth, who looked handsome in despight of his poor and dirty garments; at last, he would have their cloaths pull'd off: But no sooner did they come to execute their command: but *Travelia* was so affrighted, that he fell down in a swound; those that touched him started back when they saw him dead; but the old Man bending him forward, brought him to life again: whereupon they straight thought that their touching him killed him, and that the old Man had power to restore life, which made them afraid to touch them any more; for that disease of swoounding was not known to them; then were their Priests and Wizards called for, to know from whence they came, and what should be done with them, which Priests were only known from the rest of the people, by a tuft of hair growing just upon the crown of the head, and all the head els had no hair, where other Priests are onely balde upon the crown, the King and they fell into great dispute.

The King pleaded hard to keep the youth, but at last the priest had the better, as most commonly they have in all Religions, and so carried them away, and kept them a twelve month, but never dared touch them, for fear they should dye, because *Travelia* swoounded, but they beckned and pointed to them, they gave them ease, not imploing them to any labour, and fed them daintily of what they could eat; for some meats they could not eat, as mans flesh, for they had a custome in that Country, to keep great store of slaves, both males and females, to breed on, as we do breed flocks of sheepe, and other cattle; the children were eaten as we do Lambes or Veal, for young and tender meat; the elder for Beef and Mutton, as stronger meat; they kill five males for one female, for fear of destroying the breed, although they were so fruitfull: they never bear less than two at a birth; and many times three, and they seldome leave Child-bearing, untill they are threescore years old, for they usually live there untill they are eight score, and sometime 200. years, but the ordinary age is a hundred, unless plagues come; but not out of sluttery, or evill, or corrupt aire, but with too much nourishment, by reason of their delicious diet, which breeds such a superfluity of humors, that it corrupts their blood; as for their houses, they are kept very cleanly, by reason they never eat in them, for their custome was to eat altogether in common Halls, as the *Lacedemonians* did, onely they had better cheere and more libertie; likewise their women were common to every ones use, unless it were those women of the Royall blood, which is a sort by themselves, as was described before, and therefore never mixt with the rest; but if they did, and were known, it was death; these of the Royall blood all their skinns were wrought, like the Brittons. As for their government, it was Tyrannicall, for all the common people were slaves to the Royall.

But to returne to the old man, observing how carefull and choice they keep him, he told his son what he thought was their intentions, which was to sacrifice them, and said he, there is no way to escape, unless we had their language, and could make them believe we came from the Gods; and that the Gods would punish them, if

Assaulted and pursued Chastity

they put them to death, and you are young, said he, and apt to learn; but I am old, and my memory decayed; wherefore now study for your life or never.

Well, said he, since my life lyes in my learning, I will learn for my life, which he did so well, that he got in that twelve month their language, so perfect as he understood, and could speak most of it, in which time he understood all that I have delivered to the Reader, and besides understood that they had many Gods, and Goddesses.

The Sunne was their chief God, and the Earth the chief Goddesses; their next God was the Sea, and their Goddesses the Moon, and they prayed to the Starrs, as some do to Saints, to speak in their behalf, and to present their prayer to the Sun and Moon, which they thought to be as man and wife, and the Starrs their children; to their Gods, they offered none but the males, and those offerings were offered by men; and the men prayed only to the Gods; and to their Goddesses none but the women; nor none but female offerings were offered unto them: at last by their discourse and preparation, they perceiv'd they were to be sacrificed to the Sun, as being both males, as they thought, and with great ceremony, as being strangers, and such arrities, yet they did not touch *Travelia*, as supposing, if they should, he would dye before he was brought to the place of Sacrifices; yet in all this time he never disclosed that he could speak their language, nor to understand them; but in this time the old man had got some Saltpeeter, and burnt wood into Charcole, so made Gun-powder, for they had the liberty to go where they would about their Temples, and after he had made the Gun-powder, he made two things like pistolls, although not so curious and neat, yet well enough to serve his turn, and directed his son what he should do and say; Whereupon against that day he made himself a garment of a grass which was like to green silke, and with the same he had woven it so finely, as it look'd like Sattin, also the calves of his leggs like buskins were severall coloured flowers, and a garland of flowers on his head, the soles of his Sandales were of that green; but the stripes atop was of flowers like his buskins; in each hand he held the two pistolls; his hair which was grown in that time, for he never discovered it, keeping it tyed up, untyed it, and that day let it down, which spread upon his back, but when the Priest which came to fetch him forth, saw him thus drest, never seeing hair before, for they had none but wooll, and very short as Nigers have, was amazed at the sight; and not daring to touch him, went by him as guarding him, as the chief Sacrifice to the place, where the King and all his Tribe, and all his people waiting for their coming, the King being placed at the head of the Altar with a dart in his right hand, the spear of the dart being an entire Diamond, cut with a sharp point, to signify the piercing beams of the Sun, which spear, he usually strook into the heart of the sacrificed; which heart the Priest used to cut out, and gave the King to eat raw, the whil'st the Priest song songs in the praise of the Sun, as the Father of all things; Thus after some expectations the Priest came with their Sacrifices, which when the King and people saw, they were all amazed, as well they might; for he appear'd most beautifull; but at last they all shouted, and cryed out, their Gods had beautified and adorned their Sacrifices, as being well pleased therewith, making great shouts and noises of joy; but when he came to the Altar he call'd to them, in their own language, at which they grew mute with wonder, and being all silent, he thus spake.

THE SPEECH.

O King, and you Spectators, why do you offend the Gods, in destroying their Messengers; which comes to bring you life, and to make you happy; had I brought you plagues, then you might have sacrificed me unto your God of Lights, as coming from Death and Darkness, his enemies; but for this your false devotion, the great Sun, saith he, will destroy you with one of his small Thunder-bolts, killing first your Priests and then the rest. With that shot off his pistoll into the breast of the chief Priest, wherewith he straight fell down dead; the noise of the pistoll, and the flash of the fire, which they never saw before, and the effect of it upon the Priest, strooke them with such a horror, and did so terrify them, as they all kneeled down imploring mercy, and forgiveness, with trembling limbs, and weeping eyes, whereupon he told them, there was no ways to avoid punishment, but first to fast two dayes from any kinde of nourishment; Next, not to open their lipps to speak, and then to obey whatsoever he shall teach them, as being sent from the Gods; bidding them go home untill their time of fasting were out; and then to return to the Temple again, commanding none to remain there, but to leave it to the old man, and he. Which Temple was most rich and curiously built, having in that Countrey great Art and Skill, in Architecture.

Whereupon, the King and all the people, rising up, bowing their heards down low, as in humble obedience to commands, praying to him as a God to divert the punishments intended to them, and in sorrow, as lamenting their fault went home, each to his house, sealing up their lipps for such a time, from receiving meat, or sending forth Words; in the mean time the old man and he had leasure, to bethink themseves what to do, having at that time the Temple as a Palace to live in, none to disturbe them, nor to hinder their thoughts from working out their advantage, and sitting in Councill a long time, disputing with each other, what was best to do; at last resolved the old man should go to the King as sent from the Gods, to bid him send a command to all his people to eat such hearbs, as a sallet, drinking their water without mixture just before they came, for els, said the old man, their hunger will make them impatient, or so dull, as it may stop their ears, by the faintness of their spirits, caused by their empty stomacks, and too much said he, makes them furious, sending up malignant vapours to their braines, which may cause our ruins; but after he had been with the King, he returned back to the Temple again, and the King obeyed his desire, as a Command from the Gods, and brought the people all to the Temple, where after they were all gathered together, *Travelia* advanced himself so much higher than the rest, as they might hear him round about.

Then thus spake.

Pious friends, for so I may call you, being willing to please the Gods; but your ignorance hath lead wrong ways: yet the Gods seeing your zeal, though through a false devotion, pitying your ignorance did by their wisdom find means to appease the wrath of their Justice, for every Attribute of the Gods must have a satisfaction; for Right is their Kingdom, and Truth is their Scepter, wherewith they governe all their Works; but the Gods hath strowed Lotts amongst mankinde of moveable things which Chance gathers up, and Chance being blind mistakes both in the gathering and distributing: now the Gods made this chance by their providence when they made man, for man hath no more knowledge of the transitory things of the world, than what chance gives them, who is an unjust distributer, For all externall gifts comes from her hand, which for want of sight, she gives oft times the beggers lot to the King, the servants to the masters, the masters to the servants: and for the internall gifts which the Gods have bestowed on men, are different, as the externall are transitory; for some are neerer to perfection, some farther off: yet none have perfect knowledge, for the Gods mix mans nature with such an aspiring ambition; that if they had a perfect knowledge of the glory of the Gods, and a perfect knowledge of the first cause; and the effects produced there from, they would have warr'd with the Gods, and have strove to usurp their authority, so busie and vain-glorious hath the Gods made the minds of men. Wherefore the Gods governe the world by ignorance: and though the goodness of the Gods are great, yet their goodness is bound in with their Justice, which is attended with trrous, to punish the Crimes of men: And even to punish the innocent errors that proceed from that ignorance, which they have muzzled man withall; but as their power made the World; their Wisdom rules the World; their Justice punishes the World: so their Mercy keeps the World from destruction, and their love, not only saves man; but prefers man to a glorious happiness. And some of this Love the Gods have sent to you, although by your ignorance you had almost cast it from you. And since the Gods have sent you knowledge

Assaulted and pursued Chastity

by us, take hold of it: and not willingly fall in your superstitious Errors, although it is a difficult paines, even for the Gods themselves to perswade man, who is of a crosse, suspitious, inquisitive, and murmuring nature, accusing the Gods for partiality, saying, they prefer or cast out whom they please, not as man deserves; thus they Judge of the Gods, by their own passions, but the Gods by variations are pleased to continue the World, and by contradiction do govern it, by simpathy delights it, For delight lives not altogether in the power of Chance; being created in the Essence and Soul of man, for though Chance can present those things which Antipathies, or Sympathies, to the senses which presents them to the soul, yet it hath not the power to rule it: For the Soul is a kind of God in it self; to direct and guide those things that are inferior to it; to perceive and descry into those things that are far above it, to create by invention, to delight in contemplations; and though it hath not an absolute power over it self, yet it is a harmonious and absolute thing in it self; and though it is not a God from all eternity, yet it is a kinde of Deity to all eternity, for it shall never dye; and though the body hath a relation to it, yet no otherwise than the mansion of Jove hath unto Jove; the Body is onely the residing place, and the Sensitive Spirits are as the Souls Angels, or Messengers and Intelligencers; so the Souls of Men are to the Gods as the Sensitive Spirits to the Soul; and will you dislodge the Sensitive Spirits of the Gods, by destroying and unbuilding each others Body by violent deaths, before it be the Gods pleasure to dissolve that Body, and so to remove the Soul to a new Mansion? And though it is not every Creature that hath that Soul, but onely Man, for Beasts have none, nor every Man, for most Men are Beasts, onely the Sensitive Spirits and the Shape may be, but not the Soul; yet none know when the Soul is out or in, but the Gods; and not onely other Bodies may not know it, but the same Body be ignorant thereof.

For the Soul is as invisible to the Sensitive Spirits, as the Gods to Men; for though the Soul knows and hath intelligence by the Sensitive Spirits, yet the Sensitive have none from the Soul; for as Gods know Men, but Men know not Gods, so the Soul knoweth the Senses, but the Senses know not the Soul; wherefore you must seek all the wayes to preserve one another, as Temples of the Gods, not to destroy and pull them down; for whosoever doth so, commits sacriledge against the Gods; wherefore none must dye, but those that kill, or would kill others, Death must be repaid with death, saith Jove, and onely death is in the power of man to call when they please, but life is in the power of the Gods, and those that displease the Gods shall have a miserable life, not onely in the bodily part, which is sensible of pain, and may be tormented out of one shape into another, and be perpetually dying or killing with all manner of torments, and yet never dye; as in the shape of a Man, feels stabs in the sides, or the like; in the shape of a Bull, knocks on his head, or the like; in the shape of a Hart, Arrows in the haunch, or the like; in the shape of a Fish, Hooks tearing the jaws, besides all manner of diseases and infirmities; thus burning, hanging, drowning, smothering, pressing, freezing, rotting, and thousands of these kinds, nay, more than can be reckoned, may suffer: thus several Bodies, though but one Minde, may be troubled in every Shape.

But those that please the Gods, live easy in every Shape, and dye quietly and peaceably; or when the Gods do change their Shapes or Mansions, 'tis for the better, either for ease or newness.

Thus have the Gods sent us to instruct you, and to stay so long amongst you as you can learn and know their commands, then to return unto them.

With that, the King and People bowed their faces to the ground, adoring him as a God, and would have built Altars, and offered Sacrifices unto him; but he forbade them, telling them they must build Altars in their hearts of repenting, humbling, and amending thoughts, and offer Sacrifices of prayer and thanksgiving to the great and incomprehensible *Jove*, and not Altars built with hands unto Men, nor to offer inhumane Sacrifices to Gods of their own making.

Thus preaching every day for some time, forbidding vain and barbarous Customes, and inhumane Ceremonies, teaching and perswading them to believe the Gods were not to be known nor comprehended, and that all that they have discovered of themselves to their Creatures, was onely by their Works, in which they should praise them: for and by which Doctrine they were brought to be a civilized People, and approved of their Teacher so well, that they would do nothing concerning Religion, or any other Affairs of Government without them; and being dismissed for that time departed, leaving them to themselves in the Temple. But at certain and set times the King and People repaired thither to hear him preach, who taught them according to his belief; and whensoever they moved out of the Temple, all the People flocked about them with acclamations of joy; and whensoever the King sent for them, as he often did for their counsels, all the Princes attended, and People waited upon them, and thus they lived with great splendour, love and admiration amongst them; their persons were thought divine, their words were laws, and

Assaulted and pursued Chastity

their actions examples, which they kept, and the People followed.

Thus for a while we leave them, and return to the old Lady and the Prince.

The old Lady sending into *Affectionata's* Chamber (as then called) for so she named her self there, to intreat her company, for therein she took great delight, she being witty in her conversation, and pleasing in her humour: But the Messenger bringing his errand, miss'd of the mark, looking about, and calling aloud, could neither hear nor see her; so returning to the old Lady, she was not to be found; whereat she grew into a great passion, not onely for her loss, which she thought great, since her love to her, and esteem of her, was not small, which she had for her: but that she apprehended the Prince would think that she had neglected that charge he had entrusted her with.

But whil'st she was in this passion, the Prince came in, who had been in the young Ladies chamber, but missing her, thought she had been there: but seeing her not, and the old Lady weeping, straight asked her for his Mistris; but she through tears and sobs could not answer; whereupon some about her answered, she was gone none could tell where: At whose words, the Prince's countenance and complexion exprest his grief, the one being sad, the other pale, standing in a fix'd posture, his body seeming like a statue which his soul had left, being gone to seek after her: But at last, as if it had returned in despair, grew frantick with grief, tearing himself, cursing his misfortunes: At last, goeth into her chamber, looking in every corner, even where she could not be, as much as where she might be; for Lovers leave no place nor means unsought or untryed. At last, he espied a Letter upon the table directed to the Lady, which he opened, considering not the incivility of breaking up the seal without the Ladies leave, for jealous Lovers break all such ceremonies; and thus read;

Madam,

Pray think me not ungratefull after all your noble favours, that I go away without your leave or knowledge; for could I have staid with security, nothing but your commands could have forced me from you; or could my life have served you, I would have offered it as a Sacrifice to obligation: but Madam, it is too dangerous for a Lamb to live near a Lyon; for your Nephew is of so hungry an appetite, that I dare not stay, which makes me seek safety in some other place: but when my thoughts forget your honourable memory, let them cease to think. The Gods protect your virtue, and send you health. Fare you well.

Affectionata.

When he had read this Letter, and went to lay it on the Table again, he perceived another Letter directed to him, which he opened and read.

Sir,

You cannot condemn me for going away, since my stay might prove my ruine, you having not power over your passions; but had my life been onely in danger, I should have ventured it; not that I am so fond of death as to give my life willingly away; but I am so true a Votress to Chastity, that I will never forsake her Order, but will carry her Habit to my Grave; nor will I give Virtue an occasion to weep over my follies, nor Truth to revile me with falshood, but Honour as a Garland shall crown my Hearse, whil'st Innocency enshrines my Corps, that Fame may build me a Monument in Noble minds: but had you been Master of your passion, or had the temperance of your affections been equal to your other virtues, I should have joyed to live near you, as Saints do to Gods; and though my hard fortune have driven me into many dangers, and more I am like to run through by the unknown wayes you have forced me into, yet the blessing of Jupiter fall upon you, whatsoever chance to me. Farewell.

Affectionata.

When he had read his Letter, he sits down musing with himself a long time; then rose, and without speaking any words, departed to his house in the City.

The old Lady, his Princess, seeing him so sad, asked him what was the cause.

He answered, he was sick, and went to bed.

The next day, calling his Steward, he settled his estate, and ordered every thing according to his minde; then bid him provide so much moneys; which done, he sent for his wife, telling her she must not take it ill, if he left her for a short time, for he was resolved to travel, for, said he, I have a quarrel to one that is stollen out of the Kingdome, and I cannot be at quiet untill I have found the party out to be revenged for the injury done me, bidding her conceal the cause.

She with tears intreated his stay; but no perswasions could prevail to alter his intention, or rather resolution; for Love is obstinate; and if it finds not a like return, but a neglect, grows spightfull, rather wishing evil to what they love, than another should enjoy what they would have, and hate themselves out of a displeasure in not having

Assaulted and pursued Chastity

what they desire; so did he, and was impatient untill he was shipt and gone; who steered his course towards the Kingdome of Riches, as believing she was sailed towards her own Country, for resolved he was to finde her out, or to end his dayes in the search, his life being a burthen without her company.

Thus Love sailing in the Ship of Imagination, on the Ocean of the Minde, toss'd on the troubled Waves of discontented Thoughts, whil'st his Body sailed in the Ship on the Ocean of the Sea, cutting the salt Waves, they were set on by Pyrates, and were taken Prisoners, so that he was doubly captivated, his Soul before, and now his body; at first, they used him but roughly, according to their barbarous natures; but by degrees, his noble disposition and affable behaviour got indifferent entertainment.

It chanced some time after, in the sharing of those Prizes they got with him, and some others they had got before, they fell out, and from rude words they fell to ruder blows. The Prince apprehending the danger that might befall to himself, strove to pacifie them, giving them such reasons in elegant words, that it charmed their ears, and softned their hearts, and ended the strife amongst them, and begot from them such love and respect, that they made him their Arbitrator, and Divider of the Spoils; which he performed with that justice and discretion to each one, that they made him their Governour and chief Ruler over them; which power he used with that clemency and wisdom, that he was esteemed rather as their God than their Captain, giving him all ceremonious obedience. And thus reigning in his watry Kingdome with his three forked trident, we leave him for a time, and visit the old Man and adopted Son, who now began to grow weary of their Divine Honours, and like wise Men that seek a retired and secured life from the pomp of dangerous glories, bethought themselves how they might get away, and to return into their own Countryes again; for an humble and mean Cottage is better beloved by the Owner, than the bravest and stateliest Palace, if it be anothers. Thus putting their designs in execution, they invited the King and People to a solemn Meeting in the Temple; where *Travelia*, standing in his usual place, thus spake.

The Gods, said he, hath caused us to return from whence we came; and to you Great King their Command is, to love your people and to distribute Justice amongst them, guarding the Innocent, punishing the offender, and not to use any cruell Ceremony to destroy your own kinde, but to instruct them in the Right, and to lead them into the ways of truth, as being their high Priest amongst them; also to make no Warrs against your neighbouring Kingdomes, but as a defence and guard to your own, for in peace, lives happiness, when Warrs brings ruine and distruction; and in doing this tranquillity shall be as a bed of ease for life to sleep on, and length of dayes as a Chariot for life to ride in to heaven; where your Souls shall dwell in the height of blisse: And in this World, fame shall Crown your deeds; and your Posterity shall glory in your Name.

And to you beloved people, the Gods commands Piety in your devotion; Obedience to our King; Love to your neighbour; Mercy to your Enemies; Constancie to your friends; Libertie to your Slaves; Care and industry for your Children; Duty to your parents; And in doing this, plenty shall flow in amongst you; Mirth shall dance about you; Pleasures shall invite you; Delight shall entertain you; Peace shall keep you safe, till the Gods call you to partake of the glories of Heaven; and my prayers shall always be; that Jove may preserve you all.

Then going off from the place where he stood, they went to the King, to take their leaves, whereat the King and People wept: and wished, the Gods had given them leave to dwell amongst them; but since they could not have their desire therein, they travelled to the river side in attendance on them, offering them great riches to carry with them, but they desired, nor took they any more with them, than they thought would defray their charges, in a time of necessity; neither did they build a new Ship to saile in, but went in the same boat they came, which had been kept as a relick safe; for the old man considered with himself, that a bigger vessell would be more dangerous without men, to serve therein than the small Boat, which they could mannage theselves; And so with great sorrow of either side, the one to loose their Angells, as they thought them to be; the others for the dangers they were to run through [*Here ends the Kingdom of Phancy.*] and thus parted, putting forth their Boat from the shoare, but the old man who was very skilfull at Sea, observing what angle they came in, returned the same way, where after six dayes they were upon the maine Sea, the winds being fair, and the waters smooth, the Boat went as swift as an Arrow out of a Parthians bow, and as even as if it meant to hit a mark, but if by a fresh gale, the Waves did chance to rise, the Boat would as nimbly skip, each ridge, as a young Kid over a green hillock, being as light as *Mercuries* winged heels; whereat Joy filled their hearts with hopes, as winds filled their sailes; but various fortune causing severall changes in the world, did raise such stormes of fears, as drowned all their Joyes; for a Ship fraughted with Pirates, like a great Whale seized on them; Pirats letting nothing escape which they can get to make advantage on, so ravenous is their covetous appetite, but finding not such a prize as they did expect: But

Assaulted and pursued Chastity

such as rather might prove a burthen, consulted to put the old man into the Boat againe, and to keep only the young youth, being very handsome, they might sell him for a Slave, and get a sum of money: but when the old man was to depart, *Travelia* clasped about him so close, as his tears and the tears of the old man mixt and joined, and flowed as waters through a channell swell'd with severall brooks; but when he was forced to leave his hold down on his knees he fell, begging he might go or keep his father there, said he, pittie my fathers age; Cast him not out alone to sail on the wide and dangerous Sea; for though my help is weak, yet I am a stay and staff for his dycayed life to lean upon, and I hope the Gods have destined me to that end, but if no pittie can move your hearts for him, O let it try for me:

*Cut me not from the root, though old and dry;
For then poor branch I wither, and shall dye.*

Nay, said he, I will dye when I can no longer help him, for death is in my power, though life is not, but the Prince, who was their Commander, hearing a noise, came on the Deck, who no sooner saw him, but was struck with compassion, raised by a resemblance of his mistriss appearing in the face of the youth; and going to him, bid him dry his eyes, and cease his sorrow, for they both should live together, so long as he could keep them.

Heaven bless you, said he, and may you never part from that you most do love, but when *Travelias* tears were stopped, and sight got a passage through his eyes again; and looking up to view that man, from whom his obligation came, no sooner saw his face, but terror struck his heart, and trembling, seized her limbs, as if she had seen some hideous and prodigious things. The Prince observing her in that agony, asking him, as supposing her a boy, what made him shake and tremble so, in quivering words she answered, fear as before had shrunk his sinnewes short; so now joy had extended them too far; The Prince then stroaking his head, promised they should be used both well, and so returned into his Cabbin. Thus travelling on the Sea, as on a great Champaign; the Ship like a horse went severall paces, according as the waves did rise and fall.

But at last this Ship became like a horse diseased with Spavens, which broke out, or springing aleake, which they stopt as well as they could for the time, but doubting it could not long hold out; grew very sad, some weeping, some praying, some murmuring, some raving, according as their fear and hopes were: but the Prince who was valliant by nature, expected death with as much patience, as they with fear did apprehend; neither was he struck with terror, but yielded to the Fates, and was willing to dye; but in the midst of their afflictions at last espied an Island; at which sight they all shouted for joy.

Thus in the life of man, many severall accidents passeth about, and it chanches many times, out of the midst of grief and sorrow, rises up objects of comfort; so was it here, and setting up all their sailes, made hast to it, but before they could come close to it, although they were not far from it; the leake broke out again, likewise their fears, for the Ship grew so sick, it could swim no farther, but like a lingring disease perished, by little and little, which perceiving, they hoist out their Boat, where the Prince gave order that those which were most afraid, should goe first, he himself was the last that went therein, though the Boat did go and unload, and return many times, insomuch that not only all the passengers were saved, but all their goods, which no sooner was out, but the Ship sunk; thus dyed with an uncurable dropsie; but in these dangers the Prince forgot not *Travelia*; for why, the Prince was more fond of him than *Travelia* was of himself; for her fears of being known gave her no rest, but being all safely arrived in the Island; they began to consider what to do; the Prince counselled them to choose out some of the company, and to leave them thereabout to build up hurts, to lay their goods in; and also to cut down some trees, there being great store of wood, choosing that which was most proper and fit to build a new ship, whilst the rest of the company went to seek food, and to discover the place.

This being agreed upon, they devided themselves, and those that travelled up into the Island, found it very small, as being not above thirty miles long, and twenty broad, unpeopled; but great store of fish and fowl; few beasts, but those that were, were of a gentle kinde; fine Meadowes full of hearbs and sweet Flowers, refreshing and shady Woods, wherein ran cleer Springs and bubling brooks; Thus though it were little, it was very pleasant, the greatest inconveniences they found there, was want of houses; for they found the ground somewhat dampe with dewes, which being an Iland, was subject unto, but the aire was serene and cleere: the climat a little more than temperatly hot, but the time that the Ship was a building, the Prince had a little house, or rather like an Arbor, built in the midst of the Island, to lodge in, and the rest made little hutts for thmselves, and severall recreations they found to pass away the time, but being in that solitary place, the Prince, who was melancholy for the loss of

Assaulted and pursued Chastity

his mistriss, grew full of thoughts, and having her picture in his mind drawn to the life, comparing it to *Travelia's* face, which he often looked upon, began to reason with himself why that might not be she, considering her private escape, and the little acquaintance she had in that Country, and seeming of a better breeding than a Ship master's son could have, it did almost confirme his hopes; but discoursing one day with the old man, of severall accidents, telling their misfortunes and good hap of both sides, and being both of one Countrey, the old man thinking no harme, discovered by his talking, that *Travelia* was none of his son, begotten from his loynes, but adopted through compassion and affection, and then telling the story how he came into his Ship unknown, or without his leave, by which circumstance of time, place, and manner found that it was she, where with the joy thereof he could scarce conceale his passion, but dissembled his knowledge, as well as he could, for the present, yet after that time sought an occasion to get her alone, where he for his exercises and pastimes did usually go a birding, and did command *Travelia* to carry his bags of shot after him, who loved the service, though she feared the Lord, and when they were gone some distance from the rest of the company, and being in a shady wood, the Prince fained himself weary, where setting down to rest, and commanding him to do the like, at last discovered to him how he came to know her, she finding her self discovered turned as pale as death, and in that passion of fear prayed him to kill her, or otherwise she should find a way to do it her self.

But the Prince told her he would satisfy himself, first, unless she would consent to live with him as his wife, in that Iland, wherein, said he, we may live free, and secure, without a disturbance.

She musing with her self what to do, believing he was not grown the chaster, with living amongst rude and barbarous people, thought it best to dissemble and give a seeming consent. Whereat the Princes thoughts were more elevated, than if he had been master of the whole world, where after returning to the rest of the company, the one with an over-joyed minde, the other sad and full of perplexed thoughts; but when she came to a place where she might be alone, setting down in a melancholy posture, where for a time without uttering words, or shedding tears, for grief and amazement had congealed the one, and stopt the other, yet at last her smothered sorrow broke out into complaint.

You Gods, said she, who will offer sacrifice to your Deities since you give Innocency no protection, nor let Chastity live undefiled. Cruell fates to spin my thread of life, to make me up a webb of misery; accurst fortune that brake not that thread with an untimely death, and you unjust powers to torment poor vertue, making it a sinne to free it self, for had I leave to dye I would not live in shame for to dwell here committing acts dishonorable, although I am forced, yet shall I seeme a party guilty, and though no outward Accusers, yet my Conscience will condemn me; but, O you Gods of Light, since you regard me not, nor will not hear me; You Powers of darkness, hearken unto me, and wrap me up in your dark mantles, of perpetuall night, that no eye may see me, and cast me into black oblivion, where no remembrance is.

The old man her father, who was come from the water side, where he had been for the directing and ordering for the building of a new Ship, came to her in the middst of her complaints, and asked her what she lacked, or if she were sick; I would I were, said she, then might I hope death would reprove me, but I am worse, for I am miserable, having torments like to those of hell within my minde; my thoughts are Vulters, eating on my carrion infamy, or like the restless stone, that cannot get up to the hill of Peace, but rolleth back with fear, and sad remembrance: then telling him what she was, which he did never know before, and what had pass'd since the first of her misfortunes to that present, and how he had ignorantly discovered her: Which, when he heard, he cursed his tongue for telling how, and where he found her.

Father, said she, what is past cannot be recalled, wherefore I must strive to help my self in what's to come; and since I have been dutifull, and you so loving and kinde as to save me from the jaws of death, help me now to protect my honour, convey me hence, let me not live here to please his appetite, but cast me to some unknown place, where like an Anchoret I may live from all the World, and never more to see the face of Man, for in that name all horreur strikes my Senses, and makes my Soul like to some furious thing, so affrighted it hath been.

Said her Father, Heaven give you quiet, and me aid to help your designs; but you must, said he, dissemble to compass your designs; wherefore rise, and put on a smooth and pleasant face, and let your discourse be compliant, that you may have a free liberty; for if a doubt should cross his thoughts, you may chance to be restrained and kept by force, which will break that assistance I may bring you.

Whil'st they were thus discoursing, the Prince came to them, who had not patience to be long from her, for her absence was his Hell, and her presence was his Heaven; and flattering the old Man, My Father, said he, for so I

Assaulted and pursued Chastity

may call you now, onely let me intreat you I may be your Son, and she your Daughter, since she you thought a Boy, is proved a Girl; and since Fortune hath brought us so happily to meet, let us not despise her favours, but make the best use of them to our advantage.

Then telling the old Man how that Island might be made a Paradise, and in what felicity they might live therein, if their peevish humours did not overthrow their pleasures, the old Man seemed to approve of all the Prince said; whereupon the Prince took him to be his dear Friend, and secret Counsellor; for the old Man did not omit to give him counsel concerning the settling and advancing of his new and small Monarchy, because he thought in doing so he might the better work out his own design, by taking away those suspicions that otherwise he thought he might have.

Then the Prince bidding the old Man to have a care, and to order his Maritime Affairs in overseeing his Ships and Boats built, for, said he, our chief maintenance will be from the Sea; the whilest, said he, I will perswade these Men I have here to make this place the Staple and Port of their Prizes, and Dwelling.

Then taking *Travelia* along with him, the old Man and he parted for that time; and going to the rest of the Company, he perswaded so well with his Rhetorick, that they resolved to stay, and build them Houses there to live, and also Warehouses to lay their Prizes in, and from thence to traffick with them into safe and free places; whereupon every one put himself in order thereunto, some cut down wood, others digg'd up stones, some carried burthens, some placing and building; thus like Bees, some gathered the honey and wax, whilest others made and wrought the combs. The mean time the old Man made himself busy at the Coast side about Ships and Boats, as being the chief Master employed in that work. But oft times he would go out a fishing in a Fisher-boat all alone, bringing several draughts of Fish; and when he thought he should be least mistrusted, conveyed Victuals therein, and then gave *Travelia* notice to steal to the water side; where watching his opportunity, when the Prince was busy in surveying and in drawing the plats and forms of the City he would have built, stole away; where as soon as he came, his old Father went, as if he meant to go a fishing, carrying his Nets and the like with him to the Boat, his supposed Son busy in helping him, and so both being put out to Sea; where they had not gone very far, but were taken by the sympathetical Merchants; who trafficking into the Kingdome of Amity, sold them there to other Merchants; where carrying them to the chief City, the Queen of that Country, who was an absolute Princess in the rule and government thereof, seeing *Travelia*, who was brought to her as a rarity, took such a liking to him, that she received him into her Family, as also to attend near her Person; wherein he behaved himself so well, that he became her Favourite, where the old Man was treated well for his Sons sake.

But in the mean time, the Prince was in a sad condition for the loss of his Mistris, who searched about all the Island for her, but could hear nothing of her, untill he sent to the Sea side for the old Man, to enquire for her; who had answer back, that the old Man and the Youth went out a fishing, but were not as yet returned.

Which he no sooner heard, but guessed aright that they were fled away; whereupon he grew so enraged, that he lost all patience, swearing, tearing, stamping, as if he had been distracted.

But when his fury was abated, his melancholy increased, walking solitary, accompanied onely with his sad thoughts, casting about which way to leave that hated place, for all places seemed so where his Mistris was not: yet he knew not yet very well what to do, because he had perswaded the rest of the Company to abide there, and make it their home, which in order thereunto he knew they had taken great pains; besides, he thought they might despise him, as seeming unconstant, yet stay he could not; wherefore calling them together, spake in this manner.

My friends, said he, We have here a pleasant Island unhabited, but what is possest by our selves; and certainly, we might become a famous people, had we women to build posterity; making a Commonwealth: but as we are all men, we can only build us houses, to live and dye in, but not children to survive us.

Wherefore my counsell is, that some of us that are least employed, may take the new Ship, and goe a piracing for Women, making some adventure on the next Kingdom, which may be done by a sudden surprisall, which prizes, if we get, will bring us more comfort, pleasure and profit than any other goods; For what contentment can other riches bring us, if we have not posterity to leave it with.

They all applauded so well of his advise, as they were impatient of his stay, striving who should go along with him, and so pleased they were with the imagination of the femall Sex, as those whose lot was to stay, prayed for the others good success, that seldome or never prayed before; but the Princes intention was only to find that female he lost; caring not to seek those he never saw; but most of those, setting out with great hopes and expedition, of a good return, sailed with a fair wind, three or four days, at last saw land, part of the Kingdom of

Assaulted and pursued Chastity

Amour, no sooner landed, but they were beset with multitudes of Country people, who flocked together, being affrighted with the arrivall of strangers; and being more in numbers than they were, overpow'd them, taking them as Prisoners; they were examined, for what they came? they answered for fresh water, but they believed them not, for, said they, it is not likely you would come in a troop so armed for fresh water, so they bound them, and sent them to the King to examin them farther; and being carried to the chief City where the King was, who was advertised of such strangers, sent for them into his presence to view them; And being brought unto them, the Prince, who was of a comely and gracefull presence, being a handsome man, bowing his head down low, and in a submissive stile, thus spake.

Great King, We poor watry Pilgrimes; travelling through the vast Ocean of the Sea to search the curiosity of nature, to whom we may offer our Prayers of Admiration on her Altar of new discoveries, but cruell fortune, who strives to persecute, hath forced us to your Coast for the relief of fresh water, for we came not here to rob, nor to surprize, but to relieve our feeble strength; that was almost famished with thirst; not that we were afraid to dye, but loath to live in pain; nor would we willingly yield up our lives, unless great honour lay at stake, but if the fates decree our death, what way soever it comes, with patience we submit.

But if great King your Generosity dare trust our faiths, so far as to employ us in your service, we may prove such by our courage, as our Acts may beg a pardon for those necessitated faults we have committed; and if we dye in Warrs, we dye like Gallant men, but to dye shackled prisoners, we dye like slaves, which all noble natures shun.

The King, when he had heard him speak, thus answered the Prince as their accustomed manner was in verse.

*Your Faith I'll trust and Courages will try,
Then let us see how bravely you dare dye.*

The Prince poetically answered again, as he perceived it an usuall custome to speak:

*Our Lives, said he, wee'll give before we yield,
Wee'll win your battles, or dye in the field.*

For the King at that time was newly entred into a war with the Queen of Amity; the chief cause was for denying him Marriage, he being a batchelor, and she a maid; and their Kingdomes joyning both together, but he neerer by his affection, being much in Love with her, but she was averse and deaf to his suit, besides her people was loth, for fear it should be made a subordinate Kingdom, wherefore he sought to get her by force; And the King liking the Princes demeanor, demanded who he was, from whence he came; the Prince told him truly whom he was, from whence he came, how he was taken by the Pirats, and how long he had lived with them; but not the cause of his journey, but by his discourse and behavior, he insinuated himself so far into the Kings favor, and got such affections in his Court living therein, as he became very powerfull, in so much as he was chosen the chief Commander to lead out the Army, believing him (as he was) nobly born, and observing him to be honorably bred; and they a people given to ease, and delighting in effeminate pleasures, shunned the warrs, sending out only the most vulgar people who were rather slaves than subjects, all this meeting together produced the choosing of the Prince, who ordered and directed their setting out so well and prudently, as gave them great hopes of a good success;

In the meane while the Queen was not ignorant of their intentions, nor slack in her preparations, sending forth an Army to meet them; but the Queen herself had a War in her minde, as great as that in the field, where Love as the Generall lead her thoughts, but fear and doubt of times made great disorder, and especially at that time; for *Travelia*, on whom she doted, was then sick, in which sickness she took more care to recover him, than to guard her self and Kingdom; but the Army she sent out, was lead by one of her Chief Noble men, who marched on untill he had view of the other Army, and being both met, they set their Armies in battail array.

When they were ready to fight, the Prince thus spake in the most generall Language.

Noble friends, You being all strangers to me, makes me ignorant both of your natures and customes, and I being a stranger to you, may cause a mistrust, both of my fidelity and conduct, as for my experience I am not altogether ignorant of the discipline of War, having been a Commander in my own Countrey, neither need you doubt of my Zeal, and Loyalty to your Kings services, by reason I owe my life to him, for it was in his power to have taken it away, neither can I have more honour bestowed on me from any Nation than from this; were I never

Assaulted and pursued Chastity

so ambitious, or basely covetous, to bribe out my fidelity, wherefore, if I loose, as I am perswaded I shall win the day; yet it will not be out of my neglect, falshood or want of skill, but either it must be through fortunes displeasure, or by your distracted fears, which fear I cannot believe will possess any spirit here, being so full of alacrity, cheerfulness and readiness to meet the enemy, and may the thoughts of honour maintaine that heat and fire, not only untill it hath consumed this Army, but all that shall oppose you;

After he had spoke thus to them they began the onset, long was the dispute, but at last by the Princes courage, which animated the rest by his example; and by his wise conduct and diligent care in rectifying the disordered ranks, and supplying their broken files by fresh men, he got the day, and put the enemy to a rout, killing many, and taking store of Prisoners; the Prince when he saw that fortune was his friend at that time, though at other times she had frownd, yet now he thought to make his advantage whil'st she was in a good humor; wherefore he called to the Souldiers to follow their pursuit; but they were so busie in the dividing of the spoiles, as they were deaf to all commands, or intreaties, giving their enemies leave to rallye their scattered forces, and so to march away, and by that means they got so far before them, as they had time to get up their spirits, and strengthen their towns by fortification, to man their Forts, and to intrench themselves, which if they had followed their victory, they might have taken a great part of the Country, for all places, as Towns, Forts, and the like, seldome stand out, but yields to a victorious Army; yet it must be whilst the terror and fright of their losses hath wholly possesst their minds, leaving no place for hope: but when the Prince thought they had lost that opportunity through the covetousness of the Souldiers, he sent a Messenger to the King of the Victory, and with the reasons why he could not follow the same, but if his Majesty would give permission he would march on, and try out his fortune: In the mean time the Queen hearing of the losse of her Army was much perplexed, then musing with her self what way she were best to take, she straight went to *Travelia* who was indifferently well recovered, to him she related the sad news, then asking his counsell what she were best do.

He told her his opinion was, for her to call a Councell of the Gravest and Noblest of her subjects, and those whose Age had brought experience: for if worldly wisdom dwells any where, it is in aged braines, which have been ploughed by various accidents; and sowed with the seed of observation, which time hath ripened to a perfection, these are most likely, said he, to pro—produce a plentifull and good crop of advise; but young brains, said he, wants both, manuring and maturity, which makes their counsels green, and unwholsom, whereupon they called a Councell, where after they had disputed long, at last they all agree in one consent, that the best was for her to go her self in person, to animate her Souldiers, and to give a new life to their dejected spirits; whereat she was much troubled, by reason *Travelia* was not so well as to travell with her, and to leave him, seemed worse to her than death; but after her Councell was broken up, she returned to him, and told him what her Councell had decreed.

And this, said she angerly to him, was by your advise? For, had I not called a Councell, but had sent a Generall of my own choice, it would not have been put to a vote, for me in person to have gone; but had you had that love for me, as I have for you, I should have had better advice; and with that wept, heaven knows, said she, the greatest blow fortune can give me, is to go and leave you behind me; he seeing her weep, thus spake.

Beauty of your Sex, and Natures rarest piece; Why should you cast your Love so low upon a slave so poor as I, when Kings their Kingdom hazards for your sake? and if your people knew, or did suspect your Love to me, they would rebell and turn unto your Enemy: besides, Conquerors are feared and followed; where loosing is a way to be despised, and trod into the earth with scorns. Alas, I am a creature mean and poor, not worthy such a Queen as you, and 'twere not wise to hazard all for me. Wherefore go on great Queen, and may you shine as glorious in your Victories, as the brightest Starrs in heaven, may Pallas be your guide, and Mars the God of War to fight your battles out; may Cupid give you ease, and Venus give delight; may Hymen give such nuptialls as best befitts your dignity; may Fortune always smile, Peace in your Kingdom dwell;

*And in each heart such loyall love May grow:
No disobedience may this Kingdom know;
Age Crown your life; and Honour close your dayes:
Fames trumpet loud to blow about your praise.*

She weeping said.

Assaulted and pursued Chastity

*No sound will pierce my Ear, or please my minde,
Like to those words you utter when th' are kinde.*

But at last by his perswasions, more than by her Councells advise, she consented to go, upon that condition he would take upon him the government of her kingdom untill such time as she returned again, but, said she, if I dye, be you heir to my Crown, and ruler of my People; And may the Gods keep you from all opposers: the people knowing her Commands, and pleasure by her Proclamation, fell a murmuring, not only in that she left a stranger, but a poor slave, who was taken prisoner and sold, and a person who was of no higher birth, than a Ship-Masters-Son, that he should govern the Kingdom, and rule the people; Whereupon they began to design his death, which was thought best to be put in execution when she was gone.

But he behaved himself with such an affable demeanour, accompanied with such smooth, civil, and pleasing words, expressing the sweetness of his nature by his actions of clemency, distributing Justice with such even Weights, ordering every thing with that Prudence, governing with that Wisdome, as begot such Love in every Heart, that their Mouths ran over with Praises, ringing out the sound with the Clappers of their Tongues into every Ear, and by their Obedience shewed their Duty and Zeal to all his Commands, or rather to his Perswasions; so gently did he govern.

Thus whil'st he ruled in peace at home, the Armies met abroad; and being set ready to fight, the Trumpets sounded to charge, and every one prepared to encounter his Enemy, striving for the honour of reputation, which is got by the ruine of one side; so equally hath Nature distributed her gifts, that every one would have a just proportion, did not Fortune disorder and misplace her Works by her several Accidents.

But the terrour of the former blows was not quite extinguished in the Queens Army, nor the insulting Spirits of the other Army laid, but rather a new Courage added to their old Victory, did help them now to win that day; and with such victorious fortune, that they took the Queen a Prisoner, with the destruction of the whole Army.

The Prince thinking the Kingdome won in having the Queens Person, made him divide his Army into two parts; the one half he sent to take possession of the Towns, Castles, and Forts; the other part he led himself to conduct the Queen, being much pleased that he had such a Gift to present to the King, which Present he knew his Royal Master would prize above the World, which made him choose to return; for had the Spoys been less, he had sent them with some Messengers; but being so rich, he durst trust none to guard it but himself.

The King hearing of their coming, made all the preparations of State that could be, sending the Prince a triumphant Chariot, and his own Robes to wear; which Chariot coming as they were ready to enter the City, the Prince sets the Queen thereon, and walks on foot by the Chariot side, as being Mistris to the King his Master. And the King being attended by all his Nobles of the Kingdome, met the Queen, and with great respect led her to his Palace; where when she came, the King kissed her hand, and smiling, said.

The Gods had brought her thither; for certainly, said he, the Gods by their Fates have decreed and destined you to be my Queen; in which Gifts the Gods have made me like themselves, to enjoy all Felicity.

She with a face cloathed in a sad countenance, answered, Fortune was his Goddess; and if he were like her, he might prove unconstant, and then, said she, you may change from love to dislike, like, if so, I may chance to have liberty, either by death, or to be sent into my own Kingdome again.

If you will accept of me, said he, you shall not onely have your own Kingdome, but mine, wherein you shall be adored and worshipped as the onely She in the World.

Answered she, I had rather have what I adore, than to be adored my self.

Then was she conducted to a strong and safe, but a pleasant place, to be kept in, where the King visited her often, treated her civilly, courted her earnestly, loving her with an extraordinary passion.

The Prince in the mean time was in high favour with the King, who asked and took his counsel in every thing; and sending for him one day, where when he came, he hung about his neck, as was his custome so to do, saying to him,

O my Friend, (for that was his usual name he gave him) my cruel Prisoner, said he, you brought me, despises my Affection, slights my Addresses, condemns my Suit, scorns my Profers, hates my Person; what shall I do to gain her Love?

Alas, said the Prince, I have had so ill success in Love, that what I doted on most did hate me worst; which is the cause I have left my Country, Friends, and Estate, lost the peace of Minde, the joy of Mirth, the sweets of Pleasures, the comfort of Life, hating my self because she doth not like nor love me; jealous I am of light,

Assaulted and pursued Chastity

darkness, heat, cold, because they come so near as to touch her; I wish her dead, because none should enjoy her but my self; yet I cannot live without her, and loth I am to dye and leave her here behind: thus hang I on a tortur'd life, and bear my Hell about me.

Whil'st they were thus lamenting their hard fortunes in Love, a Messenger brought news that their Forces were beaten that were sent into Amity.

How can that be, said the Prince? most of the Nobles being here, and none but Pesants left behind, who have no skill in Wars, onely to fight like Beasts, to martial Forces they know not how.

But the Alarms came so thick, one after another, to tell they had not onely beat their Forces, but were entred into their Kingdome.

With that, the King in hast dispatched the Prince with a fresh Supply added to those Forces he brought the Queen with, so march'd out to meet the Enemy; for *Travelia*, hearing the Queen was taken Prisoner, was high enraged, which choler begot a Masculine and Couragious Spirit in her; for though she could not have those affections in her for the Queen as a Man, yet she admired her Heroick Virtues, and loved her as a kinde and gracious Princess to her, which Obligations made her impatient of Revenge: then calling all the chief of the Kingdome together, thus spake unto them.

Honourable, and most Noble,

You have heard the sad news of the Queens being taken Prisoner, which cannot choose but strike your hearts through your ears, and make them burn in flames of high revenge; and may those flames be never quenched untill you fetch her back, and set her in her Throne again; she went to keep you safe, and nothing can be more ungratefull than to let her live amongst her Enemies. Nor can you here be free, whil'st she is made a Slave, your Wives and Children will be bought and sold, and you be forced to do their servile work; what Goods you now possess, your Enemies will enjoy: then let your hands and strength redeem your Countryes loss, or sacrifice your Lives in Services thereunto.

After she had spoke, they proclaimed her with one voyce, General, raising new Forces, making Vows they would never forsake their Queen, but dye, or be Conquerors.

Then fitting themselves in order thereunto, as their General and chief Governour, caused a solemn Fast and Procession, sacrificing to the Gods for good Success.

After that, she took a view of her Arms and Ammunition, selecting out the ablest and youngest Men to fight, making the better sort Commanders, that Envy might not breed Disobedience; the aged she chose for her Councillors, her old Father being made one; the most Mechanicks went with the Bag and Baggage, as Smiths, Farriers, Pioneers, Cannoneers, Sumpter-men, Wagoners, Cooks, Women, and the like. Neither did he omit to take good Chyrurgeons, Doctors, Apothecaries, and Drugsters, to help the sick or wounded. And at the Armies going out she caused a Proclamation to be read, that all the Women and Children, and infirm persons which were left behind, not being fit to go, should pray uncessantly to the Gods for Victory, and safe return; for, said he, Women, and Children, and the Infirm, are the best Advocates even to the Gods themselves, being the most shiftless Creatures they have made, wherefore the most aptest to move Compassion.

Thus settling the Kingdome in a devout and orderly posture, marched on, re-taking their Towns, Forts, and Castles lost, beating the Enemy out of every place; insomuch as they did not onely clear their own Kingdome of their Enemies, but entred into theirs; and being gone some dayes journey, their Scouts brought them word there was an Army coming to meet them; where after a short time, the Armies were in view of each other; whereupon she drew up her Forces; the right and left Wings she gave to be commanded by two of the Valiantest and experienced Commanders, the Rear unto another, the Van she led her self, the Reserve she gave her old Father in charge to bring in, as he saw occasion, praying him he would not stand with it so far off, but that he might come soon enough to their aid, nor yet to stand so neer as to be annoid with their present fight; Father, said he, I give you this part to command, because I dare trust your faith, as well as your Judgement, Courage, and Skill.

Then she commanded every Captain of a Company, should place himself in the middst of their second Ranks, for if the Chief Commander, said she, in a Company be kill'd, the spirits of the common Souldiers soon dye, and their nerves grow slack with fear, and all their strength will fail: unless it be to run away.

The Lieutenants she ordered them to place themselves in their last ranks, to keep the Souldiers from flying; for said she, shame will cause Obedience to submit to Authority; wherefore his eyes will be as a Fort, and his breast as a Bulwark to keep them in, then she gave order that every squadron should be but five Ranks deep, and fifty on

Assaulted and pursued Chastity

a breast, which number, said she, is enough to knit into a proportionable body, more makes it unwildy, and is like a man over-grown with fat, whose bulk makes him unactive, either to assault or to defend himself, and Ranks of Ten deep, said she, are not only unusefull and troublesome, but so many men are lost to imployment; for the hindermost Ranks comes seldome, or never to the charge: then in every Troop of Horse she placed some foot, both Pikes and Musketts; to gall and hurt their enemyes Horse when they meet to encounter: for if once the Horse failes, the man is down; after that she commanded her Army to march in such a slow pace, as not to break or loosen their Ranks, but commanded them to joyn so close, as if there were no Vacuum in their troops, and so to move as one entire body or piece; Lastly, she Commanded all the Cuirassiers should stand in the forefront to bear the shock, or break the Ranks; thus setting the Battalia in order, form and figure, as the ground and places would permit to their best advantage.

The Prince ordered his Battalia, as he was used to do, making it thick and less contracting it, as believing it to be the stronger: but to give a judgement, this way of setting a Batalia is best, if it were only to stand still, for a defence, but not to assault; for in action those thick bodies the half serves only as Cyphers without a figure; but never helps to multiply the numeration of blows, but the Armies being both ready to joyne, the young Generall thus spake to his Souldiers;

Noble friends, brave Souldiers, and wise Councillors; who knows but this our meeting may produce good and great effects, as to bring Peace to the Country which is molested with Warrs, Ruin to your enemyes, that hath almost ruined you; Comfort to your sad friends we have left behind; Libertie to your imprisoned friends; We fight for fame to after Memories, Honour, and Profit in our living times, but if we let our enemyes become our masters; they will give us restless fears, unreasonable taxes, unconscionable Oathes, whereby we shall loose the Peace of our minds, the conversation of our friends, the traffick with our neighbors; the plenty of our Land, the form of our customes, the order of our Ceremonies, the Libertie of a Subject, the Royaltie of your government, and the companie and rule of our gracious vertues and beautifull Queen: and shall they have courage to spoile, and we none to right our wrongs? Shall they live by our hard labour, and shall we live by their hard Lawes? All Noble Spirits hate bondage, and will rather dye than endure slavery. Wherefore my friends be you constant to your Just Resolutions, circumspect in your ways; patient in your labours, Heroick in your actions; for what man can remember such injuries, and let their courages be cold? Wherefore for your own sakes, your Countreys sake, your Royall Queens sake, go on with valliant hearts, and active strengths, and may Apollo be your friend, shooting his darts, dazling your enemies eyes; may Mars the God of War direct you, in your fight; May Fortune give you aid, and Pallas give you Victorie.

After she had thus spake, the trumpets sounded to charge, where the young Generall sent some flying horse to give the onset, and then to run away, which the other Army seeing thought it was out of fear, and followed them as in pursuit, which hast disordered and broke all their Ranks, which the Queens Army no sooner saw, but it marched in good order to meet them, the enemy viewing their unexpected posture, was so danted as they neither had spirits to fight, nor power to run away, whereby there was a great number killed, and taken prisoners, which made them become absolute masters of the field.

The Prince with much difficulty retreated back about a days march, with some few; but with the prime of his horse, where he heard of a fresh Army coming to assist them; for the King fearing they were not strong enough, being forced suddenly away, caused new men to be raised to follow them, the newes of this Army rejoiced the Prince much, being at that time very melancholy for the great loss he received, and a disgrace, as he thought; by reason he despised the enemies to the King, and to be overcome, by those he scorned, did wrack his Soul; but taking up fresh hopes with his new-come Army returned back to the Queens Army again, which when they heard of a new supply, was much amazed and dejected, by reason they were weary & tired with threi fights, and disordered with gathering up and carrying away their spoiles; but the young Generall perceiving them to hang down their heads, thus spake.

Noble Friends,

I perceive such a sadness in your faces, as if fear had taken possession of your hearts, which if it hath, except courage beates it out, it will betray your lives unto your enemyes, and to be taken by a timorous thought, before your strength hath grapled with your foes were base, and if right and truth be on your side, as sure it is, and Reason rules your judgment, as I hope it doth, you have no cause to doubt: but if you fear the conduct of my youth, as wanting experience to judge or direct the best, then here are aged men who with Ulysses, and Nestor

Assaulted and pursued Chastity

may compare; their Counsel is your aide, Thus let no vain suspicion quench your hopes, but courage set your spirits on fire, and with their heat consume your enemies to ashes.

With that they all aloud did say; Go on, we will dye or Conquer.

In the meane while, the Prince was encouraging his newcome Army, who was struck with the newes of the last Battail, hearing nothing of it untill they met the Prince; the sudden report like thunder shook their spirits, which to appease, the Prince thus spake.

Noble friends,

You that have Humilitie to obey, Love to unite, Charity to redreße, have hopes to obtain; for hope is the ground on which Courage is built: Let not the enemy of mistrust vanquish your Faith, but performe your Loyaltie, through your industrie; for obedient thoughts is not sufficient, without obedient actions; Wherefore take courage to fight; Let not your enemies kill your spirits, weepe not, nor Condole at our Losses, but let us regain our honours, either by Victory or death; And they that are slothfull, or cowardly in this Army, may they neither enjoy the Lawrell, Olive or Cyprus, but go to the grave unregarded, or forgotten, or live in shame despised; but those that are industrious and valliant, may they sit high in honours throne, as fame may blow their praises so loud, and far, no time can stop the sound.

Then the two Armies being set in Battail-array, the Prince to save the infusion of blood, finding his Army not full of alacrity, sent the young Generall a challenge, which when it came, although he knew himself unfit for a single Duell, accepted it, being afraid of the dishonour of denying it: but the two Armies would not consent to look on, whilst they fought, for in the encounter, both the Armies joynd in cruell fight.

But he having no skill in the Art and use of the sword, nor strength to assault, nor resist, was wounded, which wound bled so fast that he fainted and fell down to the ground; but the Prince, who was of a noble nature, perceiving by his shape, that he was but a stripling, run to untie his head piece, and viewing his face straight knew her, who grew so astonished thereat, as he had not power to stir for the present, but he stopping the wound as well as he could, brought life again, yet so faint she was, as she could not speak, neither had he power to go away, but sate by untill some found him.

In the mean time, the Army being left to chance, having not their Generall to direct them; Fortune plaid a part of Civillity, and Courtship, giving victory to the Ladyes, so the Queens Army had the day, and some of the Common Souldiers, seeking for spoile, found them in this posture, he sitting by, holding her in his Armes, from whence they took her, and put her in a Litter, and he also in the same as a Prisoner, carrying them to the body of the Army; and as she went, having recovered her Spirits again, thus complaining, said.

*I have heard of Pleasure, nev'r could it obtain,
For what we Pleasure call, still lives in Pain:
Then Life is Pain, and Pain is onely Life
Which is a Motion, Motion all is strife;
As forward, backward, up or down, or so
Sideways, or in a Circle round, doth go.
Then who would live, or would not wish to dye,
Since in the Grave there is no Misery?
O let me dye, strive not my Life to save,
Death happy is, and Peace lyes in the Grave.*

The Prince told her, she preached to her self a false Doctrine; for, said, he,

*Life is a Blessing which the Gods do give,
And nothing shews them Gods but that they live;
They the Original of Life, the Spring,
Life the beginning is of every thing;
And Motion is from all Eternity,
Eternal Motions make the Gods to be.
To wish no Life, we wish no Gods, and then
No resurrection to the Souls of Men;*

Assaulted and pursued Chastity

*In Resurrection, we as Gods become
To be,—none would refuse a Martyrdome;
The very being pleaseth Nature well,
Were she to live alwayes in pains of Hell;
Nature, nothing is more horrid to her
Than Annihilation, that quite undoes her.
Thus Gods and Nature you do wish to spoyl,
Because a little pain endures a while;
Devils had rather Devils be, than nought at all,
But you like Angels that did never fall.*

Thus they discoursed as they went; but he strove to conceal himself from her knowledge untill such time as he thought he might make his peace with her, for fear she should run away again out of the hate and dislike to him.

But the Army, when they miss'd their young General, grew so sad, that they took no pleasure in their Victory, for they were all as one dumb man, no noyse was heard, all eyes were full of tears. But when they saw the Litter, as supposing she was dead, they raised a Cry that rent the Air, and made the thicker Clouds to move. Which when she heard, and saw them running to her, she shook her hand, to shew them she did live.

*Then sent they shouts of joy to Heaven high,
And every countenance sad look'd merrily.*

But when they came so near to view her face, and saw her pale and weak, they grew into such a rage, that they would have killed the Prince, hearing he wounded her: but she intreated for his life, and begg'd him for her Prisoner; no sooner ask'd, but granted, who gave the charge into her Fathers keeping.

Then being brought into her Tent, the Army watch'd by turns whil'st she was under the Chyrurgeons hands for cure; nor would they take any of the Spoys, but what she did divide unto them; nor any direction, but what she gave; nor would they stir untill her health permitted her to travel; but being indifferently well, gave order to march on.

But the King had raised another Army in the time of her sickness, and sent it out to meet them.

Where she, although weak, went about to order and encourage her Souldiers, who loved her better than their life; by which Affections made them fight so well, that they overcame their Enemies; and before the King could raise another Army, they got unto the City.

Where as soon as she came near, she gave order to her Souldiers to intrench about it; then gave order that they should cast at every corner of the City a Mount of Earth, on which she placed her Cannon to batter down the Walls: then did she build Forts about to place her Men to shoot and cast Granadoes in; and by their several Assaults they battered their City, and killed many of their Men by sundry and sudden Assaults: at last, she resolved to storm it. But the King perceiving his weakness, and that he could not hold out long, sent to the young General, desiring a Treaty, withall a Cessation of Arms.

In the mean time, the Queen, being weary of her Imprisonment, longing for the coming of her Beloved, in a melancholy humour thus spake;

O what a Hell it is to love, and not be loved again! nay not onely to love, but to love a Slave, and he regards me not! do I say, Slave? no, he is none that hath no slavish passion: Then he is free,

*And I am onely bound to Slavery;
First to my Passions, then to his Tyrannie:
What shall I do, you Gods above?
You punish me, and yet you make me love.
Do you delight still in a tortur'd minde?
Make you no sympathy in humane kinde?
Must all your Works consist in contradiction?
Or do we nothing enjoy but Fiction?
The Minde is nothing but Apprehension,
'Tis not a Thing, unless it hath Dimension.*

Assaulted and pursued Chastity

*But O you powerfull Gods, by your Decree,
Can of Nothing a Something make to be:
Then make me Something, grant me my Delight,
Give me my Lover, or destroy me quite.*

Thus leaving her in a melancholy posture and humour, we return to the Armies.

The Cessation being near expired, the young General called a Council, and thus spake to them.

Right Noble and Valiant Heroicks,

The King hath sent to treat of Peace, but in my opinion there can be no honourable Agreement next to the setting the Queen at liberty, but the resigning of his Crown, and so his Kingdome to her.

First, for raising Hostility, disturbing the sweet Peace, and happy condition of a Kingdome that never molested them.

Then, for the dishonour, in taking the Queen Prisoner, the ruine and spoyle of your Country, the death of your Friends, and the loss of your Gallant Men killed in this Dissention, making many Widows, and Fatherless Children.

Besides, who can rely upon the faith of an unjust Prince, who made War upon his Neighbours without a just offence, but onely through an ambitious attempt upon your Queen and Kingdome: Have we not Victory? and yet shall we return with Loss? shall we despise the Gifts of the Gods, in making no use of what they give us? and shall the Trumpet of loud Fame report the Queen was taken Prisoner, and resigned upon a low Agreement? no; let Fame divulge unto the World, her Release came with the Ruine of this Kingdome.

After the General had spoken, one of the Council, who was like Nestor for years and experience,

Our General, said he, hath spoke a Speech so full of Courage and Honour, as shews him to be of so true an Heroick Spirit, that he hath left no room for Policy to play a part. But States cannot subsist with Valiant Hands alone; unless they hold the Politick Head, which is the Guide to great Designs; it burns more Cities than Granadoes do, it undermines strong Towns, puls down great Works, wins Forts, sets Battails, takes Prisoners, makes Slaves, and conquers Kings and Kingdomes; and that we call Policy in a publick State, is called Discretion in a private Family; and it is not, as the Vulgar think it, a Cheat, or meer Deceit, but a wise Prudence, to prevent the worst of ills, or to keep Peace, or get Tranquillity. 'Tis true, Valour is a daring Spirit, but Policy is the trusty Friend, and covers all those faults it cannot mend with skill, it guides the Bark in which Mans life swims in, and keeps them from the Shipwrack of the World, pulls down the Ambitious Sails, when blown too full with Pride, lest it should overturn the Ship of Safety, so drowned in Seas of Miseries: but Policy will rather choose the Oars of Patience, and take the Tides of Time, than venture where the Doubts are more than Hopes, or Hazards more than Gains: then let us try to make a prudent Peace, not trusting to Fortunes Favour, unless she were more constant:

*For in the Wars such unknown Chance may fall,
In stead of Victory, be ruin'd all.*

I speak not this to cross my General, for I shall be as ready to obey all his Commands, be it never so dangerous, as I have freely delivered my opinion.

After he had spoke, the General rose up, and said, these Counsels are too solid to be contradicted by rash Youth. Whereupon they all agreed to treat with the King, giving his Embassadors audience. The Kings Embassadors coming into their Assembly, thus spake.

You great victorious Amitenians,

My Master should not need to seek for Peace before it sought for him, had not the God of Love proved his Enemy, perswading Mars to be his Foe; for those that are crossd in Love, have seldome Victory; for Mars doth take the part of Cupid, Venus son. Thus our great King and Master is by Love undone: But since 'tis the Gods that work his fate, he humbly doth submit; wherefore he sends these proffers unto you.

First, he will build your broken Forts again, and raise those Walls his Souldiers have pulled down.

Secondly, he will repay your Charges and Expences in this War, although his own is great, and his Loss is more.

Thirdly, he will restore his Prisoners, if you will do the like to those you have taken; but for the Queen, she is no Prisoner;

Assaulted and pursued Chastity

*For our Master is her Captive, and her Thrall,
Both to command him, and his Kingdome all.*

After the Amitenians had consulted, they told the Kings Embassadors, that words were not acts, wherefore they could conclude of nothing untill the Queen was in her Army to make her atonement for her self; and if she were no Prisoner, they desired to wait on her out of the City; if not, they must use force.

Whereupon the Embassadors went back to their King to declare their answer, but to return to the Captive Prince, who was more fetter'd in his Minde than in his Body, for his old Father treated him civilly, and used him kindly: but perceiving him to be very melancholy, thought it might proceed from the Overthrow he received; which he strove to mediate, telling him, nothing was more subject to Chance than War, and that the valiantest and wisest Men might fall by Fortunes hand; for, said he, she on Wheels, not on firm Ground did stand.

*She seeks not Worth and Merit to advance,
Her Scepter which she govern'd all, was Chance.
With that the Prince, he sighing, said, O Fortune most unkind,
I would she were as powerless as blind.*

As he was speaking, in come the young Generall, which when he saw, Loves passion shook his manly strength, and made his visage pale; but she being of an affable and sweet disposition, wishing all content of minde to every person, although she had little her self.

Noble Sir, said she, It was not for want of respect I have not visited you, but my engagements have so busily employed me, that till that Cessation of Arms, I have not had so much time as to examin your welfare; but I know, my father hath not omitted any service he could help you in; neither do I believe, you being Commander, can be so ignorant but to know Camps can afford nothing but a rude entertainment, having therein no necessary accomodations, and since my wishes cannot make it better, you will be pleased to accept of it, as it is.

Worthy Sir, answered the Prince, I am only a Prisoner to your favours, but am free by your Noble entertainments.

So after some discourse, telling him of the Agreement which was like to be left, him, or rather carried him with her; for his soul went after her, although his person stayed behind: but to follow the Ambassadors, who were got to the King, and told him the demands of the Amitenian Army was to have their Queen before they would treat any farther. The King being very much troubled thereat, for to keep her he durst not, knowing his own weakness, and their strength; and to let her go, he could not; for his passion of Love would not give him leave; neither would he call a Councell, knowing they would be for the departure of the Queen for their own securities; then did he wish for his friend and servant Prince; but at last being resolved, went to the Queen his mistriss; and taking the Crown from off his head, laid it at her feet.

Madam, said he, Here I deliver you my Crown, and with it my Kingdom; and yield my self your Prisoner, dispose of it, and me as you pleases for it never shall be said I make conditions with her I do adore; for since my soul is yours, there is nothing I can own that is not so; And since you must, and will go from this place, let me go with you to set your Triumphes out, and lead me as your slave.

Sir, answered she, I have not been so ill treated; nor am I so ungratfull to go away, and leave no thanks behind me: wherefore I will stay untill there is such a Peace made, as you may receive as much profit, and as little losses thereby as I. Wherefore in order thereunto, I desire that the Generall of my Forces, and some of my Councell may come hither, and so confer both with my self and you.

The King gave order that the gates of the Cities might be set open, but the Queen sent a messenger to the Army, that none of the forces should enter the City, but keep themselves where they were without: only the Generall and the Councell, and some of the chiefest Commanders, to come unto her; but when they were ready to waite upon the Queen, the old man fell very sick, and sent to his Son the young Generall, to come unto him to take his leave of him before he dyed, who went with a sorrowfull heart, and sad countenance; and when he came close to his bed, the old man spake; Son, said he, my lease of life is expired, and death, the Landlord of my body, knocks at my old & ruined Cottage, sending out my soul to seek another habitation; which soul intends to travell through the Airy Skies unto the mansion of the Gods, where it shall pray for your success and happy days on earth; O Father, said *Travelia*, Must you go, and leave me here behind.

Assaulted and pursued Chastity

*Why will the Gods so cruelly oppress,
An innocent youth to leave it in distress;*

You were my good Angell to guard me from those evils that Fortune sets about me; you were my guide, which did direct my simple youth, to just and honest ways; what will become of me when you are gone? Or who will restore me from those that seeks my ruine? said the old man, The Gods, the Gods, my Son, they will reward your Vertue; farewell, farewell, then turned his head and died.

After he had lamented and mourned over his liveless corps, he sent to the Queen, to give him leave to interre his fathers Ashes; the King hearing thereof sent to the Generall, inviting him to bring his fathers body into the City, and there to be interr'd in his chief Temple, which honour he accepted, whereupon all the Army brought the hearse unto the gates, and then returned unto their Trenches; but the chief Commanders did bear it to the grave; the young Generall when he came into the Temple, who was clad all in mourning, only his face was seen, which appeared like the Sun when it breaks through a dark and spungy cloud: their beams did shine on those watry drops that fell upon her cheeks, as banks where Roses and Lilies grew, there standing on a mounted pillar.

[The antient custome was for the nearest friend to speak their funerall speech] I Come not, said she, here to flatter or bely the dead; but to speak the truth, as far as my knowledge is informed thereby; he was aged in years, not old, for those are only old whose memories and understanding are grown defective by the length of time: he was wise by experience, not led with self-opinion, he was learned in the Art of Navigation, and not ignorant of Land-service, or Command, although few that dwells on Seas, and professes that art, knowes little more of Land than the Ports where they take harbor to shelter from furious stormes, or to take fresh victuals in; or to deboist with Wine & Women; but he was most temperate, not only in moderating his passion, but appetites with Reason, Honour and Religion; in his behavior he was affable and free, not formall, nor constrain'd by vain & self conceit, his disposition gentle, sweet, and kinde; he in his nature compassionated all that were in distress; he was industrious to all good effects, and had a nimble and ingenious wit, and such a superfluity of courage, as did not only banish fear in himself, but begot spirit in others; he was bred in the Schooles of honour, where he had learnt vertuous principles and heroick actions; he had all the ingredients that goeth to the making of an honest and gallant man; and he was not only morally honest, but most pious and devout, he offered not sacrifice to the Gods for worldly prosperity, but out of pure love, and adoration to the Gods; he was a pattern for all others to take example from; his soul was as the breath of Gods; and his animall the best of natures extraction, but nature makes nothing to last in one forme long, for what she creates, she dissolves again.

With that her tears fell so fast from her eyes, as stopt her mouth for a time; but at last she sighing said,

Although my tears are useless to him, since it is not in their power to alter the decrees of Fate, nor can perswade the Gods, to give perpetuall life here in this world, yet naturall affections, they are forced through my eyes;

Then bowing down her head over the Corps, which underneath was placed, said;

These as a satisfaction may assuage my grief to think my newborn yeares, the issues of my love, shall be buried and lye intombed with his cold ashes, which is the onely way to mingle souls, when death hath parted bodyes; but if that fate had the power to twist my thread of life with his, then death struck me too, & so eased my grief; But since not so, his memory shall lye Intombed in my heart untill I dye.

After he had spoke this funerall speech, he descended from the pillar, and helping to lay the Corps upon the funerall pile, and with a flaming Torch, did set the fuell on fire, where after gathering up the ashes, put them in the Urne, then placed it in a Tombe; after he had thus executed those ceremonyes belonging to the dead, he changed his mourning Robes, and clothed himself fit for the Court or Campe again, then he and the Councill, and the chief Commanders went unto the Palace of the King, where after some discourse, was brought to the Queen, who joyed more to see her *Travelia* than the Victories they won, and after she had condoled with him for the loss of his father, she congratulated with him for the good success he had in the Warrs, and withall told him she must set at liberty his prisoner the Prince, for she had given him back unto the King, whereupon he presently gave order for the Prince to repaire to the Court, and after she heard the relations of all their severall actions, and accidents; and had pleased her self with the varietie of other discourses, she told them she would sit in Councill, to consider what was to be done, as concerning the Peace, and so dismiss them for that time, onely she stayed *Travelia*, loving his company so well, she could not so easily part. But the King perceiving her affections, as being never pleased but when *Travelia* was with her, he grew so jealous, that had not Honour forbid him, having

Assaulted and pursued Chastity

past his word unto her they should all there be safe, otherwise he should not have let him lived to have been his Rival.

But in the mean time, the Messenger had caused the Prince to repair to the Court; whereat he was much troubled how to behave himself; for, said he in his thoughts, if I should make my self known unto my Mistris, she will straight convey away her self either by death, or stealth; and if I go disguised, although I may make the reason known unto the King, yet the Court will talk, and think it is for some ill design against the State, so bring an aspersion upon my Loyalty.

Thus musing a long time with himself, at last he thought it best for to take counsel of the King; and being come to him, the King with great joy embraced him, saying, O my Friend, thy company is a Kingdome to me. He humbly kissing his hand, and said, he thought Fortune was so much his Enemy, as that she had shut him out of his Royal Favour: but Sir, said he, it was none of my fault I did not win; for the Gods, as *Jupiter*, *Mars*, and the rest, are such Lovers of the fair effeminate Mortals, that they will never be against them; for wheresoever they are, Victory is there also.

The King thinking he meant it by the Queen, told him how unkinde she used him, and how he perceived she loved the young General even to a dotage, and withall asking his counsels therein what he should do; but he smiling, yet sighing, said,

O Sir, said he, there is no cause to fear, for those you do suspect is a Woman, yet I believe the Queen knows it not. Then he told him all the story of his Love, and all the several accidents thereupon, and ask'd his advice what he should do.

The King, who was overjoyed at his relations, discovering she was a Woman, as his joy gave so many several advices, that the number confused the counsel, and confounded the Choyce.

But whil'st they were thus talking, came a Messenger to the Prince, which brought him Letters from his own Countrey by Merchants that came into that Countrey, that his Wife was dead; for although they knew not where he was, yet they sent Letters into several Countreys, in hope some might light into his hands: which when he heard, his doubts were turned into hopes. With that, the King and he embraced with joy, making no question now but *Cupid* was turned their Friend, and that he would shoot two golden Arrows into their Mistrisses hearts from the Forts of their affections.

The time being come when the King and Queen, and either Counsellors should meet about the Peace, they being all set ready to treat, the King intreated the Queen she would give him leave that the Prince might be one of his Council, which, said he, without your own consent he shall not come, since he hath been your Prisoner.

She told the King, he was not bound to her, since she had given him a Release, and your Councillors are to be chosen by your self, and not by me.

After her answer, he sent for him; which when he came, being not disguised, but as he was himself; and *Travelia* looking upon his face as he was coming in amongst the Society, seeing the Man she most did Fear, she fell into a swoound; at which accident the Queen being extreemly afflicted, thinking it was done by some design wrought from the jealousie of the King, broke up the Juncto for that time, taking all the care she could for his recovery. But *Travelia* being recovered out of her swoound, yet was she sick in Minde, though not in Body, and kept her Bed, as being very ill.

Whereupon the Queens suspicion was more increased, and feared some Poyson had been given him; and with that conceit could not endure to see the King.

The King being much troubled that the Queen was more strict to him than she was used to be, and perceived that it was *Travelia* that was the cause, complained unto the Prince, and angerly merrily said, Dispose of your Mistris some way, for I am jealous, said he, although she is a Woman.

Sir, said the Prince, I have as much reason to be jealous of the Queen as you have of my Mistris, setting her Masculine Habit aside.

At last they did agree to discover her to the Queen. Whereupon the Prince went to the Queen, and desired by a Messenger to grant him half an hours conference.

She desired to be excused.

He sent her word, it was something concerning his own Affairs: whereat she gave admittance. When the Prince came to her, he said,

Madam, I should not press thus rudely on your thoughts, but that I think I am part of the cause that makes them

Assaulted and pursued Chastity

melancholy.

Sir, said she, you take upon you to know much, for it is hard to know the minde or thoughts of our selves, much less anothers.

Madam, said he, I will be so presumptuous to guess at them, if you will give me leave.

Take it, said she.

Then Madam, said he, I must tell you, you are in love; and those you love, although there is a society of all excellencies, yet cannot return such love you desire; for you have placed your Affection upon a Woman, who hath concealed her Sex, in taking the Habit of a Man, and might more confirm your mistake by the actions of a Souldier. I know not, said the Prince, how kinde you have found her, but I have found her cruel. Then telling the story from the first time he saw her untill that present.

When the Queen had heard his relation, her colour came and went, moved by her mix'd passions, Anger and Love; angry that she was deceived, yet still did love, as wishing she had been a Man.

Then the Prince began to move unto her the suit of the King; but she was so impatient and troubled in her minde, being crost in her Love, that she would hear nothing concerning Love more at that time; which he perceiving, took his leave for the present: but as soon as he was gone,

*Tears from her Eyes flow'd out, as if they meant
To make her there a Watry Monument;
And her oppressed Heart such sighs sent forth,
Like gusts of wind that blow from South or North.
After this furious Storm, a Calm did rise,
Her Spirits like a still smooth Water lyes.
Then laying down her gentle head to rest,
Thus to the God of Love her prayers addrest.
Thou powerfull God of Love, that shoots from high,
One leadden Arrow in my breast let fly,
To quench that scorching heat thou mad'st to burn,
Unless a Woman to a Man can turn.
With that the God of Love did pity take,
Quench'd out the first, and did a new Fire make;
Yet was it weak, as being made but new,
But being kindled, it much hotter grew.
At last, the Flame got hold upon the King,
Which did much Joy unto each Kingdome bring,*

After a sweet and refreshing sleep, she rose, and went to *Travelia's* Chamber, and told her how she was discovered; then chiding her gently for not making her self known unto her; for, said she, you have caused me many unquiet rests.

But *Travelia* begged her pardon, telling her, it was the cause of her misfortunes that concealed her, and not out of any evil design she had to deceive her; then desired her assistance and help to secure her.

Whil'st they were thus talking, the King and the Prince came to see the sick Person, to whom the Queen with a smiling countenance said, she was a courting her hard-hearted Lover.

The King answered, that he hoped she would take pity on him, by what she had felt her self.

The Queen told him, that she was likelier to love him now, than if she had never been a Lover before; for, said she, there is some thing pleasing in Lovers Thoughts, be their Fortunes never so adverse; and I believe, said she, the Prince will say as much.

Madam, said he, it is a pleasing pain, as being mix'd with hopes and fears; but if our hopes do cease, all pleasure is gone, and nothing doth remain but pains of Hell.

Then, said the Queen, your Mistris were in a sad condition, if she loved you, as you seem to love her, you being a Married Man.

No, said the Prince, I am now a Widower; but I doubt, said he, that doth not advantage me in my Mistris affection.

Assaulted and pursued Chastity

But when *Travelia* heard he was a Widower, her heart did beat like to a feverish pulse, being moved with several passions, fearing it was not so, hoping it was so, joying if it were so, grieving that she ought not to wish it so.

But the Queen asked the Prince, how that he came to know of it. Whereupon he told her.

Said she, I have promised your Mistris to protect her against your outrageous Assaults; but since your Suit is just, and your Treaty civil, I will yield her to you, upon that condition you carry her not out of my Kingdome; for since I cannot marry her, and so make her my Husband, I will keep her if I can, and so make her my Friend.

With that, *Travelia* rises up in her Bed, and bowed her self with a pleased countenance, giving the Queen thanks.

Said the Prince, you have given me as much as the Gods could give, which is, Felicity.

Madam, said the King, you have given me nothing.

The Queen, with blushes, answered, that if her Council would agree, she would give him her self.

The King for joy kneeled down, and kiss'd her Hand; Now I am like to Gods, they can but have their wish.

Thus passing that day in pleasing discourses, the next day they caused their Councils to meet, where they concluded the marriage of the King and Queen; and that the Queen should live with their King in the Kingdome of Amours, and that her first Son should be heir to the Crown, and her second should be Heir to the Kingdome of Amity; but in case there were no Sons, or but one, then Daughters should inherit.

In the mean time, the Prince, and his Princess that was to be, should be Vice roy, or rather she should rule; who was so beloved of the People, as if she had not onely been a Native born, but as if she had been born from the Royal Stock. But they thought it fit she should make her self known unto the Army by word of mouth, that she was a Woman, otherwise they might think she was made away by a violent death; and that the report of being a Woman, was onely a trick to deceive them; and from thence arise such a Mutiny, as might bring a ruine to both Kingdomes.

When all was agreed, they prepared for the Marriages.

In the mean time, *Travelia* goeth to the Army, attended by the Prince, where the King and Queen came soon after, that the Souldiers might see they were there, as Witnesses of what she told them. And being all in a Circle round about her, she being upon a place raised for that purpose, thus spake.

Noble Friends, and Valiant Souldiers,

I am come here at this present to declare I am a Woman, although I am habited like a Man, and perchance you may think it immodesty; but they that will judge charitably, will enquire the reason before they give their censure; for upright Judges never give Sentence before the Party proves Guilty: Wherefore I believe you will not condemn me, because Necessity did enforce me to conceal my Sex, to protect my Honour; for as the love of Soul and Body is inseparable, so should the love of Chastity, and the effeminate Sex; and who can love, and not share in danger? And since no danger ought to be avoyded, nor life considered, in respect of their Honours; and to guard that safe from Enemies, no Habit is to be denied; for it is not the outward Garments that can corrupt the honest Minde, for Modesty may cloath the Soul of a naked Body, and a Sword becomes a Woman when it is used against the Enemies of her Honour; for though her strength be weak, yet she ought to shew her will; and to dye in the defence of Honour, is to live with Noble Fame; therefore neither Camp, nor Court, nor City, nor Country, nor Danger, nor Habit, nor any worldly felicity, must separate the love of Chastity, and our Sex; for as Love is the sweetest, so it is the strongest of all Passions; and true Love proceeds from Virtue, not from Vice; wherefore it is to be followed by Life, to be maintained till death; and if I have served my Queen honestly, condemn not my Modesty.

Then bowing her head down low, first to the King and Queen, then to the Army.

Whereupon the Army gave a shout, and cryed out, Heaven bless you, of what Sex soever you be.

After she had spoke this Speech, she went into her Tent, and drest her self in her effeminate Robes, and came out again, standing in the same place, thus spake.

Noble Friends,

Thus with my Masculine Cloaths I have laid by my Masculine Spirit; yet not so by, but I shall take it up again, if it be to serve the Queen and Kingdome, to whom I owe my Life for many Obligations.

First, to my Queen, who bought me as a Slave, yet used me as a Friend; and loved me with that affection, as if Nature had linked us in one line, which Heaven reward her with Glory and Renown. Besides, her Love did bestow

Assaulted and pursued Chastity

upon me great Honour, made me Protector of her Kingdome in her absence; and you her Subjects out of Loyalty obeyed all my Commands, although I am young and unexperienced. And 'tis not onely what your Loyalty inforces, but I have found your Affections of Love to be such, as shewed they came freely from your Souls, expressing it self in grieving for my Sickness, taking care for my health, joying in my company, mourning for my absence, glorying in my fame; and so much as you would lessen your own, to give it me: what shall I do to shew my Gratitude? alas, my Life is too poor a Sacrifice; had I the Mansion of the Gods, I would resign it for your Felicity; but these are onely words, not acts, to shew you my thanks: Yet here I do offer all that the Gods or Nature gave me, Life, Health, or Beauty, Peace, Pleasure, or Plenty; and these shall stand upon the Altar of a Thankfull Heart, ready to sacrifice to your Service.

Whereupon all the Army cryed out, an Angel, an Angel, the Gods had sent unto them.

Then was there a Declaration read to the Army of the Agreement of Peace: And when it was read that the Prince should be Vice-roy in the Kingdome of Amity, all the Souldiers, as if they had but one Voyce, cryed out, *Travelia* shall be Vice-regency; which was granted to pacifie them. Whereupon there were great Acclamations of Joy.

But the Prince told his Mistris, she should also govern him.

She answered, that he should govern her, and she would govern the Kingdome.

Then went the King and Queen, the Prince and *Travelia*, the Nobles and the chief Commanders, to celebrate their Nuptials; where on the Wedding-day, the Queen was adorned with a Crown of Diamonds, and hung about with rich Jewels; yet her Beauty did dim their Luster: but *Travelia* was onely drest in a white silk Garment, which hung loosely about her: yet then

*Her Face did seem like to a Glory bright,
Where Gods and Goddesses did take delight;
And in her Eyes, new Worlds, you there might see
Love, flying Cupids there as Angels be;
And on her Lips Venus enthroned is,
Inviting duller Lovers there to kiss;
Wing'd Mercury upon her Tongue did sit,
Strewing out Flowers of Rhetorick and of Wit;
Pallas did circle in each Temple round,
Which with her Wisdome, as a Laurel crown'd;
And in her Cheeks sweet Flowers for Love's Poesies,
There Fates spun Threads of Lillies and of Roses,
And every loving Smile, as if each were
A Palace for the Graces to dwell there;
And chaste Diana on her Snow-white Breast
There lean'd her Head, with pure Thoughts to rest;
When view'd her Neck, great Jove turn'd all to wonder,
In Loves soft Showers melting without Thunder;
The lesser Gods on her white Hands did lye,
Thinking each Vein to be their Azure Skye;
Her charming circling Arms made Mars to cease
All his fierce Battails, for a Love's soft Peace;
And on our World's Globe sate triumphing high,
Heav'd there by Atlas up unto the Skye;
And sweet-breath'd Zephyrus did blow her Name
Into the glorious Trumpet of good Fame.*

After they were married, to set out their Triumphs, they had Masques, Plays, Balls, Pageants, Shews, Processions, and the like; and when they had kept the Festivals some dayes in the City, the Prince and Princess desired they might go and revel with the Army for some dayes, that was without the City. The Queen being well pleased therewith, thither they went, where they had Tiltings, Running at the Ring, Fencing, Wrestling, Vaulting,

Assaulted and pursued Chastity

Jumping, running Races of Horse and Foot, baiting of Beasts, and many the like Warlike Pastimes; and such Hospitality, that every Common Souldier was feasted; and after they were well satisfied with Sports and good Chear, the Prince and Princess returned to the Court again; and after they had remained there some time, the King and Queen sent them with the Army into the Kingdome of Amity; and the Souldiers returned, not onely with all the Spoyls they got in the War, but the King did present all the chief Commanders with Presents; and the two Kingdomes lived in Peace and Tranquillity during the life of the King and Queen, and for all I can hear, do so to this day.

A Complaint and a Request to the Noble and Learned Readers of my several Works, especially my Philosophical and Physical Opinions.

Noble Readers,

I cannot choose but complain, through the affection I have to my Books, and lament their and my own misfortune in their being so cruelly disfigured by ill printing; for Misprinting doth alter and destroy Sense & Reason more, than the small Pox doth a young beautifull face, obscuring the pleasing rayes the well temper'd minde or soul sends forth: But I must tell you, as the Friends or Parents of those that have been spoyled with the small Pox, that they were handsome; so let me tell you, that before the Printer spoyled my Book, named my Philosophical Opinions, it was good, the Opinions being rational, probable, and naturally rational.

Besides, they are, if well understood, beneficial to and for the life of Man, being a tract of the life of Nature: but the deformity of which Book grieves me more than the deformity of my other Books, not onely because it is more disfigured than the rest, but it is the Darling in my affection; for though it hath put me to more study, and harder labour than my other Works, yet being of a more ingenious nature, I love it best. Besides, it hath such qualities, that the more it is known, the better it is liked; and if it were not my own, I would say it was worthy of esteem: but because it is mine, if I should commend it much, the World being ill natured, censuring still to the worst, would say I were vain-glorious, and self-opinionated; for the World, or the most part, judge not according to truth and right, but condemn according to malice and spight: but when Time hath rotted the teeth of spight, and blunted the edges of malice, it may gain an applause, although not so many doting Lovers as *Aristotle's* Works hath gained; yet his is onely what the vulgar Senses have brought in, not what the subtil Conceptions have found out; his Knowledge was got by untimely Deaths, and cruel Dissections, not by deep and serious Contemplations, at least his Contemplation followed his Dissectings: but had *Aristotle* studied the Motions of Nature, or Natural Motions, as he did the Parts of Nature, or Natural Parts, he would have been far more learned than he was, and his Scholars would have profited more thereby: but his study was more easy, as all Dissectors or Anatomists are; for it is not so great a matter, nor so difficult a thing to conceive what the Senses present, but to present to the Senses what the Brain conceives, making the Senses the Servants and Scouts to seek and search by Industry and Experiments, to finde the truth of Rational Opinions. Not that I do discommend *Aristotle*, for I onely speak of him as I have heard of him and his Works, not as I do learnedly know either: But by what I have heard of him, I do perceive and understand so much, that certainly he was such a Person, that Nature produced not the like in many Ages; therefore he is to be esteemed as a choyce Master-piece of Natures Works, indeed such a Person as Nature did create for an Overseer, as to view the rest of her Works, or a Magistrate to order them.

But as good Magistrates should study to know the Natures, Humours, and Dispositions of the People, as well as the Laws; so a good Natural Philosopher, or Physician, should study the motions, as their tracts, their various changes, and their degrees, their regularities, their irregularities, their sympathies, their antipathies, their compoundings, their conjunctions, their disjoyning, as well as each Figure, or several parts of Figures; for how is it possible we should understand each part well, when we conceive not the Motions that make it, maintain it, or dissolve it.

But to return to my Book of Philosophical and Physical Opinions, that although I have taken what care I can to have all corrected by the written hand, yet there are so many Faults left uncorrected, as to mend them all, it would be rather a written Book, than a printed Book; for there are not onely misprinted words, as for *utterly unknown*, *naturally unknown*, *infinite* for *finite*, *exterior* for *interiour*, and *interiour motions* for *interiour figures*, and *exteriour figures* for *interiour figures*, and *reins* for *veins*, and *godliness* for *beauty*; for although all devout souls are beautifull, yet all beautifull faces or persons are not godly: but they have printed false Orthography, as *Cupe* for *Cube*, and many the like; and I suppose it belongs more to the Correcter of the Press to spell right, than to the Writer; for I confess I cannot spell right, neither will I take the pains to learn it, yet I think those that writ out the Copies for the Press spelt better than they are printed.

Another error is, that they have not made full points, nor right points, but half points, and false points, pointing where they should not point, and not point where they should. Also, some words they have double printed, and some they have left out, as in the Chapters, in the Title of Burning Feavers, they have left out Hectick

Assaulted and pursued Chastity

Feavers.

But my Readers cannot justly think it my fault by the sense of my Book, unless maliciously they will strive to throw dirt at it.

But I have a request to the understanding Readers of that Work, that if any person or persons takes particular Chapters or words out of that Work, named my Philosophical Opinions, to dispute against them, leaving out the foundation or ground of my Philosophy, upon which I build my several Discourses, I desire them, if they will take so much pains to judge, to be so just to me, as to consider, and then they will perceive it was done more out of Malice than Learning, or through Ignorance for want of understanding. But the uniform'st Work that is may be disfigured or misformed, by taking out some pieces, or adding mishapen parts thereto, or blind Ignorance may not perceive that Uniformity, or Composure thereof. But I am so ill natured to wish, that all such spitefull persons may fail in their mischief, although not in my Books ruine, and Ignorance may break their Heads against the Ground, the Ground being Matter, Figure, and Motion.

Also, I desire my Readers, that if they cannot readily conceive my Philosophy, for Natural Philosophy lyes obscure untill it be put into Practice, or Arts; for what is more obscure, untill it be put into practice, than the tracts, and works, or working of Nature, that they will be pleased to reade it aloud, that is, to speak what they reade, that not onely the Eye, but the Ear may present to the Brain, so to the Understanding, these Opinions I have writ; wherein they will not onely advance their own knowledge, but oblige me the Authoress

Margaret Newcastle.

Envoi

But say that Book should not in this Age take,
Another Age of great esteem may make;
If not the second, then a third may raise
It from the Dust, and give it wondrous praise:
For who can tell but my poor Book may have
Honour'd renown, when I am in the Grave?
And when I dye, my Blessing I will give,
And pray it may in after Ages live.

FINIS.