

To speak plainer English, I have wondred these thirty years what Kings aile : I have seen in my time, the best part of twenty Christian Kings and Princes ; Yet as Christian as they were, some or other were still scuffling for Prerogatives. It must be granted at all hands, that *Prærogativæ Regis* are necessary Supporters of State : and stately things to stately Kings : but if withal, they be *Derogativæ Regno*, they are but little things to wise Kings. Equity is as due to People, as Eminency to Princes : Liberty to Subjects, as Loyalty to Kings : If they cannot walk together lovingly hand in hand, *pari passu*, they must cut girdles and part as good friends as they may : Nor must it be taken offensively, that when Kings are hailing up their top-gallants, Subjects lay hold on their slablins ; the head and body must move alike : it is nothing meet for me to say with *Horace*,

Ut tu fortunam, sic nos te Car'le feremus.

But I hope I may safely say,

*The body bears the head, the head the Crown,
If both bear not alike, then one will down.*

Distracting Nature, calls for distracting Remedies ; perturbing Policies for disturbing cures : if one Extream should not constitute its Anti-Extream, all things would soon be in *extremo* : if ambitious winds get into Rulers Crowns, rebellious vapours will into Subjects Caps, be they stopt never so close : Yet the tongues of Times tell us of ten Preter royal Usurpations, to one contra-civil Rebellion.

Civil Liberties and Proprieties admeasured, to every man to his true *suum*, are the *prima pura principia, propria quarto modo*, the *sine quibus* of humane States, without which, men are but women. Peoples prostrations of these things when they may lawfully help it, are prophane prostitutions ; ignorant Ideotismes, under-natural noddaries ; and just it is that such as undersell them, should not re-inherit them in haste, though they seek it carefully with teares. And such usurpations by Rulers, are the unnaturalizings of nature, disfranchisements of Freedom, the Neroman nullifyings of Kingdoms : yea, I believe the Devil himself would turn Round-head, rather than suffer these Columns of Commonwealths to be slighted : as he is a creature, he fears decreation ; as an Angel, dehomination ; as a Prince, dis-common-wealthings ; as finite, these pen-infinite insolencies, which are the most finite Infinites of misery to men on this side the Worlds dissolution ; therefore it is, that with Gods leave, he
hath