The Project Gutenberg Etext of The New Atlantis by Francis Bacon

#2 in our series by Sir Francis Bacon

Copyright laws are changing all over the world, be sure to check

the copyright laws for your country before posting these files!!

Please take a look at the important information in this header.

We encourage you to keep this file on your own disk, keeping an

electronic path open for the next readers. Do not remove this.

\*\*Welcome To The World of Free Plain Vanilla Electronic Texts\*\*

\*\*Etexts Readable By Both Humans and By Computers, Since 1971\*\*

\*These Etexts Prepared By Hundreds of Volunteers and Donations\*

Information on contacting Project Gutenberg to get Etexts, and

further information is included below. We need your donations.

The New Atlantis

by Sir Francis Bacon

December, 2000 [Etext 2434#]

The Project Gutenberg Etext of The New Atlantis by Francis Bacon

\*\*\*\*\*\*This file should be named nwatl10.txt or nwatl10.zip\*\*\*\*\*\*

Corrected EDITIONS of our etexts get a new NUMBER, nwatl11.txt

VERSIONS based on separate sources get new LETTER, nwatl10a.txt

This etext was prepared by Michael Pullen,

globaltraveler5565@yahoo.com.

Project Gutenberg Etexts are usually created from multiple editions,

all of which are in the Public Domain in the United States, unless a

copyright notice is included. Therefore, we usually do NOT keep any

of these books in compliance with any particular paper edition.

We are now trying to release all our books one month in advance

of the official release dates, leaving time for better editing.

Please note: neither this list nor its contents are final till

midnight of the last day of the month of any such announcement.

The official release date of all Project Gutenberg Etexts is at

Midnight, Central Time, of the last day of the stated month. A

preliminary version may often be posted for suggestion, comment

and editing by those who wish to do so. To be sure you have an

up to date first edition [xxxxx10x.xxx] please check file sizes

in the first week of the next month. Since our ftp program has

a bug in it that scrambles the date [tried to fix and failed] a

look at the file size will have to do, but we will try to see a

new copy has at least one byte more or less.

Information about Project Gutenberg (one page)

We produce about two million dollars for each hour we work. The

time it takes us, a rather conservative estimate, is fifty hours

to get any etext selected, entered, proofread, edited, copyright

searched and analyzed, the copyright letters written, etc. This

projected audience is one hundred million readers. If our value

per text is nominally estimated at one dollar then we produce $2

million dollars per hour this year as we release thirty-six text

files per month, or 432 more Etexts in 1999 for a total of 2000+

If these reach just 10% of the computerized population, then the

total should reach over 200 billion Etexts given away this year.

The Goal of Project Gutenberg is to Give Away One Trillion Etext

Files by December 31, 2001. [10,000 x 100,000,000 = 1 Trillion]

This is ten thousand titles each to one hundred million readers,

which is only ~5% of the present number of computer users.

At our revised rates of production, we will reach only one-third

of that goal by the end of 2001, or about 3,333 Etexts unless we

manage to get some real funding; currently our funding is mostly

from Michael Hart's salary at Carnegie-Mellon University, and an

assortment of sporadic gifts; this salary is only good for a few

more years, so we are looking for something to replace it, as we

don't want Project Gutenberg to be so dependent on one person.

We need your donations more than ever!

All donations should be made to "Project Gutenberg/CMU": and are

tax deductible to the extent allowable by law. (CMU = Carnegie-

Mellon University).

For these and other matters, please mail to:

Project Gutenberg

P. O. Box 2782

Champaign, IL 61825

When all other email fails. . .try our Executive Director:

Michael S. Hart <hartPOBOX.com>

hartPOBOX.com forwards to hartPRAIRIENET.org and archive.org

if your mail bounces from archive.org, I will still see it, if

it bounces from prairienet.org, better resend later on. . . .

We would prefer to send you this information by email.

\*\*\*\*\*\*

To access Project Gutenberg etexts, use any Web browser

to view http://promo.net/pg. This site lists Etexts by

author and by title, and includes information about how

to get involved with Project Gutenberg. You could also

download our past Newsletters, or subscribe here. This

is one of our major sites, please email hartPOBOX.com,

for a more complete list of our various sites.

To go directly to the etext collections, use FTP or any

Web browser to visit a Project Gutenberg mirror (mirror

sites are available on 7 continents; mirrors are listed

at http://promo.net/pg).

Mac users, do NOT point and click, typing works better.

Example FTP session:

ftp sunsite.unc.edu

login: anonymous

password: yourLOGIN

cd pub/docs/books/gutenberg

cd etext90 through etext99

dir [to see files]

get or mget [to get files. . .set bin for zip files]

GET GUTINDEX.?? [to get a year's listing of books, e.g., GUTINDEX.99]

GET GUTINDEX.ALL [to get a listing of ALL books]

\*\*\*

\*\*Information prepared by the Project Gutenberg legal advisor\*\*

(Three Pages)

\*\*\*START\*\*THE SMALL PRINT!\*\*FOR PUBLIC DOMAIN ETEXTS\*\*START\*\*\*

Why is this "Small Print!" statement here? You know: lawyers.

They tell us you might sue us if there is something wrong with

your copy of this etext, even if you got it for free from

someone other than us, and even if what's wrong is not our

fault. So, among other things, this "Small Print!" statement

disclaims most of our liability to you. It also tells you how

you can distribute copies of this etext if you want to.

\*BEFORE!\* YOU USE OR READ THIS ETEXT

By using or reading any part of this PROJECT GUTENBERG-tm

etext, you indicate that you understand, agree to and accept

this "Small Print!" statement. If you do not, you can receive

a refund of the money (if any) you paid for this etext by

sending a request within 30 days of receiving it to the person

you got it from. If you received this etext on a physical

medium (such as a disk), you must return it with your request.

ABOUT PROJECT GUTENBERG-TM ETEXTS

This PROJECT GUTENBERG-tm etext, like most PROJECT GUTENBERG-

tm etexts, is a "public domain" work distributed by Professor

Michael S. Hart through the Project Gutenberg Association at

Carnegie-Mellon University (the "Project"). Among other

things, this means that no one owns a United States copyright

on or for this work, so the Project (and you!) can copy and

distribute it in the United States without permission and

without paying copyright royalties. Special rules, set forth

below, apply if you wish to copy and distribute this etext

under the Project's "PROJECT GUTENBERG" trademark.

To create these etexts, the Project expends considerable

efforts to identify, transcribe and proofread public domain

works. Despite these efforts, the Project's etexts and any

medium they may be on may contain "Defects". Among other

things, Defects may take the form of incomplete, inaccurate or

corrupt data, transcription errors, a copyright or other

intellectual property infringement, a defective or damaged

disk or other etext medium, a computer virus, or computer

codes that damage or cannot be read by your equipment.

LIMITED WARRANTY; DISCLAIMER OF DAMAGES

But for the "Right of Replacement or Refund" described below,

[1] the Project (and any other party you may receive this

etext from as a PROJECT GUTENBERG-tm etext) disclaims all

liability to you for damages, costs and expenses, including

legal fees, and [2] YOU HAVE NO REMEDIES FOR NEGLIGENCE OR

UNDER STRICT LIABILITY, OR FOR BREACH OF WARRANTY OR CONTRACT,

INCLUDING BUT NOT LIMITED TO INDIRECT, CONSEQUENTIAL, PUNITIVE

OR INCIDENTAL DAMAGES, EVEN IF YOU GIVE NOTICE OF THE

POSSIBILITY OF SUCH DAMAGES.

If you discover a Defect in this etext within 90 days of

receiving it, you can receive a refund of the money (if any)

you paid for it by sending an explanatory note within that

time to the person you received it from. If you received it

on a physical medium, you must return it with your note, and

such person may choose to alternatively give you a replacement

copy. If you received it electronically, such person may

choose to alternatively give you a second opportunity to

receive it electronically.

THIS ETEXT IS OTHERWISE PROVIDED TO YOU "AS-IS". NO OTHER

WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, ARE MADE TO YOU AS

TO THE ETEXT OR ANY MEDIUM IT MAY BE ON, INCLUDING BUT NOT

LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR A

PARTICULAR PURPOSE.

Some states do not allow disclaimers of implied warranties or

the exclusion or limitation of consequential damages, so the

above disclaimers and exclusions may not apply to you, and you

may have other legal rights.

INDEMNITY

You will indemnify and hold the Project, its directors,

officers, members and agents harmless from all liability, cost

and expense, including legal fees, that arise directly or

indirectly from any of the following that you do or cause:

[1] distribution of this etext, [2] alteration, modification,

or addition to the etext, or [3] any Defect.

DISTRIBUTION UNDER "PROJECT GUTENBERG-tm"

You may distribute copies of this etext electronically, or by

disk, book or any other medium if you either delete this

"Small Print!" and all other references to Project Gutenberg,

or:

[1] Only give exact copies of it. Among other things, this

requires that you do not remove, alter or modify the

etext or this "small print!" statement. You may however,

if you wish, distribute this etext in machine readable

binary, compressed, mark-up, or proprietary form,

including any form resulting from conversion by word pro-

cessing or hypertext software, but only so long as

\*EITHER\*:

[\*] The etext, when displayed, is clearly readable, and

does \*not\* contain characters other than those

intended by the author of the work, although tilde

(~), asterisk (\*) and underline (\_) characters may

be used to convey punctuation intended by the

author, and additional characters may be used to

indicate hypertext links; OR

[\*] The etext may be readily converted by the reader at

no expense into plain ASCII, EBCDIC or equivalent

form by the program that displays the etext (as is

the case, for instance, with most word processors);

OR

[\*] You provide, or agree to also provide on request at

no additional cost, fee or expense, a copy of the

etext in its original plain ASCII form (or in EBCDIC

or other equivalent proprietary form).

[2] Honor the etext refund and replacement provisions of this

"Small Print!" statement.

[3] Pay a trademark license fee to the Project of 20% of the

net profits you derive calculated using the method you

already use to calculate your applicable taxes. If you

don't derive profits, no royalty is due. Royalties are

payable to "Project Gutenberg Association/Carnegie-Mellon

University" within the 60 days following each

date you prepare (or were legally required to prepare)

your annual (or equivalent periodic) tax return.

WHAT IF YOU \*WANT\* TO SEND MONEY EVEN IF YOU DON'T HAVE TO?

The Project gratefully accepts contributions in money, time,

scanning machines, OCR software, public domain etexts, royalty

free copyright licenses, and every other sort of contribution

you can think of. Money should be paid to "Project Gutenberg

Association / Carnegie-Mellon University".

\*END\*THE SMALL PRINT! FOR PUBLIC DOMAIN ETEXTS\*Ver.04.29.93\*END\*

THE NEW ATLANTIS

BY SIR FRANCIS BACON

INTRODUCTORY NOTE

Bacon's literary executor, Dr. Rowley, published "The New Atlantis" in

1627, the year after the author's death. It seems to have been

written about 1623, during that period of literary activity which

followed Bacon's political fall. None of Bacon's writings gives in

short apace so vivid a picture of his tastes and aspirations as this

fragment of the plan of an ideal commonwealth. The generosity and

enlightenment, the dignity and splendor, the piety and public spirit,

of the inhabitants of Bensalem represent the ideal qualities which

Bacon the statesman desired rather than hoped to see characteristic of

his own country; and in Solomon's House we have Bacon the scientist

indulging without restriction his prophetic vision of the future of

human knowledge. No reader acquainted in any degree with the

processes and results of modern scientific inquiry can fail to be

struck by the numerous approximations made by Bacon's imagination to

the actual achievements of modern times. The plan and organization of

his great college lay down the main lines of the modern research

university; and both in pure and applied science he anticipates a

strikingly large number of recent inventions and discoveries. In

still another way is "The New Atlantis" typical of Bacon's attitude.

In spite of the enthusiastic and broad-minded schemes he laid down for

the pursuit of truth, Bacon always had an eye to utility. The

advancement of science which he sought was conceived by him as a means

to a practical end the increase of man's control over nature, and the

comfort and convenience of humanity. For pure metaphysics, or any

form of abstract thinking that yielded no "fruit," he had little

interest; and this leaning to the useful is shown in the practical

applications of the discoveries made by the scholars of Solomon's

House. Nor does the interest of the work stop here. It contains much,

both in its political and in its scientific ideals, that we have as

yet by no means achieved, but which contain valuable elements of

suggestion and stimulus for the future.

THE NEW ATLANTIS

We sailed from Peru, (where we had continued for the space of one

whole year) for China and Japan, by the South Sea; taking with us

victuals for twelve months; and had good winds from the east, though

soft and weak, for five months space, and more. But the wind came

about, and settled in the west for many days, so as we could make

little or no way, and were sometime in purpose to turn back. But then

again there arose strong and great winds from the south, with a point

east, which carried us up (for all that we could do) towards the north;

by which time our victuals failed us, though we had made good spare

of them. So that finding ourselves, in the midst of the greatest

wilderness of waters in the world, without victuals, we gave ourselves

for lost men and prepared for death. Yet we did lift up our hearts

and voices to God above, who showeth his wonders in the deep,

beseeching him of his mercy, that as in the beginning he discovered

the face of the deep, and brought forth dry land, so he would not

discover land to us, that we might not perish.

And it came to pass that the next day about evening we saw within a

kenning before us, towards the north, as it were thick clouds, which

did put us in some hope of land; knowing how that part of the South

Sea was utterly unknown; and might have islands, or continents, that

hitherto were not come to light. Wherefore we bent our course thither,

where we saw the appearance of land, all that night; and in the

dawning of the next day, we might plainly discern that it was a land;

flat to our sight, and full of boscage; which made it show the more

dark. And after an hour and a half's sailing, we entered into a good

haven, being the port of a fair city; not great indeed, but well built,

and that gave a pleasant view from the sea: and we thinking every

minute long, till we were on land, came close to the shore, and

offered to land. But straightways we saw divers of the people, with

bastons in their hands (as it were) forbidding us to land; yet without

any cries of fierceness, but only as warning us off, by signs that

they made. Whereupon being not a little discomforted, we were

advising with ourselves, what we should do.

During which time, there made forth to us a small boat, with about

eight persons in it; whereof one of them had in his hand a tipstaff of

a yellow cane, tipped at both ends with blue, who came aboard our ship,

without any show of distrust at all. And when he saw one of our

number, present himself somewhat before the rest, he drew forth a

little scroll of parchment (somewhat yellower than our parchment, and

shining like the leaves of writing tables, but otherwise soft and

flexible,) and delivered it to our foremost man. In which scroll were

written in ancient Hebrew, and in ancient Greek, and in good Latin of

the school, and in Spanish, these words: Land ye not, none of you; and

provide to be gone from this coast, within sixteen days, except you

have further time given you. Meanwhile, if you want fresh water or

victuals, or help for your sick, or that your ship needeth repairs,

write down your wants, and you shall have that, which belongeth to

mercy. This scroll was signed with a stamp of cherubim: wings, not

spread, but hanging downwards; and by them a cross. This being

delivered, the officer returned, and left only a servant with us to

receive our answer.

Consulting hereupon amongst ourselves, we were much perplexed. The

denial of landing and hasty warning us away troubled us much; on the

other side, to find that the people had languages, and were so full of

humanity, did comfort us not a little. And above all, the sign of the

cross to that instrument was to us a great rejoicing, and as it were a

certain presage of good. Our answer was in the Spanish tongue; that

for our ship, it was well; for we had rather met with calms and

contrary winds than any tempests. For our sick, they were many, and

in very ill case; so that if they were not permitted to land, they ran

danger of their lives. Our other wants we set down in particular;

adding, That we had some little store of merchandise, which if it

pleased them to deal for, it might supply our wants, without being

chargeable unto them. We offered some reward in pistolets unto the

servant, and a piece of crimson velvet to be presented to the officer;

but the servant tools them not, nor would scarce look upon them; and

so left us, and went back in another little boat, which was sent for

him.

About three hours after we had dispatched our answer, there came

towards us a person (as it seemed) of place. He had on him a gown

with wide sleeves, of a kind o£ water chamolet, of an excellent azure

colour, fair more glossy than ours; his under apparel was green; and

so was his hat, being in the form of a turban, daintily made, and not

so huge as the Turkish turbans; and the locks of his hair came down

below the brims of it. A reverend man was he to behold. He came in a

boat, gilt in some part of it, with four persons more only in that

boat; and was followed by another boat, wherein were some twenty.

When he was come within a flightshot of our ship, signs were made to

us, that we should send forth some to meet him upon the water; which

we presently did in our ship-boat, sending the principal man amongst

us save one, and four of our number with him.

When we were come within six yards of their boat, they called to us to

stay, and not to approach farther; which we did. And thereupon the

man, whom I before described, stood up, and with a loud voice, in

Spanish, asked, "Are ye Christians?" We answered, "We were;" fearing

the less, because of the cross we had seen in the subscription. At

which answer the said person lifted up his right hand towards Heaven,

and drew it softly to his mouth (which is the gesture they use, when

they thank God;) and then said : "If ye will swear (all of you) by the

merits of the Saviour, that ye are no pirates, nor have shed blood,

lawfully, nor unlawfully within forty days past, you may have licence

to come on land." We said, "We were all ready to take that oath."

Whereupon one of those that were with him, being (as it seemed) a

notary, made an entry of this act. Which done, another of the

attendants of the great person which was with him in the same boat,

after his Lord had spoken a little to him, said aloud: "My Lord would

have you know, that it is not of pride, or greatness, that he cometh

not aboard your ship; but for that in your answer you declare that you

have many sick amongst you, he was warned by the Conservator of Health

of the city that he should keep a distance." We bowed ourselves

towards him, and answered, "We were his humble servants; and accounted

for great honour, and singular humanity towards us, that which was

already done; but hoped well, that the nature of the sickness of our

men was not infectious." So he returned; and a while after came the

Notary to us aboard our ship; holding in his hand a fruit of that

country, like an orange, but of color between orange-tawney and

scarlet; which cast a most excellent odour. He used it (as it

seemeth) for a preservative against infection. He gave us our oath;

"By the name of Jesus, and his merits:" and after told us, that the

next day, by six of the Clock, in the Morning, we should be sent to,

and brought to the Strangers' House, (so he called it,) where we

should be accommodated of things, both for our whole, and for our sick.

So he left us; and when we offered him some pistolets, he smiling

said, "He must not be twice paid for one labour:" meaning (as I take

it) that he had salary sufficient of the State for his service. For

(as I after learned) they call an officer that taketh rewards, twice

paid.

The next morning early, there came to us the same officer that came to

us at first with his cane, and told us, "He came to conduct us to the

Strangers' House; and that he had prevented the hour, because we might

have the whole day before us, for our business. For," said he, "if

you will follow my advice, there shall first go with me some few of

you, and see the place, and how it may be made convenient for you; and

then you may send for your sick, and the rest of your number, which ye

will bring on land." We thanked him, and said, "That this care, which

he took of desolate strangers, God would reward." And so six of us

went on land with him: and when we were on land, he went before us,

and turned to us, and said, "He was but our servant, and our guide."

He led us through three fair streets; and all the way we went, there

were gathered some people on both sides, standing in a row; but in so

civil a fashion, as if it had been, not to wonder at us, but to

welcome us: and divers of them, as we passed by them, put their arms a

little abroad; which is their gesture, when they did bid any welcome.

The Strangers' House is a fair and spacious house, built of brick, of

somewhat a bluer colour than our brick; and with handsome windows,

some of glass, some of a kind of cambric oiled. He brought us first

into a fair parlour above stairs, and then asked us, "What number of

persons we were? And how many sick?" We answered, "We were in all,

(sick and whole,) one and fifty persons, whereof our sick were

seventeen." He desired us to have patience a little, and to stay till

he came back to us; which was about an hour after; and then he led us

to see the chambers which were provided for us, being in number

nineteen: they having cast it (as it seemeth) that four of those

chambers, which were better than the rest, might receive four of the

principal men of our company; and lodge them alone by themselves; and

the other fifteen chambers were to lodge us two and two together. The

chambers were handsome and cheerful chambers, and furnished civilly."

Then he led us to a long gallery, like a dorture, where he showed us

all along the one side (for the other side was but wall and window),

seventeen cells, very neat ones, having partitions of cedar wood.

Which gallery and cells, being in all forty, (many more than we needed,

) were instituted as an infirmary for sick persons. And he told us

withal, that as any of our sick waxed well, he might be removed from

his cell, to a chamber; for which purpose there were set forth ten

spare chambers, besides the number we spake of before. This done, he

brought us back to the parlour, and lifting up his cane a little, (as

they do when they give any charge or command) said to us, "Ye are to

know, that the custom of the land requireth, that after this day and

to-morrow, (which we give you for removing of your people from your

ship,) you are to keep within doors for three days. But let it not

trouble you, nor do not think yourselves restrained, but rather left

to your rest and ease. You shall want nothing, and there are six of

our people appointed to attend you, for any business you may have

abroad." We gave him thanks, with all affection and respect, and said,

"God surely is manifested in this land." We offered him also twenty

pistolets; but he smiled, and only said; "What? twice paid! " And so

he left us.

Soon after our dinner was served in; which was right good viands, both

for bread and treat: better than any collegiate diet, that I have

known in Europe. We had also drink of three sorts, all wholesome and

good; wine of the grape; a drink of grain, such as is with us our ale,

but more clear: And a kind of cider made of a fruit of that country; a

wonderful pleasing and refreshing drink. Besides, there were brought

in to us, great store of those scarlet oranges, for our sick; which

(they said) were an assured remedy for sickness taken at sea. There

was given us also, a box of small gray, or whitish pills, which they

wished our sick should take, one of the pills, every night before

sleep; which (they said) would hasten their recovery.

The next day, after that our trouble of carriage and removing of our

men and goods out of our ship, was somewhat settled and quiet, I

thought good to call our company together; and when they were

assembled, said unto them; "My dear friends, let us know ourselves,

and how it standeth with us. We are men cast on land, as Jonas was,

out of the whale's belly, when we were as buried in the deep: and now

we are on land, we are but between death and life; for we are beyond,

both the old world, and the new; and whether ever we shall see Europe,

God only knoweth. It is a kind of miracle bath brought us hither: and

it must be little less, that shall bring us hence. Therefore in

regard of our deliverance past, and our danger present, and to come,

let us look up to God, and every man reform his own ways. Besides we

are come here amongst a Christian people, full of piety and humanity:

let us not bring that confusion of face upon ourselves, as to show our

vices, or unworthiness before them. Yet there is more. For they have

by commandment, (though in form of courtesy) cloistered us within

these wall, for three days: who knoweth, whether it be not, to take

some taste of our manners and conditions?" and if they find them bad,

to banish us straightways; if good, to give us further time. For

these men that they have given us for attendance, may withal have an

eye upon us. Therefore for God's love, and as we love the weal of our

souls and bodies, let us so behave ourselves, as we may be at peace

with God, and may find grace in the eyes of this people." Our company

with one voice thanked me for my good admonition, and promised me to

live soberly and civilly, and without giving any the least occasion of

offence. So we spent our three days joyfully, and without care, in

expectation what would be done with us, when they were expired.

During which time, we had every hour joy of the amendment of our sick;

who thought themselves cast into some divine pool of healing; they

mended so kindly, and so fast.

The morrow after our three days were past, there came to us a new man,

that we had not seen before, clothed in blue as the former was, save

that his turban was white, with a small red cross on the top. He had

also a tippet of fine linen. At his coming in, he did bend to us a

little, and put his arms abroad. We of our parts saluted him in a

very lowly and submissive manner; as looking that from him, we should

receive sentence of life, or death: he desired to speak with some few

of us: whereupon six of us only staid, and the rest avoided the room.

He said, "I am by office governor of this House of Strangers, and by

vocation I am a Christian priest: and therefore am come to you to

offer you my service, both as strangers and chiefly as Christians.

Some things I may tell you, which I think you will not be unwilling to

hear. The State hath given you license to stay on land, for the space

of six weeks; and let it not trouble you, if your occasions ask

further time, for the law in this point is not precise; and I do not

doubt, but my self shall be able, to obtain for you such further time,

as may be convenient. Ye shall also understand, that the Strangers'

House is at this time rich, and much aforehand; for it hath laid up

revenue these thirty-seven years; for so long it is since any stranger

arrived in this part: and therefore take ye no care; the State will

defray you all the time you stay; neither shall you stay one day the

less for that. As for any merchandise ye have brought, ye shall be

well used, and have your return, either in merchandise, or in gold and

silver: for to us it is all one. And if you have any other request to

make, hide it not. For ye shall find we will not make your

countenance to fall by the answer ye shall receive. Only this I must

tell you, that none of you must go above a karan," (that is with them

a mile and an half) "from the walls of the city, without especial

leave."

We answered, after we had looked awhile one upon another, admiring

this gracious and parent-like usage; "That we could not tell what to

say: for we wanted words to express our thanks; and his noble free

offers left us nothing to ask. It seemed to us, that we had before us

a picture of our salvation in Heaven; for we that were a while since

in the jaws of death, were now brought into a place, where we found

nothing but consolations. For the commandment laid upon us, we would

not fail to obey it, though it was impossible but our hearts should be

enflamed to tread further upon this happy and holy ground." We added;

"That our tongues should first cleave to the roofs of our mouths, ere

we should forget, either his reverend person, or this whole nation, in

our prayers." We also most humbly besought him, to accept of us as

his true servants; by as just a right as ever men on earth were

bounden; laying and presenting, both our persons, and all we had, at

his feet. He said; "He was a priest, and looked for a priest's reward;

which was our brotherly love, and the good of our souls and bodies."

So he went from us, not without tears of tenderness in his eyes; and

left us also confused with joy and kindness, saying amongst ourselves;

"That we were come into a land of angels, which did appear to us daily,

and prevent us with comforts, which we thought not of, much less

expected."

The next day about ten of the clock, the Governor came to us again,

and after salutations, said familiarly; "That he was come to visit us;"

and called for a chair, and sat him down: and we, being some ten of

us, (the rest were of the meaner sort, or else gone abroad,) sat down

with him, And when we were set, he began thus: " We of this island of

Bensalem," (for so they call it in their language,) "have this; that

by means of our solitary situation; and of the laws of secrecy, which

we have for our travellers, and our rare admission of strangers; we

know well most part of the habitable world, and are ourselves unknown.

Therefore because he that knoweth least is fittest to ask questions,

it is more reason, for the entertainment of the time, that ye ask me

questions, than that I ask you."

We answered; "That we humbly thanked him that he would give us leave

so to do: and that we conceived by the taste we had already, that

there was no worldly thing on earth, more worthy to be known than the

state of that happy land. But above all," (we said,) "since that we

were met from the several ends of the world, and hoped assuredly that

we should meet one day in the kingdom of Heaven, (for that we were

both parts Christians,) we desired to know, (in respect that land was

so remote, and so divided by vast and unknown seas, from the land

where our Saviour walked on earth,) who was the apostle of that nation,

and how it was converted to the faith?" It appeared in his face that

he took great contentment in this our question: he said; "Ye knit my

heart to you, by asking this question in the first place; for it

sheweth that you first seek the kingdom o f heaven; and I shall gladly,

and briefly, satisfy your demand.

"About twenty years after the ascension of our Saviour, it came to

pass, that there was seen by the people of Renfusa, (a city upon the

eastern coast of our island,) within night, (the night was cloudy, and

calm,) as it might be some mile into the sea, a great pillar of light;

not sharp, but in form of a column, or cylinder, rising from the sea a

great way up towards heaven; and on the top of it was seen a large

cross of light, more bright and resplendent than the body of the

pillar. Upon which so strange a spectacle, the people of the city

gathered apace together upon the sands, to wonder; and so after put

themselves into a number of small boats, to go nearer to this

marvellous sight. But when the boats were come within (about) sixty

yards of the pillar, they found themselves all bound, and could go no

further; yet so as they might move to go about, but might not approach

nearer: so as the boats stood all as in a theatre, beholding this

light as an heavenly sign. It so fell out, that there was in one of

the boats one of the wise men, of the society of Salomon's House;

which house, or college (my good brethren) is the very eye of this

kingdom; who having awhile attentively and devoutly viewed and

contemplated this pillar and cross, fell down upon his face; and then

raised himself upon his knees, and lifting up his hands to heaven,

made his prayers in this manner.

"`LORD God of heaven and earth, thou hast vouchsafed of thy grace to

those of our order, to know thy works of Creation, and the secrets of

them: and to discern (as far as appertaineth to the generations o f

men) between divine miracles, works of nature, works of art, and

impostures and illusions of all sorts. I do here acknowledge and

testify before this people, that the thing which we now see before our

eyes is thy Finger and a true Miracle. And forasmuch as we learn in

our books that thou never workest miracles, but to d divine and

excellent end, (for the laws o f nature are thine own laws, and thou

exceedest them not but upon great cause,) we most humbly beseech thee

to prosper this great sign, and to give us the interpretation and use

of it in mercy; which thou dost in some part secretly promise by

sending it unto us.'

"When he had made his prayer, he presently found the boat he was in,

moveable and unbound; whereas all the rest remained still fast; and

taking that for an assurance of leave to approach, he caused the boat

to be softly and with silence rowed towards the pillar. But ere he

came near it, the pillar and cross of light brake up, and cast itself

abroad, as it were, into a firmament of many stars; which also

vanished soon after, and there was nothing left to be seen, but a

small ark, or chest of cedar, dry, and not wet at all with water,

though it swam. And in the fore-end of it, which was towards him,

grew a small green branch of palm; and when the wise man had taken it,

with all reverence, into his boat, it opened of itself, and there were

found in it a Book and a Letter; both written in fine parchment, and

wrapped in sindons of linen. The Book contained all the canonical

books of the Old and New Testament, according as you have them; (for

we know well what the churches with you receive); and the Apocalypse

itself, and some other books of the New Testament, which were not at

that time written, were nevertheless in the Book. And for the Letter,

it was in these words:

"`I, Bartholomew, a servant of the Highest, and Apostle of Jesus

Christ, was warned by an angel that appeareth to me, in a vision of

glory, that I should commit this ark to the floods of the sea.

Therefore I do testify and declare unto that people where God shall

ordain this ark to come to land, that in the same day is come unto

them salvation and peace and good-will, from the Father, and from the

Lord Jesus.'

"There was also in both these writings, as well the Book, as the

Letter, wrought a great miracle, conform to that of the Apostles, in

the original Gift of Tongues. For there being at that time in this

land Hebrews, Persians, and Indians, besides the natives, every one

read upon the Book, and Letter, as if they had been written in his own

language. And thus was this land saved from infidelity (as the

remainder of the old world was from water) by an ark, through the

apostolical and miraculous evangelism of Saint Bartholomew." And here

he paused, and a messenger came, and called him from us. So this was

all that passed in that conference.

The next day, the same governor came again to us, immediately after

dinner, and excused himself, saying; "That the day before he was

called from us, somewhat abruptly, but now he would make us amends,

and spend time with us if we held his company and conference agreeable."

We answered, "That we held it so agreeable and pleasing to us, as

we forgot both dangers past and fears to come, for the time we hear

him speak; and that we thought an hour spent with him, was worth years

of our former life." He bowed himself a little to us, and after we

were set again, he said; "Well, the questions are on your part."

One of our number said, after a little pause; that there was a matter,

we were no less desirous to know, than fearful to ask, lest we might

presume too far. But encouraged by his rare humanity towards us,

(that could scarce think ourselves strangers, being his vowed and

professed servants,) we would take the hardiness to propound it:

humbly beseeching him, if he thought it not fit to be answered, that

he would pardon it, though he rejected it. We said; "We well observed

those his words, which he formerly spake, that this happy island,

where we now stood, was known to few, and yet knew most of the nations

of the world; which we found to be true, considering they had the

languages of Europe, and knew much of our state and business; and yet

we in Europe, (notwithstanding all the remote discoveries and

navigations of this last age), never heard of the least inkling or

glimpse of this island. This we found wonderful strange; for that all

nations have inter-knowledge one of another, either by voyage into

foreign parts, or by strangers that come to them: and though the

traveller into a foreign country, doth commonly know more by the eye,

than he that stayeth at home can by relation of the traveller; yet

both ways suffice to make a mutual knowledge, in some degree, on both

parts. But for this island, we never heard tell of any ship of theirs

that had been seen to arrive upon any shore of Europe; nor of either

the East or West Indies; nor yet of any ship of any other part of the

world, that had made return from them. And yet the marvel rested not

in this. For the situation of it (as his lordship said) in the secret

conclave' of such a vast sea might cause it. But then, that they

should have knowledge of the languages, books, affairs, of those that

lie such a distance from them, it was a thing we could not tell what

to make of; for that it seemed to us a conditioner and propriety of

divine powers and beings, to be hidden and unseen to others, and yet

to have others open and as in a light to them."

At this speech the Governor gave a gracious smile, and said; "That we

did well to ask pardon for this question we now asked: for that it

imported, as if we thought this land, a land of magicians, that sent

forth spirits of the air into all parts, to bring them news and

intelligence of other countries." It was answered by us all, in all

possible humbleness, but yet with a countenance taking knowledge, that

we knew that he spake it but merrily, "That we were apt enough to

think there was somewhat supernatural in this island; but yet rather

as angelical than magical. But to let his lordship know truly what it

was that made us tender and doubtful to ask this question, it was not

any such conceit," but because we remembered, he had given a touch in

his former speech, that this land had laws of secrecy touching

strangers." To this he said; "You remember it aright and therefore in

that I shall say to you, I must reserve some particulars, which it is

not lawful for me to reveal; but there will be enough left, to give

you satisfaction.

"You shall understand (that which perhaps you will scarce think

credible) that about three thousand years ago, or somewhat more, the

navigation of the world, (especially for remote voyages,) was greater

than at this day. Do not think with yourselves, that I know not how

much it is increased with you, within these six-score years: I know it

well: and yet I say greater then than now; whether it was, that the

example of the ark, that saved the remnant of men from the universal

deluge, gave men confidence to adventure upon the waters; or what it

was; but such is the truth. The Phoenicians, and especially the

Tyrians, had great fleets. So had the Carthaginians their colony,

which is yet further west. Toward the east the shipping of Egypt and

of Palestine was likewise great. China also, and the great Atlantis,

(that you call America,) which have now but junks and canoes, abounded

then in tall ships. This island, (as appeareth by faithful registers

of those times,) had then fifteen hundred strong ships, of great

content. Of all this, there is with you sparing memory, or none; but

we have large knowledge thereof.

"At that time, this land was known and frequented by the ships and

vessels of all the nations before named. And (as it cometh to pass)

they had many times men of other countries, that were no sailors, that

came with them; as Persians, Chaldeans, Arabians; so as almost all

nations of might and fame resorted hither; of whom we have some stirps,

and little tribes with us at this day. And for our own ships, they

went sundry voyages, as well to your straits, which you call the

Pillars of Hercules, as to other parts in the Atlantic and Mediterrane

Seas; as to Paguin, (which is the same with Cambaline,) and Quinzy,

upon the Oriental Seas, as far as to the borders of the East Tartary.

"At the same time, and an age after, or more, the inhabitants of the

great Atlantis did flourish. For though the narration and description,

which is made by a great man with you; that the descendants of

Neptune planted" there; and of the magnificent temple, palace, city,

and hill; and the manifold streams of goodly navigable rivers, (which

as so many chains environed the same site and temple); and the several

degrees of ascent, whereby men did climb up to the same, as if it had

been a scala coeli, be all poetical and fabulous: yet so much is true,

that the said country of Atlantis, as well that of Peru, then called

Coya, as that of Mexico, then named Tyrambel, were mighty and proud

kingdoms in arms, shipping and riches: so mighty, as at one time (or

at least within the space of ten years) they both made two great

expeditions; they of Tyrambel through the Atlantic to the Mediterrane

Sea; and they of Coya through the South Sea upon this our island: and

for the former of these, which was into Europe, the same author

amongst you (as it seemeth) had some relation from the Egyptian priest

whom he cited. For assuredly such a thing there was. But whether it

were the ancient Athenians that had the glory of the repulse and

resistance of those forces, I can say nothing: but certain it is,

there never came back either ship or man from that voyage. Neither

had the other voyage of those of Coya upon us had better fortune, if

they had not met with enemies of greater clemency. For the king of

this island, (by name Altabin,) a wise man and a great warrior,

knowing well both his own strength and that of his enemies, handled

the matter so, as he cut off their land-forces from their ships; and

entoiled both their navy and their tamp with a greater power than

theirs, both by sea and land: arid compelled them to render themselves

without striking stroke and after they were at his mercy, contenting

himself only with their oath that they should no more bear arms

against him, dismissed them all in safety.

"But the divine revenge overtook not long after those proud

enterprises. For within less than the space of one hundred years, the

great Atlantis was utterly lost and destroyed: not by a great

earthquake, as your man saith; (for that whole tract is little subject

to earthquakes;) but by a particular' deluge or inundation; those

countries having, at this day, far greater rivers and far higher

mountains to pour down waters, than any part of the old world. But it

is true that the same inundation was not deep; not past forty foot, in

most places, from the ground; so that although it destroyed man and

beast generally, yet some few wild inhabitants of the wood escaped.

Birds also were saved by flying to the high trees and woods. For as

for men, although they had buildings in many places, higher than the

depth of the water, yet that inundation, though it were shallow, had a

long continuance; whereby they of the vale that were not drowned,

perished for want of food and other things necessary.

"So as marvel you not at the thin population of America, nor at the

rudeness and ignorance of the people; for you must account your

inhabitants of America as a young people; younger a thousand years, at

the least, than the rest of the world: for that there was so much time

between the universal flood and their particular inundation. For the

poor remnant of human seed, which remained in their mountains, peopled

the country again slowly, by little and little; and being simple and

savage people, (not like Noah and his sons, which was the chief family

of the earth;) they were not able to leave letters, arts, and civility

to their posterity; and having likewise in their mountainous

habitations been used (in respect of the extreme cold of those

regions) to clothe themselves with the skins of tigers, bears, and

great hairy goats, that they have in those parts; when after they came

down into the valley, and found the intolerable heats which are there,

and knew no means of lighter apparel, they were forced to begin the

custom of going naked, which continueth at this day. Only they take

great pride and delight in the feathers of birds; and this also they

took from those their ancestors of the mountains, who were invited

unto it by the infinite flights of birds that came up to the high

grounds, while the waters stood below. So you see, by this main

accident of time, we lost our traffic with the Americans, with whom of,

all others, in regard they lay nearest to us, we had most commerce.

"As for the other parts of the world, it is most manifest that in the

ages following (whether it were in respect of wars, or by a natural

revolution of time,) navigation did every where greatly decay; and

specially far voyages (the rather by the use of galleys, and such

vessels as could hardly brook the ocean,) were altogether left and

omitted. So then, that part of intercourse which could be from other

nations to sail to us, you see how it hath long since ceased; except

it were by some rare accident, as this of yours. But now of the

cessation of that other part of intercourse, which might be by our

sailing to other nations, I must yield you some other cause. For I

cannot say (if I shall say truly,) but our shipping, for number,

strength, mariners, pilots, and all things that appertain to

navigation, is as great as ever; and therefore why we should sit at

home, I shall now give you an account by itself: and it will draw

nearer to give you satisfaction to your principal question.

"There reigned in this land, about nineteen hundred years ago, a king,

whose memory of all others we most adore; not superstitiously, but as

a divine instrument, though a mortal man; his name was Solamona: and

we esteem him as the lawgiver of our nation. This king had a large

heart, inscrutable for good; and was wholly bent to make his kingdom

and people happy. He therefore, taking into consideration how

sufficient and substantive this land was to maintain itself without

any aid (at all) of the foreigner; being five thousand six hundred

miles in circuit, and of rare fertility of soil in the greatest part

thereof; and finding also the shipping of this country might be

plentifully set on work, both by fishing and by transportations from

port to port, and likewise by sailing unto some small islands that are

not far from us, and are under the crown and laws of this state; and,

recalling into his memory the happy and flourishing estate wherein

this land then was; so as it might be a thousand ways altered to the

worse, but scarce any one way to the better; thought nothing wanted to

his noble and heroical intentions, but only (as far as human foresight

might reach) to give perpetuity to that which was in his time so

happily established. Therefore amongst his other fundamental laws of

this kingdom, he did ordain the interdicts and prohibitions which we

have touching entrance of strangers; which at that time (though it was

after the calamity of America) was frequent; doubting novelties, and

commixture of manners. It is true, the like law against the admission

of strangers without licence is an ancient law in the kingdom of China,

and yet continued in use. But there it is a poor thing; and hath

made them a curious, ignorant, fearful, foolish nation. But our

lawgiver made his law of another temper. For first, he hath preserved

all points of humanity, in taking order and making provision for the

relief of strangers distressed; whereof you have tasted."

At which speech (as reason was) we all rose up and bowed ourselves.

He went on.

"That king also, still desiring to join humanity and policy together;

and thinking it against humanity, to detain strangers here against

their wills, and against policy that they should return and discover

their knowledge of this estate, he took this course: he did ordain

that of the strangers that should be permitted to land, as many (at

all times) might depart as would; but as many as would stay should

have very good conditions and means to live from the state. Wherein

he saw so far, that now in so many ages since the prohibition, we have

memory not of one ship that ever returned, and but of thirteen persons

only, at several times, that chose to return in our bottoms. What

those few that returned may have reported abroad I know not. But you

must think, whatsoever they have said could be taken whore they came

but for a dream. Now for our travelling from henna into parts abroad,

our Lawgiver thought fit altogether to restrain it. So is it not in

China. For the Chinese sail where they will or can; which sheweth

that their lawn of keeping out strangers is a law of pusillanimity and

fear. But this restraint of ours bath one only exception, which is

admirable; preserving the good which cometh by communicating with

strangers, and avoiding the hurt; and I will now open it to you. And

here I shall seem a little to digress, but you will by and by find it

pertinent.

"Ye shall understand (my dear friends) that amongst the excellent acts

of that king, one above all bath the pre-eminence. It was the

erection and institution of an Order or Society, which we call

Salomon's House; the noblest foundation (as we think) that ever was

upon the earth; and the lanthorn of this kingdom. It is dedicated to

the study of the works and creatures of God. Some think it beareth

the founder's name a little corrupted, as if it should be Solamona's

House. But the records write it as it is spoken. So as I take it to

be denominate of the king of the Hebrews, which is famous with you,

and no stranger to us. For we have some parts of his works, which

with you are lost; namely, that natural history, which he wrote, of

all plants, from the cedar o f Libanus to the moss that groweth out of

the wall, and of all things that have life and motion. This maketh me

think that our king, finding himself to symbolize in many things with

that king of the Hebrews (which lived many years before him), honored

him with the title of this foundation. And I am rather induced to be

of this opinion, for that I find in ancient records this Order or

Society is sometimes called Salomon's House, and sometimes the College

of the Six Days Works; whereby I am satisfied that our excellent king

had learned from the Hebrews that God had created the world and all

that therein is within six days: and therefore he instituting that

House for the finding out of the true nature of all things, (whereby

God might have the more glory in the workmanship of them, and inert

the more fruit in the use of them), did give it also that second name.

"But now to come to our present purpose. When the king had forbidden

to all his people navigation into any part that was not under his

crown, he made nevertheless this ordinance; that every twelve years

there should be set forth, out of this kingdom two ships, appointed to

several voyages; That in either of these ships there should be a

mission of three of the Fellows or Brethren of Salomon's House; whose

errand was only to give us knowledge of the affairs and state of those

countries to which they were designed, and especially of the sciences,

arts, manufactures, and inventions of all the world; and withal to

bring unto us books, instruments, and patterns in every kind: That the

ships, after they had landed the brethren, should return; and that the

brethren should stay abroad till the new mission. These ships are not

otherwise fraught, than with store of victuals, and good quantity of

treasure to remain with the brethren, for the buying of such things

and rewarding of such persons as they should think fit. Now for me to

tell you how the vulgar sort of mariners are contained from being

discovered at land; and how they that must be put on shore for any

time, color themselves under the names of other nations; and to what

places these voyages have been designed; and what places of rendezvous

are appointed for the new missions; and the like circumstances of the

practique; I may not do it: neither is it much to your desire. But

thus you see we maintain a trade not for gold, silver, or jewels; nor

for silks; nor for spices; nor any other commodity of matter; but only

for God's first creature, which was Light: to have light (I say) of

the growth of all parts of the world."

And when he had said this, he was silent; and so were we all. For

indeed we were all astonished to hear so strange things so probably

told. And he, perceiving that we were willing to say somewhat but had

it not ready in great courtesy took us off, and descended to ask us

questions of our voyage and fortunes and in the end concluded, that we

might do well to think with ourselves what time of stay we would

demand of the state; and bade us not to scant ourselves; for he would

procure such time as we desired: Whereupon we all rose up, and

presented ourselves" to kiss the skirt of his tippet; but he would not

suffer us; and so took his leave. But when it came once amongst our

people that the state used to offer conditions to strangers that would

stay, we had work enough to get any of our men to look to our ship;

and to keep them from going presently to the governor to crave

conditions. But with much ado we refrained them, till we might agree

what course to take.

We took ourselves now for free men, seeing there was no danger of our

utter perdition; and lived most joyfully, going abroad and seeing what

was to be seen in the city and places adjacent within our tedder; and

obtaining acquaintance with many of the city, not of the meanest

quality; at whose hands we found such humanity, and such a freedom and

desire to take strangers as it were into their bosom, as was enough to

make us forget all that was dear to us in our own countries: and

continually we met with many things right worthy of observation and

relation: as indeed, if there be a mirror in the world worthy to hold

men's eyes, it is that country.

One day there were two of our company bidden to a Feast of the Family,

as they call it. A most natural, pious, and reverend custom it is,

shewing that nation to be compounded of all goodness. This is the

manner of it. It is granted to any man that shall live to see thirty

persons descended of his body alive together, and all above three

years old, to make this feast which is done at the cost of the state.

The Father of the Family, whom they call the Tirsan, two days before

the feast, taketh to him three of such friends as he liketh to choose;

and is assisted also by the governor of the city or place where the

feast is celebrated; and all the persons of the family, of both sexes,

are summoned to attend him. These two days the Tirsan sitteth in

consultation concerning the good estate of the family. There, if

there be any discord or suits between any of the family, they are

compounded and appeased. There, if any of the family be distressed or

decayed, order is taken for their relief and competent means to live.

There, if any be subject to vice, or take ill courses, they are

reproved and censured. So likewise direction is given touching

marriages, and the courses of life, which any of them should take,

with divers other the like orders and advices. The governor assisteth,

to the end to put in execution by his public authority the decrees

and orders of the Tirsan, if they should be disobeyed; though that

seldom needeth; such reverence and obedience they give to the order of

nature. The Tirsan doth also then ever choose one man from among his

sons, to live in house with him; who is called ever after the Son of

the Vine. The reason will hereafter appear.

On the feast day, the father or Tirsan cometh forth after divine

service into a large room where the feast is celebrated; which room

bath an half-pace at the upper end. Against the wall, in the middle

of the half-pace, is a chair placed for him, with a table and carpet

before it. Over the chair is a state, made round or oval, and it is

of ivy; an ivy somewhat whiter than ours, like the leaf of a silver

asp; but more shining; for it is green all winter. And the state is

curiously wrought with silver and silk of divers colors, broiding or

binding in the ivy; and is ever of the work of some of the daughters

of the family; and veiled over at the top with a fine net of silk and

silver. But the substance of it is true ivy; whereof, after it is

taken down, the friends of the family are desirous to have some leaf

or sprig to keep.

The Tirsan cometh forth with all his generation or linage, the males

before him, and the females following him; and if there be a mother

from whose body the whole linage is descended, there is a traverse

placed in a loft above on the right hand of the chair, with a privy

door, and a carved window of glass, leaded with gold and blue; where

she sitteth, but is not seen. When the Tirsan is come forth, he

sitteth down in the chair; and all the linage place themselves against

the wall, both at his back and upon the return of the half-pace, in

order of their years without difference of sex; and stand upon their

feet. When he is set; the room being always full of company, but well

kept and without disorder; after some pause, there cometh in from the

lower end of the room, a taratan (which is as much as an herald) and

on either side of him two young lads; whereof one carrieth a scroll of

their shining yellow parchment; and the other a cluster of grapes of

gold, with a long foot or stalk. The herald and children are clothed

with mantles of sea-water green satin; but the herald's mantle is

streamed" with gold, and hath a train.

Then the herald with three curtesies, or rather inclinations, cometh

up as far as the half-pace; and there first taketh into his hand the

scroll. This scroll is the king's charter, containing gifts of

revenew, and many privileges, exemptions, and points of honour,

granted to the Father of the Family; and is ever styled and directed,

To such do one our well beloved friend and creditor: which is a title

proper only to this case. For they say the king is debtor to no man,

but for propagation of his subjects. The seal set to the king's

charter is the king's image, imbossed or moulded in gold; and though

such charters be expedited of course, and as of right, yet they are

varied by discretion, according to the number and dignity of the

family. This charter the herald readeth aloud; and while it is read,

the father or Tirsan standeth up supported by two of his sons, such as

he chooseth. Then the herald mounteth the half-pace and delivereth

the charter into his hand: and with that there is an acclamation by

all that are present in their language, which is thus much: Happy are

the people o f Bensalem.

Then the herald taketh into his hand from the other child the cluster

of grapes, which is of gold, both the stalk and the grapes. But the

grapes are daintily enamelled; and if the males of the family be the

greater number, the grapes are enamelled purple, with a little sun set

on the top; if the females, then they are enamelled into a greenish

yellow, with a crescent on the top. The grapes are in number as many

as there are descendants of the family. This golden cluster the

herald delivereth also to the Tirsan; who presently delivereth it over

to that son that he had formerly chosen to be in house with him: who

beareth it before his father as an ensign of honour when he goeth in

public, ever after; and is thereupon called the Son of the Vine.

After the ceremony endeth the father or Tirsan retireth; and after

some time cometh forth again to dinner, where he sitteth alone under

the state, as before; and none of his descendants sit with him, of

what degree or dignity soever, except he hap to be of Salomon's House.

He is served only by his own children, such as are male; who perform

unto him all service of the table upon the knee; and the women only

stand about him, leaning against the wall. The room below the

half-pace hath tables on the sides for the guests that are bidden; who

are served with great and comely order; and towards the end of dinner

(which in the greatest feasts with them lasteth never above an hour

and an half) there is an hymn sung, varied according to the invention

of him that composeth it (for they have excellent posy) but the

subject of it is (always) the praises of Adam and Noah and Abraham;

whereof the former two peopled the world, and the last was the Father

of the Faithful: concluding ever with a thanksgiving for the nativity

of our Saviour, in whose birth the births of all are only blessed.

Dinner being done, the Tirsan retireth again; and having withdrawn

himself alone into a place, where he makes some private prayers, he

cometh forth the third time, to give the blessing with all his

descendants, who stand about him as at the first. Then he calleth

them forth by one and by one, by name, as he pleaseth, though seldom

the order of age be inverted. The person that is called (the table

being before removed) kneeleth down before the chair, and the father

layeth his hand upon his head, or her head, and giveth the blessing in

these words: Son of Bensalem, (or daughter of Bensalem,) thy father

with it: the man by whom thou hast breath and life speaketh the word:

the blessing of the everlasting Father, the Prince of Peace, and the

Holy Dove, be upon thee, and make the days of thy pilgrimage good and

many. This he saith to every of them; and that done, if there be any

of his sons of eminent merit and virtue, (so they be not above two,)

he calleth for them again; and saith, laying his arm over their

shoulders, they standing; Sons, it is well ye are born, give God the

praise, and persevere to the end. And withall delivereth to either of

them a jewel, made in the figure of an ear of wheat, which they ever

after wear in the front of their turban or hat. This done, they fall

to music and dances, and other recreations, after their manner, for

the rest of the day. This is the full order of that feast.

By that time six or seven days were spent, I was fallen into straight

acquaintance with a merchant of that city, whose name was Joabin. He

was a Jew and circumcised: for they have some few stirps of Jews yet

remaining among them, whom they leave to their own religion. Which

they may the better do, because they are of a far differing

disposition from the Jews in other parts. For whereas they hate the

name of Christ; and have a secret inbred rancour against the people

among whom they live: these (contrariwise) give unto our Saviour many

high attributes, and love the nation of Bensalem extremely. Surely

this man of whom I speak would ever acknowledge that Christ was born

of a virgin and that he was more than a man; and he would tell how God

made him ruler of the seraphims which guard his throne; and they call

him also the Milken Way, and the Eliah of the Messiah; and many other

high names; which though they be inferior to his divine majesty, yet

they are far from the language of other Jews.

And for the country of Bensalem, this man would make no end of

commending it; being desirous, by tradition among the Jews there, to

have it believed that the people thereof were of the generations of

Abraham, by another son, whom they call Nachoran; and that Moses by a

secret Cabala ordained the Laws of Bensalem which they now use; and

that when the Messiah should come, and sit in his throne at Hierusalem,

the king of Bensalem should sit at his feet, whereas other kings

should keep a great distance. But yet setting aside these Jewish

dreams, the man was a wise man, and learned, and of great policy, and

excellently seen in the laws and customs of that nation.

Amongst other discourses, one day I told him I was much affected with

the relation I had, from some of the company, of their custom, in

holding the Feast of the Family; for that (methought) I had never

heard of a solemnity wherein nature did so much preside. And because

propagation of families proceedeth from the nuptial copulation, I

desired to know of him what laws and customs they had concerning

marriage; and whether they kept marriage well and whether they were

tied to one wife; for that where population is so much affected,' and

such as with them it seemed to be, there is commonly permission of

plurality of wives.

To this he said, "You have reason for to commend that excellent

institution of the Feast of the Family. And indeed we have experience

that those families that are partakers of the blessing of that feast

do flourish and prosper ever after in an extraordinary manner. But

hear me now, and I will tell you what I know. You shall understand

that there is not under the heavens so chaste a nation as this of

Bensalem; nor so free from all pollution or foulness. It is the

virgin of the world. I remember I have read in one of your European

books, of an holy hermit amongst you that desired to see the Spirit of

Fornication; and there appeared to him a little foul ugly AEthiop.

But if he had desired to see the Spirit of Chastity of Bensalem, it

would have appeared to him in the likeness of a fair beautiful

Cherubin. For there is nothing amongst mortal men more fair and

admirable, than the chaste minds of this people. Know therefore, that

with them there are no stews, no dissolute houses, no courtesans, nor

anything of that kind. Nay they wonder (with detestation) at you in

Europe, which permit such things. They say ye have put marriage out

of office: for marriage is ordained a remedy for unlawful

concupiscence; and natural concupiscence seemeth as a spar to marriage.

But when men have at hand a remedy more agreeable to their corrupt

will, marriage is almost expulsed. And therefore there are with you

seen infinite men that marry not, but chose rather a libertine and

impure single life, than to be yoked in marriage; and many that do

marry, marry late,, when the prime and strength of their years is past.

And when they do marry, what is marriage to them but a very bargain;

wherein is sought alliance, or portion, or reputation, with some

desire (almost indifferent) of issue; and not the faithful nuptial

union of man and wife, that was first instituted. Neither is it

possible that those that have cast away so basely so much of their

strength, should greatly esteem children, (being of the same matter,)

as chaste men do. So likewise during marriage, is the case much

amended, as it ought to be if those things were tolerated only for

necessity? No, but they remain still as a very affront to marriage.

The haunting of those dissolute places, or resort to courtesans, are

no more punished in married men than in bachelors. And the depraved

custom of change, and the delight in meretricious embracements, (where

sin is turned into art,) maketh marriage a dull thing, and a kind of

imposition or tax. They hear you defend these things, as done to

avoid greater evils; as advoutries, deflowering of virgins, unnatural

lust, and the like. But they say this is a preposterous wisdom; and

they call it Lot's offer, who to save his guests from abusing, offered

his daughters: nay they say farther that there is little gained in

this; for that the same vices and appetites do still remain and abound;

unlawful lust being like a furnace, that if you stop the flames

altogether, it will quench; but if you give it any.vent, it will rage.

As for masculine love, they have no touch of it; and yet there are

not so faithful and inviolate friendships in the world again as are

there; and to speak generally, (as I said before,) I have not read of

any such chastity, in any people as theirs. And their usual saying is,

That whosoever is unchaste cannot reverence himself; and they say,

That the reverence of a man's self, is, next religion, the chiefest

bridle of all vices."

And when he had said this, the good Jew paused a little; whereupon I,

far more willing to hear him speak on than to speak myself, yet

thinking it decent that upon his pause of speech I should not be

altogether silent, said only this; "That I would say to him, as the

widow of Sarepta said to Elias; that he was come to bring to memory

our sins; and that I confess the righteousness of Bensalem was greater

than the righteousness of Europe." At which speech he bowed his head,

and went on in this manner:

"They have also many wise and excellent laws touching marriage. They

allow no polygamy. They have ordained that none do intermarry or

contract, until a month be past from their first interview. Marriage

without consent of parents they do not make void, but they mulct" it

in the inheritors: for the children of such marriages are not admitted

to inherit above a third part of their parents' inheritance. I have

read in a book of one of your men, of a Feigned Commonwealth, where

the married couple are permitted, before they contract, to see one

another naked. This they dislike; for they think it a scorn to give a

refusal after so familiar knowledge: but because of many hidden

defects in men and women's bodies, they have a more civil way; for

they have near every town a couple of pools, (which they call Adam and

Eve's pools,) where it is permitted to one of the friends of the men,

and another of the friends of the woman, to see them severally bathe

naked."

And as we were thus in conference, there came one that seemed to be a

messenger, in a rich huke, that spake with the Jew: whereupon he

turned to me and said; "You will pardon me, for I am commanded away in

haste." The next morning he came to me again, joyful as it seemed,

and said; "There is word come to the Governor of the city, that one of

the Fathers of Salomon's House will be here this day seven-night: we

have seen none of them this dozen years. His coming is in state; but

the cause of his coming is secret. I will provide you and your

fellows of a good standing to see his entry." I thanked him, and told

him, I was most glad of the news.

The day being come, he made his entry. He was a man of middle stature

and age, comely of person, and had an aspect as if he pitied men. He

was clothed in a robe of fine black cloth, with wide sleeves and a

cape. His under garment was of excellent white linen down to the foot,

girt with a girdle of the same; and a sindon or tippet of the same

about his neck. He had gloves, that were curious,`' and set with

stone; and shoes of peach-coloured velvet. His neck was bare to the

shoulders. His hat was like a helmet, or Spanish montera; and his

locks curled below it decently: they were of colour brown. His beard

was cut round, and of the same colour with his hair, somewhat lighter.

He was carried in a rich chariot without wheels, litter-wise; with

two horses at either end, richly trapped in blue velvet embroidered;

and two footmen on each side in the like attire. The chariot was all

of cedar, gilt, and adorned with crystal; save that the fore-end had

panels of sapphires, set in borders of gold; and the hinder-end the

like of emeralds of the Peru colour. There was also a sun of gold,

radiant, upon the top, in the midst; and on the top before, a small

cherub of gold, with wings displayed. The chariot was covered with

cloth of gold tissued upon blue. He had before him fifty attendants,

young men all, in white satin loose coats to the mid leg; and

stockings of white silk; and shoes of blue velvet; and hats of blue

velvet; with fine plumes of diverse colours, set round like hat-bands.

Next before the chariot, went two men, bare-headed, in linen garments

down the foot, girt, and shoes of blue velvet; who carried, the one a

crosier, the other a pastoral staff like a sheep-hook; neither of them

of metal, but the crosier of balm-wood, the pastoral staff of cedar.

Horsemen he had none, neither before nor behind his chariot: as it

seemeth, to avoid all tumult and trouble. Behind his chariot went all

the officers and principals of the companies of the city. He sat

alone, upon cushions of a kind of excellent plush, blue; and under his

foot curious carpets of silk of diverse colours, like the Persian, but

far finer. He held up his bare hand as he went, as blessing the

people, but in silence. The street was wonderfully well kept: so that

there was never any army had their men stand in better battle-array

than the people stood. The windows likewise were not crowded, but

every one stood in them as if they had been placed.

When the shew was past, the Jew said to me; "I shall not be able to

attend you as I would, in regard of some charge the city hath laid

upon me, for the entertaining of this great person." Three days after

the Jew came to me again, and said; "Ye are happy men; for the Father

of Salomon's House taketh knowledge of your being here, and commanded

me to tell you that he will admit all your company to his presence,

and have private conference with one of you, that ye shall choose: and

for this hath appointed the next day after to-morrow. And because he

meaneth to give you his blessing, he hath appointed it in the forenoon.

We came at our day and hour, and I was chosen by my fellows for the

private access. We found him in a fair chamber, richly hanged, and

carpeted under foot without any degrees to the state. He was set upon

a low Throne richly adorned, and a rich cloth of state over his head,

of blue satin embroidered. He was alone, save that he had two pages

of honour, on either hand one, finely attired in white. His under

garments were the like that we saw him wear in the chariot; but

instead of his gown, he had on him a mantle with a cape, of the same

fine black, fastened about him. When we came in, as we were taught,

we bowed low at our first entrance; and when we were come near his

chair, he stood up, holding forth his hand ungloved, and in posture of

blessing; and we every one of us stooped down, and kissed the hem of

his tippet. That done, the rest departed, and I remained. Then he

warned" the pages forth of the room, and caused me to sit down beside

him, and spake to me thus in the Spanish tongue.

"God bless thee, my son; I will give thee the greatest jewel I have.

For I will impart unto thee, for the love of God and men, a relation

of the true state of Salomon's House. Son, to make you know the true

state of Salomon's House, I will keep this order. First, I will set

forth unto you the end of our foundation. Secondly, the preparations

and instruments we have for our works. Thirdly, the several

employments and functions whereto our fellows are assigned. And

fourthly, the ordinances and rites which we observe.

"The end of our foundation is the knowledge of causes, and secret

motions of things; and the enlarging of the bounds of human empire, to

the effecting of all things possible.

"The Preparations and Instruments are these. We have large and deep

caves of several depths: the deepest are sunk six hundred fathom: and

some of them are digged and made under great hills and mountains: so

that if you reckon together the depth of the hill and the depth of the

cave, they are (some of them) above three miles deep. For we find,

that the depth of a hill, and the depth of a cave from the flat, is

the same thing; both remote alike, from the sun and heaven's beams,

and from the open air. These caves we call the Lower Region; and we

use them for all coagulations, indurations, refrigerations, and

conservations of bodies. We use them likewise for the imitation of

natural mines; and the producing also of new artificial metals, by

compositions and materials which we use, and lay there for many years.

We use them also sometimes, (which may seem strange,) for curing of

some diseases, and for prolongation of life in some hermits that

choose to live there, well accommodated of all things necessary, and

indeed live very long; by whom also we learn many things.

"We have burials in several earths, where we put diverse cements, as

the Chineses do their porcellain. But we have them in greater variety,

and some of them more fine. We have also great variety of composts"

and soils, for the making of the earth fruitful.

"We have high towers; the highest about half a mile in height; and

some of them likewise set upon high mountains; so that the vantage of

the hill with the tower is in the highest of them three miles at least.

And these places we call the Upper Region; accounting the air

between the high places and the low, as a Middle Region. We use these

towers, according to their several heights, and situations, for

insolation, refrigeration, conservation; and for the view of divers

meteors; as winds, rain, snow, hail; and some of the fiery meteors

also. And upon them, in some places, are dwellings of hermits, whom

we visit sometimes, and instruct what to observe.

"We have great lakes, both salt, and fresh; whereof we have use for

the fish and fowl. We use them also for burials of some natural

bodies: for we find a difference in things buried in earth or in air

below the earth, and things buried in water. We have also pools, of

which some do strain fresh water out of salt; and others by art do

turn fresh water into salt. We have also some rocks in the midst of

the sea, and some bays upon the shore for some works, wherein is

required the air and vapor of the sea,. We have likewise violent

streams and cataracts, which serve us for many motions: and likewise

engines for multiplying and enforcing of winds, to set also on going

diverse motions.

"We have also a number of artificial wells and fountains, made in

imitation of the natural sources and baths; as tincted upon" vitriol,

sulphur, steel, brass, lead, nitre, and other minerals. And again we

have little wells for infusions of many things, where the waters take

the virtue quicker and better, than in vessels or basins. And amongst

them we have a water which we call Water of Paradise, being, by that

we do to it made very sovereign for health, and prolongation of life.

"We have also great and spacious houses where we imitate and

demonstrate meteors; as snow, hail, rain, some artificial rains of

bodies and not of water, thunders, lightnings; also generations of

bodies in air; as frogs, flies, and divers others.

"We have also certain chambers, which we call Chambers of Health,

where we qualify the air as we think good and proper for the cure of

divers diseases, and preservation of health.

"We have also fair and large baths, of several mixtures, for the cure

of diseases, and the restoring of man's body from arefaction: and

others for the confirming of it in strength of sinewes, vital parts,

and the very juice and substance of the body.

"We have also large and various orchards and gardens; wherein we do

not so much respect beauty, as variety of ground and soil, proper for

divers trees and herbs: and some very spacious, where trees and

berries are set whereof we make divers kinds of drinks, besides the

vineyards. In these we practise likewise all conclusions of grafting,

and inoculating as well of wild-trees as fruit-trees, which produceth

many effects. And we make (by art) in the same orchards and gardens,

trees and flowers to come earlier or later than their seasons; and to

come up and bear more speedily than by their natural course they do.

We make them also by art greater much than their nature; and their

fruit greater and sweeter and of differing taste, smell, colour, and

figure, from their nature. And many of them we so order, as they

become of medicinal use.

"We have also means to make divers plants rise by mixtures of earths

without seeds; and likewise to make divers new plants, differing from

the vulgar; and to make one tree or plant turn into another.

"We have also parks and enclosures of all sorts of beasts and birds

which we use not only for view or rareness, but likewise for

dissections and trials; that thereby we may take light what may be

wrought upon the body of man. Wherein we find many strange effects;

as continuing life in them, though divers parts, which you account

vital, be perished and taken forth; resuscitating of some that seem

dead in appearance; and the like. We try also all poisons and other

medicines upon them, as well of chirurgery, as physic. By art

likewise, we make them greater or taller than their kind is; and

contrariwise dwarf them, and stay their growth: we make them more

fruitful and bearing than their kind is; and contrariwise barren and

not generative. Also we make them differ in colour, shape, activity,

many ways. We find means to make commixtures and copulations of

different kinds; which have produced many new kinds, and them not

barren, as the general opinion is. We make a number of kinds of

serpents, worms, flies, fishes, of putrefaction; whereof some are

advanced (in effect) to be perfect creatures, like bests or birds; and

have sexes, and do propagate. Neither do we this by chance, but we

know beforehand, of what matter and commixture what kind of those

creatures will arise.

"We have also particular pools, where we make trials upon fishes, as

we have said before of beasts and birds.

"We have also places for breed and generation of those kinds of worms

and flies which are of special use; such as are with you your

silk-worms and bees.

"I will not hold you long with recounting of our brewhouses,

bake-houses, and kitchens, where are made divers drinks, breads, and

meats, rare and of special effects. Wines we have of grapes; and

drinks of other juice of fruits, of grains, and of roots; and of

mixtures with honey, sugar, manna, and fruits dried, and decocted;

Also of the tears or woundings of trees; and of the pulp of canes.

And these drinks are of several ages, some to the age or last of forty

years. We have drinks also brewed with several herbs, and roots, and

spices; yea with several fleshes, and white-meats; whereof some of the

drinks are such, as they are in effect meat and drink both: so that

divers, especially in age, do desire to live with them, with little or

no meat or bread. And above all, we strive to have drink of extreme

thin parts, to insinuate into the body, and yet without all biting,

sharpness, or fretting; insomuch as some of them put upon the back of

your hand will, with a little stay, pass through to the palm, and yet

taste mild to the mouth. We have also waters which we ripen in that

fashion, as they become nourishing; so that they are indeed excellent

drink; and.many will use no other. Breads we have of several grains,

roots, and kernels; yea and some of flesh and fish dried; with divers

kinds of leavenings and seasonings: so that some do extremely move

appetites; some do nourish so, as divers do live of them, without any

other meat; who live very long. So for meats, we have some of them so

beaten and made tender and mortified,' yet without all corrupting, as

a weak heat of the stomach will turn them into good chylus; as well as

a strong heat would meat otherwise prepared. We have some meats also

and breads and drinks, which taken by men enable them to fast long

after; and some other, that used make the very flesh of men's bodies

sensibly' more hard and tough and their strength far greater than

otherwise it would be.

"We have dispensatories, or shops of medicines. Wherein you may

easily think, if we have such variety of plants and living creatures

more than you have in Europe, (for we know what you have,) the simples,

drugs, and ingredients of medicines, must likewise be in so much the

greater variety. We have them likewise of divers ages, and long

fermentations. And for their preparations, we have not only all

manner of exquisite distillations and separations, and especially by

gentle heats and percolations through divers strainers, yea and

substances; but also exact forms of composition, whereby they

incorporate almost, as they were natural simples.

"We have also divers mechanical arts, which you have not; and stuffs

made by them; as papers, linen, silks, tissues; dainty works of

feathers of wonderful lustre; excellent dies, and, many others; and

shops likewise, as well for such as are not brought into vulgar use

amongst us as for those that are. For you must know that of the

things before recited, many of them are grown into use throughout the

kingdom; but yet, if they did flow from our invention, we have of them

also for patterns and principals.

"We have also furnaces of great diversities, and that keep great

diversity of heats; fierce and quick; strong and constant; soft and

mild; blown, quiet; dry, moist; and the like. But above all, we have

heats, in imitation of the Sun's and heavenly bodies' heats, that pass

divers inequalities, and (as it were) orbs, progresses, and returns,

whereby we produce admirable effects. Besides, we have heats of dungs;

and of bellies and maws of living creatures, and of their bloods and

bodies; and of hays and herbs laid up moist; of lime unquenched; and

such like. Instruments also which generate heat only by motion. And

farther, places for strong insulations; and again, places under the

earth, which by nature, or art, yield heat. These divers heats we use,

as the nature of the operation, which we intend, requireth.

"We have also perspective-houses, where we make demonstrations of all

lights and radiations; and of all colours: and out of things

uncoloured and transparent, we can represent unto you all several

colours; not in rain-bows, (as it is in gems, and prisms,) but of

themselves single. We represent also all multiplications of light,

which we carry to great distance, and make so sharp as to discern

small points and lines. Also all colourations of light; all delusions

and deceits of the sight, in figures, magnitudes, motions, colours all

demonstrations of shadows. We find also divers means, yet unknown to

you, of producing of light originally from divers bodies. We procure

means of seeing objects afar off; as in the heaven and remote places;

and represent things near as afar off; and things afar off as near;

making feigned distances. We have also helps for the sight, far above

spectacles and glasses in use. We have also glasses and means to see

small and minute bodies perfectly and distinctly; as the shapes and

colours of small flies and worms, grains and flaws in gems, which

cannot otherwise be seen, observations in urine and blood not

otherwise to be seen. We make artificial rain-bows, halo's, and

circles about light. We represent also all manner of reflexions,

refractions, and multiplications' of visual beams of objects.

"We have also precious stones of all kinds, many of them of great

beauty, and to you unknown; crystals likewise; and glasses of divers

kinds; and amongst them some of metals vitrificated, and other

materials besides those of which you make glass. Also a number of

fossils, and imperfect minerals, which you have not. Likewise

loadstones of prodigious virtue; and other rare stones, both natural

and artificial.

"We have also sound-houses, where we practise and demonstrate all

sounds, and their generation. We have harmonies which you have not,

of quarter-sounds, and lesser slides of sounds. Divers instruments of

music likewise to you unknown, some sweeter than any you have,

together with bells and rings that are dainty and sweet. We represent

small sounds as great and deep; likewise great sounds extenuate and

sharp; we make divers tremblings and warblings of sounds, which in

their original are entire. We represent and imitate all articulate

sounds and letters, and the voices and notes of beasts and birds. We

have certain helps which set to the ear do further the hearing greatly.

We have also divers strange and artificial echoes, reflecting the

voice many times, and as it were tossing it: and some that give back

the voice louder than it came, some shriller, and some deeper; yea,

some rendering the voice differing in the letters or articulate sound

from that they receive. We have also means to convey sounds in trunks

and pipes, in strange lines and distances.

"We have also perfume-houses; wherewith we join also practices of

taste. We multiply smells, which may seem strange. We imitate smells,

making all smells to breathe outs of other mixtures than those that

give them. We make divers imitations of taste likewise, so that they

will deceive any man's taste. And in this house we contain also a

confiture-house; where we make all sweet-meats, dry and moist; and

divers pleasant wines, milks, broths, and sallets; in far greater

variety than you have.

"We have also engine-houses, where are prepared engines and

instruments for all sorts of motions. There we imitate and practise

to make swifter motions than any you have, either out of your muskets

or any engine that you have: and to make them and multiply them more

easily, and with small force, by wheels and other means: and to make

them stronger and more violent than yours are; exceeding your greatest

cannons arid basilisks. We represent also ordnance and instruments of

war, and engines of all kinds: and likewise new mixtures and

compositions of gun-powder, wild-fires burning in water, and

unquenchable. Also fireworks of all variety both for pleasure and use.

We imitate also flights of birds; we have some degrees of flying in

the air. We have ships and boats for going under water, and brooking

of seas; also swimming-girdles and supporters. We have divers curious

clocks, and other like motions of return: and some perpetual motions.

We imitate also motions of living creatures, by images, of men, beasts,

birds, fishes, and serpents. We have also a great number of other

various motions, strange for equality, fineness, and subtilty.

"We have also a mathematical house, where are represented all

instruments, as well of geometry as astronomy, exquisitely made.

"We have also houses of deceits of the senses; where we represent all

manner of feats of juggling, false apparitions, impostures, and

illusions; and their fallacies. And surely you will easily believe

that we that have so many things truly natural which induce admiration,

could in a world of particulars deceive the senses, if we would

disguise those things and labour to make them seem more miraculous.

But we do hate all impostures, and lies; insomuch as we have severely

forbidden it to all our fellows, under pain of ignominy and fines,

that they do not show any natural work or thing, adorned or swelling;

but only pure as it is, and without all affectation of strangeness.

"These are (my son) the riches of Salomon's House.

"For the several employments and offices of our fellows; we have

twelve that sail into foreign countries, under the names of other

nations, (for our own we conceal); who bring us the books, and

abstracts, and patterns of experiments of all other parts. These we

call Merchants of Light.

"We have three that collect the experiments which are in all books.

These we call Depredators.

"We have three that collect the experiments of all mechanical arts;

and also of liberal sciences; and also of practices which are not

brought into arts. These we call Mystery-men.

"We have three that try new experiments, such as themselves think good.

These we call Pioneers or Miners.

"We have three that draw the experiments of the former four into

titles and tables, to give the better light for the drawing of

observations and axioms out of them. These we call Compilers.

"We have three that bend themselves, looking into the experiments of

their fellows, and cast about how to draw out of them things of use

and practise for man's life, and knowledge, as well for works as for

plain demonstration of causes, means of natural divinations, and the

easy and clear discovery of the virtues and parts of bodies. These we

call Dowry-men or Benefactors.

"Then after divers meetings and consults of our whole number, to

consider of the former labours and collections, we have three that

take care, out of them, to direct new experiments, of a higher light,

more penetrating into nature than the former. These we call Lamps.

"We have three others that do execute the experiments so directed, and

report them. These we call Inoculators.

"Lastly, we have three that raise the former discoveries by

experiments into greater observations, axioms, and aphorisms. These

we call Interpreters of Nature.

"We have also, as you must think, novices and apprentices, that the

succession of the former employed men do not fail; besides, a great

number of servants and attendants, men and women. And this we do also:

we have consultations, which of the inventions and experiences which

we have discovered shall be published, and which not: and take all an

oath of secrecy, for the concealing of those which we think fit to

keep secret: though some of those we do reveal sometimes to the state

and some not.

"For our ordinances and rites: we have two very long and fair

galleries: in one of these we place patterns and samples of all manner

of the more rare and excellent inventions in the other we place the

statues of all principal inventors. There we have the statue of your

Columbus, that discovered the West Indies: also the inventor of ships:

your- monk that was the inventor of ordnance and of gunpowder: the

inventor of music: the inventor of letters: the inventor of printing:

the inventor of observations of astronomy: the inventor of works in

metal: the inventor of glass: the inventor of silk of the worm: the

inventor of wine: the inventor of corn and bread: the inventor of

sugars: and all these, by more certain tradition than you have. Then

have we divers inventors of our own, of excellent works; which since

you have not seen, it were too long to make descriptions of them; and

besides, in the right understanding of those descriptions you might

easily err. For upon every invention of value, we erect a statue to

the inventor, and give him a liberal and honourable reward. These

statues are some of brass; some of marble and touch-stone; some of

cedar and other special woods gilt and adorned; some of iron; some of

silver; some of gold.

"We have certain hymns and services, which we say daily, of Lord and

thanks to God for his marvellous works: and forms of prayers,

imploring his aid and blessing for the illumination of our labours,

and the turning of them into good and holy uses.

"Lastly, we have circuits or visits of divers principal cities of the

kingdom; where, as it cometh to pass, we do publish such new

profitable inventions as we think good. And we do also declare

natural divinations of diseases, plagues, swarms-of hurtful creatures,

scarcity, tempests, earthquakes, great inundations, comets,

temperature of the year, and divers other things; and we give counsel

thereupon, what the people shall do for the prevention and remedy of

them."

And when he had said this, he stood up; and I, as I had been taught,

kneeled down, and he laid his right hand upon my head, and said; "God

bless thee, my son; and God bless this relation, which I have made. I

give thee leave to publish it for the good of other nations; for we

here are in God's bosom, a land unknown." And so he left me; having

assigned a value of about two thousand ducats, for a bounty to me and

my fellows. For they give great largesses where they come upon all

occasions.

[The rest was not perfected.]

End of this Project Gutenberg Etext of "The New Atlantis" by Francis Bacon