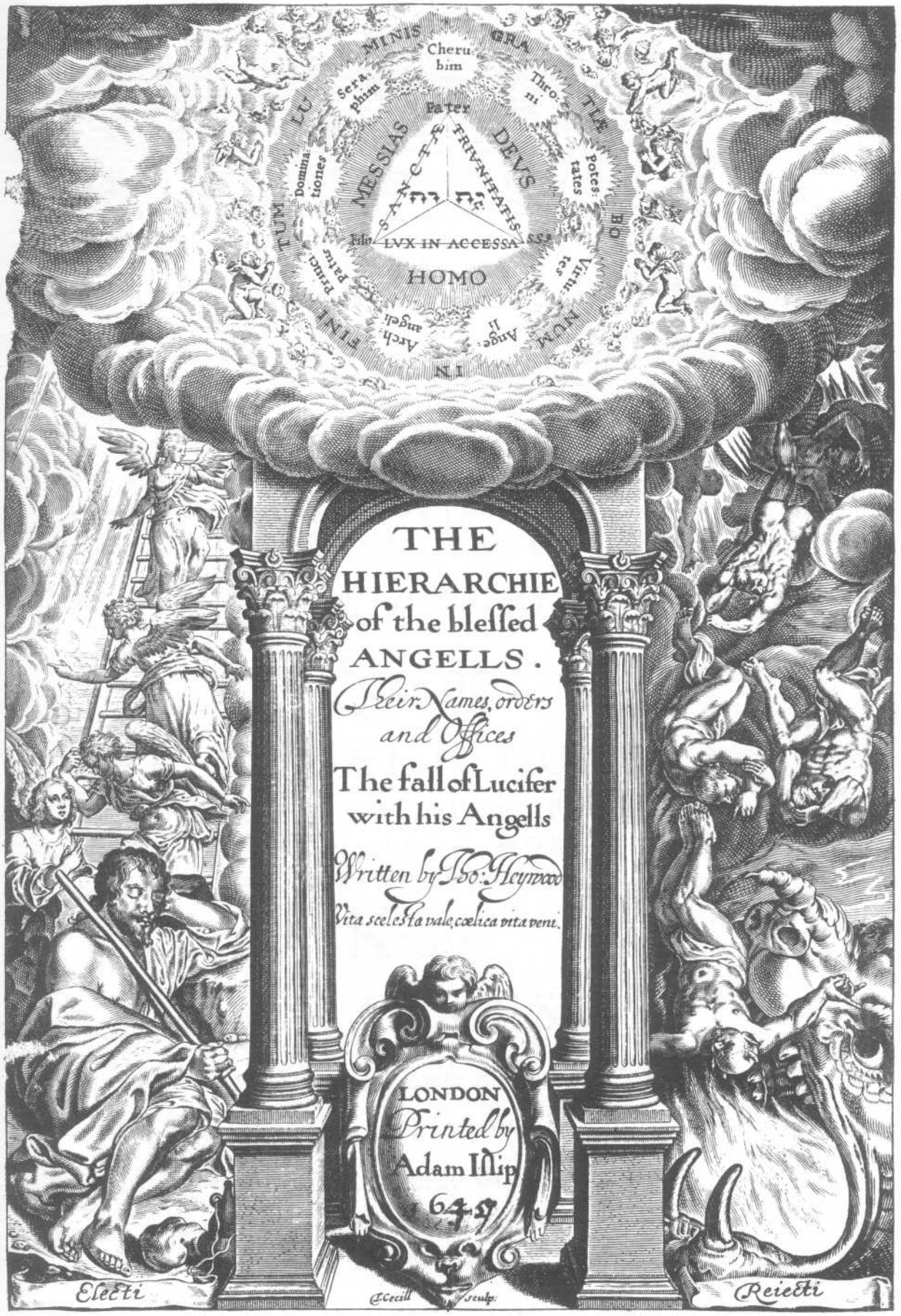
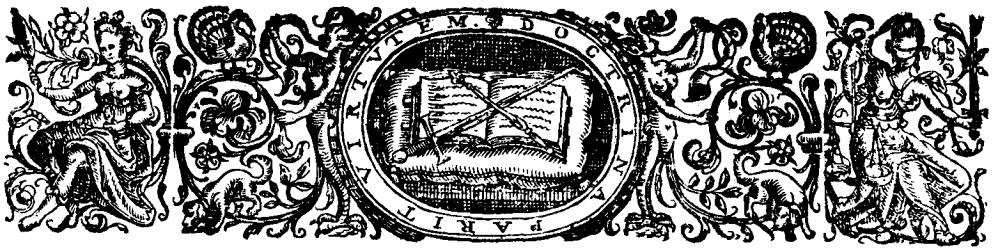
Novemb. 7. 1634

PErlegi hunc Librum cui titulus, *A Diuine Poëm, intituled, The Hierarchie of Angels.* Qui quidem Liber continet folia 287, aut circitèr. In quibus nihil reperio quò minus cum publica utilitate imprimi poſſit: ita tamen vt ſi non intra annum proximè ſequentem typis mandetur hæc Licentia ſit omninò irrita.

GVILIELMVS HAYWOOD,
Capell. domeſt. Archiep. Cantuar.


MINIS
GRA
TUM
LU
TUM
BO
NUM
FINI
Cherubim
Seraphim
Throni
Dominationes
Potestates
Virtutes
Angeli
Archangeli
Principatus
Pater
MESSIAS
SANCTE
SPIRITUS
DEUS
HOMO
Filio LVX IN ACCESSA
THE
HIERARCHIE
of the blessed
ANGELLS.
Their Names, orders
and Offices
The fall of Lucifer
with his Angells
Written by Ioh: Heywood
Vita scelesta vale, cœlica vita veni.
LONDON
Printed by
Adam Islip
645
Electi
Reiecti
T. Cecill sculp:



TO THE MOST EXCELLENT AND INCOMPARABLE LADY, AS FAMOVS FOR HER ILLVSTRIOVS VERTVES, AS FORTVNAT IN HER REGALL ISSVE;

HENRETTA MARIA,

Queene:

THE ROYALL CONSORT AND *SPOVSE* OF THE PVISSANT AND INVINCIBLE MONARCH, OVR DREAD SOVERAIGNE,

King CHARLES:

Her Highneſſe moſt lowly and loyall Subiect

THOMAS HEYWOOD,

In all humilitie conſecrateth theſe his well-wiſhing, though vnworthy *Labours.*

To the Reader.

Generous Reader,

I Shall not need to apologiſe before-hand, either for the height of the ſubiect, or the manner of handling this Worke; when the Argument of euery Tractat can ſpeake for the one; and a direct proceeding in the courſe propoſed, for the other. Remembring the French Prouerbe,

Qui edefie en publick place,
Faict maiſon trop haut on trop baſſe.

Who builds ith' way where all paſſe by,
Shall make his houſe too low or hye.

I haue expoſed my ſelfe a ſubiect to all cenſures, and entreat the Reader not to vndertake me with any ſiniſter prejudice. For my hope is, if he ſhall fairely trace me in that modeſt and carefull courſe which I haue trauelled, he may ſay in the concluſion, *Facilius currentibus, quam repentibus lapſus.* For I profeſſe my ſelfe to be ſo free from all arrogance and oſtent, that, *Vt caveam timenda, tuta pertimeſco.* My *Iuvenilia* I muſt confeſſe were ſutable to my age then, for being a childe, I ſpake as a childe; but Maruritie hath ſince better inſtructed me: remembring that excellent Sentence of *Sophocles, Si Iuvenis luxuriat, peccat; ſi ſenex, inſanit.* Nor forgetting that of *Seneca* the Philoſopher, *Ante ſenectutem curandum, benè vivere; in ſenectute, benè mori.*

I haue propoſed vnto you Good Angels and Bad; the excellencie of the one, ſtill continuing in their created Puritie; the refractorie rebellion of the other, damning themſelues to all eternity. In the reading of which, I entreat you to take into your conſideration that wholeſome obſeruation of Saint *Chriſoſtome, Natura rerum ſic eſt, vt quoties bonus malo conjungitur, non ex bono malus melioretur,*

retur, ſed ex malo bonus contaminetur, ſic vnum pomum malum facilè centum bonos corrumpit; at centum mala nunquam vnum corruptum efficiunt bonum.

Further, to expect any new conceits from old heads, is as if a man ſhould looke for greene fruit from withered branches. But as *Time* the producter of all things, though he be aged himſelfe, is euery houre begetting ſomthing new; ſo we, on whoſe heads he hath caſt ſuch a ſnow, as no radicall or naturall heate can melt, in imitation of him, (who as ſure as he knowes vs borne, will as certainly prouide vs buriall) will neuer ſuffer our braines to leaue working, till our pulſes ceaſe beating. But howſoeuer the manner of our working be, ſo the matter which is wrought vpon be worthy, the value of the ſubiect dignifieth the invaliditie of the Vndertaker. And thus I take my leaue of thee with this gentle admonition,

Heu heu, dij mortalibus nectunt malum,
Quando bonum videt quiſpiam & non vtitur.

Thine,

THO. HEYWOOD.

The Arguments.

The Argument of the firſt Booke.

VRIEL. 

Iove Principium *the Creator,*
Of all that liue ſole Animator.
Atheiſme and Saduciſme diſputed,
Their Tenents argued and refuted.
A Deitie approv'd by all
Gods Creatures in generall.
Into the world how falſe gods came,
And firſt begun t' vſurpe that name.
A Quære *made the world throughout,*
To finde this GOD, of whom ſome doubt.

The Argument of the ſecond Booke.

IOPHIEL. *A GOD bee'ng found, deny'd by none,*
It followes there can be but One:
By the Philoſophers confeſt,
And ſuch as were of Poets beſt.
Him, not the Oracle denies,
Nor thoſe the antient World held wiſe;
Sage, Sybill, Mage, Gymnoſophiſt,
All in this Vnitie perſiſt.
Next, That this Pow'r ſo far extended,
Can by no Sence be comprehended;
Neither his Eſſence, moſt Diuine,
Be ſounded by weake Reaſons line.
And laſt, what names moſt properly
Belong to this great Deity.

The Argument of the third Booke.

ZAPHKIEL. *OF th' Vniuerſe the Regions three,*
And how their parts diſpoſed bee:
How gouerned, and in what order,
In which no one exceeds it's border.
That Moſes *Arke in all reſpects*
Vpon this worlds rare Frame reflects.
Both how and when, by Pow'r Diuine,
The Sun and Moone began to ſhine.

The

The Arguments.

The day of our bleſt Sauiors Paßion
Compar'd with that of the Creation.
How ev'ry Star ſhines in it's Spheare,
What place they in the Zodiacke beare.
And of the twelue Signes a narration,
Their influence, aſpect, and ſtation.
To proue no former worlds haue bin,
And this muſt periſh we liue in.
The vainneſſe laſtly doth appeare,
Of Plato's *Great and Vertent Yeare.*

The Argument of the fourth Booke.

ZADCHIEL.

WHat Ternions and Claſſes bee
In the Cœleſtiall Hierarchee.
In what degrees they are inſtated,
How 'mongſt themſelues concatinated.
Angels and Dæmons made apparant
By Ethnicks and the Scriptures warrant.
Of Viſions, and ſtrange Dreames, that proue
Spirits each where at all times moue;
Againſt their infidelitie
That will allow none ſuch to bee.
Diſcourſe of Fauor, Loue, and Hate,
Of Poetry, of Deaths eſtate.
Th' Eſſence of Spirits; how far they know;
Their pow'r in heav'n and earth below.

The Argument of the fifth Booke.

HANIEL.

THe conſonance and ſimpathie
Betwixt the Angels Hierarchie.
The Planets and Cœleſtiall Spheares,
And what ſimilitude appeares
'Twixt one and other. Of the three
Religions that moſt frequent bee,
Iew, Chriſtian, *and* Mahumetiſt:
Vpon what grounds they moſt inſiſt.
Ridiculous Tenents ſtood vpon
In Mahomets *blinde Alcaron;*
Where he diſcourſeth the creation
Of Heav'n and Angels. A relation,

What

The Arguments.

What ſtrange notorious Hereſies,
By th' Priſcillians and Manichees
Were held. The truth made moſt apparant
By Text, and holy Scriptures warrant.

The Argument of the ſixt Booke.

RAPHAEL.

THe Heart of Man bee'ng ſo adverſe
To Goodneſſe, and ſo apt to pierce
Things moſt retruſe; a courſe expreſt,
On what it chiefely ought to reſt.
A ſcrutinie made, where and when
The Spirits were created. Then,
Of Lucifer, *the chiefe and prime*
Of Angels, in the firſt of time:
His Splendor, Pride, and how he fell
In battell by Prince Michael.
Their Fight, their Armes, the triumph great
Made in the heav'ns for his defeat.
The number that revolted; and
How long they in their grace did ſtand.
Some other doubts may plaine appeare,
Which to this Argument cohere.

The Argument of the ſeuenth Booke.

CAMAEL.

OF Gods great Works a ſerious view,
For which all praiſe to him is due.
The ſev'rall Claſſes that are held
Amongſt the Angels that rebel'd.
Of Lucifer *the principall,*
And his ſtrange figure ſince his Fall.
Of ſuch as moſt in pow'r excell,
And of their gouernment in hell;
Their Order, Offices, and Names,
With what prioritie each claimes.
The liſt of thoſe that fell from bliſſe.
The knowledge that in Dæmons *is,*
And how far ſtretcht. Next, of their wrath
Tow'rds Mankinde, and what bounds it hath.
Diſcov'ry of thoſe ginnes and ſnares
They lay t' entrap men vnawares.

of

The Arguments.

Of Compacts common in all Ages,
And of the Aſtrologomages.

The Argument of the eighth Booke.

MICHAEL.

OF Sathans Wiles and Feats preſtigious,
Appearing wondrous and prodigious;
Confirm'd by hiſtories far ſought.
Of Nouels by bad Dæmons *wrought:*
And firſt of ſuch is made expreſſion,
That ſtill with Mankinde ſeeke congreſſion,
(To whoſe fall they themſelues apply)
Call'd Succubæ *and* Incubi.
To finde thoſe further we deſire,
Of Water, Earth, the Aire, and Fire;
And what their workings be, to know,
As well aboue, as here below.
How Authors mongſt themſelues agree,
What Genij and Spectars bee,
Faunes, Sylvans, and Alaſtores,
Satyrs, and others like to theſe.
With ſtories mixt, that grace may win
From ſuch as are not verſt therein.

The Argument of the ninth Booke.

GABRIEL.

OF Spirits call'd Lucifugi
(From flying light) I next apply
My neere-tyr'd Pen: of which be ſtore
In Mines where workmen dig for oare.
Of Robin Good-fellow, and of Fairies,
With many other ſtrange vagaries
Done by Hob-goblins. I next write
Of a Noone-Diuell, and a Buttry-Sp'rite.
Of graue Philoſophers who treat
Of the Soules eſſence and her ſeat.
The ſtrange and horrid deaths related
Of learn'd Magitions, animated
By Sathan, the knowne Truth t' abjure,
And ſtudy Arts blacke and impure.
Of Curious Science laſt, the vanitie,
Grounded on nothing but incertaintie:
And that no Knowledge can abide the Teſt
Like that in ſacred Scripture is expreſt.

The Seraphim :



Ex sumptib: Tho: Mainwaringe Armig.

THE ARGVMENT OF the firſt Booke.

Ioue Principium, *the Creator,*
Of all that liue, ſole Animator.
Atheiſme and Sadduciſme diſputed;
Their Tenents argued, and refuted.
A Deitie approv'd by all
Gods Creatures in generall.
Into the world how falſe gods came,
And firſt began t' vſurpe that Name.
A Quære made the world throughout,
To finde this God, of whom ſome doubt.

2 Argument.

The bleſſed Seraph doth imply
The lone we owe to the moſt High.

INſpire my Purpoſe, fauour mine Intent,
(O thou All-knowing and Omnipotent)
And giue me leaue, that from the firſt of daies,
I (Duſt and Aſhes) may reſound thy praiſe:
Able me in thy quarrell to oppoſe,
And lend me Armor-proofe t' encounter thoſe
Who ſtriue t' eclipſe thy glory all they can;
The *Atheiſt*, *Sadduce*, and *Mahumetan*.
That there's a God, who doubts? who dares diſpute?
Be'ng in it ſelfe a maxime abſolute:
Which fundamentall Truth, as it is ſeen
In all things, Light or Darke, Wither'd or Green;
In Length, Bredth, Height, Depth; what is done or ſaid,
Or hath exiſtence in this Fabricke, made
By the word *Fiat*: ſo amongſt the reſt,
In mans owne Conſcience it is deep'ſt expreſt. God in the Conſcience.

In the Stars.

Who's he looks vp, and ſees a glorious Star
(Be 't fixt or wandering) to appeare from far
In bright refulgence; can ſo ſtupid be,
Not to acknowledge this great Deity?

The Sun.

Who ſhall the Sun's vnwearied progreſſe view,
As at the firſt creation, freſh and new,
In luſtre, warmth, and power, ſtill giuing chere
To Plants, to Beaſts, to Mankinde euery where?

The Moon.

Wh'obſerues the Moon a lower courſe to range,
Inconſtant, and yet conſtant in her Change;
(Ty'd to her monthly viciſſitude)
And doth not thinke ſhe alſo doth include

The Earth.

A ſoueraigne power? Looke downe, the earth ſuruey,

The Beaſts.

The Floures, Herbs, Shrubs, and Trees, and ſee how they
Yearely product: The ſtore of Herds and Flocks
Graſing on paſtures, medowes, hills and rocks;
Some wilde beaſts; others to mans vſe made tame;
And then conſider whence theſe creatures came.

Riuers.

Ponder the Wels, Ponds, Riuers, Brooks & Fountains,
The lofty Hils, and ſuper-eminent Mountains,
The humble Valley, with the ſpatious Plaine,

Fields.

The faire cloath'd Medowes, and full fields of graine;
The Gardens, Deſarts, Forreſts, Shelues, and Sands,
Fertilitie and Barrenneſſe of Lands;

Seas.

Th'vnbounded Sea, and vaſtitie of Shore;
" All theſe expreſſe a Godhead to adore.
Be not in thy ſtupiditie deluded:

The globe of the Earth.

Thinke but how all theſe, in one bulke included,
And rounded in a ball, plac'd in the meane
Or middle, hauing nought whereon to leane;
So huge and pond'rous! and yet with facilitie,
Remain immov'd, in their firſt knowne ſtabilitie!
" How can ſuch weight, that on no Baſe doth ſtand,
" Be ſway'd by leſſe than an Almighty hand?
Obſerue the Sea when it doth rage and rore,
As menacing to ſwallow vp the Shore;
For all the Ebbs and Tydes, and Deeps profound,
Yet can it not encroch beyond his bound.
" What brain conceiues this, but the Power reſpects,
" Which theſe things made, moues, gouerns, and directs?

Man.

Do but, ô man, into thy ſelfe deſcend,
And thine owne building fully apprehend;
Compriſe in one thy Body and thy Mind,

Homo microcoſmus.

And thou thy ſelfe a little World ſhalt find:

Thou

Thou haſt a nimble body, to all motion
Pliant and apt: thou haſt at thy deuotion
A ſoule too, in the which no motion's ſeene,
But from all eyes hid, as behind a skreene.
Th'effects we may behold; from whoſe command
The geſtures come: yet ſee we not the hand
By which Th'are mov'd, nor the chiefe Maſter, He
Who is prime Guide in our agilitie.
Is not ſo great, of theſe things, th'admiration;
So excellent a Worke, of power to faſhion
Atheiſts anew, and bring them to the way?
Let's heare but what their owne Philoſophers ſay.
One thus affirmes: There's no capacious place — *Hermes Treſmegiſt:*
In Mans Intelligence, able to embrace
Th'incomprehenſible Godhead: "and yet trace
" His ſteps we may, his potencie ſtill ſeeing
" In euery thing that hath on earth a being.
Saith *Auicen:* He reaſon wants, and ſence, — *Cicer. de Nat. Deor. lib. 1.*
That to a ſole God doth not reuerence.
A third: Who ſo to heav'n directs his eies,
And but beholds the ſplendor of the skies,
(Almoſt incredible) and doth not find,
There muſt of force be an Intelligent mind,
To guide and gouerne all things? A fourth thus: — *Ariſt. Metaph.*
(and the moſt learned of them, doth diſcuſſe;
Seeming amongſt the Heathen moſt to know)
There is a God, from whom all good things flow.
To ſing to the great God let's neuer ceaſe, — The Poets concerning God.
Who gouerns Cities, People, and gown'd Peace:
He the dull Earth doth quicken; or make tame — *Tit. Calphur. Eglog. 4.*
The Tempeſts, and the windy Seas reclaime: — *Hor. lib. 3. Od. 4.*
He hath the gouernment of States, can quell
Both gods and men; his pow'r is ſeene in Hell;
Whoſe magnitude all viſible things diſplay,
He gouerns them with an impartial ſway.
Where e're thou mov'ſt, where ſo thou turnſt thine eie, — *Lucan, lib 3. de Bel. Ciuil. Metamor. lib. 8*
Ev'n there is God, there *Ioue* thou may'ſt eſpie:
His immenſe pow'r doth beyond limit run,
It hath no bound, for what he wills is done.
What ſo thou ſeeſt throughout the world by day, — *Petron. Arbit. in Fragm.*
Euen that doth him and only him obey.
If he pleaſe, from the dull or fertile Earth,
Or Floures or Weeds ſpring, Fruitfulneſſe or Dearth:
If he pleaſe, into Rocks hee'l water poure,

Which (like the thirſty Earth) they ſhall deuoure.
Or from the dry ſtones he can water ſpout:
The wilderneſſe of Seas the world throughout
Submits to him. At his Imperious will
The rough and bluſtring Winds are calme and ſtill.
The Flouds obey him: Dragons he can ſlaue,
And make th' Hyrcanian Tygres ceaſe to raue.
Stat. Sylv. li. 5. He is in the moſt ſoueraigne place inſtated;
He ſees and knowes all things he hath created.
Nor wonder if he know our births and ends,
Who meaſures *Arctos*, how far it extends;
And what the Winters *Boreas* limits are.
What to this Deity may we compare?
Who doth diſpoſe as well the Spade as Crowne,
Teaching the counſels both of Sword and Gowne:
Meaning the Angels. For with inuiſible Miniſters he traces
The world, and ſpies therein all hidden places.
Ariſt. ad Antip. Of *Alexander*, *Ariſtotle* thus writes:
It is not numb'red 'mongſt his chiefe delights,
That he o're many Kings hath domination;
But, That he holds the gods in adoration.
Who iuſtly on their proud contemners lower;
But vnto ſuch as praiſe them, they giue power.
Æneas. The Times of old, *Æneas* did admire,
Becauſe he brought his gods through ſword and fire,
When Troy was ſackt and burnt: for that one pietie,
They held him after death worthy a Dietie.
Numa Pompil. *Pompilius* for his reuerence to them done,
An honor from his people likewiſe wone:
He raign'd in peace, and (as ſome writers ſay)
Had conference with the Nymph *Egeria*.
For him, who knew the gods how to intreat,
And truly ſerue, no honor was too great.
Virg. Æneid. But the gods Hater, impious and prophane
Mezentius, was in battell rudely ſlaine.
And *Capaneus*, after that he had
Aſſaulted *Thebes* wall (which the gods forbad)
Euen in the midſt of all his glory fell,
And by a bolt from Heauen was ſtrooke to Hell.
Epirus. The great *Epirus*, *Arcades* King, we find,
For ſpoiling *Neptunes* Temple was ſtrook blind.
Brennus. And the Duke *Brennus*, after many an act
Of ſtrange remarke (as proud *Rome* hauing ſackt,
And conquering *Delphos*) yet becauſe he dar'd

To rob that Church *Apollo* would haue ſpar'd;
The god ſtrooke him with madneſſe; who ſtraight drew
His warlike ſword, with which himſelfe he ſlew.
The Temple of *Toloſſa* (in their pride)
Great *Scipio's* ſouldiers ſpoil'd, and after dy'de
All miſerably. And *Alexander's*, when
They *Ceres* Church would haue ſurpriz'd, euen then
Fell lightning from the skies, which ſoon deſtroy'd
All in that ſacrilegious Act imployd.
Religion from the firſt of Time hath bin,
Howeuer blended with idolatrous ſin:
Temples, Synagogues, Altars, and Oblations,
Luſtrations, Sacrifices, Expiations;
Howe're their zeale with many errors mixt,
"None but vpon ſome god his mind hath fixt.
The *Lybians*, *Cretans*, and *Idæans*, they
Had *Ioue* in adoration: None bare ſway
Amongſt the *Argiues* in *Miceane*, but ſhe
That ſhares with *Ioue* imperiall ſoueraignty
Iuno. The *Thebans* honor'd *Hercules*:
They of *Boetia* the three *Charites*:
Th' *Ægyptians*, *Iſis*, figured like a Cow:
The *Thebans* and the *Arabes* all bow
To *Bacchus* * *Bimater*, the god of Wine.
Iönia, *Rhodes*, and *Delphos* held diuine,
Apollo ſolely: *Cyprus* and *Paphos* boaſt,
Their *Venus*, as amongſt them honor'd moſt.
Th' *Athenians* and *Ætolians* celebrate
Minerua: Vnto *Vulcan* dedicate
The *Imbrians* and the *Lemnians*, all their vowes.
Fertile *Sicilia* no goddeſſe knowes,
Saue *Proſerpine*: Th' *Elæans*, *Pluto* make
Their Soueraigne: And the *Boëtians* take
The *Muſes* for their Guardiens. All that dwell
Neere to the *Helleſpont*, thinke none t' excell,
Saue *Priapus*. In *Rhodes*, *Saturn* hath praiſe:
Oſyris, aboue all, th' *Ægyptians* raiſe.
The *Latians* and the warlike *Thraciaus* run
To *Mars* his Shrine: the *Scythians* to the *Sun*.
All the inhabitants of *Delphos* Iſle
Pray, That *Latona* on their coaſts will ſmile.
'Mongſt the *Lacones*, *Neptune* ſacred is:
And through all *Aſia*, powerfull *Nemeſis*.
The *Attici* haue in high eſtimation

Fortune.

Sacriledge puniſhed.

Religion from the beginning

The multiplicitie of gods among the Gentiles.

* As twice borne.

Priap, god of Gardens, and one of the *Semones*, *i. ſemihomines*: That were halfe gods, half men

Fortune. Th' *Eleuſians* haue in adoration,
Ceres: The *Phrygians*, *Cybel*: *Cupid*, Thoſe
That dwell at *Colchos*. Th' *Arcades* haue choſe
Ariſtæus: *Diana*, thoſe of *Epheſus*.
The *Epidaurians*, *Æſculapius*. &c.
So many gods and goddeſſes did comber
The Nations of the earth, as that their number
In iuſt account, (if *Heſiod* ſpeake true)
Vnto no leſſe than thirty thouſand grew.

Againſt vaine Augurics.

As touching *Auguries*, and their abuſe,
(In the precedent Times in frequent vſe)
To proue that ſtudy to be meerly vain,

Iliad 12.

Homer hath made great *Hector* thus complain:

Aligeris auibus tu me parere iubes —

The winged Birds thou bid'ſt me to obey;
But how they take their courſe, or to which way,
I nor regard, nor care: whether their flight
Be made vpon the left hand or the right.
Moſt requiſit it is that I be ſwaide
By the great thundring *Ioues* high will, and wade
No farther. He hath empire ouer all,
And whom he liſt, ſupporteth, or makes thrall.
That's the beſt Bird to me, and flies moſt true,
Bids, For my Countrey fight; my Foes ſubdue.
E're further I proceed, 't were not amiſſe,
If I reſolue you what an Idol is,

Dioph. Laced. in Antiq.

And where they had beginning. I haue read
Of one *Syrophanes*, in *Ægypt* bred;

The hiſtory of *Syrophanes*.

Who as he nobly could himſelfe deriue,
So was he rich, and by all means did ſtriue,
Like an indulgent Father with great care,

Fulg. Mythol.

To make his ſonne of all his Fortunes heire.
And when he had accumulated more
Than all his Neighbours: in his height of ſtore,
And fulneſſe of aboundance, (as his pride
Was to leaue one t' inherit) his Son dy'de;
And with him, all his comfort, becauſe then
(He gone) he thought himſelfe the poor'ſt of men.
In this great ſorrow, (which as oft we ſee,
Doth ſeeke for ſolace from neceſſitie)
He caus'd his ſtatue to be carv'd in ſtone,
S'exactly made vnto the life, that none
But would haue took it for the childe; agreeing
So neere to him it was, when he had being.
But the ſad Father, thinking to reſtraine

That

That flux of teares which hourely pour'd amaine
Downe his moiſt cheeks; the courſe he tooke to ceaſe it,
Preſented him freſh matter to increaſe it:
Ignorant, That to helpe the woe begon,
There is no cure like to Obliuion.
So far it was his moiſt eyes to keepe dry,
As that of teares it gaue him new ſupply.
And this we may from Εἴδωλον borrow,
The word to vs implying, Cauſe of ſorrow.
Whileſt there this new made Image had abode,
The Seruants made of it their houſhold god.
Some would bring freſh floures and before it ſtrow:
Others, (leſt they in duty might ſeem ſlow)
Crowne it with wreathes and garlands: others burne
Incenſe, to ſoothe their Lord, who ſtill did mourne:
And ſuch as had offended him, would fly
Vnto that place, as to a Sanctuary,
And (after pardon) ſeuerall gifts preſent,
As if that had been the ſole Inſtrument
Of their deliuery. By which 't may appeare,
'T was not *Loues* effect, but th' effect of *Feare*,
To which *Petronius* ſeemes t' allude, when he,
Obliquely taxing all Idolatry,
ſaith, That throughout the world in euery Nation,
Feare firſt made gods, with Diuine adoration.
Saith *Martial*: If thy Barber then ſhould dare,
When thou before him ſit'ſt with thy throat bare,
And he his Raſor in his hand; to ſay,
Giue me this thing or that: Wilt thou ſay nay
Or grant it him? Take 't into thy beleefe,
He's at that time a Ruffin and a Theefe,
And not thy Barber. Neither can 't appeare
Bounty, that 's granted through imperious *Feare*.
Of the word *Superſtition*, the firſt ground
Was, To preſerue to th' future, whole and ſound,
The memorie of Fathers, Sons, and Friends,
Before deceaſt: and to theſe ſeeming ends
Were Images deuis'd. Which ſome would bring
(As their firſt Author) from th' *Aſſyrian* King
Ninus; whoſe father *Belus* being dead;
That after death he might be honored,
Set vp his ſtatue, which (as moſt agree)
Was in his new built city *Niniuee*:
Whither all malefactors make repaire,

Sola medicina miſtriarum obliuio.

Idolum ab Εἴδος. *i ſpecies doloris.*

Petr. arbitr.

Primus in orbe deos fecit timor Quid ſite Tonſor cum ſtricta nonacula, &c. Martial lib. 11. Epigram.

Superſtitio, quaſi ſuperſtitem facere.

Which was the Image *Bel*, which in *Daniels* time was honored in the prouince *Dura*

And

And ſuch offenders whoſe liues forfeit are
By the Lawes doom: but kneeling to that Shrine,
Were ſanctuar'd, as by a thing diuine.
Hence came it, that (as gods) they now abhor'd
The *Sun* and *Moone*, which they before ador'd.
With *Stars* and *Planets* they are now at ſtrife:
And ſince by it they had recouered life,
(Late forfeit) hold it as a ſov'raigne Deitie;
And therefore as it were in gratefull pietie,
The originall of Idolatry. They offred ſacrifice, burnt Incenſe, gaue
Oblations, as to that had power to ſaue.

This, which in Theeues and Murd'rers firſt began,
In time ſo generall grew, that not a man,
But was of that beleefe; and ſo withdrew
That diuine worſhip which was ſolely due
To the Creator, (and to him alone)
And gaue't to *Idols* made of wood and ſtone.
And yet the Poet *Sophocles*, euen then
When the true God was ſcarſly knowne to men,
In honour of the ſupreme Deitie,
Vnus reuera vnus eſt Deus qui fabricauit, &c. Much taunted the vain Greeks Idolatrie.
One God there is (ſaith he) and only one,
Who made the Earth his Footſtoole, Heav'n his Throne:
The ſwelling Seas, and the impetuous Winds;
The firſt he calmeth, and the laſt he binds
In priſon at his pleaſure: and yet wee,
Subiects vnto this fraile mortalitie,
Of diffident hearts determin, and deuiſe
To the Soules dammage, many fantaſies.
The Images of gods we may behold,
Carv'd both in ſtone and wood; ſome left in gold;
Others in Iv'ry wrought: and we (vnwiſe)
By offring to them ſolemne Sacrifice,
Thinke we do God good ſeruice. But the Deity,
Aug. lib. 8. de Ciuit. Dei. (Sole and ſupreme) holds it as meere impiety.
Saint *Auſtin* neuer could himſelfe perſuade,
That ſuch who mongſt the antient Gentiles made
Their Idoll gods, beleev'd in them: for he
Saith confidently; Though in *Rome* there be
Ceres and *Bacchus*, with a many more,
Whom they in low obeiſance fall before;
They do it not as vnto abſolute things,
That haue in them the innate ſeeds and ſprings

Of

Of being and ſubſiſtence: but much rather,
As to the ſeruants of th' *Almighty* Father.
Yet theſe did worſhip ſomething ('t doth appeare) — The Athieſt.
As a Supreme, whom they did loue or feare.
This Age breeds men ſo bruitſh naturall,
As to beleeue there is no God at all.
Such is the Atheiſt, with whom can be had
No competition; one obtuſe or mad,
Who cannot ſcape Heav'ns moſt implacable rod.
The *Pſalmiſts* Foole, who ſaith, There is no God; — *Dixit Inſipiens in corde ſuo non eſt Deus.*
Would ſuch but ſpend a little vacant time,
To looke from what's below, to things ſublime;
From terrene to cœleſtiall, and confer
The Vniuerſall, with what's ſinguler;
They ſhall find nothing, ſo immenſe and hye,
Beyond their ſtubborn dull capacity,
But figures vnto them his magnitude.
Again, nothing ſo ſlight, (as to exclude
It name amongſt his creatures) nought ſo ſmall,
But proues to them his power majeſticall.
Tell me, (ô thou of Mankind moſt accurſt) — Arguments againſt Atheiſme.
Whether to be, or not to be, was firſt?
Whether to vnderſtand, or not to know?
To reaſon, or not reaſon? (well bee't ſo,
I make that propoſition:) all agree,
That our Not being, was before To be.
For we that are now, were not in Times paſt:
Our parents too, ev'n when our moulds were caſt,
Had their progenitors: their fathers, theirs:
So to the firſt. By which it plaine appeares,
And by this demonſtration 't is moſt cleare,
That all of vs were not, before we were.
For in the *Plants* we ſee their ſet and ruin.
In *Creatures*, firſt their growth, then death purſuing.
In Men as well as Beaſts, (ſince *Adam's* ſinning)
The end is certaine ſigne of the beginning. — *Finis certiſſim. principy ſignũ.*
As granted then, we boldly may proclaime it,
There was a Time, (if we a Time may name it)
When there was neither Time, nor World, nor Creature,
Before this Fabrick had ſuch goodly feature.
But ſeeing theſe before our eyes haue being,
It is a conſequence with *Truth* agreeing;
Of which we only can make this conſtruction,
" From ſome Diuine power all things had production.

And

Ex nihilo, nihil

And ſince of Nothing, nothing can befall:
And betwixt that which is (bee't ne're ſo ſmall)
And what is not, there is an infinite ſpace,
Needs muſt ſome *Infinite* ſupply the place.
" It followes then; The prime Cauſe and Effector
" Muſt be ſome potent Maker and Protector,
" A preualent, great, and eternall God,
" Who before all beginning had aboad.

The Elements againſt Atheiſme.

Come to the *Elements*: A war we ſee
Twixt Heate and Cold, Drought and Humiditie:
Now where's Antipathy, muſt be Annoy,
One laboring ſtill the other to deſtroy:
And yet in one compoſure where theſe meet,
There's Sympathie, Attone, and cons'nance ſweet.
The Water doth not fight againſt the Fire,
Nor doth the Aire againſt the Earth conſpire.
All theſe (though oppoſites) in vs haue peace,
Vniting in one growth and daily increaſe.
" To make inueterate Oppoſites agree,
" Needs muſt there be a *God* of *Vnitie*.

What is an Inſtrument exactly ſtrung,
Vnleſſe being plaid vpon? it yeelds no tongue
Or pleaſant ſound that may delight the eares.
So likewiſe of the muſicke of the Spheres,
Which ſome haue ſaid, chym'd firſt by accident.
O falſe opinion'd Foole: What's the intent
Of thy peruerſeneſſe, or thine ignorance?

Caſus & Fortuna, quid?

Shall I deſigne what *Fortune* is, or *Chance*?
Nothing they are ſaue a meere perturbation
Of common Nature; an exorbitation
And bringing out of ſquare; theſe to controule,
" Therefore, muſt needs be an intelligent Soule.
For know you not, you Empty of all notion,
That nothing in it ſelfe hath power of motion?
And that which by anothers force doth moue,
" The cauſe of that effect muſt be aboue?

Motus principium quies.

Th'originall of *Mouing* muſt be *Reſt*,
Which in our common Dialls is expreſt.
The Sun-beame points the houre; the ſhadow ſtill
From our ſhifts to another, ev'n vntill
Thou tel'ſt vnto the laſt; yet 't is confeſt,
That all this while th' Artificer may reſt.
The Earth in ſundry colours deckt we know,
With all the Herbage and the Fruits below.

The

The Seas and Flouds, Fiſh in aboundance ſtore:
Fowles numberleſſe within the Aire do ſoare:
And all theſe in their ſeuerall natures clad
So fairely, that her ſelfe can nothing add.
From whence haue theſe their motion? Shall we ſay,
From th' Elements? "How comes it then that they
"Should ſo agree, (being 'mongſt themſelues at ſtrife)
"To giue to others [what they haue not] Life?
Haue they then from the Sun their generation?
Reſolue me then, what Countrey or what Nation
Can ſhew his iſſue? Haue they power innate,
As in themſelues, themſelues to procreate?
If any of them? tell me; mongſt them all,
Of what extenſion are they, great or ſmall?
In new diſcov'ries; if after ſome while,
We touch vpon an vnfrequented Iſle:
If there we ſheds or cottages eſpy,
(Though thatcht with Reed or Straw) we by and by
Say, Sure men here inhabit, 't doth appeare;
The props and rafters plac'd not themſelues there;
Nor of their owne accord, the reed or ſtraw,
Themſelues into that cloſe integument draw.
Nor could the ſauage beaſts themſelues inure
Vnto a worke ſo formal and ſecure.
And you, ô Fooles, or rather Mad-men, when
You view theſe glorious Works, which Beaſts and Men
So far from framing are, that their dull ſence
Can neuer apprehend their eminence;
And do not with bent knees, hearts ſtrook with terror,
And eyes bedew'd with teares, lament their error,
Submiſſiuely acknowledge their impiety
And blaſphemies 'gainſt that inuiſible Diety.
If but to what you ſee, you would be loth
To giue faith to? In Plants, a daily growth
You all confeſſe: but of you I would know,
When any of your eyes perceiv'd them grow?
In Animals we may obſerue increaſe,
And euery member waxing without ceaſe:
But when did euer your acuteſt eye
Diſtinguiſh this augmenting qualitie?
Force vegetiue and ſenſatiue, in Man
There is: with Intellect (by which he can
Diſcerne himſelfe and others) to this houre,
Tell me, Who euer hath beheld that Power?

Nihil dat qd' non habet.

An illuſtration againſt Atheiſme.

A familiar demonſtration from Plants.

From Animals.

We with our outward ſences cannot meaſure
The depth of *Truth*, nor rifle her rich treaſure:
" Let that *Truths* ſpirit then be our Director,
" To bow vnto the worlds great Architector.
Or will you better with your ſelues aduiſe,
And beleeue thoſe the antient Times held wiſe;
And not the leaſt 'mongſt theſe, Th' *Ægyptian Mages*,
The *Indian Brachmans*, and the *Grecian Sages*;
" Ev'n theſe approv'd a God, before Time liuing,
" Maker, Preſeruer, and all good things giuing.

The poets and Philoſophers, of God.

The Poets and Philoſophers, no leſſe,
In all their works ingeniouſly profeſſe;
Theoginis, *Homer*, *Heſiod*, *Orpheus*, All
Vpon this great Power inuocate and call
To their Aſſiſtants. In the ſelfe ſame line,
Rank't *Plato*, and *Pythagoras* (both Diuine
Held for their reuerence done it.) Let theſe paſſe:
To ſpeake of your great man, *Diagoras*,
The Prince of Fooles, of Atheiſme the chiefe Maſter:
(As was, of Magicke, the learn'd *Zoroaſter*)
Peruſe his Booke, you in the Front ſhall reade
Theſe very words: *From a ſole ſoueraigne Head,*
All things receiue their Being and Diſpoſe.
What more could he confeſſe? Which the moſt knowes.

Diagoras.

He, on whoſe ſhrinking columes you erect
The whole frame of your irreligious ſect;
Holding the ſtatue of *Alcides* (then
Numb'red amongſt the deified men)
It being of wood: To take away the glory
From Idols; in a frequent auditorie
Of his owne Scholers, caſt it in the fire:
Thus ſpeaking; *Now god* Hercules *expire*
In this thy thirteenth Labour; 't is one more
Than by thy ſtepdame was enioyn'd before.
To her (being, man) thou all thy ſeruice gaue;
Thou now being god, I make thee thus my ſlaue.

The death of *Lucian*, ſyrnamed *Atheos*.

The Atheiſt *Lucian* held Gods Sonne in ſcorne;
And walking late, by dogs was piece-meale torne.
Yet for the loue I to his learning owe,
This funerall Farewell I on him beſtow.
Vnhappy *Lucian*, what ſad paſſionate Verſe
Shall I beſtow vpon the marble ſtone
That couers thee? How ſhall I deck thy Herſe?
With Bayes or Cypreſſe? I do not bemone

Thy

Thy death; but that thou dy'dſt thus. Had thy Creed
As firme been, as thy wit fluent and high,
All that haue read thy Works would haue agreed,
To haue transfer'd thy Soule aboue the sky,
And Sainted thee. But ô, 't is to be doubted,
The God thou didſt deſpiſe, will thee expell
From his bleſt place; & ſince thou Heav'n haſt flouted,
Confine thy Soule into thine owne made Hell.
But if thou euer knew'ſt ſo great a Dietie,
A Sauiour who created Heauen and thee;
And againſt him durſt barke thy rude impietie,
He iudge thy cauſe, for it concernes not me.
But for thy Body, 't is moſt iuſt (ſay I)
If all that ſo dare barke, by Dogs ſhould dy.
Thus ſaith the Atheiſt: Lo, our time is ſhort,
Therefore our few dayes let vs ſpend in ſport.
From Death (which threatneth vs) no Power can ſaue,
And there is no returning from the graue.
Borne are we by meere chance, a ſmall time ſeen,
And we ſhall be as we had neuer been.
Our breath is ſhort: our words a ſparke of fire,
Rais'd from the heart, which quickly doth expire;
And then our bodies muſt to duſt repaire,
Whileſt life and ſpirit vaniſh into aire.
We ſhall be like the moving Cloud that's paſt,
And we muſt come to nothing at the laſt:
Like Dew exhal'd, our names to ruine runne,
And none ſhall call to mind what we haue done.
Our Time is as a ſhadow, which doth fade;
And after death (which no man can euade)
The graue is ſeal'd ſo faſt, that we in vaine
Shall hope, thence, euer to returne againe.
Come then; the preſent pleaſures let vs taſt,
And vſe the Creatures as in time forepaſt:
Now, let vs glut our ſelues with coſtly wine,
And let ſweet ointments in our faces ſhine.
Let not the floure of life paſſe ſtealing by,
But crowne our ſelues with Roſes e're they dy:
Our wantonneſſe be counted as a treaſure,
And in each place leaue tokens of our pleaſure:
For that's our portion; we deſire no more.
Let vs next ſtudy to oppreſſe the Poore,
(If they be righteous) nor the Widow ſpare:
Deride the Ag'd, and mocke his reuerend haire.

A Paraphraſe vpon the ſecond Chap. of the *wiſedome* of *Salomon*: *Iob.7.14.*

Chr.1.19.15. Iſay 22.13. & 56.12.

Our ſtrength, make Law, to do what is iniuſt;
For in things feeble 't is in vaine to truſt:
Therefore the good man let's defraud; for he
(We know) can neuer for our profit be,
Our actions in his eies gets no applauſe:
He checks vs for offending 'gainſt the Lawes,
Blames vs, and ſaith, We Diſcipline oppoſe.
Further he makes his boaſts, That *God* he knowes;
And calls himſelfe his Sonne. Hee's one that's made
Iob 7. 7. To contradict our thoughts: quite retrograde
Epheſ 5. 13. From all our courſes; and withall ſo croſſe,
Iſay 53. 3. We cannot looke vpon him without loſſe.
He reckons vs as Baſtards, and withdrawes
Himſelfe from vs: nor will he like our Lawes,
But counts of them as filthineſſe. The ends
Of the iuſt men he mightily commends;
And boaſts, *God is his father.* Let's then ſee,
If any truth in theſe his words can be;
And what end he ſhall haue. For if th' Vpright
Pſal. 22. 8, 9. Be Sonnes of God, hee'l aid them by his might.
Mat. 27. 43. With harſh rebukes and torments, let vs then
Ier. 11. 19. Sift and examine this ſtrange kinde of Men;
To know what meekneſſe we in them can ſpy,
And by this means their vtmoſt patience try.
Put them to ſhamefull death, bee't any way;
For they ſhall be preſerv'd, as themſelues ſay.
Thus do they go aſtray, as ev'ly minded,
For they in their owne wickedneſſe are blinded.
For, nothing they Gods myſteries regard,
Nor of a good man, hope for the reward:
Neither diſcerne, That honour doth belong
Vnto the faultleſſe Soules that thinke no wrong.
Gen. 1. 27. For God created Man pure and vnblam'd,
Gen. 3. 1. 2. Yea, after his owne Image was he fram'd.
But by the Diuels enuy, Death came in:
Who holds with him, ſhall proue the Scourge of ſin.
Cap. 5. verſ. 1. But in great boldneſſe ſhall the Righteous ſtand,
Againſt the face of ſuch as did command
Them to the torture; and by might and ſway,
The fruits of all their labors tooke away.
When they ſhall ſee him in his ſtrength appeare,
They ſhall be vexed with an horrid feare;
(When they with an amaſed countenance
Behold their wonderfull deliuerance)

And

And change their mindes, and ſigh with griefe, and ſay,
Behold theſe men we labour'd to betray!
On whom, with all contempt we did incroch,
And held them a meere by-word of reproch:
We thought, their liues to madneſſe did extend, *Cap.3.2.*
And, there codld be no honour in their end:
How come they now amongſt *Gods* Children told;
And in the liſt of Saints to be inrol'd?
Therefore, from *Truth's* way we haue deuious bin,
Nor trod the path the Righteous haue walkt in:
From the true Light we haue our ſelues confin'd;
Nor hath the Sun of Knowledge on vs ſhin'd.
The way of Wickedneſſe(which leadeth on
To ruine and deſtruction) we haue gon:
By treading dangerous paths, our ſelues w' haue tyr'd;
But the Lords way we neuer yet deſir'd.
What profit hath our Pride, or Riches, brought?
Or what our Pompe? ſince theſe are come to nought.
All theſe vaine things, like ſhadowes are paſt by; *Chr.29.15.*
Or like a Poſt, that ſeems with ſpeed to fly: *Iap.2.5.*
Or as a Bird (the earth and heav'n betweene) *Prov.30.19.*
Who makes her way, and yet the path not ſeene:
The beating of her wings yeelds a ſoft ſound;
But of her courſe there's no apparance found.
As when an Arrow at a marke is ſhot,
Finds out a way, but we perceiue it not;
For ſuddenly the parted aire vnites,
And the fore-paſſage is debar'd our ſights.
So we, no ſooner borne and take our breath,
But inſtantly we haſten on to death.
In our liues courſe we in no vertue ioy'd,
And therefore now are in our ſinnes deſtroy'd.
Th' Vngodlie's hopes to what may we compare? *Iob.8.9.Pſa.14.*
But like the duſt, that's ſcattered in the aire: *& 143.Pro.10.*
Or as the thin ſome gathered on the waue, *25.& 11.7.*
Which when the tempeſt comes no place can haue: *Iam.4.10.11.*
Or as the ſmoke, diſperſed by the wind,
Which blowne abroad, no reſt at all can find.
Or elſe; As his remembrance ſteales away,
Who maketh ſpeed, and tarieth but a day.
But of the Iuſt, for euer is th' aboad;
For their reward is with the Lord their God:
They are the charge and care of the moſt High,
Who tenders them as th' Apple of his eye.

And therefore they ſhall challenge as their owne,
From the Lords hand, a Kingdome and a Crowne:
With his right hand hee'l couer them from harme,
And mightily defend them with his arme.
He ſhall his *Ielouſie* for Armor take,
And put in armes his Creatures for their ſake,
His and their Foes to be reueng'd vpon.
He for a glorious breaſt-plate ſhall put on,
His *Righteouſneſſe*: and for an Helmet beare
True *Iudgement*, to aſtoniſh them with feare:
For an invinc'd ſhield, *Holineſſe* he hath:
And for a ſword, he ſharpens his fierce *Wrath*.
Nay, the whole World hee'l muſter, to ſurpriſe
His Enemies, and fight againſt th' Vnwiſe.
The thunderbolts, by th' hand of the moſt High,
Darted, ſhall from the flaſhing lightnings fly;
Yea fly ev'n to the marke: as from the Bow
Bent in the clouds: and in His anger go
That hurleth ſtones, the thicke Haile ſhall be caſt.
Againſt them ſhall the Flouds and Ocean vaſt
Be wondrous wroth, and mightily or'eflow:
Beſides, the fierce Winds ſhall vpon them blow,
Yea, and ſtand vp againſt them with their God,
And like a ſtorme ſhall ſcatter them abroad.
Thus Wickedneſſe th' earth to a Deſart brings;
And Sinne ſhall ouerthrow the Thrones of Kings.
You heare their doome. It were not much amiſſe,
If we ſearch further, what this Atheiſme is.
Obſerue, That ſundry ſorts of men there be
Who ſpurne againſt the ſacred Deitie:
As firſt, Thoſe whom Idolaters we call,
Pagans and Infidels in generall.
Theſe, though they be religious in their kinde,
Are, in the manner of their worſhip, blinde;
And by the Diuel's inſtigation won
To worſhip Creatures, as the Moon and Sun.
Others there be, who the true God-head know,
Content to worſhip him in outward ſhow:
Yet thinke his *Mercy* will ſo far diſpence,
That of his *Iuſtice* they haue no true ſence:
His *Pitty* they acknowledge, not his *Feare*,
Becauſe they hold him milde, but not auſtere.
Some, like brute beaſts, will not of ſence diſcuſſe:
With ſuch Saint *Paul* did fight at Epheſus.

What Atheiſm is, Doctor *Doue* in his Confutation of Atheiſme, *Cap.* 1.

Gal. 4. Euen then when yee knew not God you did ſeruice vnto them which by Nature are not Gods.
Rom. 1. They worſhip the Sun & Moon.
Pſal. 10. Who ſay, God hath forgotten; hee hideth his face and will not ſee.
Cor. 1. 15.

Others

Others are in their inſolence ſo extreme,
That they deride Gods name, ſcoffe, and blaſpheme:
As *Holophernes*, who to *Achior* ſaid ; *Iud. 6.*
Albeit thou ſuch a vaine boaſt haſt made,
That *Iſraels* God his people can defend
Againſt my Lord, who doth in power tranſcend ; Such was *Pharaoh*, *Exod.* 5. and *Rabſhakey*, *Reg.* 2. 18.
Where th' Earth no greater pow'r knowes, neere or far,
Than him whom I ſerue, *Nabuchadnezzar*.
Diuers will ſeeme religious, to comply
With time and place : but aske their reaſon, Why
They ſo conforme themſelues ? They know no cauſe
More than, To ſaue their purſe, and keepe the Lawes.
There be, to Noble houſes make reſort ;
And ſometimes Elbow Great men at the Court, Doctor Doue, in his booke againſt Atheiſm
Who though they ſeeme to beare things faire and well,
Yet would turne *Moſes* into *Machiuel* ;
And, but for their aduantage and promotion,
Would neuer make leaſt tender of deuotion.
For their Diuinitie is that which we
Call Policie : their Zeale, Hipocriſie :
Their God, the Diuell : whoſe Imagination
Conceits, That of the world was no Creation.
Theſe haue into Gods Works no true inſpection,
Dreame of no Iudgement, Hell, or Reſurrection :
Reckon vp Genealogies who were
Long before *Adam* ; and without all feare,
(As thoſe doom'd to the bottomleſſe Abiſme)
Hold, There was no *Noës* Arke, no *Cataclyſme*.
Beſides ; How buſie hath the Diuell bin,
Ev'n from the firſt, t' encreaſe this ſtupid Sin ?
Not ceaſing in his malice to proceed,
How to ſupplant the Tenents of our Creed.
Beginning with the firſt, (two hundred yeares 1 Article ; I beleeue in God the Father.
After our Sauiours Paſſion) he appeares
In a full (ſeeming) ſtrength ; and would maintaine,
By ſundry obſtinate Sectiſts, (but in vaine)
There was not one Almighty to begin
The great ſtupendious Worke ; but that therein
Many had hand. Such were the *Maniches*,
Marcioniſts, *Gnoſtyes*, and the like to theſe.
The ſecond Article he aim'd at then ; Againſt God the Sonne, the ſecond perſon.
And to that purpoſe pickt out ſundry Men,
Proud Hereticks, and of his owne affinitie ;
Who did oppoſe the bleſſed *Sonne's* Diuinitie.

But

But knowing his great malice to his mind
Did not preuaile; he then began to find
A cauill 'gainſt the Third: and pickt out thoſe
Who ſtiffely did the Holy-Ghoſt oppoſe.
Him from the holy *Tria's* they would leaue;
Nor yeeld, The *Bleſt-Maid* did by him conceiue.
But herein failing; with a viſage ſterne,
That roaring Lion, Thoſe which did concerne
The Churches Faith, aim'd at: ſtill raiſing ſuch,
As building on their owne conceit too much,
The other Maximes of our knowne Beleefe
Mainly withſtood. Nay after, (to his griefe)
Finding, that in no one he could be ſaid
To haue preuail'd; he after 'gins t' inuade
All, and at *once*: to that great God retyring,
Who caſt him downe from Heav'n for his aſpiring.
And to cut off Mans hoped-for felicitie;
Where he before perſuades a multiplicitie
of gods to be ador'd: He now from *Many*,
Blinds the dull Atheiſt, not to confeſſe *Any*:
Striuing (if poſſible it were) to make
Him, a worſe Monſter than himſelfe; To take
No notice of his God, nor vnderſtand,
That both his life and breath are in his hand:
Inſenſible, That he who from his *Treaſure*
Leant them at firſt, can take them backe at pleaſure:
That Hee created Sorrow, who made Ioy:
(Who reare's, can ruine; and who builds, deſtroy.)
Which they might gather from bare Natures light;
Obſeruing, That t' each day belong's a night:
That as in th' one there is a gladſome cheare;
So, to the other doth belong a feare:
One figuring the Glory of the Iuſt;
Th' other, that Hell where Atheiſts ſhall be thruſt.
Next; Let a man be mounted ne're ſo high,
Were 't on a ſpire that's mid-way to the sky;
Whileſt he look's vp, with comfort he doth gaze
Vpon the clouds and the Sun's fulgent raies:
Nor is he troubled, whileſt his eies are bent
Vpon the ſplendor of the Firmament.
But let him thence ſuruey the Earth below,
His heart will pant with many an irkſome throw;
His body tremble; ſinewes and nerues all
Contract themſelues, with feare from thence to fall.

God the holy Ghoſt, the third perſon.

Mary the bleſſed Virgin.

Nature will teach men, That there is Heauen and Hell.

A familiar but neceſſarie example.

The

The Emblem is; That there's aboue, a place
Long ſince prepar'd for all the Sonnes of Grace;
Who by a bleſt and heav'nly contemplation
Looke vpward, even from whence comes their ſaluation.
But vnto them who ſeeke not God to know,
And only fix their thoughts on things below;
Although no ſuch place viſibly appeare,
Yet there's an Hell that's full of dread and feare.
Which how can Theſe eſcape, who beleeue leſſe
Than do the Diuels? for they both confeſſe
And know there is a God; a Heav'n, where plac't
They once had been; and for their pride thence caſt.
Likewiſe an Hell, (not threatned them in vaine)
Where they both now and euer ſhall remaine.
Shall He who giues vs life and length of daies,
Paſſe vs without due thankſgiuing and praiſe?
And ſhall not God be truly vnderſtood,
Who in his bounty giues vs all that's good?
Or, Shall he nothing from our hands deſerue,
Who, what he makes is carefull to preſerue.
We reade of ſome Beaſts, who oppreſt with thirſt,
And haſtning to the riuers margent, firſt
Bow downe their bodies at the waters brinke,
And fall vpon their knees ſtill when they drinke.
Birds (as we daily may obſerue) being dry,
At euery drop they taſte, looke vp on high;
As vnto Him who ſends it them: which ſpeakes,
That without thanks they neuer wet their beakes.
If Beaſts and Birds ſo gratefull be; What then
Shall we imagine of theſe thankleſſe Men,
But, That there's a *Gehinnon* to contrude
All guilty of ſuch baſe ingratitude?
That this God is, to Atheiſts may appeare;
Becauſe by Him ſo frequently they ſweare:
For, Who's ſo ſenſeleſſe and obtuſe a Sot,
To call to witneſſe that thing which is not?
For, By what Power ſoeuer they proteſt,
Th' Eſſence thereof is euen in that confeſt.
Ev'n Reaſons ſelfe (maugre this groſſe impietie)
Illuſtrates vnto vs, th' eternall Dietie.
If we behold a Barke in th' Ocean ſwimming,
We ſay, Some Ship wright gaue it ſhape and trimming.
Or, if a Picture in a coſtly Frame;
It from the Penſill of ſome Painter came.

Marke 1. The Diuell ſaith to our Sauiour; I know thee, that thou art euen that Holy one of God: The like wee reade, *Jam.* 2. *Acts* 19.

Beaſts & Birds teach men gratitude toward God the giuer of all good things.

The Atheiſts confuted by their owne Oathes.

By Reaſon.

Or,

Or, where we ſee an Houſe or Temple ſtand,
We preſuppoſe ſome skilfull Workmans hand.
Then, If *Below* we marke the Earth and Ocean:
Aboue, the Planets in their hourely motion:
So many Winters, Autumnes, Sommers, Springs,
And in them, the viciſſitude of things:
When we ſhall all his glorious Creatures view,
Shall we deny him a bare Artiſts due?
Or, Can we this high potent Vndertaker
(Who made both Them and Vs) eſteeme no Maker?
By Philoſophy — Philoſophy will tell vs by her Lawes,
That no Effect can be without a Cauſe:
That euery action doth an Agent claime:
And euery motiue, That which moues the ſame,
Though many Cauſes, Agents, Motions, be;
They are ſubordinate: and onely He
Prime Cauſe, Agent, and Mouer, who (t' our notion)
Is *Firſt*, of all effect, action, or motion.
*Pſal.*104. Concerning whom, the Pſalmiſt doth thus treat:
O Lord my God, thou art exceeding great
In honour, and in Glory ſhining bright,
Who couers thy great Maieſtie with light,
As with a garment: that Almighty God,
Who, like a curtaine, ſpreds the Heav'ns abroad;
And in th' vnſounded boſome of the ſtreames
Of thy great chambers, haſt diſpos'd the beames:
Who for thy Chariot, haſt the Clouds aſſign'd;
And walk'ſt vpon the ſwift wings of the wind.
When Man committeth euill; he ſhall find
A God euen in the terror of his mind.
*Gen.*3. For, *Adam* taſting of the Fruit forbid,
(Aſham'd) himſelfe within a Thicket hid.
When *Herod*, *Iohn* the *Baptiſt* had beheaded,
He for that act ſome fearefull vengeance dreaded:
For, hearing of *Chriſts* Miracles, he ſed,
*Mat.*14. Surely that *Iohn* is riſen from the dead;
*Gen.*4. Fearing his ghoſt did haunt him. So when *Cain*
Had in his wrath his brother *Abel* ſlain,
His count'nance was deiected and caſt downe.
For, were there no Accuſer but mans owne
Conſcience it ſelfe, he Feare could not eſchew;
*Prou.*28.*Impius fugit nemine perſequente.* Becauſe, *The Wicked fly when none purſue.*
And what are Feares, vnto that height extended,
But a meere dread of a iuſt God offended?

Euen

Euen by Idolaters a God's confeſt;
Who rather will adore a Bird, a Beaſt,
A Fiſh, a Serpent, Planet, or a Stone,
Nay, euen the baſeſt things, rather than none.
Mans appetite, that neuer can be ſated,
Approues a God: for let him be inſtated
In a ſmall means, a greater he deſires:
Giue him a Prouince, and he then aſpires
Vnto a Realme: a Kingdome let him haue,
(Not yet content) he then a World will craue:
Nor reſts he there; for, were 't in his poſſeſſion,
Yet bring him in the end to his confeſſion,
He will acknowledge, There is ſomewhat more
To be acquir'd; ev'n *God*, whom we adore.
That men of knowledge ſhould be ſo ambitious,
And in the queſt thereof ſo auaritious;
Yet in that amplitude finding ſuch ſcant,
That ſtill the more they haue, the more they want.
(For in that progreſſe, as they further go,
The more they learne, the more they ſearch to know:)
Beſides, that in this ſearch each one purſu'th
With labour, to inueſtigate the Truth.
That ſimple and pure Truth (th' Atheiſts deny)
Can be no other thing than the *Moſt-High*.
Ev'n theſe, to whom himſelfe he had not ſhowne,
(Saue in his Works) confeſt him, though vnknowne.
Saith one: Each place hath of Gods Center ſence,
But none can challenge his circumference.
The *Stagerite* giues him the due applauſe,
Of the *firſt Cauſe*, and, *Of all Cauſes, Cauſe*;
Th' Eſſence of things, Of whom all things ſubſiſt;
Author, firſt Mouer. And vnto the liſt
Of his due titles add's, *Th' Eternall Light,*
The moſt pure Act, Immenſe, and *Infinite*. &c.
Whom, the great Flamin *Hiero* did accuſe;
That, 'gainſt the Countries cuſtome, he ſhould vſe
The name of one ſole God: when all ſaue he
Acknowledged a multiplicitie.
* Goodneſſe Inimitable, He's likewiſe ſtil'd
By him, who ſaid, The World was firſt compil'd
For Man, and Man for God. There is no doubt
Of God (ſaith *Cicero*:) The earth throughout
Search, and there is no Nation, in whoſe breſt
A God is not by Natures ſelfe impreſt.

Calv. Inſtit. Lib. 1.

Ariſt. Metaph. Lib. 1. cap. 1. Omnes homines naturaliter ſcire deſiderant.

Cic. Offic. Lib. 1.

Empedocl. Deus eſt cuius centrũ eſt vbiq; Circumferentia auſ̃, nuſquam. Ariſt. de Cœlo, Lib. 1. Cap. 9. Lib. 2. Cap. 3. Metaph. lib. 11. cap. 7.

Luert. de Vita Ariſtot.

* *Mercur. Treſmegiſt. Deus eſt immutabile bonum Mundus factus eſt propter hominem: Homo propter Deum. Cic. de Nat. Deor. lib. 1. Arnob. aduerſ. Gentil. lib. 3.*

To what can any Atheiſt this impute;
That at Chriſts birth all Oracles were mute,
And put to laſting ſilence? Whence't might grow,
The Emperor *Auguſtus* ſent to know,
When all the ſuperſtitious Rites were paſt.
The Oracle thus ſpake, (and ſpake it's laſt:)
An Hebrew Childe, God, who all gods doth quell,
Bids me giue place, be ſilent, packe to hell:
Herceforth forbeare theſe Altars to adore;
He ſpeakes to you, who neuer ſhall ſpeake more.
Vpon which anſwer, his great power t' extoll,
He did erect in *Romes* great Capitoll,
A Shrine, whereon th' Inſcription thus doth run;
The Altar of Gods firſt begotten Son.
A Childe is borne to vs, Iſay ſaith plaine:
An Hebrew Childe, ſaith *Paul*; not of the ſtraine
Of Angels; but of *Abrahams* bleſſed ſeed,
And God: There his diuine nature is decreed.
God is become a *Childe:* which who ſhall ſcan,
Muſt needs conclude, That *Chriſt* is *God* and *Man.*
The Oracle, you heard, made that reply:
Heare fully now from *Sybels* Prophecy;
There ſhall be borne a King, the World to ſaue.
Yet neither He, nor any Roman, gaue
That honour to him liuing: this they 'xpreſt,
But lent no faith to that which they confeſt.
For *Lentulus* thinking ſhe did diuine
Of him, tooke part with factious *Cateline*;
In hope, moſt of the Senat to remoue,
And by that meanes, his Countries Sauiour proue.
Virgil, to *Saloninus* it apply'd,
(The ſonne of *Pollio*) whom he Deify'd,
Becauſe the Father to that hopefull Lad
Was his great Patron. Some ſuggeſt, He had
Knowledge of a *Meſsias*, to be borne
Iuſt at that time, the bleſt Age to adorne.
Becauſe when *Herod* (who at that time raign'd
King of the *Iewes*) was vnto *Rome* conſtrain'd
To tender his Allegeance; alwaies gueſted
At *Pollio's* houſe, where he was nobly feaſted.
To which place *Virgil* frequently reſorted;
(For ſo of him *Ioſephus* hath reported.)
But *Conſtantine* was firſt, made Proclamation
'Mongſt all the *Romans*, of *Chriſts* Incarnation.

Nicepb. Hiſtor. L.b.1. cap.17. Suidas. Suet. in Octau. ca. 94 70.29.

Me, Puer Hebræus diuos deus ipſe, gubernat, Cedere ſede iubet triſtemq; redire ſub orcum Aris ergo debinc tacitus abſcedito noſtris: Ara primogeniti Dei. Iſay 9. Natus eſt nobis Puer. Heb. 2.

De Diuin. lib. 2.

Lucius Florus, Lib. 4. Cap 1. Virg. Æclog 4.

Antiq. lib. 15. Cap. 3. This was *Conſtantine*, ſyrnamed the great.

Some

Some of their Prophets, in an Enthean fury,
Predicted, That a King ſhould come from *Iury*,
To Monarchiſe the World: which when they knew,
They gaue it not to *Ieſus*, (as his due)
But to *Veſpaſian* did the ſtile reſigne,
Becauſe 'twas he that conquer'd *Paleſtine*.
At *Chriſts Natiuitie* (as ſome relate)
Thoſe Heathen gods whom they did celebrate
With diuine Worſhip, and did moſt extoll,
Fell from their Shrines in the high Capitoll.
Their Stiles in Braſſe grav'd, and in Marble rac't,
That Time, by Lightning, blemiſht and defac't.
Which had a preſident of like remarke,
When *Dagons* Image fell before the Arke.
In the firſt moneth, and ſixt day of the ſame,
When great *Octauius Cæſar* tooke the name
Auguſtus; did the Wiſe-men Offerings bring
To *Chriſt*, ſaluting him both God and King.
What time, all Forfeits, Debts, Bills of Account,
(Which did vnto an infinite ſurmount)
Kept in the Empires Chamber, were by fire
To aſhes burnt. Which ſhew'd (if we retire
Into our ſelues) He came into the World,
That Sauior of Mankinde; on whom were hurl'd
All our tranſgreſſion, treſpaſſe, ſinne, offence:
With which He, and He only can diſpenſe,
Who, to repaire the former *Adams* loſſe,
Had all theſe with him nail'd vpon the Croſſe.
Then, out of Wells and Fountains iſſu'd Oile,
Which from the Earths moiſt intrals ſeem'd to boile:
Which did expreſſe, Hee was the Sole appointed
To beare the title of, *The Lords Anointed*..
Vpon wich miracle, *Auguſtus* made
A ſolemne Edict to be drawne, which ſaid,
That he no more a Lord would called be,
Since there was borne a greater Lord than he.
Herods great Temple, which did ſeeme t'aſpire
Euen to the clouds aboue, was ſet on fire
By *Titus* ſouldiers; and to ſuch a flame
It grew, no humane helpe could quench the ſame.
Iuſt at that time th' Oraculous Temple fell,
In Delphos rear'd; where many a doubtfull Spell
Was vtter'd, (by a fearefull Earthquake ſhooke
And torne aſunder, as being Thunder-ſtrooke:)

Ioſ. Bell. Jud. lib. 7. Cap. 12.

Dio, Rom. Hiſt. lib. 37.

January 6.

Oroſ. hiſt. lib. 6. cap. 2.

Coloſſ. 2.

Doctor Doue againſt Atheiſme, *ca.* 13.

Th. Godwin, in *Moſes* and *Aaron*.

Genebr. Chron. li. 2 an. Ch. 69.
Theod. lib. 30. cap. 11.
Sozimen. lib. 5. cap. 19, 20, 21.

And neither of them could be ſince repair'd,
It being an attempt that no man dar'd.
Th' apparancie of which miraculous ruin,
(In both ſo famous) to the Times enſuing
Left it to be remark't, That from their fall,
The Gentile Cuſtomes were aboliſht all;
And the idolatrous worſhip (frequent then)
Began to ſteale out of the hearts of men:
That *Chriſt* his doctrine, newly ſet on foot,
Might in our ſoules take deepe and proſp'rous root.

Againſt the Sadduces, who deny the reſurrection.

What thinke you of the peſtilent infection
Of thoſe which did deny the Reſurrection,
In our bleſt Sauiors and th' Apoſtles daies?
A Sect the *Sadduces* began to raiſe:
A people of dull braine and diueliſh quality,
Denying God, and the Soules Immortality.
Theſe, when they liſtned to his bleſſed tongue,
And heard him preach aloud to old and young;
How far his Fathers power and might extended,
With Maieſtie not to be comprehended;
The glory of the Saints; and wretched ſtate
Of th' Vnregenerate and the Reprobate:
Mathew can tell you how they did behaue them,
And what reproofe the mouth of *Wiſedome* gaue them.

Mat. 22, 31.

Thus our bleſt Sauior ſaid: Haue you not read,
Touching the reſurrection of the Dead,

Exod. 3, 6.

What God hath ſpoke to *Moſes?* I am the God
Of *Abraham*, of *Iſaac*, and *Iacob*:
(So much to your dull vnderſtandings giuing)
God is not of the Dead, God, but the Liuing. &c.
Amongſt thoſe, with blind Will ſeduced thus,
Was *Theodorus Cyrenaicus*
Accounted; one that ſeeming to looke high
In knowledge grounded on Philoſophy,
Would by his Inferences make 't appeare,
We had no God at all to gouerne here;
But all things by meere Nature did ſubſiſt
(Which ſhew'd, he was no good Theologiſt:)
But when his vaine Poſitions were diſputed
In *Athens*, they not only were confuted;

In Schola Peripateticorum.

But (his weake Tenents hiſt out of the Schooles)
He rank't in the Nomenclature of Fooles:

A ridiculous aſſertion of the Atheiſt.

For thus he argu'd: If a God there be,
He muſt be a thing liuing (ſuch as we)

Call'd

Cal'd *Animal*: If liue, he muſt haue ſence:
If ſenſible, ('t was his next inference)
He muſt of force be ſubiect to mutation:
If mutable; then, by that tranſmigration,
Capable of corruption: And if ſo,
Subiect to periſh. Then from hence muſt grow
This full concluſion; That it may befall
In time, this *Being* not to be at all.
Nay thus he will not leaue it, but proceeds;
(For Ignorance, an Inſolence ſtill breeds)
If to this God (ſaith he) no body's lent,
He then can haue no ſoule, by conſequent:
Hauing no ſoule, all action hee's depriv'd.
Or if he haue a body, that's deriv'd
From ſubſtance; therefore ſubiect vnto change.
Appeares not this as friuolous, as ſtrange,
To any Vnderſtander? Who but knowes,
That euery action of the body growes
From the Intelligent Soule? whoſe facultie
Allowes it motion and dexteritie.
Therefore, ô miſerable Worme, I can
In this afford thee ſcarce the name of Man.
Ope but the eyes of Nature, and looke out
Meerely with them, (none elſe) and thou no doubt
Wilt find thy ſelfe s' obfuſcate and obſcur'd
So void of ſens'ble light, and ſo immur'd,
With palped darkneſſe, to be blind at leaſt,
And nothing diffring from th' irrational Beaſt.
And therefore that of *Zenophantes* may
Be well confer'd on thee. Heare him thus ſay:
Had Brutes the art of Painting, they of force
Muſt draw themſelues; a Horſe, figure a Horſe;
An Aſſe or Mule, their Like: the reaſon, why
They 're capable of no ſublimitie
Beyond themſelues; nor haue further extenſion,
Than meerely their owne brutiſh apprehenſion.
Such childiſh and vnmomentary grounds
Theſe Atheiſts build vpon: which whoſo ſounds
But with the line of Reaſon, ſhall deſcry
Their irreligious fond impiety.
He that ſhall with himſelfe exactly way
Thoſe groſſe and abſurd lies, may ſoone diſplay,
That they are arrogant, full of vain-glory,
Irregular from truth, and refractorie;

A refutation of the former Argument.

Zenoph. againſt Atheiſme.

What Atheiſts are.

Vnlearn'd, repleniſht with all luſt and vice;
Seducers, Mockers, full of Riotiſe;
Time-ſoothers, Flat'rers, perfidious all,
In word, deed, thought, meere diabolicall.
Now theſe, becauſe themſelues haue left the beſt,
And, againſt Nature, heinouſly tranſgreſt;
Of the Creator hauing no reſpect,
And caſting on their owne ſoules a neglect;
By ill example, others would perſuade,
That Diuine Lawes for policie were made;
That Hell's a Bug-beare to keepe men in feare;
That Scriptures to that end deuiſed were:
Perſuading others, to eat, drinke, and play,
Since after death, there is no further day
To be Accountant in: Their luſts to cheriſh,
Since that the Soule muſt with the body periſh.
That Man was made vnto no other end,
Than pleaſe his appetite, be his owne friend:
And, That all euills, euen with good things runne,
If politiquely, and in priuat done.
Such are their actions and their liues: but when
They 're brought vnto the Teſt, behold them then!
At the laſt gaſpe moſt ready to catch hold
Vpon the leaſt hope, durſt they make ſo bold.
Looke on your father *Ariſtotle*, the beſt
(And *Ipſe*) that Philoſophy profeſt:
When vnto him (who all ſtrange Nouels ſought)
'Mongſt others, *Moſes* his firſt booke was brought,
Cal'd *Geneſis*: Thoſe few words hauing read;
God in the firſt beginning created
The Heav'ns and Earth, [&c.] Away with this, ſaith he,
'T is full of fables and new fantaſy,
That ſpeakes of many things, but nothing proues;
And that a true Philoſopher not loues.
But drawing neere his end; when he began
More truly to conſider, What was man;
He into ſtrange anxieties doth grow,
Whether the Soule, immortall were, or no?
His body trembles, euery ioynt doth ſhake;
And theſe ('t is ſaid) were the laſt words he ſpake:
Pollutedly into the world I came;
Sad and perplext I liv'd; and from the ſame,
Much troubled I depart. O, pitty me,
Thou, of all Beings onely knowne to Be.

The Tenents of Atheiſts.

Ede, bibe, lude, poſt mortem nulla voluptas

Ariſtotle at his death.

Ens Entium, vel vt alij, cauſa cauſarum.

If

If from the wiſeſt of you all, this came;
Learne to know Him who onely writes, *I am.*

He is Heav'ns King, and Lord of Earth alone;
In Perſon three, but yet in Godhead one;
Truly Omnipotent, All-knowing, and
In Heav'n and Earth, of ſoueraigne ſole command:
His Nature, ſimple, bodileſſe, vnſeene;
Vncirconſcribed, t'whom nothing hath beene,
Is, or ſhall be ſuperior vnderſtood:
Great, without quantitie; without quality, good;
Moſt perfect, without blemiſh; without Time,
Eternall; in his potencie ſublime:
Strength, without Weakneſſe; Life, without Decay;
Preſent each where, and yet doth no where ſtay;
All things at once, without aduice, directing;
All things at once, without leaſt paine, protecting.
He is without beginning, and yet giues
A Firſt, to each thing that ſubſiſts and liues:
Who hath made all things changeable; yet He
Stable, and free from mutabilitie.
Himſelfe without place; all things elſe inſtating;
Without materials, all his works creating:
In greatneſſe infinite; goodneſſe, incomparable;
In vertue, ſtrong; wiſedome, ineſtimable.
So ſecret, no man can deceiue his truſt:
In Counſels, terrible; in Iudgements iuſt:
Copious in Mercy, glorious in his Name,
Holy in all his Works; (alwaies The ſame.)
Eternall, Sempiternall, Liuing God;
Inchangeable, in Eſſence, or Aboad:
Whom Space cannot enlarge, nor Place confine;
Conſtant in Purpoſe; and in Act, Diuine.
Him, Need compells not; nor can Chances ſad
Diſturbe: neither can Ioyfull things make glad:
Obliuion takes not; nor can Memory add
To him; Vnborne; to whom old Time can lend
No 'ncreaſe at all; nor caſuall Chance giue end:
He before Worlds (Thoſe are, and Theſe muſt be)
Was, Is, and ſhall liue to Eternity:
Aboue all Apprehenſion, Thought, Opinion.
Therefore to Him be all Praiſe, Power, Dominion;
All ſingular Honour, Glory (with Congruity
Of Saints, Angels, and Men) to perpetuity

In Trinitate eſt Alius, & Alius non Aliud & Aliud. Aug. de Trin.

Gods Infinity.

Be aſcrib'd; with all the Attributes extending,
Through all vnwearied Worlds, and without ending.

QVod Deus eſt, ſcimus: ſed quid, ſi ſcire velimus;
Vltra nos imus: ſed quod ſit ſumus & imus;
Vltimus & primus, ſcimus, plus ſcire nequimus.

¶ *The Engliſh:*

That there's a God, we know:
But what he is, to ſhow,
Beyond our ſelues we go.
His Height and Depth below.
Him, Firſt and Laſt, we know;
But more we cannot ſhow.

THEO.

THEOLOGICALL, PHILOſophicall, Morall, Poeticall, Hiſtoricall, Emblematicall, Obſeruations, to the further illuſtration of the former *Tractate.*

THat nothing in theſe ſhort Tractates may appeare difficult to the Ignorant, I hold it neceſſarie vnto my preſent purpoſe, (as willing to be vnderſtood by all) to illuſtrate whatſoeuer may ſeem obſcure, as well by Precept as Hiſtorie. Which though the Learned may paſſe ouer, as things to them familiar and well knowne: yet vnto others, (neither frequent in reading, nor well trauelled in language;) no doubt, but ſome of our marginal Annotations, with other particular Obſeruations, may in their carefull peruſall, benefit ſuch as reade not onely for faſhion, but vſe, and make it not their paſtime, but their profit. For that was the end to which induſtrious Authors firſt aimed their Indeauors, and ſpent ſo much Inke and Oile, in their daies labours, and nights watchings. Nor do I this without preſident, and therefore am the more willing to pattern my ſelfe by example.

Atheiſme and Impietie (ſaith *Cardanus Paſchal.*) is a meere contempt of Religion, and therefore by conſequence, the Fountaine of Impietie, and Breeder of all Calamitie. The contempt of Diuine Worſhip is injuſtice againſt God, our Parents, and Countrey; as aduerſe to Reaſon, as Goodneſſe: and all that are thereunto obnoxious, either beleeue not there is a God, or beleeue him to be what he is not; or knowing, deſpiſe him: by which they become as negligent in Humane actions, as careleſſe of Diuine. From hence ariſe wicked cogitations, blaſphemous ſpeeches; and nefarious proiects; al which are abhominable in the ſight of God and man, as in all their refractorie courſes profeſſing no reuerence or regard of the Creator: by which they can haue no commerce with any thing that is eſſentially good or honeſt.

Lib. de Virtut. & Vitijs.

In Athens a ſtrict Edict was made, That all ſuch as were proued

A law in Athens againſt Atheiſme.

uedto be *Divum Contemptores, (i.)* Scorners or Deſpiſers of the gods, ſhould be conuented before the Areopagitæ; and beeing conuicted, their goods were ſold at a publique out-cry, and their irreligions grauen vpon pillars, to make their perſons odible. Thoſe alſo who aimed their iniuries and inſolencies againſt their Parents, Countries, or any ſuperiour Magiſtrates, were not onely branded with infamie, but their bodies puniſhed with great ſeueritie. Of the former *Iuvenal* thus ſpeakes:

Iuv. Satyr. 3.

Sunt qui infortunæ iam caſibus, omnia ponunt;
Et nullo credunt mundum rectore moveri:
Natura volvente vices, & lucis, & anni;
Atque ideo intrepidi quæcunque altaria tangunt.

Some, all the Power, to Chance and Fortune giue,
And no Creator of the world beleeue.
Say, Nature guide's the Sun's courſe, and the yeare:
Theſe touch the holy Altars without feare.

Herod. lib. 2.

What may we thinke then of *Cheopes* King of Egypt, remembred by *Herodotus*; who cauſed all the Temples throughout his Prouinces to be faſt ſhut and barred vp, leſt any of his people ſhould offer diuine ſacrifice vnto the gods. We reade likewiſe of *Diagoras melius*, (before ſpoken of) who flouriſhed in the eightie eighth Olympiad: This Man, becauſe he perſuaded the People from the worſhip of their gods, was not onely baniſhed Athens, (the city wherein he taught) but after his confinement, a Talent was propoſed for a reward to him that would kill him. Theſe and the like were (no doubt) altogether ignorant, That man was created for the ſeruice of God; and, That there can be no ſurer ſigne of the imminent ruine of a Kingdome and Commonweale, than Contempt of Religion: of which (ſaith *Baſil*) no Creature is capable, but Man onely. Where no Religion reſteth, there can be no vertue abiding, ſaith Saint *Auguſtine*. Therefore, the firſt Law that ought to be impoſed on man, is, The practiſe of Religion and Pietie: for if wee did truely apprehend the vertue thereof; from thence the Voluptuous man would ſuppreſſe his pleaſures; the Couetous man acquire his wealth; the Proud man deriue his felicitie; and the Ambitious man, his glory: being the Bodies health, and the Soules happineſſe, and indeed, the onely mean to fill the empty corners of the heart, and ſatisfie the vnlimited affects of the Deſire.

In Suidæ.

Cap. de Atheiſmo.

Ioſephus Langius reporteth, That diuers learned and religious men ſupping together by appointment; a profeſt Philoſopher (or rather

rather a prophane Atheiſt) had intruded himſelfe among them; who in all his arguing and diſcourſe ſpake in the contempt of Religion, and the Soules future felicitie: often vttering theſe words; *Cælum Cæli Domino: Terram autem dedit filijs hominum*; (*i.*) Leaue Heauen to the Lord of heauen: but the Earth he gaue to the ſons of men. At length he was ſtrooke with an extraordinarie iudgement, being tormented at once in all the parts and members of his body, ſo that he was forced to exclaime and cry, *ô Deus, ô Deus*; ô God, ô God. Which the reſt obſeruing, one of them vpbraided him in theſe words: Thinkeſt thou, ô Naturall man, to contemne ſo great a Deitie, and to vilifie his holy Ordinance, and eſcape vnpuniſhed? Whom another thus ſeconded, Do'ſt thou now begin to diſtruſt thy philoſphy? and to call vpon, and complain vnto him, whom til now thou either would'ſt not, or did'ſt not know? Why do'ſt thou not ſuffer that Lord of heauen to reſt quietly in that heauen which he hath made, but that thou thus importuneſt him with thy clamours? Where is now thy *Cælum Cæli Domino?* &c.

Lucian (of whom I before gaue a ſhort Character) was ſirnamed *Samoſatenſis*, becauſe borne in Samoſata, (a city ſcituate not far from Euphrates) he was called *Blaſphemus*, *Maledicus*, and *Atheos*. He liued in the time of *Traianus Cæſar*, and was at firſt an Aduocate or Lawyer, and practiſed at Antioch, a city in Syria: but it ſeemes, not thriuing by his parſimonious and cloſefiſted Clients; he forſooke that profeſſion, and retyred himſelfe, though to a leſſe profitable, yet a more pleaſing ſtudy, namely, to be a follower of the Muſes. *Volaterranus* reports of him, That hee was a Chriſtian, but after prooued a Renegade from that Faith: and being demanded, Why he turned Apoſtata? his anſwer was, That he had gained nothing by that profeſſion, more than one bare ſyllable added to his name; being chriſtened *Lucianus*, where before his name was plaine *Lucius*. His death (as the beſt approued Authors relate of him) was wretched and miſerable: for walking late in the euening, hee was aſſaulted by band-dogs, and by them worried and torne in pieces. A moſt condigne puniſhment inflicted vpon him, becauſe in his life time he ſpared not to ſnarle againſt the Sauiour of the world. And me-thinkes the Epitaph which hee compoſed vpon his owne *Timon* of Athens, ſyrnamed *Miſanthropos*, *i.* Man-hater, might not vnproperly be conferred vpon himſelfe:

Volat. in Antropol.

The death of *Lucian* a profeſt Atheiſt.

Hic iaceo vita, miſeraque Inopique ſolutus
Nomen ne quæras, ſed male tale peri.

Here

Here do I lie depriv'd of life,
Moſt miſerable and poore:
Do not demand my name, I dy'de,
Remember me no more.

Superfluous it were to make much forreine inquiſition abroad, ſeeing ſo many domeſticke iudgements at home. Far be it from me to iudge, but rather to feare, that many of them haue beene made remarkable among vs, by reaſon of Irreligion and Atheiſm. I forbeare to nominate any, both for the dignitie of their places, and greatneſſe of their perſons: yet hath it beene no more than a nine dayes wonder, to ſee the loſſe of heads, the breaking of necks from horſes, ſome piſtolled when they haue beene leaſt prepared; ſome ſtab'd with their own poniards, others prouiding halters for their owne necks; a ſonne thruſts his ſword through the womb of the mother which conceiued him; one brother inſidiates the life of another; the husband hath killed his wife, the wife ſlaine her husband, and both of them their children; the maſter his ſeruant, the ſeruant his maſter; the miſtreſſe her maid, the maid her miſtreſſe. And what can all theſe be, but the fruits of the neglecting of the Lord God, and the contempt of his Sabboth.

The ſtrange prodigious effects of Atheiſme.

Much to be lamented it is, that theſe things ſhould be ſo frequent amongſt Chriſtians, nay our owne kingdome; when euen the Ethnicke Poets in their writings haue expreſt not only an honour due to their gods, but euen vnto the daies dedicated vnto their memories. *Plautus* vſeth theſe words; *Quod in diuinis rebus ſumas ſumptus ſapienti lucro eſt*, &c. *i.* That which a wiſe man beſtoweth vpon Diuine worſhip, is no loſſe but a gaine vnto him. And *Ouid* ſpeaking of their holy-daies,

Plaut. in Milite.

Poſtera lux oritur, linguiſque animiſque fauete:
Nunc dicenda bono, ſunt bona verba die. &c.

Lib. Faſt. 1.

The Feaſt is come, your tongues and mindes compell
To ſpeake good words, this day becomes them well.
Keepe your eares free from vaine and mad contention;
Workmen ceaſe worke, be free from reprehenſion.

And *Tibullus* vpon the like occaſion and argument;

Tibul. Eleg. lib. 2. Eleg. 1.

Luce ſacra requieſcat humus requieſcat Arator. &c.

Vpon the ſacred day let the ground reſt,
Nor let it be with the rude Plow oppreſt.
Your yokes vnlooſe; of labour there's no need;
Let your crown'd Oxen at the manger feed.

All

All Holy-daies a priuiledge ſhould win,
In which let not the handmaid card or ſpin.

How people ought to come prepared to their ſacrifices and offerings, is thus liuely expreſſed in *Ouid:*

Innocui veniant, procul hinc, procul impius eſto
Frater, & in partus Mater, &c.

¶ *Thus interpreted:*

Th' Innocuous hither come; Brothers prophane
And impious Mothers from this place abſtaine.
He that ſhall thinke his father liues too long,
Or that his mothers life may his ſtate wrong;
The moth'r in law, that hates her ſtep-ſonnes life;
And the Tantalidan brothers (ſtill in ſtrife)
Be baniſht hence: *Medea* come not here,
Nor *Progne*, nor her ſiſter, let appeare
In that choiſe place where we the gods applaud;
Nor any that hath gain'd his wealth by fraud. *Faſt. lib. 2.*

So carefull were the Poets to commend Vertue to poſteritie, and to lay a blacke aſperſion on Vice to all perpetuitie; that ſuch as were pious and addicted to goodneſſe, they ſtriued to memoriſe, if not immortaliſe; and thoſe of the contrary that were irreligious, and deſpiſers of the gods, they laboured in all their Records to expoſe their liues and actions to aſperſion and obloquie. For example:

For their chaſtitie theſe were made remarkeable: *Penelope*, the daughter of *Icarius*, and wife to *Vlyſſes*. *Evadne*, daughter to *Philax*, and wife to *Capaneus*. *Laodamia*, daughter to *Acaſtus*, wife to *Proteſilaus*. *Hecuba*, daughter of *Ciſſæus*, wife to King *Priamus*. *Theone* daughter of *Theſtor*, wife to King *Admetus*. And amongſt the Romans, *Lucretia*, daughter of *Lucretius*, wife to *Collatyne*. &c. Thoſe famous for Chaſtitie.

For their Pietie theſe: *Antigona* the daughter of *Oedipus*, who gaue ſepulture to her brother *Polynices*. *Electra* daughter of *Agamemnon*, for her loue to her brother *Oreſtes*. *Iliona*, daughter of *Priam*, for her goodneſſe extended toward her brother *Polidore* and her parents. *Pelopæa*, daughter of *Thieſtes*, for reuenging the injuries done vnto her father. *Hypſipilæ*, daughter of *Thoas*, for preſeruing the life of her Parent. *Calciope*, for not forſaking her father in his miſerie, after the loſſe of his kingdome. *Harpalice*, daughter of *Harpalicus*, for interpoſing her ſelfe in battell, preſeruing her Father, and chaſing his enemies. *Agave*, the daughter of *Cadmus*, who in Illyria ſlew the King *Lycotherſes*, by which ſhe reſtored her Father Thoſe famous for Piety.

ther to his kingdome. *Xantippe*, who when her father *Myconus* (or as it is read in *Valerius*, *Cimonus*) was ſhut vp in cloſe priſon there to be famiſhed, preſerued his life with the milke from her breſts. *Tyro*, the daughter of *Salmoneus*, who to ſaue her father, ſacrificed the liues of her owne children. &c.

Lib. 5. cap. 4.

And of men, *Damon*, who ſnatcht his mother from the fire. *Æneas*, for bearing his father on his ſhoulders through ſwords and flames. *Cleops* and *Bitias* (or according to *Herodotus*, *Cleobis* and *Biton*) the ſonnes of *Cidippe*, Prieſt vnto *Iuno Argiua*, for drawing their mother in her Chariot vnto the Temple, when her Oxen were abſent, and the penaltie of her not being there was no leſſe than the loſſe of her life. &c.

Thoſe that haue built Temples.

Some they haue eterniſed for erecting of Temples; as *Pelaſgus* the ſonne of *Triopa*, who was the firſt that built a Church conſecrate to *Iupiter Olympius*, in Arcadia. *Theſſalus* reared another to *Iupiter Dodonæus*, in Macedonia, ſcituate in Moloſſus. *Eleuther* was the firſt that erected an image vnto *Liber pater*, and taught how it ſhould be honored. *Phronæus*, the ſonne of *Inacus*, was the firſt that built a Temple to *Argiue Iuno*. *Otrira* the Amazon, and wife of *Mars*, laid the foundation of that in Epheſus, and dedicated it vnto *Diana*. *Lycaon*, the ſon of *Pelaſgus*, erected another to *Mercury Cillenius*, in Arcadia. &c.

Such as of mortall men haue bin immortaliſed.

Some for diuers vertues knowne to be in them, they haue immortaliſed, and of men, made gods: to encourage others by their example. As *Hercules*, the ſonne of *Iupiter* and *Alcmena*, for his iuſtice in ſupplanting Tyrants and Vſurpers. *Liber Pater*, or *Bacchus*, the ſonne of *Iupiter* and *Semele*, for being ſuppoſed to be the firſt that planted the Vine. *Caſtor* and *Pollux*, the ſonnes of *Iupiter* and *Læda*, and brothers to *Helena*, for their valour and vertue. *Perſeus* the ſonne of *Iupiter* and *Danae*, was for the like, tranſlated into a ſtar. So was *Arcas*, the ſonne of *Iupiter* and *Caliſto* (who firſt gaue that prouince the denomination of Arcadia) related into one of the Septentriones: and *Cynoſura* the Nurſe of *Iuno* into another. The like we reade of *Aſclepius* the ſonne of *Apollo*; *Erodine*, and *Ariadne*, the daughter of *Minos* and *Paſiphae*; who being forſaken by *Theſeus* in the Iſle Naxos, and found by *Liber Pater*, was placed amongſt the ſtars, by the name of *Libera*. *Pan*, the ſon of *Mercury* and *Penelope*, was for his care ouer the herds and flocks, made one of thoſe gods called *Semones*, i. *Semi homines*. So *Croton*, the ſon of *Pan* & *Euphemes*, (who was ſaid, in his infancie to haue ſuckt with the Muſes) was transferred into the ſtar called *Sagittary*. So were *Icarus*, with his daughter *Erigone*: he, changed into *Arcturus*; and ſhe, into the cœleſtial Signe *Virgo*. As *Ganimed* the ſon of *Aſſaracus*, into *Aquarius*. &c.

Halfe gods, halfe men.

Others

Others for other cauſes haue had free ingreſſe and regreſſe in and from Hell. As *Ceres*, when in her maternall piety ſhe ſought her daughter *Proſerpina*, and found her in the armes of *Pluto*. *Liber Pater*, when in his filiall duty he made deſcent to viſit his mother *Semele*. *Hercules*, when he brought thence *Cerberus*. *Proteſilaus*, to re-viſit his wife *Laodamia*. *Alceſte*, for her husband *Admetus*. *Theſeus*, in ſearch of his deare and entired friend *Perithous*. *Orpheus* the ſonne of *Oeagrus*, to fetch thence his beſt beloued wife *Euridice*. *Caſtor* and *Pollux*: *Vlyſſes* and *Æneas*, (the one the ſon of *Laertes*, the other of *Anchiſes*) to viſit their fathers. *Hippolitus* the ſon of *Theſeus*, who was after called *Virbius*. *Adonis* the ſonne of *Cymizes* and *Smirna*, by the interceſſion of the goddeſſe *Venus*, whoſe Paramour he was. *Glaucus* the ſonne of *Minos*, reſtored to life by *Polyidus* the ſonne of *Caranus*. &c.

Thoſe that returned from Hell.

Now of the contrary; ſuch whoſe barbarous cruelties and ſtrange impieties were related vnto vs, were, *Sylla* the daughter of *Nyſus*, who by cutting off his purple locke, betrayed vnto the Enemie his life and kingdome. *Ariadne* the daughter of *Minos*, who ſlew her brother and ſonnes. *Progne* the daughter of *Pandion*, who murdered her ſonne *Itis*, begot by her husband *Tereus*. The *Daiedes* or *Danaes*, daughters of *Danaus*, for cutting the throats of their husbands and kinſmen, the ſonnes of *Ægiptus*. The Lemniades, or women of Lemnos, who in the ſame Iſland moſt cruelly ſlew their ſonnes and fathers. *Harpalice* the daughter of *Climenus*, who killed the childe which her inceſtuous father begot on her owne body. *Tullia* the daughter of *Servius* King of the Romans, who cauſed her chariot to be drawne ouer the body of her dead father: for the horridneſſe of which fact, the ſtreet in the citie Rome where this was done, was called *Vicus ſceleratus*.

Of thoſe branded for their Impietie.

Of thoſe abhorred for Inceſtuous congreſſe, the moſt remarkable were, *Iocaſta*, who had iſſue by her ſonne *Oedipus*: and *Pelopæa*, by her father *Thieſtes*. *Harpalice*, with her Sire *Climenus*. &c.

Of the Inceſtuous.

Some are to this day made infamous for killing their huſbands: As *Clitemneſtra* the daughter of *Theſtius*, for conſpiring with *Egiſtus* in the murder of her Lord *Agamemnon*, the ſon of *Atreus*. *Iliona* the daughter of *Priam*, for killing her husband *Polymneſtor* K. of Thrace. *Semyramis* Queen of Babylon, for the death of *Ninus* King of Aſſyria. *Helena*, (after the death of *Paris*) *Deiphebus* the ſonne of *Priam*. *Agave*, her husband *Lycotherſis* in Illyria: and *Deianeira*, for ſending the poyſonous Shirt to her Lord *Hercules* of Lybia. &c.

Wiues that ſlew their huſbands.

Others for killing their wiues: As the ſame *Hercules* his wife *Megara*, the daughter of *Creon* King of Thebes. *Theſeus* *Antiopa* the Amazon, and daughter of *Mars*. *Cephalus* the ſon of *Deionis*

Men that ſlew their wiues.

or of *Mercury*, *Procris*, the daughterof *Pandion*, by his vaine jelouſie, &c.

Fathers that ſlew their daughters.

Fathers for killing their daughters: As *Agamemnon* the great General of the Grecian Army, in their famous expedition againſt Troy; who ſacrificed his daughter *Iphigenia* to the goddeſſe *Diana*. *Climenus* the ſonne of *Oeneus*, ſlew his daughter *Harpalice*, becauſe ſhe killed her child, and ſerued it in vnto him at a banquet. *Hyacinthus*, his daughter *Spariantides*, vpon an anſwer returned from the Athenians. *Erichthæus* the ſonne of *Pandion*, his daughter *Colophonia* vpon the like occaſion. *Cercyon* the ſonne of *Vulcan*, his daughter *Alopes*, for committing inceſt with *Neptune*. *Æolus*, his daughter *Canace*, for the like done with her brother *Mallareus*. &c.

Mothers that ſlew their children.

Of mothers that moſt cruelly and vnnaturally haue murthered their owne children; we reade, That *Medea* the daughter of *Oetes* King of Colchos, ſlew her two ſonnes, *Machareus* & *Pherelus*, begot by *Iaſon*. *Progne* the daughter of *Pandion*, killed her ſon *Itis* which ſhe had by *Tereus*. *Ino* the daughter of *Cadmus*, yong *Melicertes*, begat by *Athamas* the ſonne of *Æolus*. *Althæa* the daughter of *Theſtius*, *Meleager*, by *Oeneus* the ſonne of *Parthaon*. *Themiſto* the daughter of *Hypſeus*, *Plinthius* and *Orchomenes*, her two ſonnes by *Athamas*. *Tyros* the daughter of *Salmoneus*, two ſonnes begot by *Siſiphus* the ſonne of *Eolus*. *Agave* the daughter of *Cadmus*, *Penthaus* the ſonne of *Echion*, at the impoſition of *Liber Pater*. &c.

Of men Selfe-murtherers.

So likewiſe of Selfe-murtherers; *Egeus* the ſonne of *Neptune*, and father of *Theſeus*, caſt himſelfe headlong into the ſea; from whoſe death it ſtill retaines the name of *Mare Egeum*, *i.* the Egean ſea. *Euhemus* the ſonne of *Hercules* precipitated himſelfe into the riuer Lycorma, which is now called Chryſorroas. *Aiax* the ſonne of *Telamon*, ſlew himſelfe for the loſſe of *Achilles* his armor. *Lycurgus* the ſonne of *Briantus* being ſtrooke with madneſſe by *Liber Pater*, laid violent hands vpon himſelfe. *Agrius* the ſon of *Parthaon* being expulſed from his kingdome by *Diomedes* King of Ætolia, ſlew himſelfe. So *Ceneus* the ſonne of *Elatus*. *Menicus* the father of *Iocaſta*, (or as ſome call him, *Menatis*) precipitated himſelfe from the walls of Athens. *Niſus* the ſon of *Mars*, hauing loſt his purple locke, caſt himſelfe vpon his ſword and ſo died. As likewiſe *Climenus*, the ſonne of *Coeneus* King of Arcadia, after he had committed inceſt with his daughter. *Cyniras* the ſonne of *Paphus* King of Aſſyria, after hee had committed the like with his owne naturall childe. *Hercules* caſt himſelfe into the fire, and ſo periſhed. *Adraſtus* with his ſonne *Hipponous* did the like. *Pyramus* the Babylonian ſlew himſelfe for the loue of *Thisbe*. And *Oedipus* the ſonne of *Laius* deſtroyed his owne life, for hauing inceſtuous

Iſſue

Iſſue by his mother, whoſe name was *Iocaſta*. &c.

Of Women that ſo diſpairingly died, theſe: *Hecuba* the wife of *Priam* caſt her ſelfe into the ſea: as *Ino* the daughter of *Cadmus* did the like, with her ſonne *Melicertus*. *Anticlia* the mother of *Vlyſſes*, and daughter of *Antolychus*, ſtrangled her ſelfe, becauſe ſhe heard a falſe rumour of her ſonnes death. The like did *Stænobæa* the daughter of *Iobates*, and wife of King *Prætus*, for the loue of *Bellerephon*. *Evadne* the daughter of *Philacus*, becauſe her husband *Capaneus* was ſlaine at Thebes, caſt her ſelfe into the ſame funeral fire in which his body was burned. *Æthra* the daughter of *Pythaus*, for the death of her children: *Iliona*, for the death of her parents: *Themiſto*, for her children: *Erigone*, for her father. *Phedra*, for the inceſtuous loue borne to her ſtep-ſonne *Hyppolitus*: *Phyllis*, for *Demophoon*: *Calypſo* daughter to *Atlas*, for the loue of *Vlyſſes*: *Dido* the daughter of *Belus*, for *Æneas*. &c. Time would ſooner faile me than Hiſtorie: yet theſe I haue introduced to this purpoſe, to ſhew, That Atheiſme, and want of the true knowledge of God, hath bin the cauſe of ſo many Murthers and Inceſts; & hath made ſo many Parracides and Fratricides, and indeed hath beene the ground of all prodigious acts and inhumanities whatſoeuer.

Women that ſlew themſelues.

Something is requiſit to be ſpoken of Idolatry. The word is deriued from Εἰδωλον, and λατρεία, i. *Cultus*, and *Colo*: The definition thereof is, *Cultus Deo debitus, & Creaturæ exhibitus: i.* The worſhip that is due onely to God, conferre vpon the Creature. An Idol is, when any Statue or Image (in which either ſome Deitie or any other thing ſhall ſtand for a Power, a Patron, Protector, or Sauiour) is repreſented and worſhipped: Of which kind was the golden Calfe. *Baſil* ſaith, vpon the third of *Eſay*; *What thing can appeare more vain and ridiculous, than for a man to profeſſe himſelfe to be the workeman of his God and Maker.*

Of Idolatry.

Exod. 32. 4. *Acts.* 7 41.

To ſhew how abhominable Idolatry was in the eyes of the Almighty, I will only quote you one place out of many, in the holy Text: *Take therefore good heed vnto your ſelues; for you ſaw no Image in the day that the Lord ſpake to you in Horeb, out of the midſt of the fire: that you corrupt not your ſelues, nor make you a grauen Image, or repreſentation of any figure, whether it be likeneſſe of male or female, the likeneſſe of any beaſt that is on the earth, or of any feathered fowle that flieth in the aire, or of any thing that creepeth on the earth, or of any fiſh that is in the waters beneath the earth. And leſt thou lift vp thine eyes to heauen, and when thou ſeeſt the Sunne, the Moone, and the Stars, with all the Hoſt of heauen, ſhouldſt be driuen to worſhip them and to ſerue them, which the Lord thy God hath diſtributed vnto all people vnder the whole Heauen.* And againe: *If you corrupt your ſelues, and make any grauen Image, or likeneſſe of any thing, and worke euill in the ſight of the Lord thy God, to*

Deut. 4. 15.

Verſ. 25.

prouoke him to anger; I call Heauen and Earth to record againſt you this day, that you ſhall ſhortly periſh from the land whereunto you go ouer Iordan to poſſeſſe it; you ſhall not prolong your daies therein, but ſhall vtterly be deſtroyed, and the Lord ſhall ſcatter you among the people, and you ſhall be left few in number amongſt the Nations whither the Lord ſhall bring you; and there you ſhall ſerue gods, euen the worke of mens hands, which neither ſee nor heare, nor eate, nor ſmell. &c.

Lib. 2. cap. 1. Deuin. Inſtit.

Men (ſaith *Lactantius*) both forgetfull of their Name and Reaſon, deiect their eyes from heauen, to fix them vpon the earth, fearing the workes of their owne fingers; as if it were poſſible the thing made, could be more noble and worthy than the Artificer that made it. The Poet *Sedulius* writes thus:

Heu miſeri! qui vana colunt, qui corde ſiniſtro
Religioſa ſibi ſculpunt ſimulacra. &c.

O wretched men, that ſuch vaine things adore,
And your religious ſculptures fall before,
With corrupt hearts: who not the God that laid
The worlds great frame; but what your ſelues haue made,
Honour and feare. What madneſſe is't, or folly,
Man ſhould imagine his owne Worke ſo holy,
To worſhip it? Or to a Bird or Brute,
Serpent, or Dog, himſelfe to proſtitute?

Saint *Auguſtine, de Bono Conjugali & Habit.* hath theſe words; *Satius eſt fame mori quam Idolothytis veſci.* And *Hieron. ad Damaſ.* *Aptandus eſt omnis ſermo ad deſtructionem Idololatriæ: (i.)* All ſpeech ought to be fitted and applied to the ſubuerſion and deſtruction of Idolatry.

Idolls named in the Scrip.

The names of the Idols mentioned in the ſacred Scripture be theſe; *Adonis, Adramelech* the Idoll of the Sepharuaims, it bore the figure of a Peacock or a Mule: *Aſdod* of the Philiſtines, which is likewiſe called *Dagon*: *Anamelech*, which bore the ſemblance of a Horſe or Pheaſant Cocke, belonging to the inhabitants of Sepharuaim: *Arza*, an Idoll worſhipped by King *Ela* in his owne houſe. *Aſima* adored by the Hemathæans, like a wild Goat. *Aſteroth* the goddeſſe of the Sydonians, in the figure of a Sheepe: *Baal* a common Idol among the Gentiles: *Baal Berothe* the god of the Sichemites: *Baal peior* or *Baal phegor*, of the Moabites, which ſome haue ſaid to be *Priapus*: *Baal Zebub*, of the Accarronites and the Ecronites: *Baal zephon* of the Egyptians: *Bel* of the Babylonians: *Chamos (vel Chemoſch)* of the Ammoreans and Ammonites, which was otherwiſe called *Baal peior*: *Canopus* of the Egyptians: *Chium* an Idol of the Iſraelites; which ſome interpret, *Sidus*, a Starre or Planet;

planet: others, *Saturninus*, like a Fiſh, but from the waſte vpward like a beautifull woman. *Namæa*, which ſome thinke to be *Diana*, becauſe worſhipped in her Temple at Epheſus: *Draco*, a Babylonian Idoll: *Eſch*, an Idoll in the Temple of Fire, which was worſhipped by the Perſians: *Gad*, a militarie Idoll, which ſome called *Mars*; others, *Iupiter*; others, *Fortune*; others interpreted it, The Hoſt or Army of Heauen. *Hercules*, who was ſacrificed vnto by the Tyrians: *Iupiter Olympius*, *Iupiter Xenius*, gods of the Gentiles: *Malcholme*, (which was alſo called *Motech* and *Milcholme*) an Idoll amongſt the Ammonites: *Meni*, an Idoll worſhipped moſt by Merchants; which ſome interpret to be *Mercury*; others, the Fates, the Planets, and number of the Stars. *Niphlezeth*, ſome interpret it *Priapus*; others, an horrid Effigies; and it was adored by *Maacha* the mother of *Aſa*. *Nabaam* is the ſame with *Nibchaz* the Idoll of the Hevites: *Neabo*, a Babylonian Idoll: *Nechuſtan* is ſuppoſed to be that which the Iewes worſhipped in the form of a braſen Serpent. *Nergal* the Idoll of the Cuthæans, and was figured like a Wood-Hen or ſhee-Pheaſant. *Orimaſda* is the ſame with *Vrchaſdim*, that is, Holy-fire. *Rimmon*, an Idol of Syria: *Remphan*, the Idoll of a Planet, of which *Stephen* maketh mention in the *Acts*. *Sucot Benoth* a Babylonian Idol: *Sychuth*, one belonging to the Iſraelites: *Thartak* the Idol of the Hevæans: *Thamnaz*, one that was worſhipped by the Iſraelites; which ſome interpret *Adonides*; others, *Bacchus*. The golden Calfe in the Deſart, made by *Aaron*: the golden Calfe in Dan, ſet vp by *Ierobos*: the golden Calfe in Bethel, inſtituted by *Ieroboam* the ſonne of *Nebat*: and *Vrchaſdim*, which was called *Ignis Dæmonum*, and *Ignis ſacer*, which the Chaldæans worſhipped: and for all theſe, we haue them catalogued in the holy Text.

The confutation of Atheiſme being debated much, and determined by many, I haue therefore beene the more briefe therein; though I muſt confeſſe, in regard of the great irreligion and impietie practiſed by prophane perſons and licentious liuers of this Age, it is a Theame that would aske longer circumſtance: but it is my purpoſe, rather to preſent you with ſatietie, than ſurfet. Yet when I conſider, how carefull and obſeruant the very Heathen were in the ſeruice and reuerence done to their Idols, and ſee what a neglect is now vſed in the adoration of the Creator and onely true God; it is to be feared, that euen *Æneas* amongſt others will be called to atteſt againſt vs in the later day; who in that terrible night of the ſack and firing of Troy, hauing made his paſſage tho row ſword and flame, yet in that extreme exigent not for getting to take his houſhold gods along, thus ſpake to his aged and decrepit father:

Æn. lib. 2. The pietie of *Æneas.*

Tu Genitor, cape ſacra manu patrioſque penates
Me, bello ex tanto digreſſum & cæde recenti
Attrectare nefas, donec me flumine viuo
Abluero, &c.

Which I thus paraphraſe:

You Father, take theſe ſacred things to beare,
For your innocuous hands are white and cleare.
Once touch my Countrey gods, for me to dare
(But newly ruſht out from ſo great a War
And recent ſlaughter) were a wicked thing,
Till I haue lav'd me in ſome liuing Spring.

The ſubtilty of the Diuell.

Such and ſo great hath been the ſubtiltie of the Diuell, the old aduerſary of Mankind, that all his labour and ſtudy hath bin from the beginning, to alienate and intercept Man from doing the ſeruice which belongs to his Redeemer; and to aſſume and appropriat vnto himſelfe, that which is only due to the euer-liuing and eternall God, namely diuine Adoration. Neither hath he traded with the Ignorant and vnletter'd onely; but to giue his juglings and impoſtures the greater countenance, hee hath practiſed vpon great Artiſts, graue Philoſophers, politique Stateſmen, nay euen excellent Princes, and vpon ſuch who by his owne Oracles haue beene pronounced the wiſe men of the world. Concerning which, the Authors are many, the hiſtories frequent: amongſt which I will giue a taſte of ſome few.

De Civit. Dei, lib. 10 cap. 6.

S. *Auguſtine* ſpeakes of many ſeeming miracles wrought by the Image of *Iſis*, or rather by the Diuel, to delude man and draw him from the worſhip of the true God.

Miracles wrought by the Image of *Æſcul.*

The Image of *Æſculapius*, honored among the Epidaurians, and after brought to Rome (as one of the twelue tables teſtifieth) was with a Greeke Inſcription long kept in the Family of the Maffæans, and wrought diuers ſtrange wonders. I will for breuities ſake expreſſe but one or two of them and thoſe verbatim, by tranſcription from *Hieronimus Mercurialis* a learned Phyſitian.

Illuſions of the Diuell.

In thoſe daies (ſaith he) one *Cato* a Roman brought this word to a blind man from the Oracle, That he ſhould preſent himſelfe before the altar of that Image, and there kneeling, ſhould remooue himſelfe from the left ſide to the right, and putting his fiue fingers firſt vpon the eyes of the Idoll, and then vpon his owne, hee ſhould receiue his ſight; which was accordingly done amidſt a great confluence of people, who highly applauded the miracle.

Again, one *Iulian* vomiting bloud continually, and deſpairing of all humane helpe, had anſwer from the Oracle, That he ſhould preſent himſelf before the altar of *Æſculapius*, and to take thence the

the nuts of a Pine apple, and eat them with honey for three daies together: which doing, he recouered his priſtine health.

Diodorus Siculus makes mention of an oblation made to *Gerion* and *Iolaus*, by the children of the Leontinians; which whoſo neglected, was either ſtrook with blindneſſe, deafnes, numneſſe, lameneſſe, or the like: but hauing performed all the ceremonies required at the Altar, they inſtantly recouered their health againe. *Lib. 15.* By *Gerion* and *Iolaus.*

In Caſtabula (if we will beleeue *Strabo*) there was a temple dedicated to *Diana Perſica*, to which all ſuch virgins as vowed perpetuall chaſtity, might familiarly walke vpon hot irons, or tread vpon burning coles, and neuer feele heate or fire. By *Diana Perſica.*

The like he reporteth to be in the city of Feronia, ſcituat at the foot of the mountaine Saractes; where all the Votareſſes belonging to that Shrine may do the like: which ſhewes the malice and ambition of theſe malevolent Spirits, which would vſurpe the power of the Almighty. Beſides, their Oracles haue a great apparance of truth, and for moſt part, ſuch as put any confidence in them, they would take vnto their protection; but the contemners of their ſuperſtitious rites they would ſeuerely puniſh.

Ariſtides a potent gouernor in Smyrna, when a mighty and prodigious earthquake was neere at hand, was fore-warned by the Image of *Eſculapius*, to go vp vnto the mountain Atis, and there to offer ſacrifice. Which he accordingly did, and was no ſooner got vp to the middle part of the aſcent, but in the region below hapned ſuch a terrible ſhake of the earth, that villages and cities were demoliſhed; only the mountain Atis, in which by that prediction he was ſecured, felt at that time no ſuch calamitie. *Ariſtides.*

Plutarch and *Liuy* both write, That *Camillus* hauing diſtreſt the Veians, made a ſolemne ſacrifice to *Iuno Veientana*, and beſought her to be ſtill propitious vnto the Romans: ſaying further, that if ſhe ſo pleaſed, they would tranſport her ſtatue to Rome. At which requeſt the image opened her armes, and embracing *Camillus*, told him, That with much willingneſſe ſhe accepted his deuotion. *Iuno Veientana.*

The Athenians gaue diuine honour to *Pan* the god of ſheepheards, becauſe meeting their Embaſſador *Philippides* in the Parthenian groues, hee promiſed them his aſſiſtance in the great battell of Marathon fought againſt the Perſians. *Pan.*

Cleomenes King of Sparta ſacrificing to *Iuno*, demanded what ſucceſſe he ſhould haue againſt the Argiues, with whom he was at that time in oppoſition. Whereupon, a flame of fire ſuddenly iſſued from betwixt the breaſts of the goddeſſe: which *omen* was by the Haruſpices or Soothſayers thus interpreted, That hee ſhould not wholly conquer; the city he ſhould ſurpriſe and conſume with fire, but the prime citadel he ſhould not enter: And ſo it hapned. *Iuno.*

Annibal

Annibal and *Amilcar* great Captains of the Carthaginian army, beſieging Agrigentum, the ſouldiers ruined and demoliſhed all the antient ſepulchres that ſtood without the city, to make their rampiers & fortifications, the better to ſecure themſelues againſt the enemy within the city. But comming neere vnto that famous monument in which *Theron* was interred, and to leuel that as they had done the other; the antient ſtructure ſeemed to be touched with fire from heauen, and many Dæmons and ſpirits were ſeene, not only to ſtand as champions in defence of the place, but with vnreſiſtable fury to ſet vpon, and aſſault the whole army, till the one halfe at leaſt periſhed in the conflict: among the reſt, *Annibal* himſelfe expired. To appeaſe whoſe implacable fury, *Amilcar* ſacrificed an Infant to *Saturne*; and caſt certain prieſts from an high rocke, precipitating them into the ſea, to qualifie the wrath of *Neptune*.

Lib.5.cap.13. *Natalis Comes* tels vs, That one *Pegaſus* tranſporting the image of *Dionyſius* (otherwiſe called *Bacchus*) from Eleutheria a city in Boetia, into the Prouince of Attica; the Athænians ſuffered it to paſſe by them negligently, without doing vnto it any reuerence or ceremony. For which contempt they were plagued with a diſeaſe in their ſecret parts: to be releaſed of which, *Pegaſus* conſulted with the Oracle; which inioyned them to erect a ſumptuous temple to that Idoll in the city of Athens: which was held in great adoration for many yeares after.

Lib.12.cap.7. *Athenæus* remembers vnto vs, That when the Iapitæ took down the Images from the Temples of their gods, with this ſcoffe and taunt added, That their places ſhould be preſerued for ſome other that were more potent and powerfull: in the execution of this, a ſudden fire fell from aboue, which ſo terrified & aſtoniſhed them, that they not onely inſtated them in their former places, but from that time forward held them in much more feare and reuerence.

Lib.8. *Herodotus* ſpeakes of one *Artabanus* a great Perſian General, who becauſe he had the ſtatue of *Neptune* in contempt, was by the reaſon of a ſudden inundation, himſelfe with the greateſt part of his Army drowned. The ſame Author witneſſeth, what a ſeuere Reuenger *Apollo* was of any affront or iniurie offered vnto him, who when Carthage was oppreſſed by the Romanes, and his image there erected being deſpoyled of that golden garment which was then vpon it; the very hand which ſnatched it from his ſhoulders was after found amongſt the ſpoiles of the citie.

In Hallicarnaſſus, at all ſuch Solemnities when any Sacrifice was to be offered vnto *Iupiter Aſcræus*, an whole heard of Goats made a voluntary preſentment of themſelues before the Altar, and when the reſt of the ſuperſtitious ceremonies were finiſht, they all departed

departed of themſelues, ſaue onely one, which voluntarily ſtaied behinde to be offered by the Prieſt.

Cælius reporteth, that in Daulia there was a Temple dedicate to *Minerua*, to which there belong certaine Dogs (or rather Diuels) who when any of the Argiue nation came to preſent their Deuotions, would fawne vpon them, in ſigne of a free and louing welcome. But if any Barbarian or ſtranger entred the place, they would fly in their faces, as ready to plucke them to pieces. We reade likewiſe of the Temple of *Hercules* in Rome, ſcituate in *Foro Boario*, which will endure neither Dogs nor flies. As alſo that dedicate vnto *Achilles* amongſt the Boriſtines, to which no manner of Birds or Fowle dare to approch.

Herodotus deliuereth vnto vs, That when thoſe Perſians which *Xerxes* brought into Greece, came but to approch *Diana's* Altar, which ſtood iuſt before the Temple of *Apollo* in Delphos; ſome of them were deſtroyed by lightning and tempeſtuous ſhowers of Haile; others, by the ruine of two great parts of the mountaine Pernaſſus were cruſhed and ſhattered. Moreouer, ſuch hiſſings and diſmall howles were heard to iſſue from the Temple, that the reſt extremely terrified, fled the place: who being purſued & oppreſt by the Inhabitants, ſuffered an infinite ſlaughter. Inſomuch that their ſmall remainder, with much difficulty recouered the interior parts of Boetia for their ſafetie. To theſe diſtreſſed & diſpairing men appear'd two warlike Hero's, mounted on two mighty ſteeds, the one *Philacon*, the other *Antonous*; theſe ſtayed them flying, and gaue them incouragement: which was after, the ground of an incredible ſuperſtition. *Lib.* 8.

Theſe are the malignant Spirits, refractorie and rebellious, and in continual oppoſition with the Maker of all things, by ſuch preſtigious jugling; thinking to rob him of his honour, and as far as lies in them, to confer it vpon themſelues. And this they do not, either becauſe they are ignorant that all ſeruice and reuerence is due from the creature to the Creator; or that either good or profit may ariſe vnto them by any poſſible reconcilement, or the leaſt mitigation of that irrevocable ſentence denounced againſt them: but it proceedeth from a malitious enuy and curſed deſpight, becauſe they themſelues as Traitors and Rebels are excluded the preſence of the Almighty for euer; they ſeeke likewiſe to draw fraile and weake man into the ſame condemnation and iudgment. For well they know, there is no ſin more odious and abhominable in the eyes of the Almighty, than Idolatry, or by him puniſhed with more ſeueritie and bitterneſſe.

Looke no further than vpon *Salomon* the ſonne of *Dauid*, whom God had bleſſed with honour, riches, and wiſedome aboue all others

others before him, or that were to ſucceed him in the future: yet when hee betooke himſelfe to the ſeruice and worſhip of other gods (to *Aſtarton* the goddeſſe of the Sidonians, to *Chunos* the Idol of the Moabites, and to *Moloch* the Abhomination of the Ammonites) euen for that only cauſe was the kingdome cut off from his ſucceſſion, and onely one of the twelue Tribes (namely the Tribe of Iuda) and that for his ſeruant *Dauids* ſake, left to his ſonne *Roboam*; all the reſt giuen to *Ieroboam* the ſonne of *Nebat*. So much concerning falſe gods, and the prerogatiue they ſtriue to aſſume to themſelues: how they would cheate the Euer-liuing God of that diuine Adoration due vnto Him, and to Him onely; and not to their owne benefit, but to the vtter ruine and perdition of Mankinde.

Lib de ſacerd. Romanis.

As touching Augures and Augurie, *Pomponius Lætus* telleth vs, That the practiſe and profeſſion thereof hath been antient: it began amongſt the Chaldæans, and from thence deſcended vnto the Grecians; amongſt whom, *Amphiarus*, *Mopſus*, and *Calchas* were held to be chiefe: as likewiſe *Amicus* the ſonne of *Elatus*, *Amphiaraus* the ſonne of *Oeclius*, (or as ſome will haue it, of *Ayello*) *Tyreſias* the ſonne of *Eurinus*, *Manto* the daughter of *Tyreſius*, *Polyidus* the ſonne of *Coeranus*, *Hellenus* and *Caſſandra* the ſonne and daughter of *Priam* and *Hecuba*, *Theone* the daughter of *Proteus*, as likewiſe *Theoclemenus*; *Telemus* the ſonne of *Proteus*; *Telemus* the ſonne of *Eurimus*; and *Sibilla Samia*, whom ſome call *Cumæa. &c.*

Of Famous Augures amongſt the Grecians

The Hetruſcians borrowed the Art from them; and the Latines from the Hetruſcians. Nay euen *Romulus*, the father of the Roman Nation, was a prime profeſſor thereof; inſomuch that he inſtituted Magiſtrats and Officers for the execution of thoſe Ceremonies. Neither was there any enterpriſe of any weight or conſequence attempted among them, without conſultation firſt had from the Augures and Wizards. For whom there was a ſtately Temple erected: The Augure or Sooth-ſayer ſate with his head couered, his face toward the Eaſt; hauing in his right hand a crooked ſtaffe, with which in diuers ſtrange poſtures he diuided the region of the aire, to obſerue from which the Birds did appeare: his right ſide being towards the South; his left, the North. The robe he wore was called *Læua*, from the warmth thereof, as being lined with furre throughout, and garded with crimſon and purple.

Romulus the firſt great Patron of Auguries.

Hauing ſlaine the Sacrifice, he offered vp certaine prayers called *Effata*; and ſo from thoſe ſignes which followed, and according to the proſperous or aduerſe *omen*, he framed his predictions. Of ſome he made his coniectures according to their appearance; and thoſe becauſe they were beſought in his Oriſons, were called *Impetratiua*. Others were not deſired, and ſuch were termed *Oblitiua.*

The Ceremonies vſed.

tiva. There was a third, of accidents which vnexpectedly offered themſelues in the time of the ceremonie, of which there were fiue diſtinct kindes; one from thunder and lightning; a ſecond from the chirping or chattering of Birds; a third from crums caſt vnto Hens or Chickens; a fourth from foure footed beaſts, either their meeting, or croſſing the way, or elſe by appearing in ſome vnaccuſtomed and vnfrequented place: the fifth and laſt aroſe from diuers caſualties happening on the ſudden, as the hearing of ſome ſtrange prodigious voice or ſound, the falling of ſalt, the ſpilling of wine; and theſe chances were called *Dira*, from *Dei ira* contracted, *i.* the wrath of the gods. *Ov. Met. lib. 3: Fab. 1.*

Such ſignes as hapned in the time of their Diuination, on the left hand, were held to be tokens of good luck; becauſe the right hand in giuing a gift, or beſtowing a reward, is oppoſit to the left hand of the receiuer; and ſo of the contrary: for *Siniſtrum*, though in all other things it implyeth as much as Diſaſter; yet in theſe diuining Ceremonies it is ſtill taken in the contrary ſence: as *Auis ſiniſtra* portendeth good fortune, and *Intonuit Lævum* ſignifieth as much as God ſpeed, or Go on and proſper. And therefore *Lipſius* ſaith, That the Grecians haue called the left hand *Ariſteron*, from *Ariſton*, which in their Language ſignifieth, Beſt. *Serv. Æn. li. 2.*

We read of three ſorts of theſe Sortiligers or Fortune-tellers; *Aruſpices*, *Auſpices*, and *Augures*: The firſt did diuine and predict of things future, from the intrals of beaſts, in the Sacrifice *ab Aras inſpiciendo*, *i.* from inſpection into the Altars. The *Auſpices*, *quaſi Aviſpices*, *ab Aves inſpiciendo*, *i.* from looking vpon birds, had their denomination. The *Augures* tooke theirs, *ab Avium garritu*, *i.* from the crowing or chattering of Birds. Vnto all wich, *Ovid* ſeemeth to allude, in this Diſtich: *Aruſpices. Auſpices. Augures.*

Hoc mihi non ovium fibræ, tonitruſve ſiniſtri
Linguave ſervatæ, pennave dixit Avis. *Triſt. li. 1. El. 9.*

Not the Sheeps intrals, nor the left hands Thunder,
Nor the Birds tongue, or wing, preſag'd this wonder.

And as it is very well obſerued in the *Hiſtoria Anthologia*, from the two laſt of theſe ariſe thoſe Latine Phraſes ſo frequent amongſt vs, *Bonis Avibus*, or *Bonis Auſpicijs*, which are interpreted, With god lucke or fortune; and *Malis Avibus*, With euill ſpeed or bad ſucceſſe: and becauſe they would enterpriſe nothing *Inauſpicatè*, (that is, without the counſell of the Augures) from thence *Rem Auſpicari* hath been tranſlated, To initiat or begin a thing.

Romulus the firſt founder both of their Order and Colledge in Rome, appointed only three vnto the miniſterie of theſe ceremonies.

nies. But *Seruius Tullius* after hee had diſtinguiſhed Rome into foure ſeuerall Tribes or quarters, he added to the number of the Augures a fourth; and made an Edict, That they ſhould all be ſelected and choſen from the Patricians, who were the Patriots and noble Fathers of the City, ſuch as we call Senators. But in proces of time, *Quintus* and *Cneius Ogulinus* being made Tribunes of the people (as much as to ſay, Protectors of the Plebe or Commons) obtained, That to ioin with theſe foure, fiue other ſhould be made choice of out of the Comminaltie. At which time the Senate made an Edict, That they ſhould neuer exceed the number of nine. Notwithſtanding which, when *Sylla* was Dictator he added ſix more, which made vp the number fifteene: of which the eldeſt was called *Magiſter Collegij*, *i.* Rector of the Colledge.

Their number encreaſed.

Their prerogatiue.

Theſe Wiſards had a prerogatiue aboue all the other Prieſts and Flamines in Rome: for if one of them were conuicted of any heinous crime, he was not put out of his place, nor excluded from executing his office, neither could hee be diſabled, nor any other ſubſtituted in his roome. Although the Roman cuſtom was, that if any other Prieſt, of what place or qualitie ſoeuer, had been a notorious delinquent, he was *ipſo facto* confined, and ſome other deputed vnto his office.

The abſurditie of Augury.

The abſurditie and meere impoſture of this Diuination or Soothſaying, *Marc. Cicero* ingeniouſly obſerueth in *Pompey* the Great, *Craſſus*, and *Iulius Cæſar*, to whom all the Chaldees & Wiſards not onely promiſed proſperous and long liues, but aſſured them of timely and peaceable ends. Yet of their tumultuous imployments in the paſſage of their time vpon earth, and of their wretched and miſerable deaths, Hiſtories make ample and frequent mention.

Lib. 7. cap. 2. A notable ſtory concerning the vainneſſe of Augury.

Fulgoſius telleth vs of one *Miſonianus*, who being imployed in a certaine expedition amongſt the horſemen of the Roman Army, perceiuing them in their march to be at a ſudden ſtand, and wondering why they aduanced not as before; he perceiued preſently, that the cauſe of their ſudden ſtay was, by reaſon that the Augur had eſpied a Bird ſitting vpon a tree, and awaited whileſt ſhe proued her wing in voluntary flight, by which hee might coniecture of the ſucceſſe of their buſineſſe. In deriſion of which folly, hee addreſſed his bow, and with his firſt arrow ſtrooke her dead to the earth: when ſmiling to himſelf, he turned to his companions and thus ſaid; Moſt certaine it is, that little counſell and ſmall aid is to be expected from theſe poore irrationall creatures, to enquire from them what can either help or hinder vs: when you ſee it apparant before your eies, they are not able to preuent the diſaſter impending ouer their owne heads.

Whether

Whether this Southſaying take it's originall from the Chaldees, (who were great ſearchers into curioſities) or no, I am not willing to make any further inquiſition, as not being much materiall to my preſent purpoſe. But of this I am moſt certaine, That it was in continuall vſe and practiſe amongſt the Canaanites, and from thence conueyed vnto the children of Iſrael; which how abhominable it was in the ſight of God Almighty, and that ſuch diabolicall ſuperſtitions ſhould haue any place amongſt his choſen people, you may read in *Leuiticus* theſe words; *Yee ſhall not regard them that worke with Spirits, neither Soothſayers, yee ſhall not ſeeke to them to be defiled by them I am the Lord your God.* Againe in *Deutronomie*; *Let no man be found amongſt you that maketh his ſonne or his daughter to go thorow the fire, or that vſeth Witchcraft, or a regarder of the Times, or a marker of the flying Fowles, or a Sorcerer, or a Charmer, or that counſelleth with Spirits, or a Soothſayer, or that asketh counſell at the dead: for all that do ſuch things are an abhomination to the Lord, and becauſe of theſe abhominations, the Lord thy God doth caſt them out before thee,* &c.

Augury much vſed amongſt the Gentiles.

Cap. 9. *verſ.* 31.

Cap. 18. *verſ.* 10.

Let vs then beleeue, that it is God onely, and not Fate, which gouerns all things: To confirme which, I will conclude with that of the Poet *Statius*:

——— Heu ducas Fati tenor, eſt ne quod illi
Non liceat? quantæ poterunt mortalibus annis. &c.

Silv. lib. 5.

O the ſtrict Lawes of Fate! Can that haue being,
That is not with thy conſtant will agreeing?
Or is it in thy braſſe-leav'd booke decreed,
We to our graues in ſuch Poſt-haſte ſhould ſpeed?
Not ſo. Would the Creator take in hand
To command Time, the ſwift houres ſtill would ſtand:
In Hells blinde dungeon, Death his head ſhould hide,
And th' idle Siſters lay their worke aſide.

Of all Idolatry in generall, we thus reade the Prophet *Eſay*; *All they that make an Image, are Vanitie, their delectable things ſhal nothing profit, and they are their owne witneſſes, that they ſee not nor know; therefore they ſhall be confounded. Who hath made a god, or molten an Image, that is profitable for nothing? Behold, all that are of the fellowſhip thereof ſhall be confounded: for the Workemen themſelues are men, let them all be gathered together and ſtand vp, yet they ſhall feare, and be confounded together. The Smith taketh an inſtrument, and worketh it in the coles, and faſhioneth it with hammers, and worketh it with the ſtrength of his armes: yea, he is an hungred, and his ſtrength faileth; he drinketh no water, and is faint. The Carpenter ſtretcheth out a line, he faſhioneth*

Cap. 44. *verſ.* 9.

it with a red thread, he plaineth it, and pourtraieth it with the compaſſe, and maketh it after the figure of a man, and accordiug to the beautie of a man, that it may remaine in an houſe. Hee will hew him downe Cedars, and take the Pine tree and the Oke, and taketh courage amongſt the Trees of the Forreſt: he planteth a Firre tree, and the raine doth nouriſh it, and Man burneth thereof, for he will take thereof and warme himſelfe; he alſo kindleth it and baketh bread: yet he maketh a god and worſhippeth it; he maketh an Idol and boweth vnto it: he burneth the halfe thereof euen in the fire, and vpon the halfe thereof he eateth fleſh: hee roſteth the roſt and is ſatisfied; alſo he warmeth himſelfe and ſaith, Aha, I am warme, I haue beene at the fire: and the reſidue thereof he maketh a god, euen his Idol, he boweth vnto it and worſhippeth, and prayeth vnto it, and ſaith, Deliuer me, for thou art my god. *They haue not knowne nor vnderſtood; for God hath ſhut their eies that they cannot ſee, and their hearts that they cannot vnderſtand; and none conſidereth in his heart, neither is their knowledge nor vnderſtanding to ſay, I haue burnt halfe in the fire, haue baked bread with the coles thereof, haue roſted fleſh and eaten it; and ſhall I make the reſidue thereof an abhomination? ſhall I bow to the ſtocke of a tree? He feedeth on aſhes, a ſeduced heart hath deceiued him, that hee cannot deliuer his ſoule and ſay, Is there not a lie in my right hand? &c.*

An Emblem.

LEt vs enquire no further into things retruſe and hid, than wee haue authoritie from the ſacred Scriptures.

The Emblem is; A yong Maid, who by her carefull nurſe had a couered box deliuered vnto her, charily to be kept; with an extraordinarie charge, vpon no occaſion to open it, for thereby ſhee might incur ſome danger. But the girle in vaine curioſity (for, *Ruimus in vetitum*) the more deſirous to know what was within, vncouered the lid, and out flew a Bird, which ſhe loſt; neither, had ſhe kept it, had ſhe been much better by the retaining thereof.

Cui peccare licet, peccat minus.

The Diuine application of which, ſuteth with that of *Baſil*, who writeth thus; *Animi morbus eſt, male & ſuperflue, de Deo querere: i.* It is the diſeaſe of the mind, to enquire, euilly and ſuperfluouſly of that which concerneth God. Which agreeth with that of Saint *Auguſtine*; *Deus melius ſcitur neſciendo: i.* God is the better knowne by ſeeming leaſt to know. And *Hillary* vſeth theſe words; *Deus religione intelligendus eſt: pietate profitendus: ſenſu vera perſequendus non eſt, ſed adorandus: i.* God, by Religion is to be vnderſtood, by Sanctitie to be profeſſed, but by the outward ſence not to be ſearched into, but only adored. For we reade, *Deut. 29. 29. The ſecret things belong to the Lord our God; but the things reuealed belong vnto vs, and to our children for euer, that wee may doe all the words*

Lib. II. de Ord.

De Sanct. Trin.

words of the Law. And *Eccleſiaſticus* 3. 22. *Seeke not the things that are too hard for thee, neither ſearch the things raſhly that are too mighty for thee.* Vpon the like occaſion, the Prophet *Dauid, Pſal.* 131. ſaith thus: *Lord, mine heart is not haughty, nor my minde lofty; neither haue I walked in great matters, and hid from thee.* Wee alſo reade, *Rom.* 12. 3. *For I ſay, through the grace that is giuen vnto me, to euerie one that is amongſt you, That no man preſume to vnderſtand aboue that which is meet to vnderſtand, but that he vnderſtand according to ſobrietie, as God hath dealt to euery man the meaſure of Faith.* Further wee reade, *Prou.* 25. 27. *It is not good to eat too much hony, for to ſearch their owne glory is no glory.* Vpon which Emblem, *Iacob. Catſius, Emblem.* 3. thus writes:

Ou. lib. 2. Eleg. Quod licet ingratum eſt: quod non licet acrius vrit.

Fida tibi Nutrix, hac pixide ſacra latere,
Dixerat, & ſatis hoc, debuit eſſe tibi,
Quid tractare manu? quid cernere virgo requiris?
Quæque tenere manu, quæque videre nefas?
Sacra Dei reuerentur habe, quid faderis Arcam
Tangis? io Cohibe ſtulta manus.
In multis neſcire iuvat, ſciviſſe nocebit
Sæpe perire fuit, quod reperire vocant.

Thus paraphraſed:

Sen. in Octau. Id facere laus eſt quod decet, non quod licet.

The faithfull Nurſe ſaid, In this box lie hid
Things ſacred; ('twas enough that ſhe ſo did:)
Why, Virgin, buſieſt thou thine hand and eye?
What couet'ſt thou to handle? What to 'ſpy
From things which are too myſticall and darke?
Reſtraine thine hand, forbeare to touch the Arke.
In ſome way, hee's beſt learned that leaſt knowes:
Many there be, in ſeeking, themſelues loſe.

A morall interpretation hereof is thus made: *Silendo ſtolidus ſapienti par eſt: i.* A foole ſilent may be taken for a wiſe man. According with the French Prouerbe, *Sans language le fol eſt ſage. Eraſmus* alſo in *Apotheg.* ſaith, *Eſt aliqua ſapientiæ pars; Silentio ſtultitiam tegere: i.* It is ſome part of wiſedome, to couer our folly in ſilence. And ſuting with this is that of the Poet *Martial:*

Ou. 2. Faſt. Brutus erat ſtulti ſapiens imitator vt eſſet. Tutus ab inſidijs dire ſuperbe tuis.

Cum te non novi, Dominum regemque vocaui;
Cum bene te novi, iam mihi Priſcus eris.

Being vnknowne, I call'd thee Lord and King:
But, know thee, *Priſcus*, thou art no ſuch thing.

The Emblematiſts conceit vpon this, as followeth:

Hac dum clauſa fuit ſub pixide, mira latere
Regaléſque tegi quiſque putauit opes:
Mox vt aperta fuit, ſpectacula ludicra vulgo
Probat, & è capſa parua volauit auis
Dum ſiluit tua lingua virum te Baſſe *putaui,*
Teſtatur puerum te ſine mente ſonus;
Qui loquitur populo, ſe præbuit ille videndum.
Vel fatuus preſſo, dum ſilet, ore ſapit.

¶ Thus paraphraſed:

This Casket being ſhut, was thought to hold
Some wondrous wealth, as Iewels, Pearle, and Gold.
But being open'd to the vulgar eyes,
Nothing of value's ſeene; a Bird out flies.
A man I held thee, *Baſſus*, whileſt thou ſmil'd
And nothing ſaid: but, hauing ſpoke, a child.
Man, when he ſpeakes, vpon the ſtage is brought;
The Foole, whilſt mute, a wiſe man may be thought.

A Medi-

A Meditation vpon the former Tractate.

I.

I Sought thee round about, ô thou my God,
To finde thy aboad.
I ſaid vnto the Earth, *Speake, art thou He?*
She anſwered me,
I am not. I enquir'd of Creatures all
In generall,
Contain'd therein: they with one voice proclaime,
That none amongſt them challeng'd ſuch a Name.

II.

I askt the Seas, *and all the Deepes below,*
My God to know.
I askt the Reptiles, *and what euer is*
In the Abiſſe,
Euen from the Shrimpe *to the* Leviathan
My enquiry ran:
But in thoſe Deſarts, which no line can ſound,
The God I ſought for was not to be found.

III.

I askt the Aire, *if that were hee? but know*
It told me, No.
I from the towring Eagle, *to the* Wren,
Demanded then,
If any feather'd Fowle 'mongſt them were ſuch?
But they all much
Offended with my queſtion, in full quire
Anſwer'd, To finde my God I muſt looke higher.

IV.

I askt the Heauens, Sun, Moone, *and* Stars; *but they*
ſaid, We obey

The God thou ſeekſt : I askt what Eye or Eare
could ſee or heare ;
What in the world I might deſcry or know
Aboue, below :
With an vnanimous voice all theſe things ſaid,
We are not God, but we by him were made.

V.

I askt the Worlds *great vniuerſall Maſſe,*
if That, God was ?
Which with a mighty and ſtrong voice reply'd,
(As ſtupify'd)
I am not he, ô Man ; for know, that I
By Him on high
Was faſhion'd firſt of nothing : thus inſtated,
And ſway'd by Him, by whom I was created.

VI.

I did enquire for him in flouriſhing Peace,
But ſoone 'gan ceaſe :
For when I ſaw what vices, what impurity,
bred by Security,
(As Pride, Selfe-loue, Luſt, Surfet, and Exceſſe)
I could no leſſe,
Than ſtay my ſearch ; knowing, where theſe abound,
God may be ſought, but is not to be found.

VII.

I thought then I might finde him out in War ;
but was as far
As at the firſt : for in Reuenge and Rage,
In ſpoile and ſtrage,
Where vniuſt quarrels are commenc't, and Might
Takes place 'boue Right ;
Where Zeale and Conſcience yeeld way to Sedition,
There can be made of God no inquiſition.

VIII.

I ſought the Court ; *but ſmooth tongu'd Flatterie there*
Deceiu'd each eare.
In the throng'd City, *there was ſelling, buying,*
ſwearing and lying.

I'th

I'th Countrey, *Craft in Simpleneſſe array'd:*
And then I ſaid,
Vaine is my ſearch, although my paines be great;
Where my God is, there can be no deceit.

IX.

All theſe Demands are the true conſideration,
Anſwer, and atteſtation
Of Creatures, touching God: all which accited,
With voice vnited,
Either in Aire or Sea, the Earth, or Sky,
Make this reply:
To rob him of his worſhip, none perſuade vs;
Since it was He, and not our owne hands made vs.

X.

A ſcrutiny within my ſelfe I than
Euen thus began:
O Man, what art thou? What more (could I ſay)
Than Duſt and Clay?
Fraile, mortall, fading, a meere puffe, a blaſt,
That cannot laſt;
In'a Throne to day, tomorrow in the Vrne;
Form'd from that Earth, to which I muſt returne.

XI.

I askt my ſelfe, Who this great God might be
That faſhion'd me?
I anſwer'd, The All-Potent, *ſolely Immence,*
ſurpaſſing Sence;
Vnſpeakeable, Inſcrutable, Eternall,
Lord ouer all,
The onely Terrible, Strong, Iuſt, and True,
Who hath no End, and no Beginning knew.

XII.

He is the Well of Life, for He doth giue
To all that liue,
Both breath and being: He is the Creator
Both of the Water,
Earth, Aire, and Fire: Of all things that ſubſiſt,
He hath the liſt:

of

Of all the Heauenly Hoſt, or what Earth claimes,
He keepes the ſcrole, and calls them by their names.

XIII.

And now, my God, by thy illumining Grace,
Thy Glorious Face,
(So far forth as thou wilt diſcouered be,)
Me-thinks I ſee.
And though Inuiſible and Infinite,
To humane ſight
Thou in thy Mercy, Iuſtice, Truth, appeareſt;
In which, to our fraile ſences thou com'ſt neareſt.

XIV.

O, make vs apt to ſeeke, and quicke to finde,
Thou God moſt kinde:
Giue vs Loue, Hope, and Faith in Thee to truſt,
Thou God moſt iuſt:
Remit all our offences, we entreat,
Moſt Good, Moſt Great
Grant, That our willing, though vnworthy queſt,
May, through thy Grace, admit vs 'mongſt the Bleſt.

Condiſcendit nobis Deus, vt nos conſurgamus ei.
Auguſtine.

THE

The Cherubim



Ex sumptib Guilielm: Toomes.

THE ARGVMENT of the ſecond Tractate.

AGod being found, deny'd by none,
It followes there can be but one,
By the Philoſophers confeſt,
And ſuch as were of Poets beſt.
Him, not the Oracle denies,
Nor thoſe the antient world held wiſe:
Sage, Sybel, Mage, Gymnoſophiſt,
All in this Vnitie perſiſt.
Next, That thus Power, ſo far extended,
Can by no ſence be comprehended:
Neither his Eſſence, moſt Diuine,
Be ſounded by weake Reaſons line.
And laſt, what names moſt properly
Belong to this great Deitie.

¶ The ſecond Argument.

GOds Knowledge, treats the Cherubim:
He nothing knowes, that knowes not him.

ADeitie confeſt, (which All adore)
It followeth to be onely One, no more:
The multiplicitie of gods accruing
From Men, their idle phantaſies purſuing.
Some thinke, From auaritious Prieſts they 'roſe,
Vnto themſelues, fat Offrings to diſpoſe.
Some, from the Poets fictions; who to grace
Their Friends, or Princes of more eminent place,
Gaue to them, after death, ſuch adoration,
Which after grew common to euery Nation.

Whence the multiplicity of gods ſprung.

Theſe

Theſe I let paſſe, as knowne. But to proceed
With what I purpoſe; Many haue agreed
In this ſole Godhoods Vnitie: to which vſe,
Although I numerous Authors could produce,
Yet I'le inſiſt on few. One doth thus treat;
Wiſedome in man is onely then compleat,
When it vpon this ſingular point is ſtaid,
There's but one God, that's he who all things made.
He further argueth: If of either ſex
You maintaine gods; all ſuch I ſhall perplex
With this one reaſon: Where a Male hath being,
And Female; theſe betwixt themſelues agreeing,
Muſt needs haue copulation: they, to expell
Immodeſtie, haue place wherein to dwell.
For 'tis not probable, That ſuch, in view,
And openly, like Beaſts their luſts purſue,
Or make their amorous meetings; becauſe they,
By their example, teach all things that may
Inſtruct in Vertue. And if Houſes? then
By conſequence they Cities haue, as Men.
If Cities? they haue Fields; if Fields? they till;
If plough, and ſow, and reape? then needs you will
Allow them mortall: for 'tis vnderſtood,
All muſt be ſuch, as liue not without food.
Begin where we now ended: If not eat?
They neither reape nor ſow? not needing meat?
Therefore, no Fields: no Fields? no Houſes? ſo,
No Houſes? then no Cities: therefore know,
No chaſt commixtion can be. Tell me now,
Where's *Iuno, Pallas, Venus?* I, or you
Sybel or *Rhea?* Therefore I maintaine,
Gods are th' inuention of Mans idle braine.
Aske *Proclus, Treſmegiſtus*, or *Simplicius*,
Cicero, Philolaus, or *Iamblicus*;
Theophraſtus, Plato: Or of Poets, theſe;
Sophocles, Orpheus, and *Phocilides*;
In all their Workes and Learnings great varietie,
They ſtill conclude, *There's but one ſoueraigne Deitie.*
Saith *Zeno*, They 're like mad that truſt in many,
As thoſe *(è contra)* that beleeue not any.
Simplicius ſpeaking of the Vnitie
Of this Diuineſt Eſſence, thus ſaith he;
All things that be, or beautifull, or faire,
From Diuine Pulchritude deriued are:

Lact. lib. 2. Divin. Inſt. cap. 9.

The firſt argument followed.

Philoſophers and Orators touching this Vnitie.

Simpl. in Arrian. Epict.

All

All Truth, from Diuine Truth; all we can name
T'haue Being, from the firſt Beginning came:
Hee's the ſole God, Beginning, and the Spring
(In his owne Power) of all and euery thing.
All things from Him proceed, to come, or paſt;
Thoſe which were firſt, the preſent, and the laſt.
From His ſole Goodneſſe many goods ariſe;
His Vnitie brings many Vnities.
His one Beginning is the ſource and ground
Of many more Beginnings, (after found:)
In this Beginning, Vnitie, and Good,
I would haue one God onely vnderſtood.
The reaſon? Becauſe Hee's the Prime of All,
In whom conſiſts the Off-ſpring generall
Of each thing that hath being. He beſides,
Is of all Cauſes, Cauſe, and ſtill abides;
The Goodneſſe, of all Goodneſſes: And ſo,
Of all Goods, the Great God; None elſe, we know.

When *Cicero* would diſtinguiſh betwixt thoſe
We Idols call, and * Him that doth diſpoſe
The Fabricke he hath built; he doth debate
Thus with himſelfe: They're made; He vncreate:
They, weake and feeble in their proud'ſt oſtent;
But He, All-able, and Omnipotent.
They, vnto Natures Lawes ſubiect and thrall:
But He, the God of Nature, Them, and All.

One God, one Vnitie, in it ſelfe agreeing,
Is the ſole Root and Seed of all things being:
Without which, nothing is, nought hath been made.
Another, thus ingeniouſly hath ſaid;
There is one God, whoſe Power is ſtretched far,
Immouable, and alwaies Singular,
Like onely to himſelfe. And (in effect)
The chiefe of the Perepateticke Sect
Affirmes to vs as much: who doth apply
His reaſons, grounded on Philoſophy
And Nature, thus: All motions (ſaith he)
Aſcend vp to the *Primum Mobile*,
And the firſt Mouer; which he there doth name
To be the Sole and Prime, on which Heauens frame,
With vniuerſall Nature, doth depend.
And this he elſewhere further ſtriues t'extend,
Thus ſpeaking: The firſt Mouer's One, and He,
Euer Eternall we conclude to be.

A confirmation of the former argument

Cic. lib. 2. de Nat. Deor.
* Meaning the Atheiſt.

Merc. Treſmeg.

Philolaus.

Ariſt. Metap. 2, Metaph. 8.

Plato.

Of Diuine *Plato*'tis recorded thus,
Who writing to King *Dionyſius*;
Onely (ſaith he) by this note ſhall you know,
Whether my purpoſe ſerious be, or no:
You ſhall obſerue how I my Letter frame;
If one ſole *God* I inuocate and name,
What's weighty I intend: but if the reſt
I nominate, thinke then I ſport and jeſt.

Orpheus.

Orpheus, of Poets the moſt antient,
(And in that noble Title eminent;)
He, that is ſaid to giue each god his name,
And to deriue the off-ſpring whence he came;
Yet in his beſt and deepeſt Theory,
Left to the world, as his laſt Legacie,
That there was one ſole God, Omnipotent,
Immortall, and for euer Permanent;
Inviſible, common Parent vnto all
Mankinde, and other Creatures, great and ſmall:
Author of War or Peace; whoſe Prouidence
Gouerns the World; and whoſe high Eminence
Hath in th' Emperiall Heauens a golden Throne;
Whoſe Foot-ſtoole is the Earth, to tread vpon:
Who ſtretcheth his right hand beyond the vaſt
Vnlimited Oceans bounds; The Firſt and Laſt;
Before whom, each high Mountaine, and low Vale
(Mov'd at his preſence) tremble and looke pale.
The Worlds fixt Columes at his anger ſhake;
And the Seas bottomleſſe Abyſſes quake.

Alpha & Omega.

Orpheus again. By *Iupiter* hee intendeth God Almighty.

And elſewhere thus: We may from Reaſon gather,
Ioue is ſole King, the vniuerſall Father
And Parent of all things, alwaies the ſame,
One Power, one God o're all that we can name;
And ouer them great Lord: hauing beſides,
One Regall Bulke, or Body, which abides
To all Eternitie: In which, what's being,
Hath revolution, no way diſagreeing,
Yet maintaines Contraries. In Him you may
Finde Fire and Water, Earth, Aire, Night, and Day.

A neceſſarie Obſeruation.

Phocilides, of this Vnion.

As much as this, *Phocilides* confeſt:
There is one potent God, ſole Wiſe, ſole Bleſt.

The Egyptians.

Th' *Ægyptians* in their curious inquiſition,
(A Nation the moſt giuen to ſuperſtition,
And to Idolatrous worſhip;) and yet they
In all their Hierogliphycks did pourtray

But

But one ſole *Iupiter*, whoſe picture was
Plac't o're their ports and gates, in ſtone or braſſe;
So likewiſe in their Temples: in his hand
A triſule thunderbolt, or fulminous brand.
And, as the Writer of their ſtory tels,
Him they as God acknowledge, and none els.
Saith one: The God of Nature I will ſing, *Manil. Aſtron. Lib.1.*
Infus'd in Heauen, Sea, Earth, and euery thing;
Who this great Maſſe by'impartial cov'nant ſwayes;
Whom (in alternate peace) the World obeyes,
By which itl iues and moues: ſince but one Spirit
Dwells in each part, and doth the whole inherit;
O'reflying all things with inuiſible ſpeed,
And giuing ſhape to all that therein breed.
Vnleſſe this Frame, of Members, neere ally'de, *Obſer.*
And well context, were made, and had one Guide
And Lord thereof, the Vaſt to mannage ſtill;
But were to be diſpos'd by humane skill;
The Stars could haue no motion, th' Earth no eaſe;
Time would ſtand ſtill, and a cold ſtiffeneſſe ſeiſe
On agitation; Planets would retaine
No influence, but ſlothfully remaine
In their tyr'd Spheres; Night would not fly the Day,
Nor Light giue place to Darkneſſe: at a ſtay
All things ſhould ſtand: the ſoft ſhoures ſhould not dare
To cheare the Earth; nor the coole Windes the Aire:
Racke ſhould not chaſe the clouds, flouds ſhould not feed
The Sea; nor the Sea, Riuers at their need:
Nor ſhould the ſoueraigne Part o're all parts ſtand,
Order'd and ſway'd by'an equall Parents hand.
For now, neither the Waters nor the Stars
Be vnto vs deficient; nothing bar's
The Heav'ns in their diſpoſe, whereby to gheſſe,
They alter in their Gyring more or leſſe.
Motion doth cheriſh but not change; for all
We ſee the world containes in generall,
Are mannag'd and diſpos'd by faire accord,
And ſtill obedient to their Prince and Lord.
He therefore is the God that all things guides,
Who in his Diuine wiſedome ſo prouides,
That Creatures here below, meerely terreſtriall, The power & operation of the Planets.
Haue pour'd into them (by the Signes Cœleſtiall)
A ſtrength, infus'd to honour or diſgrace,
Not hindred by the diſtance of the place.

Notwithſtanding which, *Sapiens dominabitur Aſtris.*

Stars haue a power in Nature, miniſtring Fate
To Nations, priuat perſons, and each State;
Which operation we do hold as ſure,
As the Heav'ns giue the Fieldes a temperature,
By which they in their ſeaſons ſpring and grow;
Or, are the cauſe that the Seas ebbe and flow.

Alibi.

Hee's only God, that is vnchang'd by Time;
Nor yong, nor old, but euer in his prime:
Who ſuffers not the Sun, backward t' inuade
The tranſuerſe *Arctos*, or runne retrograde
And ſteere a new courſe: neither from the Weſt,
Returne the ſame way to his laſt nights reſt;
Nor ſhewes the ſame *Aurora* to ſtronds new;
Nor lets the Moone an erring courſe purſue,
Beyond her certaine Orbe; but to retaine
A conſtant change in her encreaſe and waine:
Nor lets the Stars (aboue impending) fall,
To circumvolve the Earth, the Sea, and all.

Aurel. Pruden. in Symach.

Thinke now you heare this God, long ſilence breake,
And to a meerly Ethnicke man thus ſpeake:
Thou (ſlighting me) haſt to thy ſelfe deuis'd
A thouſand gods, and equally vs pris'd;
Thinking to minch me into parts, and fleece
Me of my right. But know, no part or peece
Can be from me extracted, no forme ta'ne,
That am a ſimple Subſtance: Then in vaine
Thou think'ſt to parcell me by thy deciſion.
Of compound things 'tis eath to make diuiſion:
But I was made by none; nor therefore can
I, piece-meal'd or diſſected be by Man.
All things, from nothing, were firſt made by me;
" Then, part of mine owne worke how can I be?
Therefore to me alone thy Temples reare,
And worſhip me in honour and in feare.

Paulo poſt.

As thoſe of Marble, ſo the Minde I praiſe,
Where ſtedfaſt *Faith* a rich Foundation layes
On golden piles; and when the Buildings riſe
In ſnowy *Pietie*, to daze mens eyes:
With vnſway'd *Iuſtice* rooft, to keepe o utraine;
And where the walls within, chaſt *Bluſhes* ſtaine,
In ſtead of Vermil: and the whiteneſſe cleare
Proceeds from paleneſſe, bred by holy *Feare*.

The Sybels.

The Oracles that from the *Sybels* came,
Who in the former world were of great fame,

(Though

(Though 'mongſt the Learn'd it be a queſtion ſtill,
Whence they inſpir'd were with Prophetique skill,
The good or the bad Sprite) er'd not, to ſay,
There is but one ſole God, Him we obey.
Theſe be their words: In this we all agree;
There's one true God, aboue all Maieſtie,
Omnipotent, Inuiſible alone,
Vnborne, All-ſeeing, and yet ſeene of none.
Apollo, askt by one *Theophilus*,
How many gods there were? made anſwer thus:
(His Vnitie not daring to deny)
There's only one true God, Potent, and High;
Begotten by Himſelfe, Sufficient, Able;
Vntaught, and without Mother, ſolely Stable:
To ſpeake whoſe Name, no Language can aſpire
Or reach into: whoſe dwelling is in Fire.
And ſuch is God; of whom, I and the Reſt
Am a ſmall portion, as being profeſt
His Miniſters and Angels. By which Name,
The Diuell expreſt himſelfe to haue an aime
To Diuine worſhip; which 'He that did create
All things, ſo loth is to communicate.
He, by the mouthes of our forefathers, and
The holy Prophets, (who did vnderſtand
His ſacred will, *The Scriptures*) hath ſo fram'd,
To haue his Singularitie oft nam'd.
As thus: Becauſe the *Lord* is God alone,
Peculiar, and beſides him there is none.
Againe: O *Iſrael* attend and heare;
The Lord thy God is *One*, him thou ſhalt feare.
The God of gods (I heare the *Pſalmiſt* ſay)
Doth only worke great wonders, *Him* obey:
For 'mongſt the gods none's like him. Go and tell
(Saith he) vnto my people *Iſrael*,
I am the *Lord* thy God, and none but I,
Who brought thee from th' *Ægyptian* ſlauerie,
And from the houſe of Bondage ſet thee free,
"Therefore thou ſhalt adore no God ſaue me.
Lycurgus, in the Proëm of his Lawes
To the *Locrenſes*, (not without great cauſe)
Theſe following words prefixt: *Needfull it were,*
That all the people which inhabit here,
Should be perſuaded. There's one God aboue,
By whom all liuing Creatures breathe and moue.

Apollo Delphicus. apud Euſeb. Lib. de Natur. Mag.

The Diuels themſelues confeſſe this ſole God.

The Diuels ambition.

Deut. cap. 4.

Pſal. 85.

Exod. 6. 20.

Lycurgus.

Stob. Ser. 42.

Who, as in all his Works he is expreſt;
So is he not the leaſt made manifeſt,
In our inſpection to the Worlds great frame,
The Heauen, and goodly order of the ſame.
Be no man of that ſtupid ignorance,
" To thinke that ſuch things are diſpos'd by chance.
Iob. Billius, in Antholog. Sacr. The gluttons Belly is his god, (the cauſe)
In that his Appetite preſcribes him Lawes.
The griping Auaritious man hath ſold
His Soule, (ſo dearely bought) to purchaſe Gold.
Voluptuous men, ſolely deuote to Luſt,
Their Idol's *Venus*; for in her they truſt.
Th' Ambitious, his All-Honour'd makes, his *Fame*;
As, before Gods, preferring his owne Name.
And is not he, vaine Studies doth prefer
Before his *Chriſt*, a meere Idolater?
And do not all thoſe that ought higher priſe
Than Him, to Idols offer ſacrifiſe?
Gods true worſhip. But he that ſhall beleeue in him aright,
Shall haue acceſſe to his Eternall Light:
When thoſe that haue *Religion* in diſdaine,
And *Pietie* in contempt, (and ſo remaine)
They ſtriue to haue no being, (to their ſhame)
And to returne to nothing, whence they came.
All ſuch as are not numbred 'mongſt the Saints
Whom euill thoughts poſſeſſe, and Sinne ſupplants,
Haue loſt themſelues, as hid behinde a Skreene;
How then can the leaſt part of them be ſeene?
But thoſe that through their Sauiour proue victorious,
They in Heauens kingdome ſhall be great and glorious.
Ariſt. lib. 2. Phyſic. Two Principles (as ſome Philoſophers write)
There are, *Eternall* both, and *Infinite*;
Makers of things, yet in their Natures vary,
As being in themſelues meere contrary.
The Vnity of the Godhead not to be diuided. Their error note: If two ſuch in their prime,
Of power, ſhould haue exiſtence at one time;
Since two ſo great, muſt greater be than one,
Euen in that clauſe the *Infinite* is gone.
This proued. Being diſtinct in number, and diuided,
Needs muſt they be by ſeuerall motions guided.
One borrowes not of the other, for majoritie:
Being equall two, there can be no prioritie.
And contrary (as I before haue ſaid)
In oppoſition? they muſt needs inuade

Th'

Th' agreeing Fabricke, and ſo, without ceaſe,
Diſturbe old Natures long-continued peace.
Neither from theſe two Equalls can ariſe
A third, this their great ſtrife to compromiſe.
Againe; If two, one needleſſe is, and vaine,
Or, as we call it, * Empty. Now 'tis plaine,
That *Nothing* cannot haue in Nature place;
For ſhe hath *Vacuum* in continuall chaſe,
And is at war with 't. Therefore I hope none,
But will confeſſe a Godhood, and that one:
" One Monarch of the world, the great Effector,
Of all therein ſole Parent and Protector.
All ſuch as of their multiplicitie ſpeake,
Diſable them, as wanting power, and weake;
As if nought gouer'nd were that hath been made,
Which One can do, without anothers aid.
Him only a true Monarch we may call,
That hath no parted kingdome, but ſwayes all.
But where a Principalitie (miſguided)
Is amongſt ſeuerall Optimates diuided;
It needs muſt follow, In no *One* can be
An abſolute and exact ſoueraignty:
For none of theſe, but by vſurping, dare
Challenge the whole, where each haue but a ſhare.
There is a certaine Bound which circumſcribes
His Iuriſdiction; Each hath ſeuerall Tribes
To gouerne and diſpoſe. Should we agree
In many gods, it then perforce muſt be
concluded, There can be no Soueraigne Minde,
Since euery one hath but his Lot aſſign'd:
When as of Power it is the true condition,
Not to be ty'de to ſtint or exhibition;
" But as the ſole Supreme and Principall,
" Guiding, diſpoſing, comprehending all.
If God be perfect? he can be but one,
As hauing all things in himſelfe alone.
The more you make, the more you ſhall depraue
Their Might and Potencie, as thoſe that haue
Their vertue ſcanted; ſo allow not any:
Since all things cannot be contain'd in *Many*.
By which 'tis manifeſt, Thoſe that maintaine
More gods than one, be people vile and vaine;
In the like blaſphemy ready to fall,
With the dam'nd *Atheiſt*, who knowes none at all.

* *Vacuum.*

A confirmation of the former argument

The Illuſtration.

Note.

Omnia eſſe in multis non poſſunt.

The

The opinion of the Manichees.

The *Manichees*, they hold a ſtrange opinion,
That two betwixt them ſhare the high *Dominion*;
Who as they did create, ſo guide it ſtill:
One, *Good* diſpoſeth; and the other, *Ill*.
The firſt is Lord of *Light*, and gouernes Day:
The laſt, of *Night*, and Darkneſſe beares chiefe ſway.
One, *Heate* in charge hath; and the other, *Cold*:
Yet who, by daily proofe doth not behold,
That by the ſole and Diuine Prouidence,
Man, with all Creatures, of them both hath ſence,
And from them comfort? That the *Night* for reſt
Was made, to cheare Man, wearied and oppreſt;
As well as *Day*, whoſe cheerefull light prepares
Vs to our needfull and beſt knowne affaires.
Do we not ſee, from what we counted bad,
Much good to vs, great ſolace hath been had?
Againe, That ſeeming-*Good*, forg'd by the Deuill,
Hath been to vs th' occaſion of much euill?
Heauens bleſſings let vs taſte in their communitie,
Aſcribing all praiſe to the God of Vnitie,
" This ſempiternall Minde, this Conſummate
" And abſolute Vertue, that did all create;
" This Power, who in himſelfe hath his Stabilitie,
" Maieſtie, Wiſedome, Strength, and true Soliditie:
" From whoſe Sublimitie no man's ſo mad
" To thinke he can detract: To whom none adde.
" This, of himſelfe all Fulneſſe, all Satietie;
" Is then the ſole *Incomprehenſible Deitie*.
Sometimes, what's proper vnto Man alone,
*Deut.*22.10. *Pſal.*17.8. Is giuen to this *Trias*, three in One:
As, when we attribute vnto him Wings,
It ſtraight vnto our aphrehenſion brings,
*Pſal.*3.13. 94.16. How he protects and ſhadowes vs, If Eares?
With what facilitie and grace he heares
Gen. 29.24. *Deut.*4.34. Our deuout Prayers. And when, his Arme ſtretcht out?
That of his Power and Strength we ſhould not doubt.
*Exod.*8.19. His Finger nam'd, doth to the world auer
His Vertue, and, that no Artificer
*Exod.*31.18. *Pſal.*27.89. Can worke like him. His Skill; The glorious frame
Of this great Machine, doth to all proclaime.
His Face, ſometimes, his preſence doth imply;
Sometimes, his fauour and benignitie.
*Pſal.*6.1. 59.14. If we reade Wrath; we muſt conſider then,
Thoſe Iudgements that impend o're ſinfull men;

And

And with what terror, when they come, they fall.
His *Hand*, doth vnto our remembrance call — *Iob.* 19.21. 10.8. *Pſal.* 31.6.
His Potencie, Protection, Power to guide;
With all ſuch things as are to theſe ally'de.
His *Noſthrils*, by which he is ſaid to ſmell, — *Gen.* 8.21.
Doth vnto vs his Acceptation tell,
Of Sacrifice and Prayer. His Incenſt Ire — *Jer.* 39.37. *Deut.* 32.10.
(Againe) it notes, when thence fly ſparks of fire.
His *Eyes* emblem to vs, that choice Reſpect — *Nehem.* 16. *Job* 10.4.
And Fauor which he beares to his Elect.
Sometimes they'import his Prouidence Diuine — *Pſal.* 17.2.
Sometimes, they wrathfully are ſaid to ſhine — *Pſal.* 14.2.
Againſt the Wicked. By his *Feet* are meant, — *Sam.* 2.22.28. *Amos* 9.4. *Pſal.* 18.7. 110.1. *Mat.* 22.24. *Deut.* 30.10. *Pſal.* 17.8.
Stabilitie and Power Omnipotent.
By th' *Apple of his Eye* he would haue knowne,
Th' Indulgence that he beares vnto his Owne.
The *Diuine Wiſedome*, knowing how dull and weake
Mans heart and braine is, taught the Text to ſpeake
To our capacities. The Prophets, they
Did not of this great Deity diſplay
The abſolute perfection; but ſo leaue it,
That by a glimpſe we far off might conceiue it.
His *Eyes* being nam'd, it muſt impreſſe in me,
That God doth euery thing at all times ſee.
Or if his *Eare?* then muſt I preſuppoſe,
That, hearing all that's ſpoke, he all things knowes;
That, hauing wings to mount himſelfe on high,
In vaine can Man his incenſt vengeance fly.
O, whither from thy Sprite ſhall I depart? — *Aug. li. de Pen.*
Thou, that in euery place at all times art?
Fly thee, none can; but vnto thee repaire,
All may, in their humilitie and prayer,
Appealing to thy Goodnſſe. For, What place
Can ſhadow me, when I ſhall fly thy face?
If ſoare to Heauen? thy Preſence doth appeare:
Or if to Hell diue? Thou art likewiſe there.
There is no way an angry God to ſhun; — *Aug. ſup. Pſal.* 74.
But, to a God well pleas'd, for refuge run.
Now to proceed: The Scripture Phraſe doth reach
No farther, than our ſtupid ſence to teach;
That by corporeall things we may prepare
Our hearts to know what things ſpirituall are;
And by Inuiſible, make demonſtration
Of what's vnſeene, beyond mans weake narration.

And

And for this cauſe, our paſſions and affects
Are in the Scriptures, for ſome knowne reſpects,
Confer'd on the Almighty; when 'tis ſaid,
God did repent him that he man had made.
Or when hee's wrathfull? herein is not meant,
That He is angry, or, He can repent:
But 'tis a Figure from th' effect aroſe,
And that the Greeks call *Metanumikos.*
The Names the *Scriptures* attribute to Him,
Sometimes *Iehouah*, ſometimes *Elohim:*
And when the glorious Trinitie's proclaim'd,
The *Father, Sonne*, and *Holy-Ghoſt* are nam'd.
More appellations the Text affords;
As, The *Great God of Heauen*, The *Lord of Lords*,
The Lord of *Armies*, and of *Hoſts*; the God
That in the *Higheſt Heauen* hath his aboad;
The God of *Abraham, Iſaac, Iacob*; and,
He that brought *Iſrael* from th' Egyptians land;
God of the *Spirits*, of all *Fleſh*, and he
Lord God of Iſrael is knowne to be.
Him, by the name of th' *Hebrewes God* we praiſe,
God of our Fathers, Th' *Antient of* all *dayes*,
And, *Dauids God.* Yet further denomination;
The *God of gods*, of *Iuſtice, Ioy, Saluation*,
(Theſe titles it aſcribes to Him alone)
Iſraels Redeemer, Iſraels Holy one;
Protector, Father, Shepheard: then we ſing
To *Iſraels* God, to *Iacobs*, the great King:
So, to the Euerlaſting King, and than
King of all Worlds, before the World began. &c.
Whoſe Power, whoſe Goodneſſe, ſhewn to euery Nation,
Extracts from me this ſerious Contemplation.
Soueraigne and holy God, Fountaine and Spring
Of all true Vertue, the Omnipotent King;
Of whom, by ſubtill ſearch in things to'acquire,
Is not in Mans conception (a thing higher
Than his weake faculties can comprehend;)
Yet not to know this God, he ſhould offend.
For how can it with reaſon conſonant be,
One Godhood ſhould remaine in perſons three?
And they in ſuch a firme connexure linkt,
To be (although inſeparat) yet diſtinct.
Thou art without beginning; and againe,
Thou ſhalt to all Eternitie remaine,

Knowing

Gen.6. 6.
Ier.18,8.

Pater, filius, Spirit. ſanctus.
Deus Cœli.
Dom. Dominat.
Poſſeſſor Cœli.
Dom. Abr. Iſa: Iacob.
Educt. Iſra. ex Ægyp.
D. Spir. uniuerſ. carn.
Dom. Deus Iſr.
Deus Hebr.
Deus Patr. noſt.
Antiquus dier.
Deus deor Iuſt.
Gaud. Salut.
Redemp. Iſrael.
Sanctus Iſrael.
Protect. Pater.
Paſtor.
Rex Iſrael, rex Iacob.
Rex magnus.
Rex ſempiternus.
Rex ſeculorum.
Cle. Mar. Vict. in Geneſ.

Knowing no end: The Onely andthe Same,
Whom *Time* cannot impaire, nor *Age* reclaime.
The ſpace of things, Thou do'ſt in ſpace exceed,
And art contain'd in none. How ſhouldſt thou need
That which thy Selfe haſt made? Or how ſhould Sence
Allot thee place, who only art Immenſe?
Nor is it in Mans frailtie to deuiſe,
How, Thee in the leaſt kinde to 'anatomiſe,
Or tell what thou art like; thy Image being
A thing excluded from all mortall ſeeing:
Vnleſſe thou, of thy moſt eſpeciall Grace,
Wilt ſhew ſome ſhadow of thy glorious Face.
No part of thee thou haſt preſented here,
Saue what doth in thy maruellous Works appeare.
No Strength can moue Thee, (of the Land or Ocean)
By whom we are, and in whom haue our motion:
Thou art the *Mind*, and *Subſtance* of all pure
And holy minds: Thou art the *Reaſon*, ſure
And ſtedfaſt, whence all other Reaſons flow,
That are from perfect Wiſedome ſaid to grow.
Thou art that *Vertue*, of all Vertues head:
Thou art the *Life* it ſelfe; and thou art read,
Father of Life, as being knowne to giue
Breath, (with their Being) to all things that liue.
The *Light* it ſelfe, and yeelding Light to all;
The *Cauſe* and *Strength* of things in generall,
Beginning, it's beginning had from thee;
And whatſoeuer firſt began to be,
Vpon the ſudden out of Nothing ſhin'd:
Which, fil'd with thy great Power, were ſo refin'd,
That either ſtrength of knowledge they retaine,
Or excellent ſhape, ſuch as doth ſtill remaine.
The ſacred *Scriptures* are ſufficient warrant,
By many Texts to make the Trine apparant:
As from the firſt Creation we may proue;
God did *Create*, God *Said*, the Spirit did *Moue*:
Create imports the Father; *Said*, the Sonne,
The Spirit that *Mov'd*, the Holy-Ghoſt. (This done)
Come to the Goſpell, to Saint *Paul* repaire;
Of him, *Through* him, and *For* him all things are;
To whom be euerlaſting praiſe, Amen.
In which, it is obſerv'd by *Origen*,
Of, *Through* and *For*, three Perſons to imply;
And the word *Him*, the Godheads Vnitie.

More particularly of the Trinitie in Vnitie.
*Gen.*1.1. God created.
Gen. 1. 3. God ſaid.
Gen. 1. 2. The Spirit moued.

1 Obſeruation.

*Rom.*11.36.

Let

Let Vs in *Our* owne Image, Man create,
(Saith God:) which *Salomon* doth thus explicate;
Remember the *Creators* in the dayes, &c.
Which word, thoſe well verſt in the Hebrew Phraſe,
Reade in the plurall. So, when God did frowne
On Babels Tower, he ſaid, Let *Vs* go downe.
When Sodom was conſum'd, 'tis ſaid againe,
The *Lord* that fire did from the *Lord* downe raine.
So, when Chriſts * Glory *Iſay* would declare,
To'expreſſe, Three Perſons in on Godhead are;
He, *Holy, Holy, Holy*, nam'd: To ſhow,
We might a Ternion in an *Vnion* know.
Come to Chriſts Baptiſme, you againe ſhall ſee,
In the ſame Trine, the perfect Vnitie:
The *Father* (the firſt Perſon) is compris'd
By ſending downe a Voice: The *Son*'s baptis'd
By *Iohn* in Iorden: and then from aboue
The *Third* deſcends, in figure of a Doue.
So likewiſe when Duke *Moſes* went about
To comment on the Law; leſt they ſhould doubt
Of this great Myſterie, Hearke to my word
O Iſrael, (ſaid) The Lord our God's *one* Lord:
In which word *One*, the Vnitie is meant
Of the three Perſons, ſolely Omnipotent.
In which (by * *One*) 'tis well obſerv'd, That he
The ſecond Perſon in the Trinitie
Meant in the ſecond word, who hath the name
To be *Our* God: 'Tis becauſe we may claime
Iuſt int'reſt in him. And though all the Three
May be call'd ours; more (in particular) He.
One reaſon is, Becauſe he Heav'n forſooke,
And on himſelfe our humane nature tooke
In all things like, (ſo did his Grace abound)
Saue only that in him no ſinne was found.
Next, That he bore our ſinnes, freed our tranſgreſſion:
And laſt, For vs in Heaven makes interceſſion.
Two natures in one perſon ſo ally'd,
Some hold, in Mans creation tipify'd;
From Earth, his body *Adam* had ('tis * ſaid;)
His Soule, from Heauen: both theſe but one Man made.
Chriſts humane nature had with man affinitie,
(Being very Man) and from God his Diuinitie,
(Being very God:) In both ſo to ſubſiſt,
Godhood and Manhood make vp but one Chriſt.

2 Obſer. *Gen.*1.26. *Eccleſ.*12.1.

3 Obſer. *Gen* 11.7.

4 Obſer. *Gen.*19.24.

5 Obſer. * *Ioh.*12.41. *Iſay* 6.3.

6 Obſer.

7 Obſer. *Deut.*6.4. The Original reads it, *Jehoua*, our God *Jehoua*: The firſt intending the Father. Our God, the Son: *Jehova* againe iterated, the Holy-Ghoſt; * *Galatinus.*

3 reaſons why Chriſt is called Our God.
1. A Sauiour.
2. A Redeemer
3. A Mediator.
Obſeruat. concerning the two natures of Chriſt, his Diuinity and Humanitie.

1 Obſer. * *Gen.*2.7. The Lord God alſo made the man of the duſt of the ground, & breathed in his face the breath of life, and the man was a liuing Soule. *Athen. in Symb.*

In

In *Iacob's* Ladder, figur'd, this we ſee, 2 Obſer. *Iohn* 1.51.
(Which Ladder, Chriſt himſelfe profeſt to be;)
Ofwhich, the foot being fixt vpon the ground;
The top to heauen; thus much to vs doth ſonnd:
That in this Scale, at ſuch large diſtance ſet,
The Heauen and Earth at once together met.
So, Chriſts Humanitie from Earth was giuen;
But his Diuinitie he tooke from Heauen:
As from Earth, Earthy; as from Heauen, Diuine;
Two Natures in one Perſon thus combine.
The choiceſt things about the Arke were fram'd 3 Obſer.
Of Gold and Wood; Wood, worthleſſe to be nam'd,
If with Gold valu'd; for the Cedar 's baſe,
Compar'd with th' Ophir Mine: yet had it grace,
With it's rich tincture to be ouerſpred.
In this reſpect the Godhood may be ſed
To be the Gold; the Manhood, baſer wood:
And yet both theſe (as truly vnderſtood)
Made but one Arke: So, the two Natures raiſe
Betwixt them but one Chriſt. He forty daies 4 Obſer.
Faſted i'th Deſart, and did after grow
Hungry: by which the Text would haue vs know
Hee's God, becauſe of his miraculous faſt: *Ignat. Mar. in Epiſt. ad Phil.*
Hee's Man, becauſe he hungry grew at laſt.
He ſlept at ſea, when the great tempeſt roſe; 5 Obſer.
This ſhew'd him Man, as needfull of repoſe:
When he rebuk'd the Windes, and Surges tam'd, *Mat.* 14.
He, his great Godhood to the World proclaim'd.
He wept o're *Lazarus*, as he was man; 6 Obſer.
But (foure dayes buried) when he rais'd him, than
He appear'd God. He dy'de vpon the Croſſe 7 Obſer.
(As he was Man) to redeeme Mankindes loſſe;
But at his death, when th' Earth with terror ſhooke,
And that the Sun (affrighted) durſt not looke
On that ſad obiect, but his light withdrew
By ſtrange Eclipſe; this ſhew'd him to be true
And perfect God: ſince, to confirme this wonder,
The Temples Vaile was ſeene to rend aſunder:
The Earth ſent forth her Dead, who had abode
Long in the earth: All theſe proclaim'd him God.
The tenth of the ſeuenth moneth, the Hebrew Nation How Chriſt was typically figured in *Aaron*.
Did ſolemniſe their Feaſt of *Expiation*:
So call'd, becauſe the High-Prieſt then confeſt,
How He, with all the People, had tranſgreſt; *Tiſri*, our moneth September, *Levit* 15.

(His and Their ſinnes:) Obſerue how thence enſu'th
A faire agreement 'twixt the Type and Truth.
Levit.16.3. *Aaron* the High-Prieſt went into the place
Call'd *Holieſt of Holies:* Chriſt (by 'his grace
Heb.9.12. Made our High-Prieſt) into the Holieſt went,
Namely, the Heauen aboue the Firmament.
Exod.30.10: Heb.9.12. Ibid: *Aaron*, but once a yeare; He, once for all,
To make way for Mankinde in generall:
He, by the bloud of Goats and Calues; but Chriſt,
By his owne bloud (the bleſſed Euchariſt.)
Heb.9. Eſay 63.3. *Aaron* went ſingle in: and Chriſt alone
Hath trod the Wine-preſſe, (and beſides him none.)
Levit.16.4. He, with his Prieſtly robes pontifically;
Chriſt, to his Office ſeal'd eternally
Levit.16. From God the Father. *Aaron* tooke two Goats;
Which ceremoniall Type to vs denotes,
Theod. in Levit. Quæſt.12. That Chriſt aſſum'd two Natures: that which fled,
(The Scape-Goat call'd) to vs deciphered
His Godhoods imp'aſſibilitie: And compris'd
In th' other, (on the Altar ſacrifis'd)
His Manhoods ſuffering; ſince that Goat did beare
The Peoples ſinnes. Which in the Text is cleare.
2 Cor.5.22. Saint *Paul* in his Epiſtle we reade thus;
That Chriſt (without ſinne) was made Sinne for vs.
Hence growes that moſt inſcrutable Diuinitie
Of the three ſacred Perſons, the bleſt *Trinitie:*
Which holy Myſterie hath an extenſion
Aboue Mans braine, or ſhallow apprehenſion;
Nor can it further in our breſts take place,
Than we'are inlightned by the Spirit of Grace.
How ſhould we then, Finite and Mortall, grow
By meditation, or deepe ſea.ch, to know;
Or dare ambitiouſly, to ſpeake or write
Of what Immortall is, and Infinite?
And yet, 'mongſt many other deuout men,
Greg.Naz. Carm.3. Heare ſomething from the learned *Nazianzen.*
The *Monady*, or number One, we ſee,
In this great Godhood doth ariſe to three;
Deus eſt indiviſe vnus in Trinitate, & Inconfuſe Trinus in Vnitate. Leo Pap. And then this myſticall *Trine* (ſacred alone)
Retyres it ſelfe into the number *One:*
Nor can this Diuine Nature be diſſect,
Or ſeparated in the leaſt reſpect.
Three Perſons in this *Trias* we do name;
But yet the Godhood ſtill *One* and the ſame:

Each

Each of the *Three*, by right, a *God* we call;
Yet is there but one *God* amongſt them all.
When *Cicero*, with graue and learned Phraſe
Had labour'd long, the *Godhood* to emblaze; *Cic. de Nat. deor.*
He doth conclude it, of that abſolute kinde,
No way to be decipher'd or defin'd;
Becauſe, 'boue all things Hee's ſuperior knowne,
And ſo immenſe, to be contain'd in none.
A prime and ſimple Eſſence, vncompounded;
And though that many, labouring to haue ſounded
This Diuine Eſſence, and to'haue giuen it name,
They were not able: yet to expreſſe the ſame
As 't were afar off, Epithites deuis'd,
And words in ſuch ſtrange circumſtance diſguis'd,
Nothing but quarrels and contentions breeding,
As Natures ſtrength, and Reaſons, much exceeding.
The Martyr *Attalus* (when he was brought *Euſeb. Eccleſ. Hiſt. li. 6. ca. 21.*
Before a Tyrant, who eſteemed nought
Of *God* or goodneſſe) being askt in ſcorne,
What name *God* had? A ſpace from him did turne,
And after ſome ſmall pauſe made this reply;
(As th' Author doth of him hiſtorifie)
" Your many gods haue names by which th' are knowne;
" But our *God* being but *One*, hath need of none.
Wiſe *Socrates* forbad men to enquire, *Socr. apud Zen.*
Of what ſhape God was. Let no man aſpire
(Saith *Plato*) what God is to apprehend, *Plat. in Time.*
Whoſe Maieſties immenſeneſſe doth extend
So far; and is ſo'vnimitably Great,
Beyond all vtterance, or the hearts conceit.
Why then is it ſo difficult and rare,
Him to define? It is, becauſe we are
Of ſuch ſtreight Intellect, narrow and rude,
Vncapable of his great *Magnitude*.
Our infirme ſight is ſo obtuſe and dull;
And His bright fulgence is ſo beautifull.
Hence comes it, by no other names we may
Call this great God, than ſuch as beſt diſplay
His *Excellence*, *Infinitie*, and all
Wherein He'appeares ſolely *Majeſticall*.
According to his *Eſſence*, Him to know, *Thom. prim. part. 9. 56.* Of Gods Eſſence.
Belongs vnto Himſelfe: the Angels go
By meere *Similitude*: Man, by a Glaſſe
And Shape of things; and can no further paſſe:

For he, by contemplation in the Creature,
As in a Mirrhor, ſees the Diuine feature:
So Holy men by ſpeculation view'd
The nature of this topleſſe *Altitude.*
Ruffin. in Epiſt. Heron. Tom. 9. Epiſt. 19.
'Twixt Vs (ſaith one) and this great *Myſterie*
There is ſuch diſtance, ſuch remote degree,
As the Creator (whom we muſt prefer)
Is 'fore the Creature; and th' Artificer
Is, (than the worke he makes,) more excellent:
As He that hath been before all Diſcent,
And alwaies is; is of more noble fame
Than that which was not, and from Nothing came.
Then ceaſe not till to this thou haſt atcheev'd,
"God is not to be queſtion'd, but beleev'd.
Greg. in Mor. 16. Gods Vbiquitie.
When *Gregorie* would ſhew th' *Vbiquitie*
Of this vncomprehended Deitie;
Th' Almightie and Omnipotent God (ſaith he)
Is *Euery where, At once,* and *Totally:*
In *Part* he is not, as confin'd to ſpace;
But He is *All of Him,* in *Euery place:*
And then leaſt found, when, with vnfaithfull heart,
He, that is *All, Each-where,* is ſought in *Part.*
Mat. 3.
Therefore our Sauiour, when he would declare
To his Diſciples, That no Mortalls are
Able to view the Father, but the Sonne:
That, by the glorious Fabricke, by him done,
And by his other Creatures, they might ſee
(As in a Glaſſe) his Might and Maieſtie;
Vſeth theſe words: *By Heauen you ſhall not ſweare,*
It is the Throne of God, (Hee's reſiant there)
Nor by the lower Earth you ſhall proteſt,
It is the Baſſe on which his foot doth reſt.
What we are enioyned.
We for our parts, all curious ſearch lay by,
Only ſubmit our ſelues to the *Moſt-High,*
In all obedience humbly to confeſſe
Him for the Fountaine of all Happineſſe,
Goodneſſe and Grace: to giue him thankes and praiſe,
Firſt, for this Life; next, our Encreaſe of daies;
But chiefely, that we Reaſon haue and Sence,
With tongues to magnifie his *Excellence;*
And Lookes ſublime, to caſt them vp and view
Whence we receiue all Good: and as His dew,
Giue Him the Glory, that He did not frame
Vs Beaſts, and Mute, that cannot praiſe His Name.

Thales

Thales Mileſius, of the Argiue Nation, *Thal.* one of the Wiſe men of Greece.
Was (in like ſad and ſerious contemplation)
For three things wont to thanke the gods: The firſt,
That he was borne in Greece, bred vp and nurſt
Not 'mongſt Barbarians: And in the next place,
Becauſe no *Female*, but of Maſculine race:
The third and laſt, (which moſt his ioyes encreaſt)
Becauſe created *Man*, and not *Brute Beaſt*.
Boethius ſaith, It is not fit, fraile Man *Boet. lib. 4. Proſ. 6.*
Secrets Diuine too narrowly ſhould ſcan;
Onely to haue them ſo far vnderſtood,
That *God* diſpoſeth all things to our good.
The knowledge to Saluation tending beſt,
He in his Scripture hath made manifeſt:
But not to enquire for that, which ſhould we finde,
Our limited and vncapacious minde
Could not conceiue; or ſay, in ſome degree
It did, not make vs better than we be.
Th' office of a true *Father* God hath don; *Lact. Div. Inſt. lib. 11. cap. 12.*
This Body He hath made, which we put on;
The Soule, by which we breathe, He hath infus'd:
All that we are is His, if not abus'd.
How we were made, or how theſe things were wrought,
If in His holy Wiſedome he had thought
Fit we ſhould know, no doubt they had been then
Publiſht vnto vs by the ſacred Pen.
Elſewhere He ſaith, His will was, we ſhould know *Lact. ca. 2. lib. 9.*
(Beſides the generall duty which we owe)
Onely ſuch things as tend to our Saluation:
As for all other curious Intimation, *Ne ſutor vltra crepidam.*
Tis moſt prophane; and therefore Heauen forbid,
We pry into thoſe things He would haue hid.
Why ſhould we ſeeke for what we cannot know?
Or knowing, by it cannot better grow? Illuſtration.
Sufficient 'tis that we enioy the Fire
Vnto our vſe; What need is, to enquire
From whence it hath it's heate? We daily finde
The benefit of Water in the kinde;
What more would it auaile (being ſtill the ſame)
If we did know whence firſt the moiſture came?
So of the reſt. Then let vs be content
With the proportion of the knowledge leant.
" Be gratefull for Heauens Bleſſings, and ſurrender
" All praiſe and thanks vnto the *Bounteous Sender*.

Hiero ad Sim.

* An antient Greeke Poet.

The Tyrant *Hiero*, in his height of pride,
Willing, What God was, to be ſatisfied?
Askt * *Simonides*. He, after ſome ſtay,
Demanded firſt the reſpit of a day:
But that being paſt, *Hiero* againe enquir'd.
He told him, That to know what he deſir'd,
Two dayes were requiſit. Theſe likewiſe o're,
And being ſtill demanded as before;
The Tyrant once againe requir'd the reaſon
Of his delay, by doubling ſtill the ſeaſon:
Who thus reply'de; *The more that I the ſame*
Contemplate, ſtill the further out of frame
My ſenſes are. This *Plato* did purſue,
Saying, Of *God* he only thus much knew,
As, That no man could know him. Hence exiſts
The opinion of the beſt Theologiſts;
That his great Attributes are by negation
Better expreſt to vs, than Affirmation.
As much to ſay, More eaſie 'tis to ſhow,
What He is not; than what He is, to know:
As, That god is Not *Made*; No *Earth*, No *Fire*,
Water, or *Aire*. Aſcend a little higher.
God is No *Sphere*, No *Star*, No *Moone*, No *Sun*;
God is Not *Chang'd*, ſuffers No *Motion*;
God, No *Beginning* had, therefore No *End*:
With infinite ſuch, that to the like intend.
All which infer, That by no affirmation
Can be expreſt his full denomination.

Macr. lib. de Somn. Scip.

Leaue thouſand Authors at this time alone,
My purpoſe is but to inſiſt on one.
Before our Mindes eyes let vs place (ſaith he)
What this great *Nature* Naturant may be;
Which All things *Holds*, *Fills* All, doth All *Embrace*,
Super-exceedes, *Suſtaines*; and in One place.
Not in one place *Suſtaines*, and in another
Super-exceedes; here *Fills*, and in the tother
Embraceth: but by *Embracing*, *Fills*; and then,
By *Filling* likewiſe doth *Embrace* agen:
Suſtaining, *Super-exceeds*; *Super-exceeding*,
Suſtaines: In all theſe no aſſiſtance needing.

Greg. ſup. Ezech. Hom. 7. & Mor lib. 2. 6. 12. Natura Naturans.

Greg.

The ſame ſaith in another place; We know,
God's *Within* All, *Without*, *Aboue*, *Below*:
Aboue, by Power; *Below*, by Suſtentation;
Without by Magnitude; in the ſame faſhion,

Within

Within All, by Subtilitie: *Aboue*, reigning;
Deſcend *Below*, Hee's there, All things containing:
Without, He compaſſeth; Penetrates *Within*:
Not in one place Superior, (that were ſin
To imagin) in another place inferior;
Or ſeuerall waies exterior and interior.
But He, the One and Same, totally to'appeare,
(Vncircumſcrib'd) at one time euery where.
By *Gouerning*, *Suſtaining*; by *Suſtaining*,
Gouerning; by *Embracing*, *Penetrating*;
Penetrating by *Embracing*; Aboue, *Guiding*;
Below, *Supporting*: what's without abiding,
Still *Compaſſing*; and what's within, *Repleniſhing*:
Without Vnreſt, All that's aboue *Protecting*;
Without leaſt Paine, All that's below *Suſtaining*:
Without Extenuation, Inly *Piercing*;
Without (without Extenſion) *Compaſſing*.

But, Would'ſt thou haue me what God is diſcuſſe? *Cardanus.*
Thee (with *Cardanus*) I muſt anſwer thus:
" To tell thee that, I ſhould be a God too:
" (A thing which none but God himſelfe can do.)
And now, with pious reuerence to enquire *Of the names belonging to God.*
Of that All-Potents Name, which ſome deſire
(No doubt) to be inſtructed in; as farre
As leaue will giue, a little let vs dare.
Some call Him God, of *Giuing*; as they would *Deus, à Dando.*
Infer to vs, He giues vs all that's Good.
Others would by *Antiphraſis* imply,
That it from *Deſit* comes: The reaſon why? *Deſit quod ei nil deeſt.*
As moſt approv'd, to be that only *He*
In whom not any thing can wanting be.
Others confer on this inuiſible *Being*,
Theos; as much as we ſhould ſay, *All-ſeeing*. *A* Θεάομαι *vel* Θεάρω, *i. Video.*
Some, of *Deomai*, [i. *Timeo*] that's, *To Feare*;
Becauſe that euery Nation far and neare
Should dread His Name. But no Tongue can expreſſe
His *Celcitude* and high *Almightineſſe*:
Which in his Wiſedome He hath kept conceal'd,
Nor to his Seruant *Moſes* once reueal'd.
Whom, though in all things elſe He pleas'd to vſe
Familiarly, as one whom He did chuſe
To be his Peoples *Captaine*; when he came
To aske that? Anſwer'd, *I Am what I Am.*

Which

Some are of opinion, it was the word *Jehova* which was held ſo ſacred.

Quod Nomen eius? Prov. 30

Which ſacred words, the *Hebrewes* choſen Nation
From Age to Age had in ſuch veneration,
That ſaue their prieſts none might pronounce that phraſe:
And they, but on ſome ſolemne Feſtiuall daies.
Now therefore, This, long meditating on
(The wiſeſt of all Men) King *Salomon*;
Finding no word that could define Him right,
Or manifeſt his *Magnitude* or *Might*:
Aſtoniſht and confounded, doth exclaime
In theſe few words; *What might I call His Name?*
As ſhould he ſay; By what Voice, Sound, what Tongue,
Can this Eternall *Deitie* be ſung?
Can a Word do't? To thinke it, Heauen forbid;
Since from our Frailties 'tis retruſe and hid.
Excuſe me (Reader) then, if I deſire
To ſearch no further than Such durſt enquire.

Lumen eſt Vmbra Dei; & Deus eſt Lumen Luminis. Plato.

Explicit metrum Tractatus ſecundi.

Theo-

Theologicall, Philoſophicall, Poeticall, Hiſtoricall, Apothegmaticall, Hierogriphicall and Emblematicall Obſeruations, touching the further illuſtration of the former *Tractate.*

HOw Idolatrous Worſhip firſt crept into the world by the inſtigation of the Diuell, many Hiſtories giue ample teſtimonie. Amongſt others, That *Æneas* caried his *Penates* or houſhold gods into Italy, after the ſurpriſe and combuſtion of Troy; which thence were deriued vnto the Latines, and to the People of Rome. We reade likewiſe, That diuers of their Kings and Princes, as *Romulus*, *Numa Pompilius*, *Carmenta*, or *Carmentis*, *Iulius Cæſar*, and others, being related amongſt the *Indigites*, had Diuine honours decreed vnto them. But of this and the like Idolatry, *Salomon* in his Booke of *Wiſedome* thus ſpeakes: *That is curſed which is made with hands, both it and he that made it: he, becauſe he made it; and it, becauſe being a corruptible thing, it was called god. For the Vngodly and their vngodlineſſe are both hated alike of God: ſo truly the worke, and he that made it, ſhall be puniſhed together. Therefore there ſhall be a Viſitation for the Idols of the Nations, for of the Creatures of God, they are become abhomination, and ſtumbling blockes vnto the ſoules of men, and a ſnare for the feet of the Vnwiſe. For the inuenting of Idols was the beginning of whoredome; and the finding of them is the corruption of life: for they were not from the beginning, neither ſhall they continue for euer; the vain-glory of men brought them into the world, therefore they ſhall come ſhortly to an end. When a Father mourned grieuouſly for his Sonne that was taken away ſuddenly, hee made an Image for him, that was once dead, whom now hee worſhippeth as a god, and ordained to his ſeruants ceremonies and ſacrifices. Thus by proceſſe of time this wicked cuſtome preuailed, and was kept as a Law, and Idols were worſhipped by the commandement of Tyrants.* &c.

Idolatry brought by *Æneas* to Rome.

Cap. 14.

Not much diſſonant from this is that which wee reade in *Cicero* an Ethnycke Author. The life and common cuſtome of Man (ſaith hee) hath taken vpon him, that for ſome benefits receiued by excellent Men on earth, they haue therefore transferred them into

Cic. of Idolatry.

into the Heauens. Hence, *Hercules, Caſtor, Pollux, Æſculapius*, and others, had Deities aſcribed vnto them. It likewiſe came to paſſe that Poets, by Verſes and Numbers compoſed according to their affections or fancies, for flatterie or reward, Deified many Princes and Patrons. Which euill and miſchiefe had originall from the Græcians; by whoſe lightneſſe, it is incredible, how many miſts of falſities and errors they haue been the Authors of.

Fiue Reaſons why the Atheiſts doubt of a God.

There be diuers coniectures made by the Theologiſts, Why men ſhould doubt or make queſtion whether there be a God or no? I will reduce them into the number of fiue.

1 Reaſon.

The firſt ariſeth from the deſpoiling of the Image of God in Man by Originall ſinne: The horrible deprauation and malice of the Heart, in the which the illuſtrious apparances of the Godhood ought naturally to haue reſidence.

II. The ſecond is, Becauſe with theſe bodily eyes we do not looke vpon Him in this World, as when wee are in the preſence of an earthly King, a Prince, or a Iudge.

III. The third groweth by reaſon of the miraculous euents, into whoſe cauſes we are not able to ſearch, and which might be conjectured to fall out otherwiſe, if there were a Iuſt God, ſeeing and guiding all things with equitie and juſtice: As, the proſperity of the Wicked, and aduerſitie of the Godly: as alſo, That grieuous and crying ſinnes are not puniſhed in this world with all celeritie and ſeueritie.

IV. The fourth ſprings from the tyranny of Death, which ſnatcheth away the Good with the Bad: which ſome men, deſtitute of the light of the Diuine Word, miſ-interpret to their own deſtruction.

V. The fifth and laſt they ground from the power of the Diuell, who doth delude and ſeduce them with diuers preſtigious gulleries; and dulls their ſences, and obdures their hearts, not only to doubt whether there be a God? but altogether to forget Him. By which means, they enter vnaduiſedly and raſhly vpon ſinnes heinous and horrible. Notwithſtanding the former, there be other inducements, which meerly drawne from naturall reaſon, without the ſtrength of the vnreſiſtable Word, might be ſufficient to withdraw men from ſuch impious infidelitie.

Pregnant reaſons to proue a Deity, drawn from humane vnderſtanding

I. Firſt, all the works of God contained within the vniuerſal Machine, are euident demonſtrations of a wiſe, powerfull, and all-ſufficient Maker and Protector; of whom the wiſeſt of the Gentiles were ſenſible, and that ſuch an one muſt of neceſſity be, gaue theſe reaſons: Firſt, The admirable and inimitable feature of Man, ſupplied and adorned with the innumerable teſtimonies of a Deitie: inſomuch, that not without great cauſe hee is ſtiled a little and

ſuccinct

ſuccinct world within himſelfe; in whom there is a perſpicuous knowledge to diſtinguiſh good from euill, which is the rule by which to direct all the neceſſarie actions of humane life: neither is there any thing in him (though in outward appearance of ſmall value or validitie) which is not a liuely and plentifull repreſentation of a Deitie; which is the more viſible, in the exact conſideration of euery particular limbe and member of his body.

II. The ſecond is of the Conſcience; for in all deteſtable and facinorous actions, as Murther, Inceſt, Parricidie, and the like, the Conſcience is by a ſecret inſtinct ſenſible of a God, who hath inſpection into the act, as ſeeing it when it was committed, and ready to reuenge it being done; howſoeuer it be concealed from the know ledge of the Ciuill Magiſtrate.

III. A third is, The pulchritude, order, effect, propagation, conſeruation, and duration of the things in the world.

IV. A fourth, The diſtinction of euery Species, which we ſee daily and yearely to propagate and multiply vpon the earth.

V. A fifth, The Societies, Kingdomes, and Empires, which are not planted and ſetled raſhly; or by chaunce, confirmed, ſuſtained, and changed.

VI. A ſixt, The great and remarkable puniſhments of impious and wicked malefactors, who though they eſcape the hand of the temporall Iudge here below, yet cannot eſcape the rod of the Auenger aboue; for it is a generall rule, obſerued as well in Moralitie as Diuinitie, That for the moſt part, heinous ſinnes haue horrible puniſhments impending, which neuer could be executed if God were not the Executioner of his owne Iuſtice.

VII. The ſeuenth, The bleſſing and benefits conferred vpon good and godly men; nay euen amongſt meere Naturaliſts, we ſee honour and offices beſtowed vpon ſuch as are meriting and wel meaning.

VIII. The eighth is, The Order of Cauſes, which in the nature of things doth not proceed into Infinites, but of neceſſity they comply and returne to ſome prime Mouer, by which they are gouerned, and in which they inſiſt.

IX. Laſtly, Prodigies and Signes, which forewarne great & ſtrange accidents, as Eclipſes, Comets, Earthquakes, Gapings and openings of the earth, in which whole Cities and Iſlands haue beene ſwallowed vp in an inſtant; monſtrous and prodigious births, &c. But I now proceed to ſpeake ſomething concerning the Vnitie of the Godhead.

This is hee of whom *Petrarch* ſpeaketh, in theſe words; Who ſees and heares vs before we ſpeake: He who ſaid vnto *Moſes* being ſilent, Why do'ſt thou call vnto me? He preuents our words, and *Lib. 1. de Vita Solitar.*

and anticipates our actions. Hee who knowes our very thoughts afar off, long before they be conceiued: He who heares our prayers before they yeeld any ſound: Hee who ſpieth our neceſſities before they appeare vnto our ſelues: He who knows our ends before wee finde our beginnings: and though Hee prooues vs to be wretched and vnworthy, yet is alwaies ready to ſhew vs his grace and mercie. And this is the ſole God of Loue and Vnitie; of whom *Boethius* thus ſpeakes: *Lib.2. Metr.8.*

Quod Mundus ſtabili fide
Concordes variat vices:
Quodpugnantes ſemina
Fœdus perpetuum tenent. &c.

That the World with ſtable Faith,
Concordant courſes varied hath:
And that the wearing ſeeds of things,
From a perpetuall couenant ſprings.
Why *Phœbus* in his golden Throne,
The Roſeat Morne and Day brings on:
Or Why thoſe Stars that *Heſperus*
Doth vſher forth to ſhine on vs,
The *Moone* takes charge of, all the night.
Or why the Waues that hourely fight,
And with impetuous clamors rore,
To menace, not inuade the ſhore;
(For further than it's limited bounds,
No ſpot of Earth, the Water drownds.)
'Tis Loue that Soueraigne Empire hath,
Of Heauen, Earth, Sea, that calmes their wrath;
And in a league of vnitee
Bindes all the ſtates of things that be.

¶ So the Poet *Claudian*: *4 Hon. Conſul.*

Nonne vides operum, &c.

See'ſt not the World in glorious ſplendor ſhine?
Not by Force gouern'd, but by Loue Diuine:
How (vncompel'd) in a moſt ſweet deſire,
From Age to Age the Elements conſpire;
And, how the trauelling *Phœbus* is content
With his mid-road-way through the Firmament,
To no hand erring. How the *Sea*'s reſtrain'd,
As, willingly in his owne bounds contein'd.

And

And how the *Aire*, wandring throughout the world,
Is hourely this way toſt, and that way hurld. *&c.*

Pythagoras Samius, in his *Metempſuchoſis*, or tranſmigration of Bodies (as *Cicero* witneſſeth of him) was wont to ſay often, There is one God, and not as many thinke, without the adminiſtration of the world; but *Totus in Toto*, All in All. His Scholer *Philolaus* affirmed no leſſe, thus ſpeaking; There is one God, Prince of the Vniuerſe, who is euer Singular, Immouable, and like onely vnto Himſelfe. Philoſophers, Of one God.

Lactantius, Diuinar. Inſtitut. lib. 1. *cap.* 4. ſaith, That *Seneca* the Philoſopher, though in his Writings hee inuocated many gods; yet to ſhew that he beleeued but One, you ſhall reade him thus: Do'ſt thou not vnderſtand the Maieſtie and Authoritie of thy Iudge, the Rector and Gouernor of Heauen and Earth, the God of gods? of whom all inferiour Deities adored amongſt vs haue their dependance. Againe in his Exhortations: He when he firſt layd the foundation of this beautifull Machine, and began that, than which, Nature neuer knew a Worke greater, or better; yet, that all things might be gouerned by Captaines and Commanders, (though his ſole Prouidence, as He created, ſo ſtill guideth all) he begot other gods, as his Miniſters and Superintendents.

Damaſcenus a Greeke Author writeth thus: One hath produced all things, who is adored in ſilence; and is as the Sun, which directly looked vpon is ſcarce ſeen: the neerer, the more obſcurely; but next it, taketh away the very apprehenſion of the Opticke ſenſes. Obſer.

Iamblicus, de Secta Pythagorica, ſaith, That there is of all things, one Cauſe, one God, the Lord of all, of whom euery good thing ought to be petitioned. According to that of *Horrace, Epiſtol. ad Lollium*: Lib. 1.

Sed ſatis eſt orare Iouem, *qui donat & aufert,*
Det vitam, det opes. —— &c.

Sufficient'tis, if we to *Ioue* do pray,
Who life and wealth can giue, or take away.

And *Ouid, lib. de Art. Amand.* Lib. 1.

—— *facilè eſt omnia poſſe Deo.*
An eaſie thing it is to God to do all things.

He is likewiſe the aime and end of all Contemplation: nor is He any other thing to be contemplated, than as an Abſtract from a Multitude, to an Vnitie. This Vnitie therefore is God himſelfe,

ſelfe, Prince of all Truth, Felicitie, Subſtance, and of all Beginnings. To this, that of *Lucan* ſeemeth to allude:

Lib. de Bell. Civil. 8.

——— *ſi numina naſci*
Credimus? ———

To thinke the gods were borne, we ſhould be mad,
Moſt certaine 'tis, they no beginning had.

Heare what *Proclus* ſaith: Who is the King? The ſole God of all things: who notwithſtanding he is ſeparate from them, yet from Himſelfe produceth all things; and to Himſelfe conuerteth all Ends: The End of Ends; and firſt Cauſe of Agitation and Working; and Author of all Good. If thou dar'ſt beleeue *Plato*, He is neither to be expreſſed nor apprehended. Therefore this prime Simplicitie is ſole King, Prince, and Ex-ſuperance of all things that haue being: He is ſupereminent ouer all Cauſes, and hath created the ſubſtance of the gods, ſo far as there is in them any apparance of Good.

Porphyrius, in his Booke wherein he diſcribeth the life of his Maſter *Plotinus*, ſaith, That God in his Vnitie hath generated and produced Many: but ſo, that this multitude cannot ſubſiſt, if this Vnitie doth not ſtill remaine One. And, That they neither are of themſelues, nor haue any power to make others bleſt and happy, *Boethius* hath theſe words:

Lib. 3. Metr. 6.

Sedet Interia Conditor altus, rerum regens flectit habenas,
Rex & Dominus, Fons & Origo, &c.

In th' Interim ſits the Builder high,
And in his Regall Maieſtie,
Directs the reines of euery thing,
The King, the Lord, the Well and Spring:
Who, as hee's King, hath Power and Might;
The Onely-Wiſe, that judgeth Right.

Apothegmes concerning God.

Apuleius, *Lib. de Mundo*, telleth vs, That one being asked, what God was? anſwered, Hee was the ſame that the Steereſman is in the Galley, The Rein-holder in the Chariot, The Leader of the Song in the quire of Voices; The Captain in the City, The Emperor in the Army; ſuch and the ſame is God in the World.

Euſebius the Philoſopher was wont to ſay, That no man ought to diſpute whether there was a God or no; but conſtantly to beleeue there was. For in a queſtion propounded (ſaith he) whoſoeuer ſhall hold the Impious Opinion, contendeth with all the art

art hee can to preuaile in the Argument. *Stobæus.* *Ser. 78.*

Alexander the Great being in the Temple of *Iupiter Ammon*, when he was ſaluted of the Prieſt, by the name of the Son of *Iupiter*: It is no wonder (replied he) that I am ſo, ſeeing he is generally the Father of all Mankind; and out of theſe he ſelecteth the beſt and moſt excellent to be his Children in peculiar. Modeſtly interpreting the Oracle; becauſe when the Prieſt in palpable flatterie called him *Iupiters* Sonne (as being naturally and lineally deſcended from him, as *Hercules* and others) he onely acknowledged him to be his Father, as hee was the Parent of all things; and thoſe peculiarly to be his Children, who by their vertues and eminent actions came neareſt to the Diuine Nature. *Plut. in Apoth.*

Athenodorus was wont to ſay, Man ought ſo to liue with man, as if God, the Rewarder of Good, and Reuenger of Euill, at all times, and in all places, were a ſpectator of his actions with humane eyes. Further he ſaith, Know thy ſelfe then to be free from Voluptuouſneſſe and ſinnefull deſires, when thou demandeſt nothing of God, but what thou art not aſhamed to aske him openly: for what a madneſſe is it for any man to whiſper that in Gods eare, which he would bluſh that any friend, much more a ſtranger, ſhould know. Therefore hee concludeth with this admonition: So liue amongſt Men, as if God ſaw thee: ſo ſpeake vnto God, as if Man heard thee. *Fulg. li. 7. ca. 10.* *Sen. Epiſt. 10.*

Demonax being importuned by a deare friend of his, to trauell vnto the Temple of *Æſculapius*, and there to make interceſſion to the god for the health of his ſonne, who had laboured of a long ſickneſſe; made him this anſwer: Do'ſt thou thinke the god to be ſo deafe, that he can heare vs in no place but his Temple? *Thales* alſo being asked, What was the moſt antient of things? anſwered, God. And being demanded his reaſon? replied, Becauſe he onely was without beginning. *Apoth. ex Laertio.*

Philo with other Iewes being accuſed to *Caius Caligula*, (by one *Appion*) That they had refuſed to giue Diuine honour vnto *Cæſar*; and for that cauſe being commanded from the Court: he ſaid to the reſt of the Iewes his Companions in that aduerſitie, Be of good comfort, ô my friends and countreymen, againſt whom *Cæſar* is thus grieuouſly incenſed; becauſe of neceſſitie, Diuine aid muſt be preſent where Humane helpe is abſent. *Euſeb. lib. 2. de Eccl. Hiſt.*

Antelicedes comming into Samothrace, of purpoſe to be initiated into their Diuine Ceremonies; was demanded of the Prieſt, What one excellent thing he had done, and of ſpeciall remarke, in the former paſſage of his life? Who anſwered with great modeſtie; If I haue euer done any act of that high nature to be any way pleaſing vnto the gods, they themſelues are not ignorant

thereof. Intimating, What an arrogant folly it were, by the commemoration of his owne worth, to commend that to the gods; which, whether hee ſpake or were ſilent, could not be concealed from them.

Plut. in Laven. *Dercillidas* being ſent of an Embaſſy to King *Pyrrhus*, who with a mighty and puiſſant army had entred into the countrey of the Spartanes; demanded of him the reaſon of that hoſtility and ſudden inuaſion. To whom *Pyrrhus* replied, That it was becauſe they had depoſed and expelled their King *Cleominus*; whom (ſaith hee) if you call not againe, and re-inſtate him your Prince, reſtoring him to his priſtine dignitie, they ſhould vnderſtand, and ſhortly, to their great dammage, that they were no ſtronger, or of greater power, than other of their neighbours, whom hee had before defeated and ouercome. To whom *Dercillidas* made this preſent anſwer; If *Cleominus* be a god, we feare him not, as thoſe that haue not any way treſpaſſed againſt his Deitie: and if hee be but man, we feare him the leſſe, as being in his beſt, but equall to one of vs. In which he reproued the proud menaces of *Pyrrhus*: for the gods, who puniſh whom they pleaſe, and cannot be damnified againe, by whom they chaſtiſe, harme none but the Impious and Delinquent: and man, of man is alike to be feared.

Idem.

Let vs next examin the antient Poets, to find what they thought of this one and onely God. *Sylius Italicus* giueth him a denomination in theſe words:

Lib. 6. de Bell. Punic.

The Poets.

Inſticiæ, Rectique Dator, qui cuncta gubernas.

Giuer of Iuſtice and of Right,
Thou all things gouernſt by thy Might.

Lib. 1. Od. 12. Nothing is more great, ſaith *Horrace*:

Vnde nihil maius generatur, &c.

Than whom, nought greater can haue birth,
His like, or ſecond, on the earth.

Lib. 4. de Triſt. All things are to Him ſubiected, ſaith *Ouid*:

Nil ita ſublime eſt ſupraque pericula tendit,
Non ſit vt inferius ſuppoſitumque Deo.

Nought ſo ſublime, or aboue danger plac't,
But is to Him inferior, and abas't.

Lib. 1. Achill. His Will and Diſpoſition is immutable, according to *Statius*:

Ne pete Dardaniam fruſtra Theti mergere claſſem.

Thetis,

Thetis, in vaine thou do'ſt both fret and frowne,
As menacing the Dardan fleet to drowne.
The Fates forbid: an order is decreed
Amongſt the gods, that they ſhall better ſpeed;
Who in a violent and impetuous rage,
Aſia and Europe fill'd with bloud and ſtrage.
But *Ioue* himſelfe hath now prefixt a day,
Wherein th' effects of war perforce muſt ſtay.

He may be knowne by the effects of his Works; as *Lucan*: *Lib.3. de Bell. Civil.*

Ignarum mortale genus per fulmina tantum
Sciret adhuc, Cælo ſolum regnare Tonantem.

Ignorant Mankinde, Thunders ſelfe will tell,
(If nothing elſe) that *Ioue* in Heauen doth dwell.

Boethius calls him the Faireſt and moſt Perfect, &c. *Lib.3. Metr.9.*

Tu cuncta ſuperno
Ducis ab exemplo, pulchrum pulcherrimus ipſe
Mundum, &c.

Thou haſt from high example all deriv'd;
And be'ing thy ſelfe the Faireſt, thou haſt ſtriv'd
To make the world a faire worke: in thy minde
Framing all things alike Faire in their kinde.

It is He which diſpoſeth of the ſeaſons, ſaith *Boethius*. *Lib.2. Met.6.*

Signat tempora propriis
Aptans officijs Deus, &c.

Vnto their proper offices
The ſeaſons He appointed:
Thoſe courſes that He hath decreed,
He will not ſee diſ-jointed.

Hee is himſelfe Immouable, yet giueth motion to all things which he hath made: As *Plautus*, &c. *Plaut. in Rud.*

Qui Gentes omnes, Terras, & Maria mouet:
Eius ſum Ciuis Ciuitate Cælitum.

He that all Nations, Earth, and Seas doth moue,
I am his Citiſen, in his place aboue.

He giueth to all Creatures a generatiue vertue in their kinde, ſaith *Seneca* the Tragicke Poet. *Sen. in Hyppol.*

Providet ille maximus mundi parens. &c.

When He that did the World create,
Perceiv'd the rauenous threats of Fate,
The prouident Parent had a care,
That loſſe, by Iſſue to repaire.

In Captiu. It is He who ſees and heares all things, ſaith *Plautus*:

Eſt profecto Deus qui quæ nos gerimus,
Audit & videt, &c.

There is a God, intentiue to
All things we either ſpeake or do.

Lib. Met. 8. It is He that both will and can do all things, ſaith *Ovid*:

——— *Immenſa eſt, finemque potentia Cœli*
Non habet, & quicquid ſuperi voluere peractum eſt.

The Power of Heauen's immenſe, and hath no end;
Againſt their wills, in vaine is to contend.

He onely knowes the true courſes of the Signes and Planets, ordering and diſpoſing them. According to the excellent Poet *Virgil* in his *Ætna*: *Virg. in Ætna.*

Scire vices etiam ſignorum & tradita jura. &c.

The Lawes and Courſes of the Signes to finde,
And why the Clouds are to the earth inclin'd;
Or why the Sunnes fire lookes more pale and bright,
Than doth his bluſhing Siſters, Queene of night.
Why the Yeares ſeaſons vary; whereupon
The youthfull Spring, the Summer vſhers on.
And why the Summer growes ſoone old and ſpent:
Why Autumne her ſucceeds incontinent:
And Winter, Autumne. Or to haue true notion,
How theſe proceed in an orbicular motion,
To vnderſtand the Poles, and how th' are ſway'd;
Or wherefore the ſad Comets are diſplay'd.
Why *Heſperus*, the night-ſtars doth fore-run;
Or *Lucifer*, to warne vs of the Sun,
Is laſt that ſhines, and brings vp all the traine.
Or, for what cauſe *Boetes* driues his Waine.
Or tell the reaſon, wherefore *Saturnes* ſtar
Is ſtedfaſt: That of *Mars* ſtill threatning war. *&c.*

Theſe

Theſe and the like to order and diſpoſe,
It muſt be a Diuinitie that knowes.

If He ſhould keepe backe his hand, which is as much as to ſay, to take away Loue and Vnitie from the Workes which hee hath made; all things would be ready to run into diſorder, and to return into the former Chaos. To which purpoſe reade *Boethius*: *Lib.2. Metr. 8.*

Hic ſi frena remiſerit
Quicquid nunc amat invicem.
Bellum continuo geret. &c,

If He the bridle ſhould let ſlacke,
Then euery thing would run to wracke:
And all his Works, that now agree
In mutuall Loue, at war would be.
And in this new conceiued Wrath,
What now with ſociable Faith,
In friendly motions they employ,
They then would labour to deſtroy. *&c.*

The gods know better, what is conuenient and profitable for vs, than we our ſelues can apprehend or imagine: therefore their wills and pleaſures ought alwaies to be petitioned. Witneſſe *Iuvenal*: *Satyr.10.*

Nil ergo optabunt homines? ſi conſilium vis
Permittas ipſis. &c.

Muſt therefore Man wiſh nothing? Shall I ſhew
My counſell? Fit 'tis that the gods ſhould know
Of what we ſtand in need: let vs then tell
Our wants to them, who can ſupply vs well;
For they haue ſtore of all things, and know beſt,
How euery man to fit to his requeſt.
And if we be deuout to them in prayer,
We ſoone ſhall finde, they haue a greater care
Of vs, than we our ſelues haue: we with'a blinde
And inconſiderat motion of the minde
(As led by luſt) deſire firſt to be ſped
Of a faire Bride. Next, being maried,
We long till we haue Iſſue; ignorant ſtill,
Whether to vs they may proue good or ill.
The gods alone, in their fore-knowledge ſee,
What kinde of wife, what children theſe will be.

Ouid by the way of a compariſon hath made Him a gratefull and *Lib.Faſt.2.*

and liberall Rewarder of all goodneſſe that can be in man, whatſoeuer:

Dij pia facta vident: Aſtris Delphina recepit
Iupiter: *& Stellas iuſſit habere novem.*

The gods take note of pious acts:
The Dolphin's made Diuine,
And plac't in Heauen by *Ioue* himſelfe,
With ſtars in number nine.

In Captiuis. And *Plautus* alluding to the ſame purpoſe, ſpeakes thus:

Bene merenti, bene profuerit
Male merenti, par erit.

To him that merits well, hee's good againe:
But vengeance he ſtores vp for the prophane.

In Herc. Oet. *Seneca* ſpeaking, how fearefull a thing it is to incurre the wrath of God; and withall, how vaine and effectleſſe the anger of Man is, compared with it; ſaith thus:

Cœleſtis ira quos premit, miſeros facit:
Humana nullos, &c.

Mans anger is in vaine, and no man thralls:
Heav'ns wrath is terrible, on whom it falls.

That God is the moſt equall and Iuſt God, of all men and all things; the Auenger of the Wicked, and Protector of the Innocent; heare *Plautus* thus ſpeaking:

In Rudente.

Quotidiè Ille ſcit, quid Hîc quærat malum,
Qui Hîc litem adipiſci poſtulet perjurio.

He knowes what euill, daily man acquires:
And who, that to accompliſh his deſires,
Would compound ſtrife, by periurie. But when the Bad,
Of their falſe Cauſes, from the Iudge haue had
A ſentence of their ſides, all is but vaine;
For He, the matter judg'd will judge againe:
And then, the Cauſe vprightly hauing try'de,
How ſhall the (before) perjur'd man abide
His doome and mulct? All ſuch as ſhall abet
Bad Suits, to them his puniſhment is great.
But the Iuſt man, that neither fawn'd, nor brib'd,
His name he in his Tables hath inſcrib'd.

Another

Another holdeth, that the actions or cogitations of men are ſo far inferior to the hidden wayes of the gods, that they can no way either dammage or profit them in the leaſt degree whatſoeuer: as *Lucan*; *Lib.3. de Bell. Civil.*

— —— *ſi Cælicolus furor arma dediſſet?*
Aut ſi terriginæ tentarunt Aſtra gigantes. &c.

If either rage ſhould moue the gods to war;
Or if the earth-bred Gyants ſhould now dare
To menace Heauen? Mans pietie and loue,
By armes or vowes, could no way profit *Ioue*.
The reaſon is, no Humane apprehenſion
Can once conceiue th' immortall gods intention.

And that all praiſe and thanks are to be rendred vnto him, euen for the leaſt of his innumerable benefits daily and hourely conferred vpon vs; reade *Virgil* of *Tytirus*: and howſoeuer he intended his words, I take them as they lie. *Eclog.1.*

Oh Milibæe, *Deus nobis hæc otia fecit*;
Namque erit ille mihi ſemper Deus, &c.

O *Melibæus*, God this leiſure gaue;
And I (but Him) no other god will haue.
From this my fold a tender Lambe of mine
Hath oftentimes been offered at his Shrine.
Thou ſeeſt (by his leaue) how my Oxen ſtray;
And on my rude Pipe, (what I pleaſe) I play.

And ſo much for the Poets. Diuers Nations, but eſpecially the Ægyptians, made certaine Hierogliphyckes to expreſſe this ſole and ſupreme Deitie: Firſt, by the Storke, who is a Bird that hath no tongue; and God created all things in a temperate and quiet ſilence. Inferring vpon this, That Man ought not to ſpeak of him too freely or raſhly, nor to ſearch too narrowly into his hidden Attributes: for ſo ſaith *Pierius*. By the ſame reaſon hee was Hierogliphically prefigured in the Crocodile, that frequents the riuer Nilus: as the ſelfe-ſame Author teſtifies. Hierogliphicks concerning God. *Pier. lib.7.*

The Ægyptians did interpret him by a Circle, which hath neither beginning nor end: thereby figuring his Infinitie. *Pier. Valer.* So likewiſe by the Eye: for as in all other creatures, ſo eſpecially in Man, the Eye is of his other members the moſt beautifull and excellent, as the moderator and guide of our affections and actions. So God is the bright Eye that directeth the world; who by the Apoſtle *Iames* is called the Father of men, vnto whoſe *Lib.39.*

eyes

eyes all thoughts lie naked and open; who looketh vpon the good and bad, and ſearcheth into the reines of either, &c.

The opinion of the *Vadiani* concerning God.

Epiphanius writeth, That the *Vadiadni*, who were after called *Antropomarphitæ*, were of opinion, That God had a body, and was therefore viſible. Now the maine reaſon vpon which they grounded this error, was, becauſe they truſted more to the outward ſenſes, than to the inward Intellect; bringing their authoritie from *Geneſis*, wherein they had read, That the firſt man *Adam* did ſubſiſt of ſoule and body, according to Gods owne Image. As alſo from many other Texts of Scripture, in which the like members and attributes belonging to man, are aſcribed vnto God. But this Hereſie, as Saint *Auguſtine* witneſſeth, was vtterly reiected and condemned: for if God were circumſcribed or included in a naturall body, He muſt then neceſſarily be finite, and therefore not preſent in all places at once, which takes away his Vbiquitie. Beſides, he ſhould be compounded of matter and forme, and therefore ſubiect vnto accidents: all which being the Characters of Imperfection, are no way liable to the Sempiternall, Immortall, Omnipotent, Inuiſible, and the moſt conſummate and abſolute Deitie. Therefore Saint *Paul* makes this acclamation: Bleſſed is the ſole-Potent, King of Kings, and Lord of Lords, who hath Immortalitie, and whoſe dwelling is in inacceſſible Light, whom no man euer ſaw, or can ſee, *&c.*

Pſal. 23. *Eſay* 25. &c.

Ad Epheſ.

Now the reaſon why, as well members belonging to mans bodie, as the affections and paſſions of the minde, are in diuers places of the holy Scripture conferred vpon God (as to reioyce, to be angry, &c.) is not becauſe he is compoſed of outward lineaments, and framed or faſhioned as man; or that he is truly angred, or pleaſed, doth walke, aſcend, deſcend, or the like; but that the Holy-Ghoſt doth accommodate himſelfe to the imbecilitie and weakeneſſe of our ſhallow capacities and vnderſtandings, that we may be more capable of the power, wiſedome, and incomprehenſible workes of the Almightie. Therefore, ſaith Saint *Ambroſe*, is God ſaid to be angry, to denote vnto vs the filthineſſe and abhomination of our ſinnes and offences; in his booke entituled, Of *Noahs* Arke. His words be theſe: God is not angry, as mutable; but he is ſaid to be ſo, that the bitterneſſe of our tranſgreſſions, by which we iuſtly incur his Diuine incenſement, might thereby be made more familiar and terrible: as if our ſinnes (which are ſo grieuous and heinous in his ſight) cauſed that He who in his own nature is neither moued to wrath or hate, or paſſion, might be prouoked to anger.

Of the ſame opinion is *Eutherius*: In what place ſoeuer (ſaith he) the ſacred Scriptures either aſcribe the paſſions of the minde, or

or any diſtinct part of the body, to the Almighty, as Head, Hand, Foot, Eare, Eye, or the like; or other motions of the ſoule, as Anger, Fauour, Forgetfulneſſe, Remembrance, Repentance, &c. they are not to be vnderſtood carnally, according to the bare letter of the Text: but all things concerning him are ſpiritually to be receiued; and therefore we are not to beleeue, that God hath at any time been viſible to our fore-fathers, as he is to the bleſſed Saints and Angels, though in many places of the ſacred Scriptures hee is ſaid to appeare vnto them (as, to our firſt father *Adam* in Paradiſe, when he ſpake to him theſe words, *Encreaſe and multiply*: Or when he reproued him for eating of the forbidden Tree, &c. Nor when he ſpake vnto *Noah*, and commanded him to build the Ark. Nor when he promiſed vnto *Abraham* the Patriarch, That in his Seed all the Nations of the earth ſhould be bleſſed. Nor when he often ſpake to the great Prophet *Moſes*, in the Buſh, in mount Sinai, and elſewhere) but it is receiued for a truth, that thoſe forms by which God either appeared, or was heard to ſpeake, was by the ſeruice and miniſterie of his holy Angels; as S. *Auguſtine* moſt learnedly diſputeth in his third and fourth booke *De Trinitate*.

Therefore *Hieronimus Cardanus*, a man of moſt excellent learning and judgement, in his booke entituled, *De Deo & Vniuerſo*, *i.* Of God and the World; after he hath by many probable reaſons and approued teſtimonies proued, That God by no humane vnderſtanding was to be comprehended; onely that he was a ſingular Cauſe, one onely God, the Originall, Fountaine, and Beginning of all things, the ſole Immenſeneſſe and ſoueraigne Perfection; contemplating nothing but Himſelfe; of ſuch Light, that hee is onely himſelfe capable, of ſuch claritie and brightneſſe, that he beholdeth either Hemiſphere at once, as well the remote as the neereſt regions of heauen and earth; Immouable, no way obnoxious to varietie or change; of ſuch ſplendor, that mortalitie cannot abide or endure his ſight or preſence; of a moſt ſubtile eſſence, alwaies reſting. When this and much more he had delated, of His Inſcrutabilitie and incomprehenſible Deitie he concludeth his diſputation in theſe words *Quæris ergo quid Deus ſit? ſi ſcirem, Deus eſſem: nam Deum nemo nouit, nec quid ſit quiſquam ſcit, niſi ſolus Deus. i.* Do'ſt thou therefore demand what God is? If I did know, or were able to reſolue thee, I ſhould be a god too; for no man knoweth God, or what he is can any man tel, but God onely. *&c.*

Attributes belonging to God.

The ſame *Cardanus*, *Lib. De Vniuerſo*, touching the late Propoſition handled in the precedent Tractate; *viz.* What Name belongeth to this Incomprehenſibilitie; thus argues: Since what God is cannot be knowne, how much leſſe can any proper or peculiar

culiar name be giuen vnto him, becauſe names are for the moſt part deriued either from the nature or propertie of that thing or party which is to be named. If then by no poſſibilitie we can conceiue what the Diuine Eſſence is, how can wee confine it to any proper or competent denomination.

One *Scotus*, of a moſt fluent wit and an acute vnderſtanding, hath ſearcht, endeauoured, and excuſt euen almoſt all things, to finde out ſome name or Character, in which might be comprehended or contained what God was, as, Wiſedome, Goodneſſe, Iuſtice, Mercy, Truth, and the like; at length hee contrudes all thoſe ſeuerall attributes within the narrow limit of two bare words, namely *Ens Infinitum*: as if it were the moſt abſolute contraction that Imagination could beget. And this he laboureth to flouriſh ouer with many witty and pregnant arguments, too long in this place to relate, for they would require too large a circumſtance.

Concerning the name of God, it is generally obſerued, That none can properly be conferred vpon him, becauſe he is onely and alone. And yet to diſtinguiſh the Creator from the Creature, needfull it is that it ſhould be done by ſome attribute or other: which ineffable name in the Hebrew language conſiſteth of one word containing foure letters, *i. Iehovah*, which deſcendeth of the verbe *Haiah, fuit*, which is as much as to ſay, He Was, Is, and Shall be. Which declareth his true property; for as he hath bin alwaies, ſo hee ſhall be eternally: for Eternitie is not Time, nor any part of Time. And almoſt all Nations and Languages write and pronounce the word by which the name of God is ſpecified, with foure letters onely, foure being a number euen and perfect, becauſe hee hath no imperfection in him. For beſides the Hebrewes, the Perſians write the name of God, ; and the Wiſards and Soothſayers of that countrey, : the Arabians, *Alla*: the Aſſyrians, *Adad*: the Ægyptians, or : The Grecians, The Latines, *Deus*: the French, *Dieu*: the Spaniards, *Dios*: the Italians, *Idio*: the Dutch and Germanes, *Gott*: the Engliſh and Scots, *Godd*, with a double *d*, as hath been obſerued in all Antiquities. He is likewiſe called *Alpha* and *Omega*, which are the firſt and laſt letters of the Greeke Alphabet. His Epithites or Appellations in Scripture, are, Almighty, Strong, Great, Incomprehenſible, Vncircumſcribed, Vnchangeable, Truth, Holy of Holies, King of Kings, Lord of Lords, Moſt Powerfull, Moſt Wonderfull, with diuers other Attributes. Some define him to be a Spirit, Holy, and True, of whom and from whom proceeds the action and agitation of all things that are; to whom, and to the glory of whom, the end & concluſion of all things is referred.

Greg. in Theol. de Nat. Chriſti.

The Eſclauonians, *Boeg.* Chaldæs, *Eloi.* Mahumetans, *Abdi.* Indians, *Zimi.* Etruſcians, *Lſar.* &c.

Iuſtine

Iuſtine Martyr, in his Dialogue with *Tryphon* the Iew, defineth God in theſe words: I call him *God*, that hath eſſence in Himſelf, and is continually permanent in one and the ſame kinde, without receiuing any change, and hath giuen beginning to all the things that are created. *Cicero* calleth God a certain Intelligence or Spirit, free and ready, ſeparate from all mortall mixture or concretion, knowing and mouing all things, and hauing in himſelfe an eternall motion. So much many Ethnyck Authors haue acknowledged, as in their Workes is to be frequently read.

Dionyſius in his booke *de Divin. Nominib.* is of opinion, that all things which denote perfection and excellence, are in God moſt eminent, and on Him deſeruedly to be conferred. On the contrarie, all ſuch things as are ſubiect vnto imperfection or defect, becauſe they do not fall within His nature, are to be remoued and baniſhed from his deſcription. Therfore in theſe words, *Ens Infinitum, i.* Infinite Being, he includes the prime, chief, and ſoueraign Truth, Souerai ne Goodneſſe, Soueraigne Mercy, Soueraigne Iuſtice, Wiſedome, Power, Benignitie, Beneficence, Clemency, Intelligence, Immortalitie, Immobilitie, Invariabilitie, Amabilitie, Deſiderabilitie, Intelligibilitie, Stabilitie, Soliditie, Act, Actiue, Mouer, Cauſe, Eſſence, Subſtance, Nature, Spirit, Simplicitie, Reward, Delectation, Pulchritude, Iucunditie, Refreſhing, Reſt, Securitie, Beatitude, or whatſoeuer good, laudable, or perfect thing can fall within the conception or capacitie of Man. But when all haue ſaid what they can, let vs conclude with Saint *Auguſtine, Solus Deus eſt altiſſimus quo altius nihil eſt*: Onely God is moſt high, than whom there is nothing higher. And in another place, *Quid eſt Deus? eſt id quod nulla attingit opinio: id eſt*, What is God? Hee is that thing which no Opinion can reach vnto.

Lib. 1. de Mor. Eccleſ.
Lib. 1. de quæſt. novi & vetus Teſtament.

There is no ſafetie to ſearch further into the Infiniteneſſe of the Diuine Nature, than becommeth the abilitie of finite Man, leſt we precipitate our ſelues into the imputation of inſolence & arrogance. For God ſaith in *Iob, Comprehendam ſapientes in Aſtutia eorum*: Which is as much as had he ſaid, I will make it manifeſt, that the wiſedome of all thoſe who ſeeme to touch Heauen with their fingers, and with the line of their weake vnderſtanding to take meaſure of my Nature, is their meere ignorance; & let them beware leſt their obſtinacie (without their repentance, and my mercie) hurry them into irreuocable deſtruction. *Auguſtus Ceſar* compared ſuch as for light cauſes would expoſe themſelues to threatning dangers, to them that would angle for ſmall Fiſh with a golden hooke; who ſhould receiue more dammage by the loſſe of the bait, than there was hope of gain by the prey.

There is reported a fable of an Huntſman, who with his Bow and Arrowes did vſe to inſidiate the Wilde-beaſts of the Wildemeſſe, and ſhoot them from the couerts and thickets; inſomuch that they were often wounded, and knew not from whence. The Tygre more bold than the reſt, bad them to ſecure themſelues by flight, for he onely would diſcouer the danger. Whom the hunter eſpying from the place where he lay concealed, with an arrow wounded him in the leg, which made him to halt and lagge his flight. But firſt looking about him, and not knowing from whom or whence he receiued his hurt, it was the more grieuous to him. Him the Fox meeting, ſaluted and ſaid, O thou the moſt valiant of the beaſts of the Forreſt, who gaue thee this deepe and terrible wound? To whom the Tygre ſighing replied, That, I know not; onely of this I am ſenſible to my dammage, That it came from a ſtrong and a daring hand. All ouer-curious and too deepe Inquiſitors into Diuine matters, may make vſe of this vnto themſelues.

Sentences of the Fathers concerning the Trinitie in Vnitie, and Vnitie in Trinitie.

Diſtic. 3.

Auguſtine, lib. de Trinitate, we reade thus: All thoſe Authors which came within the compaſſe of my reading, concerning the Trinitie, who haue writ of that ſubiect, What God is? according to that which they haue collected out of the ſacred Scriptures, teach after this manner; That the Father, the Sonne, and the Holy-Ghoſt, of one and the ſame ſubſtance, in an inſeparable equalitie, inſinuate one and the ſame Vnitie: and therefore there are not three gods, but one God, though the Father begot the Sonne: therefore he is not the Sonne, being the Father: The Sonne is begot of the Father, and therefore he is not the Father, becauſe the Sonne. The Holy-Ghoſt is neither the Father nor the Sonne, but onely the Spirit proceeding from the Father and the Sonne; and to the Father and the Sonne coequall, as concerning the Vnitie of the Trinitie. Neither doth this infer, that the ſame Trinitie was borne of the bleſſed Virgin *Mary*, crucified vnder *Pontius Pilat*, buried, and roſe againe the third day, and after that aſcended into heauen: but it was onely the Sonne who died and ſuffered thoſe things; the Father, the Sonne, and the Holy-Ghoſt, as they are inſeparable, ſo they haue their vnanimous and vniteoperations.

And againe, *Lib. 1. de Trinitate:* Neither more dangerouſly can a man erre, neither more laboriouſly can a man acquire, neither more

more fructiferouſly can any thing be found, than the holy Trinity. *Lib.7.Conf.O Eterna Veritas,& Vera Charitas,& Chara Eternitas, Tues Deus meus, &c.* O Eternall Veritie, and True Charitie, and High-priſed Eternitie, Thou art my God, and to thee day and night do I ſuſpire. And *Lib. 5. de Trinitat. cap.1.* Wee ſo vnderſtand God, if we can conceiue him, and as farre as we may apprehend him, That hee is Good without Qualitie, Great without Quantitie; a Creator, without need of his Creature; preſent, without place, containing all things, without habit, without confinement to localitie, all and euery where, Euerlaſting without Time; making all things mutable, without change in himſelfe, ſuffering nothing. And whoſoeuer doth thinke God to be ſuch, though by no inquiſition he can finde out what hee is, let him piouſly beware, as farre as in him lieth, to imagine any thing of him that he is not.

Iuſtinus Martyr ſaith, *Vnus reuera eſt Vniuerſitatis Deus huius, qui in Patre, & Filio, & Spiritu ſancto cognoſcitur. i.* There is in truth one God of this Vniuerſe, which in the Father, the Son, and the Holy-Ghoſt is apparantly knowne. Another Father ſaith, God is in Himſelfe as *Alpha* and *Omega*; in the World, as a Creator and Protector; in the Angels, as a ſweet Smell and Comelineſſe; in the Church, as the Father of his Familie; in the Iuſt men, as an Helper and Guardian; in the Reprobate, as a Terror and Horror. *In Expoſ. fidei.* *Aug. ſup. Mat. 6*

Tertullian ſaith, Let the Sacrament of the *Oeconomia* be euer obſerued, which diſpoſeth the Vnitie in Trinitie; the Father, the Sonne, and the Holy-Ghoſt, three not in State, but Degree; not in Subſtance, but in Forme; not in Power, but in Species: yet of one Subſtance, one State, and of one Power, becauſe one God; of whom theſe Degrees, theſe Formes, theſe Species ſubſiſt, which are in the name of the Father, Son, and the Holy-Ghoſt. And as *Clemens Alexandrinus* ſaith, Let vs praiſe the Father, the Son, with the Holy-Ghoſt, who is One and All things, in whom are All things, by whom All things, euery way Good, euery way Beautifull, euery way Wiſe, euery way Iuſt, to whom be Glory World without end. *cont. Prax. c. 6.* *Lib. 3. Pedeg.*

Aug. ſaith further, Whoſoeuer of the Philoſophers (whoſe opinion was of God) held, that he was of all creatures the effectiue; of all Knowledge the Light, of all actions the Soueraigne Good, That from him vnto vs are deriued the beginning of Nature, the truth of Doctrine, and the happineſſe of Life; thoſe before the reſt wee preferre, and that they come neereſt vnto vs wee confeſſe. And in another place: This onely God is all things vnto thee: If thou beeſt hungry? Bread. If thirſty? Water. If thou beeſt naked? in Immortalitie he is thy cloathing. And elſewhere; Whether *Lib. 9. de Ciuit. Dei.* *Serm. ſup. Iob: 19.* *Sup. Pſal. 5. 1.*

ther we be in tribulation and ſorrow, or whether we be in proſperitie and joy; He onely is to be praiſed, who in our aduerſitie inſtructeth vs, in our ioy comforteth vs. Let the praiſe of God neuer depart from the heart and tongue of a Chriſtian; not to praiſe him onely in our ioy, and ſpeake euill of him in our ſorrow; but as the Pſalmiſt himſelfe writeth, Let the praiſe of God be alwaies in my mouth. Do'ſt thou reioyce? acknowledge then the Father that ſmileth vpon thee. Art thou in ſorrow? acknowledge the Father, who is thy chaſtiſer. Whether hee cheriſheth or correcteth thee, it is done to him for whom he prepareth his heritage.

Greg. ſup. Ezec. Homil. 17. & Lib. 2. Moral. We reade *Gregory* ſpeaking of this ſole and onely God thus: He remaineth between all things, He is without all things, aboue and below all things; Superior by his Power, Inferior by his Suſtentation, Exterior by his Magnitude and Greatneſſe, Interior by Subtiltie and Fineneſſe: Aboue, gouerning; below, containing; without, compaſſing; within, penetrating. And elſwhere: *Mor. lib. 18.* Therefore God declareth his praiſes vnto vs; that hearing him, we may know him; knowing, loue him, louing, follow him; following, gaine and enioy him. To which the Pſalmiſt alludeth, ſaying, *The ſtrength of his Workes he will ſhew vnto his People, that hee may giue them the inheritance of the Nations.* As ſhould hee more plainely haue ſaid, Therefore he ſheweth the power of his works, that ſuch as heare him might be enriched by him.

Lib. de Fide, 1. cap. 1. *Ambroſe* thus writes: The Aſſertion of our Faith is, That wee beleeue one God, not as the Gentiles doe, ſeparate the Son from the Father; nor as the Iewes, deny the Sonne begot of the Father within time, and borne of the bleſſed Virgin: Nor as *Sabellius*, to confound the Father and the Word, making thereby them to be one and the ſame perſon: Nor as *Photinus*, to diſpute how the Son was borne of the Virgin: Nor as *Arrianus*, to make more and vnlike poteſtates, and more gods, according to the error of the Gentiles; becauſe it is written, *Heare ô Iſrael, the Lord thy God is one God.* Againe, if the Seraphims did ſtand, how did they fly? or if they did fly, how did they ſtand: (as *Eſay 6. verſ. 2.*) If we cannot comprehend this, how ſhall we conceiue what God is, whom we haue not ſeen? Again, God is not ſeene in place, but in a pure heart; with corporeall eyes he is not ſought, not in ſight circumſcribed, not by touch felt, not by voice heard, not by gate perceiued; being abſent, ſeen; being preſent, inuiſible. And elſwhere, *De Fide contra Arrian. cap. 6.* For our vnderſtanding, for our ſtrength, for our faith, let vs ſtriue to ſee what God is, and whether any thing may be compared vnto him? Certainely he is the ſame; of whom to ſpeake? is to be ſilent: whom to value? he is not to be rated: whom to define? he ſtill encreaſeth in his definition. He with his hand couereth the Heauens,

Lib. 3. de Sp. S. cap. 22. *Idem ſup. Luc. Lib. 1.*

Heauen, and in his fiſt graſpeth the whole circumference of the Earth; whom by our Boldneſſe wee loſe, by our Feare wee finde, &c.

Hier. contra Pelagium: Deus ſemper largitur, ſemper Donatur eſt, &c. God is euer giuing, and alwayes a Donor; it ſufficeth me not that he giueth once, vnleſſe he giueth alwayes. I aske that I may receiue; and when I haue receiued, I craue againe. I am couetous of enioying Gods benefits, neither is hee deficient in beſtowing them, nor am I ſatisfied in receiuing them: for by how much the more I drinke, by ſo much the more I am thirſty.

Saint *Bernard* in one of his Sermons ſaith, *Quid tam neceſſarium perditis? quid tam aptabile Miſeris? quid tam vtile Deſperatis, &c.* What thing is ſo neceſſarie to the Loſt? what ſo to be deſired of the Wretched? what ſo profitable to the Deſperate? as Chriſt, the Health, the Forme exemplar, the Life wholeſome, the Health of the Weake, Flame to the Feruent, Life to the Hoping: Hee came a Phyſitian to the Sicke, a Redeemer to the Sold, a Way to the Erring, a Life to the Dead: He came with Health, with Ointments, with Glory; not without Health, *Ieſus*; not without Ointment, *Chriſt*; not without Glory, the Sonne of God. And elſewhere; How rich art thou in Mercy? How magnificent in Iuſtice? How munificent in Grace? ô Lord our God, there is none who is like vnto thee; ſo plenteous a Giuer, ſo liberal a Rewarder, ſo holy a Releaſer: by thy Grace thou reſpecteſt the Humble; by thy Iuſtice thou iudgeſt the Innocent; by thy Mercy thou ſaueſt the Sinner. *&c.*

Ser. 6. de Vigil. Nat.

Ser. de Nat.

Idem Ser. 57.

Philoſophicall Sentences concerning God.

ALl men haue notion and knowledge of the gods; and all of them aſſigne a ſoueraigne place to one Diuine Power, as well the Greekes as the Barbarians. The nature of things cannot be ill gouerned: The principate and dominion of many cannot be profitable, therefore of neceſſitie there muſt be one only Prince and Ruler. What the Pilot is in the Ship, what the Charioter is in the Chariot, what the Leader of the Song is in the Chorus or Antheme; what the Law is in the City; or the Generall in the Field; the ſame is God in the world. God, if thou reſpecteſt his force? he is the moſt able: if his feature? he is the moſt beautifull: if his life? Immortall: If his vertue? hee is the moſt excellent.

Ariſt. de Cœl. lib. cap. 3.

Met. lib. 11. cap. 10.

Lib. de Mund. cap. 6.

Ibid.

Seneca ſaith, God is neere thee, with thee, within thee (ſo I ſay, *Lucilius*:) A ſacred Spirit hath abode within vs, the obſeruer and Regiſter of whatſoeuer we do, be it good or euill; and according

Sen. ad Lucil.

as we vſe it, ſo it dealeth with vs: none can be a good man with out God. Can any adde to his forme or feature without him? he giueth all magnifique and erect counſels to euery good man: and who can doubt (my *Lucilius*) but, that we liue and breathe is the gift of God immortall. The firſt worſhip of God is, to beleeue there is a God: next, to allow of his Maieſtie: then, of his Goodneſſe, without which no Maieſtie can be. To acknowledge that it is he who gouerneth the world, ordering all things as his owne, and takes all mankinde to his protection.

Ibid. *Idem. Epiſt. 92.*

In Timæo. *Plato* auerreth, That the world was made by God, and that he is the great Creator; that his Charity was the cauſe of the creation thereof, and the originall of all things: that hee is the ſoueraigne good, tranſcending all ſubſtance or nature. To whom all things haue recourſe, he himſelfe being of full perfection, and not needing ſacietie.

Lib. 1. de Nat. deor. *Cicero* concludeth thus: What can be more manifeſt and plain, than when our contemplation is bent vpon Heauen and heauenly things, but to ſtay our ſelues vpon this, That there is one ſole power, of a moſt excellent minde, by which all theſe are gouerned? It is ſo manifeſt that there is a God, that whoſo ſhall diſpute againſt it, we ſhall hold him for no better than a mad man. He ſaith alſo, There was neuer great and eminent man without diuine inſpiration. And, That it is an euill and wicked cuſtome, to diſpute wherein there is any queſtion, Whether there be a God or no? be it from the heart or otherwiſe.

Idem.

De deo ſacrat. *Lucius Apuleius* writeth, That the chiefe or ſoueraigne God is Infinite, not onely in the Excluſion of place, but in the excellencie of nature. That nothing is more perfect or potent than God. That he is free from all paſſions, and therefore can neither be ſad nor reioyce: neither to will or nill any thing that is raſh or ſudden. That he differeth from men, in the ſublimitie of place, perpetuitie of life, and perfection of nature. To which I will onely adde that of *Diagoras*, the remarkable Atheiſt, remembred by *Cicero*: who when he came to Samothrace, and a friend of his ſpeaking after this manner vnto him; O thou, who art of opinion that the gods haue no care of Mankinde: Do'ſt thou not obſerue from ſo many written Tables, That multitudes of men haue eſcaped ſhipwrack, by making vowes to the gods, who elſe had bin drowned in the ſea? To whom he anſwered; I ſee indeed and heare of diuers, who after their eſcape, haue left ſuch memorie of their gratitude behinde them: but amongſt them all I finde no remembrance of any one man who periſhed by Storme or Tempeſt, &c.

Idem.

Lib. 3. de Nat. deor.

The Anſwer of a meere Atheiſt.

Apo-

Apothegmes concerning God.

THales being demanded, what God was? made anſwer, He only that had no beginning, and ſhall neuer ſee end. He ſaid alſo, That men ought to beleeue there is a God, and that he ſeeth all things, and filleth all places; which is a great reaſon to enduce men to be more chaſt and vertuous. The ſame being asked, whether the actions of men could paſſe without his knowledge? he anſwered, No, nor their very thoughts. Intimating, that we ought not onely to keepe our hands cleane, but mindes pure alſo: ſince we are to beleeue that the Diuine Power is intereſſed in the ſecrets of our hearts. Againe being demanded, What in all the nature of things he held to be the firſt and moſt antient? replied, God. And being importuned to ſhew his reaſon; ſayd, Becauſe he neuer began to be. *Laert. in eius vita.* *Val. Max. li. 7. cap. 2.* *Ex Laert.* I.

Cato Vticenſis, when things vnhappily ſucceeded with *Pompey* the Great, and that the victorie enclined to *Iulius Cæſar*; ſaid, In Diuine things there is much darkeneſſe and myſterie: for when *Pompey* enterpriſed deſignes beyond all right and equitie, his affaires ſucceeded well with him; but now when with great juſtice he vndertooke the libertie and patronage of the Commonweale, fortune was aduerſe vnto him. *Plut. in Caton.*

Xenophon was wont to ſay, That men in their proſperitie ought moſt to worſhip and honour the Diuine Powers; that when neceſſitie or aduerſitie happen, they may call vnto them as to their beneuolent and beſt friends. But men for the moſt part now, in their proſperitie ſo ſtupidly forget them, that in ther extremitie they can hardly find the way vnto them. *Apoth lib. 7.*

Iamblicus ſaid, As when the Sunne riſeth in the Eaſt, darkneſſe cannot endure his preſence, but the night flieth, and is ſuddenly chaſed away, no way hindring his light and luſtre: So the Diuine Power euery where ſhewing his refulgence, and filling them with all good things, no perturbation can in the preſence thereof haue place, but is ſuddenly diſperſt and ſcattered. *Lib. de Myſter.*

Stobæus reporteth of *Calicratides Pythagoricus*, That hee held opinion, That the World was therefore called by the Greekes *Koſmos*, becauſe by the common *Diacoſmeſia*, *i.* the comely adminiſtration of all things, it was directed and gouerned by One who is the beſt; and truely that one Optimate is God himſelfe, who exiſteth after his thought and will, Liuing, Cœleſtiall, Incorruptible, the Beginning and Cauſe of the diſpenſation of all things whatſoeuer. *Serm. 83.*

Illuſtra-

Illuſtrations by the way of Compariſon, concerning God.

Fibr. de præm. & pæn.

AS the Sunne which is viſible vnto vs, we no way can behold but by the helpe of the Sunne it ſelfe; and wee behold the Moone and the Stars, being aided by their owne luſtre (ſo that for the aſpect of the light we muſt of neceſſitie be beholden to the light:) ſo God by himſelfe illuſtrateth the knowledge of himſelfe, none co-operating, none aiding as a thing tranſcending the ſtrength of all things.

In cap. 11. Mat. Hom. 28.

Saint *Chriſoſtome* ſaith, As that man who will venture to ſaile into an vnbounded Ocean, when he hath gone as far as he can and can finde no end of his journey, ſtriueth to returne the ſame way, and to arriue at the ſame port from whence hee firſt launched: ſo the antient Philoſophers and Orators, ſtriuing to find out the Eſſence and true nature of the great Deitie; ouercome in their ſpeech, and confounded in their knowledge, confeſſed at the laſt they could proceed no further in his ſearch, becauſe it was incomprehenſible, and not within the compaſſe of their mortall capacities.

Reſp. ad Ortho. Reſp. ad quæſt. 113. fol. 321.

Iuſtine Martyr vſeth this compariſon: As that which is one, or the Monady, is the beginning of all number, yet helpeth nothing to the perfection thereof (for if it were not the beginning of number, yet notwithſtanding it were perfect in it ſelfe; or being made the beginning of number, it is neither leſſened nor augmented:) ſo God before the Creation was perfect in himſelfe, and after the Creation was not multiplied nor augmented; and therefore none of theſe things whatſoeuer proceeding from the Creation, can either encreaſe or adde vnto God.

In Cap. 1. Job.

D. Baſilius maketh this ſimilitude: As there is no man who doth not onely praiſe, but admire the Sunne, his greatneſſe, his pulchritude, the ſimmetry of his raies, and ſplendor of his light; notwithſtanding, if he ſhall with great diligence and conſtancie behold it, the ſharpnes of his ſight ſhall be thereby much debilitated and abated. Euen ſo (ſaith he) I finde my ſelfe much defected and diſabled in my knowledge and vnderſtanding, when I earneſtly labour and ſtudy to finde out what God is. Of whom *Thalaſius* ſaith, *Quod lux eſt videntibus & viſis, &c.* The ſame thing the light is to the ſeer and things ſeene, God is vnto the Intelligents and the Intellects; who as he is vnknowne to vs according to his Eſſence, ſo is he immenſe according to his Maieſtie.

Ad Paul. presb.

Iuſtine Martyr ſaith, As this common Sun diurnally viſible

vnto

vnto all, ſhineth neither more nor leſſe vpon one man than another, without partialitie or difference communicating his vertue equally vnto all; yet ſuch as are of the quickeſt and ſharpeſt ſight receiue more of his ſplendor than others (not that he ſhines more brightly vpon them than the reſt, but by reaſon of their excellent perſpicacitie) and ſuch as haue weake eyes are not ſenſible of ſo much luſtre, becauſe of their dulneſſe: ſo ought wee to thinke of the Sunne of Iuſtice, who is preſent indifferently to all according to his Eſſence; but we mortall men, dull and blinde ſighted, by reaſon of the ſordid nature of our ſinnes, being vnfit to entertain the excellencie of his Diuine ſplendor; yet his proper Church, by the pure and cleare eye of Faith, by the helpe and grace of the Holy-Ghoſt is much more able to entertain it. For as the Sunne ſhining alike on all, is not alike apparant vnto all; ſo the Word according to the Eſſence thereof being preſent to all, yet is it no where ſo truely and pathetically receiued and conceiued, as in Gods proper Temple.

De recta Confeſſ. ſive de ſancta & co-eſſen. Trin. fol. 26.

I conclude theſe with *Plutarch*: As to ſome (ſaith he) it is leſſe euill or dammage, not to ſee at all, than to ſee vnperfectly: (As it happened to *Hercules*, who looking vpon his children and taking them for his enemies, ſlew them) So it is leſſe ſinne in man, to beleeue there be no gods at all; than knowing them and beleeuing them, either ſo careleſly to deſpiſe them, or ſo maliciouſly to offend them, &c.

In Moral.

To ſuch as ſhall dreame of many, or more gods than one, Saint *Auguſtine* giueth this anſwer; *Nec ideo Troia periit quia* Minervam *perdidit, &c.* Let no man be ſo vain and idle, to imagine that Troy periſhed and was vtterly deſtroyed, by reaſon of the ſtealing thence the ſtatue of the goddeſſe *Minerva*, but let them firſt examine what the goddeſſe loſt, before they loſt her. If you ſay, Her Keepers; you then ſay true: for her keepers being ſlain, it was no maiſterie to take her thence, being but an Idoll: neither was it the Idoll that kept the men, but the men that kept the Idoll. Againſt all reaſon therefore it was, to adore ſuch a ſtatue for a Protectreſſe and Guardian of the place and people, who was neither able to ſecure her ſelfe, nor ſafegard thoſe who had the charge of her Temple and perſon.

De Civ. Dei, lib 4. cap. 2.

He addeth in another place, That the kingdome of the Iewes was founded and eſtabliſhed by and in one God alone, and not many, being protected by him ſo long as they truly ſerued him. It was Hee who multiplied the people in Egypt; whoſe women in their childe-birth invoked not *Lucina*, neither did their men in paſſing the Red ſea call vpon *Neptune*: they ſolicited no Nymphs when they dranke water which guſhed out of the rock: neither

De Civ. Dei, lib. 4. cap. 34.

neither did they ſacrifice to *Mars* when they conquered *Amalek:* but they atchieued more glorious victories by the power of their one and onely God, than the Romans euer obtained at the hands of their multiplicitie of gods.

Lact. lib. 1. de falſ. relig. ca. 3.

What need (ſaith *Lactantius*) hath the world of many gods, vnles they imagin that one of himſelf is not able to vndergo ſo great a charge? He that is not omnipotent cannot be a God: and if he be omnipotent, what need hath he of any partner. If God in himſelfe be omnipotent, there can be but one; for if the ſuperiour Power be imparted amongſt many, then no one can be All-ſufficient. Beſides, the more they are in number, by conſquence they muſt be the weaker in power: Concluding thus, The diuine power which belongeth vnto God alone, cannot be diuided among many; for whatſoeuer is capable of diuiſion, muſt neceſſarily be ſubiect to corruption, than which nothing can be more repugnant to the Diuine Nature. Concerning which, I obſerue an excellent Emblem from *Iacob. Catſius, Embl. lib. 3.* with which I purpoſe to conclude this ſecond Tractate.

The Emblem.

A Fiſherman hauing faſtened his boat by a rope vnto a great Rocke, ſeeming to plucke the rocke (which is immouable) vnto him, but draweth both himſelfe and his veſſel vnto it, by the which he reacheth the ſhore. The Motto, *Quod mouet, quieſcit.* Concerning which, *Herman. Pæinander* vſeth theſe words; *Omne motum, non in moto, mouetur, ſed in quieſcente; & id quod mouet quieſcit.* To which *Buchanan* alludeth, in his Paraphraſe vpon the 103 Pſalme, in theſe words:

Ille flammantis, ſuper alta Cæli
Culmina, Immotum ſolium locauit
Et ſuo Nutu facilè vniverſum
Temperat Orbem.

The Lord hath prepared his Throne in Heauen, and his Kingdome ruleth ouer all. And *Iames* 1. 17. *Euery good giuing and euery perfect gift is from aboue, and commeth downe from the Father of Lights, with whom is no variableneſſe nor ſhadow of turning.* The effect of which the Author thus explicates:

Tu Rupes, qui cuncta trahis, qui cuncta gubernas,
Et tamen intereà te penes alta quies:
Nulla ſubit te cura (Pater) tamen omnia curas;
Aſtra ſolumque moues, nec tibi motus ineſt.

Thou

Thou art the Rocke, draw'ſt all things, all do'ſt guide;
Yet in deepe ſetled reſt do'ſt ſtill abide.
Vntoucht with care, thou car'ſt for all that be:
Mov'ſt Heauen and Earth, yet motion's not in thee.

According with this is the ſaying of *Seneca* the Philoſopher; *Neceſſitate, non aliud effugium eſt quam velle quod ipſa cogit. i.* There is no other auoiding of neceſſity, than to be willing to that which it compells thee to. It is *Catſius* word vpon the foreſaid Emblem; *Ad trahens, abſtrahor.* Vpon which I reade him thus:

Fata reluctantes rapiunt, ducuntque ſequentes:
Cedere qui non vult ſponte, coactus abit.

Fates, the Rebellious, force, th' Obedient ſhield:
Who ſtriue againſt them are compel'd to yeeld.

Seneca the Tragicke Poet, *in Oedip.* we reade thus:

Fatis agimur, cedite Fatis,
Non ſollicitæ poſſunt curæ
Mutare rati fœdera Fuſi
Quicquid patimur mortale genus,
Quicquid facimus venit ex alto.

Yeeld to the Fates, for they vs leade:
Not all our cares can change the thread
Decreed vpon; what euer wee
(Subiect to fraile mortalitie)
Suffer, or act; if reſt or moue,
Euen all of it comes from aboue.

A Me-

A Meditation vpon the former Tractate.

To finde out God.

I'Haue wandred like a Sheepe that's loſt,
To finde Thee out in euery Coaſt:
Without, *I haue long ſeeking bin,*
Whileſt Thou (the while) abid'ſt Within.
Through euery broad Street and ſtreit Lane
Of this Worlds City (but in vaine)
I haue enquir'd. The reaſon why?
I ſought thee ill: for how could I
Finde Thee Abroad? *when Thou meane ſpace*
Hadſt made Within, *thy dwelling place.*

I ſent my Meſſengers about,
To try if they could finde Thee out.
But all was to no purpoſe ſtill;
Becauſe indeed they ſought Thee ill:
For how could they diſcouer Thee,
That ſaw not when thou entredſt me?

The Senses.

Myne Eyes *could tell me; If He were*
Not Colour'd, *ſure He came not there.*
If not by Sound, *my* Eares *could ſay,*
He doubtleſſe did not paſſe my way.
My Noſe *could nothing of Him tell,*
Becauſe my God *he did not* Smell.
None ſuch I Reliſht, *ſaid my* Taſte;
And therefore me He neuer paſt.
My Feeling *told me, That none ſuch*
There entred; for he none did Touch.
Reſolv'd by them how ſhould I be,
Since none of all theſe are in Thee?

We cannot attribute theſe to the Creator

In Thee, my God? Thou haſt no Hew,
That Mans fraile Opticke ſence *can view:*
No Sound *the* Eare *heares:* Odour *none*
The Smell *attracts: all* Taſte *is gone.*

All

At thy Appearance : where doth faile
A Body, how can Touch *preuaile?*
What euen the brute Beaſts comprehend,
To thinke Thee ſuch, I ſhould offend.

Yet when I ſeeke my God, I'enquire
For Light *(than Sunne and Moone much higher:)*
More cleare and ſplendrous 'boue all Light ;
Which th' Eye *receiues not, 'tis ſo bright.*
I ſeeke a Voice, *beyond degree*
Of all melodious Harmony :
The Eare *conceiues it not. A* Smell
Which doth all other ſents excell :
No Floure ſo ſweet ; no Myrrh, no Nard,
Or Aloes, with it compar'd ;
Of which the Braine *not ſenſible is.*
I ſeeke a Sweetneſſe, *(ſuch a bliſſe)*
As hath all other Sweets ſurpaſt ;
And neuer Pallat *yet could* Taſte.
I ſeeke That to containe, *and* hold,
No Touch *can* Feele, *no* Embrace Infold.

So far this Light *the Raies extends,*
As that no place It *comprehends.*
So deepe this Sound, *that though it ſpeake,*
It cannot by a Sence ſo weake
Be entertain'd. A Redolent Grace
The Aire blowes not from place to place.
A pleaſant Taſte, *of that delight,*
It doth confound all Appetite.
A ſtrict Embrace, *not felt, yet leaues*
That vertue, where it takes it cleaues.
This Light, *this* Sound, *this* Sauouring Grace,
This Taſtefull Sweet, *this* Strict Embrace,
No Place *containes, no* Eye *can ſee :*
" *My* God *Is ; and there's none but Hee.*

¶ Feciſti nos Domine ad Te ; inquietum igitur eſt Cor noſtrum, donec requieſcat in Te.
S. *Auguſtine.*

The Throne .



Ex muner: Iohan: et Math: Chriſtmas Artiſt:

THE ARGVMENT of the third Tractate.

OF th'Vniuerſe, the Regions *three,*
And how their parts diſpoſed be;
How gouerned, and in what order,
In which no one exceeds his border.
That Moſes *Arke, in all reſpects,*
Vpon the Worlds rare Frame reflects.
Both how and when (by Power Diuine)
The Sunne *and* Moone *began to ſhine.*
The Day of our bleſt Sauiours *Paſſion*
Compar'd with that of the Creation.
How euery Star *ſhines in his* Sphere;
What place they in the Zodiacke *beare.*
And of the twelue Signes *a Narration;*
Their Influence, Aſpect, *and* Station.
To proue no former Worlds *haue bin;*
And This *muſt periſh we liue in.*
The vainneſſe laſtly doth appeare,
Of Plato's *Great and Verient* Yeare.

¶ The ſecond Argument.

ALl Glory to the Holy One,
Euen Him that ſits vpon the Throne.

The Thrones.

WEe from the *Workman*, to the *Worke* proceed:
The powerfull *Doer*, to the glorious *Deed.*
This *Vniuerſe*, Created firſt, then guided,
Into three ample Regions is diuided:

The three diuiſions of the World.

The firſt is call'd *Super-cœleſtiall:*
The next, *Cœleſtiall*, or *Ethereall*;
Both conſtant in their kindes: The third doth vary,
(In which we liue) as meerely *Elementary*.

The Supercœleſtial Manſiõ.

The *Firſt*, of *Angels* is the bleſſed dwelling;
(The later two many degrees excelling:)
The *Next*, of *Starres* and *Planets* keeps the features:
The *Laſt*, of *Man*, *Beaſt*, and all *Mortall Creatures*.

The natures of the 3 ſeuerall diuiſions.

The firſt doth with incredible Luſtre ſhine:
The ſecond vnto it (as leſſe Diuine)
Participating both (leſt *Time* ſhould faile)
Darkneſſe and Light, weighes out in equall Scale.
The third enioyes both theſe, (as who but knowes it)
But how? So, as the ſecond doth diſpoſe it.
The *Firſt*, doth *Immortalitie* containe,
A ſtable worke, and euer to remaine.
There's in the *Second* too a ſtable face,
But yet *Mutation* both in worke and place.
There's in the *Third*, all *Change*, but no *Stabilitie*,
Twixt life and death *A conſtant Mutabilitie*.

Angels. Cœleſtiall Bodies, Beaſts, &c.

Like the pure nature of his Diuine minde
He made the *Firſt*: Then, Bodies in their kinde
Void of corruption, He the *Next* created:
The *Third*, full of all Frailties fabricated.

The Elements proper to euery ſeuerall diuiſion.
Elem. Terreſtriall.
Elem. Cœleſtiall.

Foure Elements He placed in the *Lower*,
Foure in the *Vpper*, in the *Higheſt* foure:
Terreſtriall, theſe, *Earth*, *Water*, *Aire*, and *Fire*:
Celeſtiall and *Etheriall*, that aſpire
To place more eminent, in this order runne,
Luna, *Mercury*, *Venus*, and the *Sunne*.
Super-Cœleſtiall, and of higheſt ſtate,
The *Angell*, the *Arch-Angell*, *Principate*,
And *Seraphim* the laſt. The *Earth*, commixt
Of all things to corruption apt, he fixt
In the Worlds loweſt part, but not to moue.
The ſelfe ſame *Power* ordain'd in *Heauen* aboue
Continuall motion: but to ſuch we call
Natures which are *Super-Cœleſtiall*,
He gaue Intelligent Force abiding ſtill,
And not to ſuffer change. So (by his Will)
This our inferior Water is in great
Diſcord with Fire, and ſuffocates his heat:
Water *Cœleſtiall* feeds it without ceaſe;
To which the ſupreme Region giues encreaſe.

Elem. Super-Cœleſtiall.

The difference betwixt the ſuperior and inferior Elements.

Terreſtriall

Terreſtriall Aire lends Breath; *Cæleſtiall*, Ioy,
And Solace free from trouble or annoy.
Super-cæleſtiall, euery Good thing lends.
So, by the Might that through this Worke extends,
This lower Fire conſumes, and all things burnes:
Fire next aboue, the Heate to Liuely'hood turnes:
Fire ſuper-eminent (which to reueale
No Frailtie can) kindleth with Loue and Zeale.
The antient *Cabaliſts* and *Rabbins* ſay,
(Who knew the old Law well; for thoſe were they
Who tooke vpon them to explain 't) That He,
Whoſe high incomprehended Maieſtie
Is beyond all dimention, when he gaue
Moſes direction, In what forme hee'd haue
His Tabernacle faſhion'd; that the ſame
Was a meere modell of the whole Worlds frame.
For inſtance, 'Twas into three parts diuided;
So the large *Vniuerſe*, Diuinely guided,
On three parts doth ſubſiſt, anſwering to thoſe
God in the former Fabricke did diſpoſe.
Now as that part which is ſublunary,
Being loweſt of the three, doth alwaies vary,
As ſubiect to corruption and mutation,
By reaſou of the *Elements* alteration;
As ſeene, in Life begun, then Death purſuing;
Th'originall of things, and then their ruin;
And theſe in a viciſſitude. Euen ſo,
The Arkes firſt part (as ſuting this below)
Was without couerings, open to the aire,
And ſubiect to all weathers, foule as faire:
For in that Court there was no difference had,
The Iuſt and Vniuſt met, the Good and Bad,
Prophane and Holy; Creatures of all faſhion
Were to this place brought, in whoſe Immolat ion
And Sacrifice, was then expreſt the qualitie
Of Life and Death, (the Type of our Mortalitie.)
Now of the contrary two Regions be,
Or Temples, which comparatiuely we
(As in the former references) call
Cæleſtiall, and *Super-cæleſtiall*.
And theſe are plac'd in eminent degree
Beyond the rage of force or iniury,
Of Alteration, or the ſtaine of Sinne,
(Since the proud *Lucifer* firſt fell therein,

The Caballiſts and Rabbins concerning the Arke.

The conſimilitude betwixt the Arke and the World.

For Inſtance.

And was precipitate thence:) So that the two
Parts of this earthly Tabernacle do
Anſwer the former, as alike extended;
'Gainſt ſhoures, ſtorms, haile, ſnow, cold, & heat defended,
By a faire Roofe, ſo that all ſordid, baſe,
And vncleane things, in them can find no place.
Againe, as both are Holy, yet the one
Is 'boue the other Sacred, being the *Throne*
Or place of the bleſt Angels, ſeated higher;
In which they in a moſt harmonious Quire
Sing *Halleluias*: ſo in this below
There be two holy roomes (as all men know)
The firſt of them we onely *Holy* call;
Sanctum Sanctorum. The other, *Holy*, *Holieſt* of all.
Againe, as this Terreſtriall world doth yeeld,
As well to Men, as brute Beaſts of the field,
Both houſe and harbor; and the next aboue,
(In which the ſeuen bright errant Planets moue)
Shines with cœleſtiall ſplendor; but the third,
Beyond theſe two, bleſt Manſions doth afford
Vnto the Angels *Hierarchy*. The ſame
Was viſible in *Moſes* curious Frame:
In the firſt Court thereof were frequent, Men
And Beaſts together, in the ſecond then
The Candleſtickes with ſeuen Lights did ſhine cleare;
But in the third (moſt Holy) did appeare
The *Cherubims*, with wings far ſtretcht. Againe,
Exod. As *Moſes* (ſo the Scripture tells vs plaine)
A ſecond Conſimilitude. Ten Curtaines to his ſacred Machine made;
So in the three parts of the world, are ſaid
To be no leſſe than ten diſtinct Degrees.
And firſt of the *Super Cœleſtiall*, theſe,
The firſt degree. Th' *Angels*, *Arch-Angels*, and the *Principates*,
Thrones, *Dominations*, *Vertues*, *Poteſtates*,
The *Cherubims* and *Seraphims*; Then *He*,
(Aboue all theſe) the ſupreme *Deity*.
The ſecond. In the *Cœleſtiall* ten, and thus they run,
Luna, *Mercury*, *Venus*, and the *Sun*,
Mars, *Ioue*, and *Saturne*; Then the *Starry Heauen*,
Cryſtalline and *Empyriall*, make them euen.
The third. In this below the *Moone*, where we now liue,
Are likewiſe ten Degrees, to whom we giue
Theſe Characters; firſt, the foure *Elements*,
Myſtæ, *Impreſſions*, *Herbs*, *Fruits*, *Trees*, and *Plants*,

Beaſts,

Beaſts, Reptile Creatures, and the tenth and laſt,
Materia prima: ſo their number's caſt.
Againe, as in this *Tabernacle* were
Iuſt fifty ſtrings or taches, which did beare
So many Rings, by which the Curtaines hung,
All vniformly, and in order ſtrung:
So this Worlds Fabricke, (ſubiect to fraile end)
Of fifty Rings or Ioinctures doth depend;
And of theſe, twenty *Vniuerſall* are;
Twenty and nine be ſtyl'd *Particular*;
Generall the laſt. The firſt twice ten amount
Thus in their order, and by iuſt account:
Vnitie in it ſelfe; *Parts* with *Parts* knit;
Eſſence with *Eſſence*; and the next to it,
Proprietie with *Eſſence*; *Forme* not eſtrang'd
From *Subiect*: the *Transforming* with *Tranſchang'd*;
Art, with the ſubiect *Matter* dealing ſole;
Parts *Separable* annexed to the *Whole*;
Inſeparable parts on th' *Whole* depending:
The *Cauſe* ioyn'd to th' *Effect*; and that extending
To the *Intrinſicke*: then, the Inward *Cauſe*
Ioyn'd to the *Effect*; but ſubiect to the Lawes
Of a *Beginning*: Cauſe *Finall* with reſpect
Only vnto the *Primarie Effect*:
Then the Cauſe *Finall*, which doth neuer vary
From the *Effect*, which is call'd *Secondary*:
The *Primarie Effect* with the *Cauſe* met;
The *Secondary Effect* in order ſet
Euen with the *Cauſe*: *Forme* likewiſe, that's ally'd
To *Forme*: the *Middle* with the *Extremes* comply'd:
The thing *Corruptible*, on that to wait
Which no *Corruption* can participate. &c.
The reſt, particular Coniunctions be,
Still correſponding vnto each degree
Of the Worlds triple Regions; Ten *Terreſtriall*;
Cæleſtiall Ten; *Supercæleſtiall*,
Nine onely: That which thirty makes complete
(As the moſt *Generall*) titled is the great
Coniunction of the world with him that *Made* it;
(Of the *Foundation*, and the God that *Laid* it.)
All theſe particular ſteps ſeeming perplext,
Thus you ſhall finde amongſt themſelues connext.
'Twixt the firſt *Matter* and the *Elements*, there
A *Chaos* is: twixt th' *Elements* appeare,

A third Conſimilitude.

The opinions of all the beſt Philoſophers.

The former explain'd.

And

And what's call'd *Mixt*, *Impreſsions*: Now betweene
The ſtones and Earth, a kinde of *Chalke* is ſeene;
'Twixt Earth and Mettals, that which th' Artiſt calls
* *Margaſites*, with other Mineralls.
'Twixt Stones and Plants, *Male-Pimpernell* hath place:
'Twixt Plants and Animals, * *Zophita's* race,
Participating both: being ſuch as haue
Both ſence and growth, and yet are forc't to craue
Their nutriment, (with their encreaſe and chering)
From their owne roots, but to the ſtones inhering.
Creatures that Water and of Earth partake,
Are *Otters*, *Beauers*, *Tortoiſes*, who make
Vſe of two *Elements*. 'Twixt Sea and Aire,
The *Flying Fiſh*, that doth to both repaire:
Betwixt meere Animals and Man, is ſet
The *Ape*, the *Monkey*, and the *Marmoſet*:
Betwixt the Bruits that onely haue quicke ſence,
And thoſe that haue a pure intelligence,
Man hath his place. From the firſt propagation,
There is of things a tenfold generation.
The firſt compoſure hath a true deſcent
From the firſt *Matter*, and from *Accident*,
And *Cinis* call'd: The next exiſts of three;
Matter, *Forme*, *Accident*, ſuch th' *Elements* be:
From two ſole *Elements* the third hath being,
Vapor and *Exhalation*; one agreeing
With *Aire* and *Water*; th' other doth aſpire
To take his nature from the *Aire* and *Fire*:
The fourth, his eſſence and exiſtence ſhrouds
Beneath three *Elements*; ſuch be the *Clouds*:
The fifth to their Creation haue accited
The whole foure, to their naturall formes vnited;
Such, *Mettalls* be, and *Stones*: (*Plants*, they ſuruiue
By vertue of a Body *Vegetatiue*.)
The ſeuenth hath Life and Sence, and doth include
Beaſts of all kinde, Irrationall and Rude.
The eighth, *Gods Image*, (of far more reſpect)
Man, who hath Life, with Sence and Intellect.
The ninth, (of a more ſubtile Eſſence far,
Inuiſibilitie, and Excellence) are
The *Angels*. But the * *Tenth*! Who dares aſpire
Further of his Eternitie to enquire?
Or go about to apprehend, That He
" Who containes all things, ſhould contained be?

Hee,

* Of *Marga*, i. *Inherens*, Marle, or white clay to till the Earth.

* *Zoophitæ*, according to *Budæus*, are thoſe that are in part liuing creatures, in part Plants.

Meaning the Angels.

Cinis ſignif. Aſhes, cinders, &c.

* The Creator of all things.

He, who of Nothing, All things did compact;
Whoſe Will's his Worke, and euery Word his Act;
Who, as He made all Creatures, ſtill doth feed them,
Of his meere goodneſſe, (not that He doth need them:)
Who in all places, without Place doth dwell,
" Soueraigne, Immenſe, the Only doth excell.
This leades me to a needfull Contemplation,
To thinke how vaine is *Wiſedomes* oſtentation;
Since we Gods praiſe can no way more aduance,
Than by acknowledging our *Ignorance.*
Which thus th' Apoſtle doth anatomiſe:
If any in this world would be held wiſe,
Let him be then a foole, ſo, wiſe to ſeeme;
Since the Worlds wiſedome is in Gods eſteeme
Meere fooliſhneſſe. To thinke our ſelues exact
In any thing; we but from Him detract.
Wiſedome ſhall publiſh her owne commendation,
Reioycing, in the Centre of her Nation,
Of God be honour'd, in his Temple tryd'e,
And before his great Power, in triumph ride.
Her preſence, by her people be deſir'd,
And in all holy meetings much admir'd:
In confluence of the Choſen ſhe ſhall ſtay,
And by the Bleſſed be much prais'd, and ſay,
Of all Gods Creatures, the firſt borne am I,
And iſſu'd from the mouth of the Moſt-High.
The Light that failes not, was by Me firſt made;
The lower Earth, as with a Cloud, I ſhade.
My dwelling is aboue, where Light firſt ſhone;
And in the *Pillar of the Cloud*, my Throne.
Alone, the Compaſſe of the Heav'n I round,
And can the Seas vnbottom'd Channels ſound;
All Seas, and Earth, and Nations, I enioy,
And with my Power, all Proud Hearts I deſtroy:
In all theſe things I wiſht that Reſt might ceaſe me,
In ſome Inheritance that beſt might pleaſe me.
So, the Creator gaue me a Command;
Euen He that made me by his Powerfull hand,
Appointed, That in *Iacob* I ſhould dwell,
And plac't mine Heritage in *Iſrael*;
That I, amongſt the Choſen, might take root.
(And willingly I did aſſent vnto 't.)
From the Beginning, er'e the World was made,
By Him I was created, not to fade:

The weaknes of Mans wiſedome.

Ad Corinth. The wiſedome of the World.

The excellency of Diuine Wiſedome. *Eccluſ.* 24.

The birth of Wiſedome.

I ſerv'd

I ſerv'd Him in his holy Habitation,
Prov.8.23. And ſo in *Sion* had my ſetled Station.
My power was in *Ieruſalem*, his beſt
Exod.31.3. Belov'd of Cities, where he gaue me reſt:
Pſal.132.8. An honour'd People did my Name aduance,
The portion of the Lords Inheritance.
The beauty and honour of Wiſdome. Like a ſtrait Cedar I am ſet on high,
That ſeemes in *Lebanon* to braue the Sky.
I like a Cypreſſe tree my branches fill,
That hath tooke root on top of *Hermon* hill.
And like a Palme about the banks I grow;
Or like a Roſe planted in *Iericho*:
Like a faire Oliue in a pleaſant field;
Or a Plane tree, where furrowes water yeeld.
The ſweetnes thereof. Beſides, like to the Cinnamom I ſmel,
Or bags of Spices, being mixed well.
I, as the beſt Myrrh, a ſweet odour gaue,
Such as the *Galbanum* and *Onix* haue;
That ſent which doth the pleaſant *Storax* grace,
Or rich perfume that ſweetens all the place.
My boughes I like the *Terebinth* haue ſpred,
(Branches, with Grace and Honour furniſhed.)
Ioh.15.2. As doth the Vine, I made my cluſters ſwell:
My Fruit was of an odoriferous ſmell;
The floures I bore were of a pleaſant hew,
And from their fruit, *Honour* and *Riches* grew.
Wiſdomes Children. I am the Mother of faire *Loue*, of *Feare*,
Knowledge, and holy *Hope*, (to me all deare.)
And vnto euery Child my wombe forth brings
(As God commands) I giue eternall things.
All grace of *Life* and *Truth* in me remaine;
All hope of Life and Vertue I retaine.
Come to me then, you that deſire me, ſtill,
And of my bleſt Fruits freely taſte your fill:
For my remembrance doth breed more delight,
Pſal.19.10,11. Than Hony to the hungry appetite.
My Inheritance is of much ſweeter taſte
Than Hony-combes: my Name ſhall euer laſt.
Wiſdomes effects. Who eats me, after me ſhall hunger ſore;
And he that drinks me vp ſhall thirſt the more.
Who ſo ſhall to my counſell lend an eare,
Ruine or ſad Diſaſter need not feare.
He that works by me neuer ſhall offend:
Who makes me knowne, ſhall life haue without end.

Theſe

Theſe of the booke of Life are the contents,
And *Moſes* Law in the Commandements:
The Couenant of the moſt high God, to'inferre
The knowledge of that *Truth* which cannot erre,
Commanded as an Heritage moſt ſure,
To *Iacobs* Houſe for euer to endure.
Then, with the Lord the ſignes of valour leaue,
And be not faint or weary, to Him cleaue.
The Lord Almighty for your God you haue;
Hee's but one God, and none but He can ſaue.
Who hath ordein'd, That there in time ſhall ſpring
From *Dauids* Line, a high and mighty King,
To ſit vpon the Throne for euermore;
Whom all the heathen Nations ſhall adore:
He filleth all things with his *Wiſedome*, ſo
As *Phyſon* and as *Tigris* ouerflow
In time of new Fruits. Th' *Vnderſtanding* He
Makes to abound, as we *Euphrates* ſee,
Or *Iordan*, riſe in Harueſt. As the Light,
So *Knowledge* he makes ſhine, equally b ght:
Which in the exerciſe thereof excells,
As *Geon* in the time of Vintage ſwells.
The firſt man of her knowledge ſtood in doubt,
Nor ſhall the laſt man truly finde her out:
For the conceptions faſhion'd in her braine,
Are more aboundant than the boundleſſe Maine;
Yea, all her hidden Counſels more profound
Than the great Deepe, which neuer line could ſound.
Out of my mouth, I (*Wiſedome*) flouds haue caſt;
Am (like a Riuers arme) growne broad and vaſt,
And like a Conduit pipe of water cleare,
Run into Paradiſe to hide me there.
I'le water my faire Garden, (then I ſaid)
The pleaſant ground which I haue fruitfull made:
Into a Floud my Ditch grew, at the motion,
And inſtantly my Floud became an Ocean.
For I make *Doctrine* like the Light to ſhine,
(The Mornings Light) by me 'tis made Diuine.
Th' Earths lower parts (euen thoſe that are moſt deepe)
I will pierce through, and looke on all that ſleepe;
For I haue power to awake them from the duſt,
And lighten all who in the Lord ſhall truſt.
There is a Doubt, in which ſome men deſire
To be reſolv'd, (What will not Man acquire

Exod 2.1. & 24.3.

A prophecy of the Sauiour of the world.

Gen, 2.11.

Her fruitfulneſſe.

Her Power:

To

To attaine the height of ſcience?) as to know
At what time Time began: further to ſhow,
In which of the foure ſeaſons of the yeare,
The *Sun*, the *Moone*, and *Planets* did appeare.
Some ſay, When God the Worlds faire frame begun,
And all things elſe created; That the Sun
Was found in that Signe which we *Aries* call,
Which is the Summers *Æquinoctiall*.
Equinoctium vernale Mart. 11.
Others affirme, It firſt began to ſhine
And ſhew his glorious ſplendor in the Signe
Call'd *Libra* (that's the ballance and euen'ſt Scale)
It is by our account the 11 or 12 day of Septemb.
Which was the Æquinoctiall Autumnale.
Their reaſon is, becauſe iuſt at that time,
All the Earths fruits are ripe and in their prime.

(This was the opinion of the Ægyptians, Arabians, and Græcians; as *Lincolnienſis* reporteth in a Treatiſe of the World which he wrote to Pope *Clement*. As likewiſe of *Vincentius* in his Hiſtoricall Myrrhor.)

Grounded vpon the Text, (whoſe power is great)
Deut 32.3. *That God made all things perfect and complea.*
Others there be who would begin the yeare,
Which is the 11 or 12 day of Iune.
And ſay, In *Cancer* it did firſt appeare.
Others ſay *Leo*: grounding their opinion,
Becauſe in that Signe it hath moſt dominion.

As *Iulius Firmicus*, an antient and approued Author, and of great iudgement in Aſtrologie, in his third booke *De Creatione*: being induced to that beleefe, becauſe *Leo* is called the Houſe of the *Sunne*.

But that which hath the greateſt approbation,
Is, That the *Sun* had firſt illumination
In the Signe *Aries*: for (as Authors ſay)
"Summer in midſt of March claimes her firſt day.

Of this opinion were S. *Hierome*, S. *Ambroſe*, S. *Baſil*, and diuers other Authors Chriſtian and Ethnycke, &c.

And though perhaps amongſt the Learn'd and Wiſe,
In circumſtance ſome difference may ariſe;
And ſome of them would haue the World begin
In March; others, in Aprill: 'tis no ſinne
As Adam, Biſhop of Vienna, in his Chronicle.
To beleeue either, ſince they all agree,
That in the *Æquinoctiall* it muſt be.

Which

Which is vncertaine; ſince by proofe we finde,
It is not to one certaine day aſſign'd.

The Æquinoctiall is not permanent and fixt to one day, but oft-times varieth: for we reade, That our Sauiour Chriſt ſuffered in the Æquinoctiall, which was then the fiue and twentieth day of March; and now it is the eleuenth of the ſame moneth. Whereby it may be preſumed, That heretofore in the revolution of Times and Seaſons, it hath hapned in Aprill, &c.

Hence likewiſe may another doubt appeare,
Namely, In what moneth to begin the yeare:
Some ſay, in March; ſome, Aprill. To decide
That queſtion, let the Scripture be our Guide,
Which ſaith, (and credit ought with vs to win)
In the moneth *Niſan* let your Yeare begin. *Exod. 12.*

Niſan is March with vs: And *Vincentius* in his firſt Chapter of the Hiſtoricall Myrrhor ſaith, That the Hebrewes began their yeare in March, becauſe in that moneth was the Æquinoctial, when the World was created. This opinion was alſo approued by ſome Naturaliſts; as amongſt others, *Elpacus*, in his Hiſtoricall Tractate; who affirmeth, that the Chaldæans being great Aſtrologers, were confident, That the firſt day of the Creation, the Sunne entred into the firſt point or degree of *Aries*.

The Romanes yeare beginneth the firſt day of Ianuarie, in regard of the ſuperſtitious deuotion which the Gentiles had to their God *Ianus*. According to *Macrobius*, *Marcus Varro*, *lib. 9.* *Ouid in Faſtis*, and others. The Chriſtians likewiſe begin theirs from the Natiuitie of our bleſſed Lord and Sauiour.

It likewiſe is conie&tur'd by the beſt
Of all that haue Aſtrologie profeſt,
Both Iewes and Chriſtian Authors, That the Sun
At it's Creation, in that Signe begun,
In which the Sonne of God for Mankinde dy'de,
Was nail'd vpon the Croſſe, and crucifi'de: The day of Chriſt's Paſſion compared with the firſt day of the Creation.
And that apparantly is knowne to all,
Was in the Sommers Æquinoctiall.
So that the ſame day that it firſt ſhone bright,
And the ſame houre, his death eclip'ſt it's light. According to the computation of the time of the yeare.
Another reaſon's giuen: For the ſame day
That the Sunne enters *Aries* (ſay they) A ſecond reaſon.
There's no part of the Earth, but from the Sky
He lookes vpon, with his All-ſeeing eye.

But when his courſe Diurnal he doth take,
In any place elſe of the Zodiack,
There are ſome parts as hid behinde a Skreene,
In which his glorious luſtre is not ſeene.
A probabilitie of the former reaſon. Moſt probable it is, He the firſt day
He enters his great Progreſſe, ſhould ſuruey
All places, and all Creatures, ſuch to cheare,
Which He till then beheld not halfe the yeare.
Beſides, Chriſts Paſſion did on that day fall,
When it appear'd moſt viſible to All;
That all Gods Creatures hauing ſence and breath
Might note th' Eclipſe that hapned at his death.
Whether the Moon in her creation were in the full or waine. About the *Moone* too Authors diſagree;
Some, when ſhe was created, ſay, That ſhe
Was in her plenitude and full. Againe,
Some hold ſhe was defectiue, in her Waine:
Such as ſhe now appeares vnto our view,
Thin, and two-horn'd, and (as we call her) New.

There were two opinions concerning the Moone. Saint *Auguſtine in Geneſ. Cap.* 5. ſaith, That it were very inconuenient to beleeue, that God in her Creation ſhould make her any way defectiue. Yet diuers haue argued the contrary; and ſay, it is more probable, that ſhe began her firſt day in Conjunction, increaſing in her age anſwerable to our account: but their opinions are neither held Authenticke nor Orthodoxall: for amongſt others, *Rabbanus* commenting vpon the twelfth Chapter of *Exodus*, agreeth with Saint *Auguſtine*, as holding conformity with the ſacred text, which ſaith, *Gen.* 1. 16. *God made two great Lights; the greater Light to gouerne the Day, the leſſer to illuminate the Night.*

To leaue their Arguments, and come more neere
Vnto the point, this doubt we ſoone ſhall cleere.
In the ſame inſtant that God made the Sun,
With it, this glorious Light we ſee, begun,
Which luſter'd halfe the Earth: and we may ſay
Truly, In that part of the world was day;
But th' other moity (not yet diſclos'd)
To his bright eye, by th' Earth was interpos'd,
And there was night: to which (no doubt) the Moone
Entring into her office full as ſoone,
The ſeuerall offices of the Sun & Moon began at one inſtant. Diſplay'd her ſplendor. As both were created
At one ſelfe inſtant; both at once inſtated
In ſeueral Orbs, (by the great Power Diuine)
Euen ſo at once they both began to ſhine;

And

And ſtill in the ſame offices abide,
The Sun the Day, the Moone the Night to guide.
Who did at firſt without defect appeare,
And with a perfect luſtre fill'd her Spheare.

Here I cannot omit a remarkable note borrowed from a learned Gentleman much practiſed in the Holy tongue; That *Shemeſh* in the Hebrew being the Sun, it properly ſignifieth a Seruant; and ſo the very name reproues all ſuch as adore it for a god.

We ſhall not deviate much, nor order breake,
If ſomething we of Stars and Planets ſpeake.
Not far from the North-pole Starre doth appeare
Vnto our view, the great and leſſer Beare,
Thoſe *Arcti* call'd. The *Vrſa Maior*, * ſhe
Whom *Iove* held once the Fair'ſt on earth to be:
And when (her * Father ſlaine) ſhe did profeſſe
Her ſelfe to be a Virgin Votareſſe;
The Amorous god, like one of *Dian's* maides,
Is ſoone tranſ-ſhap'd, and ſo the Nymph inuades:
Whether by force or faire means know I not,
But 'tweene them two yong *Arcas* was begot;
Who proues an Archer, and to ſtrength being growne,
Ready to ſhoot his mother, then vnknowne.
Iove ſtay'd his hand, and by his power Diuine,
Made them two Stars; and next the Pole to ſhine.
Some, that he *Archas* was, will not endure;
But rather to be *Ioves* Nurſe *Cynoſure*.
'Twixt theſe the mighty *Serpent* is confin'd,
Her head and taile about both *Arcti* twin'd;
Th' Heſperian golden Apples ſaid to keepe,
So wakefull, it was neuer knowne to ſleepe:
But after ſlaine by *Hercules*, nought bars
Iuno, but ſhe will place him 'mongſt the Stars.
The Charioter *Boötes*, who his Car
Driues 'bout the Poles in compaſſe circular,
About whom Authors are diuided thus,
Some thinke him *Arcas*, others *Icarus*.
The Crowne *Septentrionall* (as moſt haue ſaid)
Inamour'd *Bacchus* fitted firſt and made
For *Ariadnes* browes, being firſt his Bride,
And by the god ſoone after ſtellifi'de.
Eugonaſin, whom *Hercules* we call,
And from the Artick Circle ſeemes to fall,

Of the Starres and Planets, as the Poets haue decipher'd thē

Arcti.
* *Caliſto.*
Arctus maior.
* *Lycaon.*

Archas, of whom the kingdom of Arcadia took name.

Arctus minor.

Agliaſthenes, qui Naxica conſcripſit.
Serpens.

Artophilax.

Corona.

Eugonaſin.

Yet ſtedfaſt in his courſe, conſpicuous in
His *Club*, the *Hydra*, and the *Lions* skin.

Lyra. *Lyra* the Harpe in by-corn'd faſhion made,
Some thinke the ſelfe ſame, on which *Orpheus* plaid;
Who for his Muſicks skill was ſo aduanc't,
That Beaſts, and Trees, and Stones about him danc't.

Olor. Next him the *Swan*, with wings diſplaid and ſpred,
Stucke full of Stars, one fulgent in her head;
And therefore in th' Heauens thought to be plac't,
Becauſe *Iove*, *Læda* in that ſhape embrac't.

Cepheus. Next whom, *Cepheus* hath place, King of the blacke
And Sun-burnt Moores; in whom is now no lacke
Of Diuine ſplendor: him the Authors ſay
To be the Father of *Andromeda*.

Caſſiopia. His wife *Caſſiopeia* durſt compare
With the *Nereides*; therefore in a chaire
Sits with her armes faſt bound, not mouing thence:
(A iuſt infliction for her proud offence.)

Andromeda. *Andromeda* the ſequent place doth claime,
Daughter to theſe to whom we laſt gaue name;
Who for her loue to *Perſeus* was ſo grac't,
Her, 'mongſt the Spheres Cœleſtiall, *Pallas* plac't.

Perſeus. *Perſeus* ſhines next, who in his right hand beares
A crooked Harpee; in his left appeares
The *Gorgons* head; his burniſht helme of ſteele,
And plumes like wings faſtned to either heele.

Heniochus. *Auriga* mounted in a Chariot bright,
(Elſe ſtyl'd *Heniochus*) receiues his light
In th' æſtiue Circle: in that ſtation nam'd,
Becauſe he was the firſt who Courſers tam'd,
And in a foure-wheel'd Wagon taught them run,
To imitate the Chariot of the Sun.

Ophiuchus Anguitenens. The *Serpentarius* (*Ophiucus* who
Is alſo call'd) the Aſtrologians ſhow
To be a yong man rounded with a Snake
Stucke full of ſtarry lights: and him they take
For *Æſculapius*, who a Dragon ſlew,
And was the firſt who Phyſicke taught and knew.

Sagitta. The *Arrow* plac't in Heauen (ſtill to remaine)
Alcides ſhot; by it the *Egle* ſlaine,
Who then did on *Prometheus* intrals tyre,
Becauſe from *Iove* he ſtole Cœleſtiall fire.
Which being riſen, you ſhall finde it fixt
Th' Æſtiue and Æquinoctiall line betwixt

Next ſhines the Princely *Egle*, who is ſed
To'haue ſnatcht from earth the Trojan *Ganimed*,
And beare him vp to Heav'n for *Ioves* delight;
Both his Cup-bearer now and Catamite. *Aquila.*

The *Dolphine*, figur'd with his crooked traine,
Is therefore ſaid his glorious Orbe to gaine,
Becauſe when good *Arion* play'd and ſung,
He liſtned to his voice and Harpe well ſtrung,
And from the ſhip whence he was dropt before,
Swam with him ſafe to the Tenarian ſhore. *Delphia.*

The *Horſe* amongſt the other Stars inroll'd,
The Articke Line directly doth behold;
And is that *Pegaſus*, the winged Steed
Which *Perſeus* backt, when from the Whale hee freed
Andromeda: he in mount Helicon
Strooke with his hoofe cleare water from a ſtone
(From him call'd *Hippocrene*) the *Muſes* Well;
Whence all high Raptures may be ſaid to ſwell. *Equus.*

Deltoton we a meere Triangle call,
'Twixt th' Æſtiue Line and th' Æquinoctiall;
Like the Greek letter * *Delta*. It ſends light
From foure coruſcant Stars: and as ſome write,
Therein is figur'd the World * *Tripartite*.
Others, becauſe that *Delta* doth emply
Dios, (the word that God doth ſignifie)
It had it's place. Next it, appeares the *Whale*
(By *Perſeus* ſlaine) i'th Circle Hyemal;
For it's great ſtrength and bigneſſe ſo tranſpos'd,
And *Piſtrix* call'd. *Eridanus*, inclos'd
As in a bed of Stars, is ſeene to ſhine,
The face in obiect of th' Antarticke Line.
Some Writers call 't *Oceanus*, and thoſe
Not of meane iudgement: others, *Canopos*,
(Of the bright ſplendor) Canopos an Iſle
Whoſe bounds are waſht ſtill by th' Ægyptian Nile. *Deltoton.* * Δ. * For in theſe dais the fourth part, called America, was not knowne. *Cetus. Piſtrix.* *Eridanus fluvius.*

The *Hare* was ſaid to make *Orion* ſport
In hunting, and was ſtellified for't,
Plac't in the Winters Circle. Next ſhines He
The Sonne of *Neptune* and *Euriale*;
Who in his courſe was ſaid to be ſo fleet,
To run o're Riuers and not drench his feet:
Or on the land through well-growne Medowes paſſe,
Yet with his weight not once to bend the graſſe: *Lepus.* *Orion.*

Slaine by an Arrow from *Diana* ſent;
After, tranſlated to the Firmament,
Arm'd with a Club and Sword in hoſtile guiſe;
And in his Courſe doth ſtill with *Cancer* riſe.

Lelaps, or *Canis maior.*

The greater *Dog* by *Iupiter* was ſet,
To watch when he with faire *Europa* met;
After beſtow'd on *Procris*: and by her,
On *Cephalus* her husband. Some auer,
It was *Orions* Dog (who tooke delight
In hunting much:) which Star doth ſhine ſo bright,
It for the flame can ſcarce be lookt vpon;
And therefore by the Greeks call'd *Syrion.*

Procion, or *Canis minor.*

The leſſe *Dog* did to *Icarus* pertaine;
Who 'cauſe he mourn'd, his Maſter being ſlaine,
And was the cauſe the Murd'rers were deſcry'd,
Thought therefore worthy to be ſtellifi'de.
Him, in the Milky Circle you may ſpy,
Fixt betweene *Cancer* and the *Gemini.*

Argo.

The *Ship*, call'd *Argo* (for it's ſpeed was ſuch)
Doth almoſt the Antarticke Circle touch:
In this, the antient Heroës launcht from Greece
To Colchos, and brought thence the Golden-Fleece.

Philiris, vel Centaurus.

Chiron, from *Saturne* and *Philiris* bred,
You may perceiue to lift his ſtar-crown'd head
Betwixt th' Antarticke and the Hyemal Lines,
And for his juſtice ſhew'd on earth, there ſhines.
He *Æſculapius* and *Achilles* tought;
And for his great ſinceritie, 't was thought,
The gods would ſuffer him to liue for euer,
But by a Shaft drawne from *Alcides* Quiuer:
The head thereof in *Hydra's* bloud being dipt,
Vpon his foot it through his fingers ſlipt:
A ſmall wound it appear'd; but ſearcht and try'd,
Feſter'd, Gangren'd, and of that hurt he dy'd.

Ara.

The *Altar*, to it's Sphere cœleſtiall borne,
With *Aries* ſets; riſeth with *Capricorne.*
On which the gods their Coniuration made,
When *Tytans* Iſſue did the Heav'ns inuade.
And Men (ſince them) who great things enterpriſe,
Before th'attempt, on Altars ſacrifice.

Hydra.

Hydra is figur'd with a Cup and Crow.
The reaſons why, would be too long to ſhow.
This ougly many-headed Monſter, bred
In Lærna, was by *Hercules* ſtrooke dead.

To

To take the length of three whole Signes 't is ſaid,
Cancer, the *Lion*, and the Heauenly *Maid*.
The Stars of *Piſcis*, whom we *Notius* call,
Are twelue in number, and Meridionall.
It, with a yawning mouth ſeemes to deuoure
Water *Aquarius* from aboue doth poure:
Who for a curteſie to * *Iſis* done,
A conſtant place amongſt the Stars hath won.
Since whoſe tranſlation to that glorious Seat,
Of diuers Fiſh the Syrians will not eat,
But keepe their ſhapes and figures caſt in gold,
And theſe to be their houſhold gods they hold.
The reaſon why one Circle in the night,
(When all the reſt 's blacke, doth alone ſhine bright,
(And therefore *Lacteus* call'd) ſome hold to be;
Iuno vn'wares tooke * *Hermes* on her knee,
Danc't him, ſung to him, and vpon him ſmil'd,
And vow'd ſhe neuer ſaw ſo ſweet a child:
To take him as her owne ſhe then decreed,
And call'd for milke, the pretty Babe to feed.
But when him to be *Maia's* Son ſhe knew,
By *Iupiter*; the Lad from her ſhe threw,
And call'd him Baſtard, and began to frowne,
And in her riſing caſt the Pitcher downe:
Spilt was the Milke, and whereſoe're it lyte,
The place appeares (than all the reſt) more white.
The golden *Ramme*, ſtyl'd Prince of all the Signes,
Riſing, his Creſt he tow'ards the Eaſt inclines,
In th' Æquinoctiall Circle: with his head
Reacheth *Deltoton*: with his feet doth tread
Vpon the *Piſtrix*. Thus his ſtory was:
Phrixus and *Helles*, bred from *Athamas*
And *Nebula*, were at domeſticke ſtrife
With their proud Step dame, and purſu'd her life.
But thence caſt out, into the Woods they came;
Where wandring long, their Mother brought a Ramme,
Who mounting on his backe, ſhe bids them fly:
They take the ſea; but ſoone the winde growes high,
And, the waues troubled: *Helles* is afraid,
Lets go her hold, and then downe ſlides the Maid.
The angry billowes her of life bereaue,
She forc't her name vnto that Sea to leaue.
But *Phrixus* to the Iſle of Colchos ſteeres,
And, when arriv'd, before the King appeares,

Piſcis, or *Notius*.

* A goddeſſe worſhipped among the Egyptians.

Circulus lacteus, or the *Galaxia*.

* *Mercury* in his infancie.

Of the twelue Cœleſt. Signes. *Aries*. *Higin. de Sign. Cœleſt. lib. 3.*

Heſiodus. Therecides.

The ſea called Helleſpont, from *Helles* there drowned

Who

Who for he had ſo paſt and ſcap'd the Brine,
There offered vp the Beaſt at *Mars* his Shrine.
But the rich Fleece, whoſe euery haire was gold,
(Which did amaſe King *Oeta* to behold)
He left to him: which with ſuch care he kept,
That to a monſtrous Dragon that ne're ſlept,
He gaue the charge thereof, till *Iaſon* landed,
Who the ſwift *Argo* at that time commanded:
But by *Medea's* aid (as moſt auer)
He bore from Colchos both the Fleece and her.

Nigidius. Some thinke the *Ramme* therefore immortalis'd,
By reaſon that when *Bacchus* enterpris'd
An expedition into Africa,
And was diſtreſt for water by the way;
A Ram was ſeene out of the Sands to make,
Whom they purſu'd, but could not ouertake,
Till he had brought them vnto Fountaines cleare;
Which hauing done, he did no more appeare.
Bacchus, who thought him as Diuinely ſent,
Becauſe his Army was nigh tyr'd and ſpent
With heate and thirſt; and by that means preſerv'd,
Who elſe in that wilde Deſart had been ſtarv'd:
To *Iupiter* call'd *Ammon*, there erected
A ſtately Temple; and withall directed,
(His Statue rear'd) that for the Beaſts more grace,
They on his forehead two Rams hornes ſhould place,

Taurus. (For ſo we finde him figur'd.) Why the Bull
Hath place aboue? Some thinke, becauſe *Ioves* Trull

Euripides. *Europa*, he from Sidon into Creet
Tranſwaſted; whileſt the waue ne're toucht her feet.

Eratoſthenes Some hold him rather for that Beaſt of note,
On whom *Paſiphae* did ſo madly dote.
Others, for *Iö*, in an Heifers ſhape
By *Iove* transform'd, Queene *Iuno's* rage to ſcape.

* As aſhamed of the fact. The reaſon is, becauſe the * head's ſole ſeene;
The hinder parts as hid behinde a Skreene.

Pherecides. *Athinæus.* He lookes vpon the Eaſt, and in his face
The *Hyades* (fiue Siſters) haue their place.
They, Nurſes vnto *Bacchus* haue been thought,
Call'd the *Dodonean* Nymphs, and thither brought

Therefore called *Pluuiales.* By his great Power. Nor are they ſeen in vain,
Who neuer riſe but they portend ſome raine.
They were call'd *Atlas* Daughters; and tooke name
From their ſole brother *Hyas*, who to tame

A Lion

A Lion ſtriuing, was depriv'd of breath;
For whom the Siſters wept themſelues to death.
The *Pleiades*, they be in number ſeuen, — Theſe we call the ſeuen ſtars
Deare Siſters, and together ſhine in heauen.
Six only ſeen at once. The reaſon why?
Six with the gods congreſt: but one did ly
With *Siſiphus* a Mortall: for which reaſon
She hides her face, as had ſhe done ſome treaſon.
The *Gemini*, who louingly embrace, — *Gemini.*
Take on the right hand of *Auriga* place,
Aboue *Orion*, who his riſe begins
In the mid place betwixt the *Bull* and *Twinnes*.
Such as deepe knowledge in the Stars profeſſe,
Caſtor and *Pollux* call them. Others gheſſe
Them to be *Zetus* and *Amphion*, who
Were moſt kinde Brothers. To which ſome ſay no, — *Higinus.*
But that *Triptolimus* and *Iaſion* claime
Scite in that Orbe, and in the Heauens the name.
But of the firſt th'opinion beſt doth pleaſe,
And that they are the two * *Tindarides*, — * The ſons of *Tindarus* Father to *Hellen.*
Brothers to *Hellen*, two the moſt entire
That e're could yet boaſt of Cœleſtiall Fire.
They in their life the Seas from Pyrats freed:
And after death, it was by *Iove* decreed,
To ſet them ſo, that from their glorious Sphere
They may behold what euer is done there.
To curle or calme the Ocean they haue power;
To cleare the Aire, or dampe it with a ſhower;
To toſſe the Robbers ſhips on ſhelues and ſands,
And ſteere the Merchants ſafe to forrein lands.
In Wracks they can preſerue, in ſtormes appeaſe;
No ſtars haue more dominion on the Seas:
O're which th'are knowne to beare ſuch watchfull eies,
That when one ſets, the other's ſeene to riſe.
The Æſtiue Circle *Cancer* doth diuide — *Cancer.*
Iuſt in the middle; but a little wide
From *Hydra* (yet aboue) his eyes reflect
Directly on the *Lions* ſterne aſpect.
But why the *Crab* ſhould be allow'd his Sphere,
It may be askt? I'le tell you what I heare.
When mighty *Hercules* did vndertake
To combat *Hydra*, neere the Lernian Lake;
As with his club he made the Monſter reele,
This crept behinde and pincht him by the heele. — The *Crab.*

At

At which the Prince (more angry for bee'ng ſtayd
In his hot fight) lookt backe to ſee what aid
Hydra had got: and when the Crab he ſpy'd,
Pamaſis. (A Worme ſo baſe) his fury was ſupply'd.
Then, with a looke of anger mixt with ſcorne,
He ſtamp'd vpon 't, vntill he ſaw it torne
And ſhatter'd all to pieces, with one ſpurne
Halfe burying it in th' earth. Then did he turne
Againe vpon the Monſter; nor withdrew,
Till *Hydra* (with her numerous heads) he ſlew.
This ſeene by *Iuno*, who the *Crab* had ſent
To vex the *Heroë*; ſhe incontinent
The limbes diſperſt did ſuddenly combine,
And plac'd it one amongſt the *Twelue* to ſhine;
Who beares vpon him Stars that ſhine (but dull)
Stars called *Aſini*, from Aſſes. Call'd *Aſini*; yet make his number full.
The cauſe of their tranſlation, thus we read:
When all the gods aſſembled, and made head
Againſt the Gyants, (in that glorious war
Where hills and rockes were toſt and throwne from far)
It is remembred how, amongſt the reſt,
To take the gods part, *Liber Pater* preſt
Satyres and *Sylvanes*: Shepheards he from *Pan*,
And Neatheards tooke: not ſparing god nor man
That neere to him were knowne to haue abode;
Not his owne Prieſts, and they on Aſſes rode.
Now when the battell was to ioyne, the cry
On both ſides 'gan to mount vp to the Sky:
At which the poore beaſts much affrighted, they
Aboue the reſt, were loudly heard to bray.
The Gyants hearing it, not knowing whence
That noiſe ſhould come; began to hatch ſuſpence,
How *Iove* had made of ſuch ſtrange Monſters choice,
Whoſe ſtrengths perhaps might match that horrid voice:
Which made them faint and fly. Away they ran;
And by this means the gods the battell wan.
For which, thoſe Aſſes which ſo loud had bray'd,
Lights (though but dull) were then for *Cancer* made.
Leo. *Leo*, whoſe looke doth bend vnto the Weſt,
Seems as he did vpon the *Hydra* reſt,
Not far from *Cancer*; in his Sphere ſo put,
His middle doth the Æſtiue Circle cut:
And is amongſt the Signes the Nobleſt held,
In greatneſſe too to haue the reſt excel'd.

Him

Him in Nemea *Iuno*'s ſaid to breed,
In conſtant hope that he ſhould after feed
On *Hercules*; whom ſternly ſhe did hate,
Him ſeeking by all means to'inſidiate.
But when they came to grapple, he (before
Scarce thought of) vnaffrighted at his rore,
Gaue him a braue encounter; and ſo faire,
That one hand tangled in his curled haire,
His other on his throat he faſtned ſure;
And thus they wreſtled, who ſhould long'ſt endure.
His clawes he fixt vpon *Alcides* Brawnes,
And roar'd ſo, that he ſhooke the Woods and Lawnes:
He tore the fleſh till the bare bone was ſeene;
Still the bold Heroë, ſwell'd with noble ſpleene,
Kept faſt his hold: nor could the Lions grin
(Though terrible) the leaſt aduantage win,
But that he ſhooke him by the throat, the beard,
Gnaſht teeth 'gainſt teeth, and was no more afeard.
At length the *Lion* (almoſt ſpent) began
To'abate his rage: when this Heroicke man
Redoubled ire on fury, till aſham'd,
A Beaſt by him ſhould be ſo long vntam'd;
Although invulner'd, he put all his ſtrength
Into one gripe, ſo ſtrangled him at length:
Then caſt him on the ground (ſcarce ſeene to ſprall)
Being ſaid to make an earthquake in his fall.
Iuno when ſhe beheld her *Lion* ſlaine,
Willing his memory ſhould ſtill remaine,
Prepar'd him place in the high Architect,
Where to this day he keepes his ſterne aſpect.
The *Virgin* hath beneath *Boötes*, ſted,
Who ſeemes to driue his Chariot o're her head;
Towa'rds the backe part of *Leo* ſhe doth ſhine,
And with her right hand touch the Æſtiue Line
She doth: part of her body (ſeene by chance)
Aboue the *Crow* and *Hidra's* head aduance.
Now, who ſhe was, 'tis fit we ſhould enquire.
From *Iupiter* and *Thetis* ſome deſire
To claime her birth. Some thinke (and thoſe of name)
She from *Aſcræus* and *Aurora* came.
Some, That ſhee's *Altergatis*, are aſſur'd;
And others, *Fortune*; ſince her head 's obſcur'd.
Some, *Ceres*, on whom *Proſerpine* was borne,
(As holding in her hand freſh eares of corne.)

Others,

Higidius.

This is held by ſome to be the firſt of his 12 Labours.

Some hold, *Iuno* made his skin invulnerable.

Periandrus Rhodius.

Virgo.

Higinus.
Aratus.

Others, her life from *Iove* and *Themis* giue;
And ſay ſhe in the golden World did liue:
As then call'd *Iuſta*. And in her yong dayes,
Nation 'gainſt Nation did not forces raiſe,
To'inuade each other: no man then for gaine
Dar'd in a thin rib'd barke to croſſe the maine:
No craft was knowne, no fraud was vnderſtood.
The vdders of their cattell leant them food;
The Fleece their garment, only to defend
From winde and weather, (for no other end
Was cloathing made) Pride was a Monſter then,
Vnheard, vnthought; one faſhion was to men,
Women another: for no change they knew,
One garb they kept, and ſtudied nothing new.
None idle was, but liv'd by his owne ſweat:
The brooke their drinke; the herbs and roots their meat.
And in thoſe dayes did *Iuſtice* reigne ſole Queene;
Through all her Court no vice was knowne or ſeene.
The graue Nobilitie that her attended,
Were from the firſt moſt antient Houſe deſcended;
And all ally'd: *Wiſedom* the Kingdome guided;
And for the Houſhold *Induſtry* prouided:
Good *Prouidence*, a man well ſtrook in yeeres,
Ey'd the whole State, and ſate amongſt her Peeres.
Labour was then a Lord in great requeſt,
Saw nothing want, and claim'd place with the beſt.
Sinceritie, and *Puritie* in heart,
In Counſell ſate; and theſe did claime a part
In all her iuſt proceedings: nothing paſt
The Table, but by them was firſt and laſt
Conſider'd of. Her Women that did wait,
Were faire, but ſimple and immaculate:
Humilitie was one, Chaſte *Loue* another,
And *Baſhfulneſſe* a third: Theſe from their Mother
Vertue, a moſt vnblemiſht breeding had,
All bent on Good, as knowing nothing bad.
Zeale and Innocuous *Truth* became the State;
For none but ſuch did on her perſon wait.

Pride. But when *Pride* firſt made her aſcent from hell,
To take the Worlds ſuruey, ſhe 'gan to ſwell;
And in her tumerous thoughts preſum'd to raigne
O're the whole Earth, the Aire, and boundleſſe Maine:
With inſolent vaine hope to atchieue at laſt,
(by force) that high place whence ſhe firſt was caſt.

Of

Of moſt aſſured victorie ihe vaunts,
When ſhe behold her ſix Concomitants,
Gluttony, Wrath, Sloath, Envy, Auarice, The 7 Deadly Sinnes.
Luſt; and no one but a notorious Vice,
And able in their owne power to ſubdue
Mankinde at once, when they ſhall come in view.
Theſe ſetting forward in this proud oſtent,
Began to fight, and conquer'd as they went:
Few ſcap'd their fury, ſauing thoſe that fled;
And *Pride* ſince domineeres in *Iuſtice* ſtead;
Who when ſhe ſaw thoſe Fiends began to ſway,
(For all her ſubiects were now made their pray.)
The earth quite left, vp to the Heauen ſhe ſoar'd,
Where, by ſome good men ſhe is ſtill ador'd.
But reigning there in ſuch high eminence,
She by no prayers can ſince be drawne from thence.
Some ſay, *Apollo* did beget this Maid
Of *Chriſotheme*; and her Name is ſaid
To be *Parthenon*: but we are not bound
To credit ſuch as write vpon no ground.
Others, the daughter to *Icarius*,
Erigone; whoſe ſtory I reade thus:
When *Bacchus* trauell'd in an humane ſhape, The ſtory of *Icarius* and *Erigone*.
To teach men know the ſweetneſſe of the Grape,
And ſo to'encourage them to plant the Vine
(As then vnknowne) his courſe he did encline.
After a tedious long itineration,
To where *Icarius* had his habitation
With his faire Daughter: he being one of qualitie,
Receiv'd him with ſuch liberall hoſpitalitie,
That *Liber Pater* at his parting thence, Who is alſo called *Bacchus* or *Dionyſius*.
(To ſhew his gratitude) in recompence,
Left with him certain veſſels fill'd, and bad,
When he and his their full contentment had;
He the Grapes vertue ſhould to others tell,
And by the taſte ſhew wherein 't did excell.
So left him. After, his obſequious Hoſt,
From his owne Countrey, to the Atticke coaſt
Made expedition, with a Cart or Waine
Laden with Wine; with no more in his traine,
Than ſhe, and his Dog *Mera*. Thoſe he met
Firſt with, were certaine Shepheards newly ſet
To a ſpare dinner. Here he thought to reſt:
But firſt, becauſe he would augment their feaſt,

He ſent his daughter to a village by,
What in his Scrip was wanting, to ſupply.
The Swaines all bad him welcome in a word,
And told him, what their bottles could afford,
He might command, (coole water from the Well.)
He thank'd them firſt; and then began to tell,
What a ſweet taſted juice he had in ſtore,
Preſuming, ſuch they neuer dranke before.
So bad them try, and not the vertue doubt:
They did ſo; and the Mazer went about.
No one but now on this new liquor dotes,
And ſweares, the like went neuer downe their throtes.
They from a taſte, a deeper draught deſire;
And each one ſtriues, his elbow to lift higher.
Still as they more deſir'd, the more he drew,
A common Prouerbe in our Engliſh tongue. And dranke ſo long vntill the ground lookt blew.
Nay after that, they bad him ſtill ſupply them:
He now through feare, not daring to deny them,
Fill'd vp their woodden diſh ev'n to the brim;
Vntill at length their braines began to ſwim,
Suppoſing the ground ſhooke; and much ado
They had to ſtand, each man appearing two.
The fruits of Drunkenneſſe. Being thus 'toxt, they 'gan to apprehend,
That they were poyſon'd, and now neere their end.
Therefore before their deaths, they all agreed
To be reueng'd on him that did the deed.
And with this wicked reſolution, tooke
Their ſtaues in hand, and at the good man ſtrooke.
One, with his ſheep-hooke aiming at his head,
And thinking with one blow to ſtrike him dead;
Not guiding well his weapon in that ſtate,
Miſt him, and hit his fellow on the pate.
A ſecond threats him with a deadly wound;
But his arme ſwaruing, only beats the ground.
A third ſaith, Fie, can you not guide your blowes?
And ſtepping forward, tumbleth on his noſe.
Let me come (ſaith a fourth) with my pell mell:
And with that word, fell ouer him that fell.
A fift ſaith, Nay, 'tis I muſt cracke his crowne:
But turning round, he ſtrooke the next man downe.
And then a fixt with fury yawn'd and gap'd;
But by indenturing, ſtill the good man ſcap'd.
O, but alas his fate was come! and now
All guirt him round, and (though nor where nor how

Their

Their blowes were aim'd or fell, they could deuiſe,
Themſelues being batter'd both in face and eyes)
Icarius, whoſe life they had in chace,
(Poore man) was only found dead in the place. *Icarius* ſlaine.
And then their fury ſomewhat did appeaſe:
The wine ſtill working, ſleepe began to ſeiſe
Vpon their eye lids; which they tooke for death,
Now giuing ſummons to their parting breath.
Bee'ng friends and neighbours, ready to forſake
The world, a ſolemne leaue they needs muſt take
Amongſt themſelues: and well as they could ſtand,
They aime to take each other by the hand;
But by the weakneſſe of their knees and feet,
Although their hands miſſe, yet their foreheads meet:
And ſo they make a ſtaggering ſhift to'embrace
And bid farewell (*to one anothers face.) *A prouerbe frequent among Drunkards.
In drunken teares their parting they deplore,
From that day forward neuer to ſee more:
Their ſoules departing now they know not whether:
So, their legs failing, fall aſleepe together.
Mera the Dog in th' interim, when he found A remarkable ſtory of a dog.
His Maſter to lie dead vpon the ground,
Lookes in his face, doth mourning, by him ſit;
(Who in the skirmiſh had both bark'd and bit.)
Then runnes to finde his Miſtreſſe. When he meets her,
In ſtead of whining, he with howling greets her;
And that too, ſo vntunable and ſhrill,
She doubts it the preſage of ſome great ill.
His taile he wags not, as he wonted erſt,
Her tender heart, his looke deiected pierſt.
At meeting, he, whoſe cuſtome ſtill had bin
To fawne and leape, and with a ſmiling grin
To entertaine her; now with a ſad frowne
Doth vſher her the way, (his head caſt downe)
And oft lookes backe in ſuch a pitteous guiſe,
She may perceiue teares dropping from his eyes:
Which, paſſion in her rather did prouoke,
Becauſe he lookt as if he would haue ſpoke;
For all the waies he could, he ſtriv'd to tell,
How by thoſe bloudy Swaines her Father fell.
And thus the Damſell followed her ſad Guide,
Vnto the place where all the graſſe was dy'de
With her deare fathers bloud, (he pale and wan;)
She falls vpon him, ſtriuing if ſhe can

To revoke life. But finding at the laſt,
It was as vaine, as call backe day that's paſt;
She ſilent ſate, and ſo the Dog did too;
From her obſeruing what he ought to do.
'Tis worthy note, their griefe at this diſaſter,
She for a Father, *Mera* for a Maſter:
If ſhe cry'd out and ſhreek'd; he howl'd, and ſo,
As if he would out-do her in her wo.
Then vp ſhe roſe; and he ſtarts vp, to ſee
What ſhe intends. Who then vpon the tree
Beneath which the Coarſe lay, caſts vp her eye,
Weary of life, and now reſolv'd to die.
Then from her knees her garters ſhe vnty'de,
And of them both ſhe makes a knot to ſlide:
The nooſe ſhe puts about her necke, prepares
For ſpeedy death. The Dog vpon her ſtares,
Wondring what ſhee's about: he ſees her clime,
And (as he fear'd the worſt) now thinks it time
To preuent further miſchiefe; from his throat
Firſt ſends an howle; then catches by her coat,
Thinking to plucke her backe: but ſhe more quicke,
Aſcends; the piece ſtill in his teeth doth ſticke,
Torne from the reſt. And ſhe hath leiſure now,
(By tying faſt her garters to a bow)
Her ſelfe to ſtrangle. There ſhe dangling hung:
At which the Curre a new blacke *Sanctus* ſung;
Did firſt on th' one, then on the other ſtare,
(Him dead on earth, her dying in the aire.)
Diſpairing then of both, he runnes among
The drunken Swaines, the cauſe of all this wrong,
(Who ſtill lay ſleeping:) One he bites by th' eare;
Another takes by th' noſe; and a third teare
By th' leg and arme; where-euer his teeth light,
Bloud followes after: what is next in ſight
He faſtens; and withall, ſuch noiſe did make,
That now (the Wine left working) all awake.
Who rows'd, and ſtretching of themſelues, began
To recollect what paſt: They ſpy'd the Man
Lie dead, whom they had murder'd; and the Maid
New hang'd vpon the tree. At which afraid,
(As toucht in conſcience) from the place they fled:
But ſtill the Dog remain'd to guard the Dead.
Obſerue Heav'ns juſtice in reuenge of guilt,
And care of bloud innocuous, to be ſpilt.

Innocẽt bloud ſpilt neuer goeth vnreuenged.

Bacchus

Bacchus (whom *Liber Pater* elſe we call)
So at their deaths griev'd, and incenſt withall;
As that th' Athenian Damſels and choice Maids
With ſuch a deſperat frenſie he inuades,
No night could paſſe, but of thoſe beſt ally'd,
Some one or other by their owne hands dy'd.
Therefore vnto the Oracle they ſend,
To know by what meanes they the gods offend
In ſuch high nature? And withall entreat,
How they may ſtop a puniſhment ſo great.
Anſwer's return'd, That plague was ſent becauſe
They (both againſt Diuine and Humane lawes)
Had ſuffered two ſuch to be reft of breath,
And they neglected to reuenge their death.
Reſolued of this doubt, they ſtudy now,
Neglect, and all contempt to diſavow.
Their bodies they enquire, giue them humation;
Build them a monument; an inundation
Of teares is ſpent, the gods wrath to appeaſe:
By ſearch the Murd'rers are found out, they ſeiſe
Vpon their perſons; iudge them to be lead
To the ſame place, there hang'd till they be dead.
This done, they vndertake to plant the Vine,
And of their Tombe, late rear'd, they make a Shrine;
Where yeare by yeare, the firſt fruits of the Muſt
They offer vp to their now rotten duſt.
But their two Spirits (which can neuer dye)
The gods commanded to be fixt on high:
Icarius, of *Arcturus* beares the name:
She the Cœleſtiall *Virgins* place doth claime.
Mera the Dog tranſlated too we finde,
Becauſe he ſhew'd himſelfe to both ſo kinde;
That future Ages might record him, they
Chang'd him into the Star *Canicula*.
Libra, that ſwayes the reins, in equall skale,
Aboue weighes Iuſtice, leſt on earth it faile;
(The vpright ballance of all wholſome Lawes)
'Tis held betweene the *Scorpions* ſpatious clawes
(Call'd *Chelæ*.) It, late Writers ſolely embrace:
The * Antients lend it 'mongſt the Twelue no place.
The skaly *Scorpion*'s fixt amongſt the reſt,
Whoſe former parts appeare to be ſo preſt
By th' Æquinoctiall Circle, that it ſhowes
As if it did ſupport it. Some ſuppoſe

Arcturus.
Virgo.
Canicula.
Libra.
* *Higin; Arat. Virg. li. Geor. 1.*
Scorpio.

It is of ſuch dimenſion, that the taile
Extendeth to the Circle Hyemal:
The clawes expanded, mighty bredth doe cary,
Spreading themſelues beneath the *Serpentary*.
The cauſe of it's ſtellation to enquire,
And why ſo beautify'd with heauenly fire,
Nigidius. Comes next in courſe. Some render in account,
It was firſt ſeene on the *Chilippian* Mount,
(An eminent hill in Chios) and there bred,
The inſolent *Orion* to ſtrike dead:
Who, for he brav'd *Diana* in the chaſe,
And croſt her game(not willing to giue place
To any Female,) making boaſt withall,
No forreſt Beaſt but by his darts ſhould fall,
'Till they were quite deſtroy'd; ſhe for his pride
This *Scorpion* ſent, which ſtung him, and he dy'de.
Then the chaſte Goddeſſe, for this ſeruice done,
So much from *Iove* by faire entreaty won,
His body after was transfer'd on high,
And no Signe more apparant in the Sky.
Sagittarius. The *Sagittary* with his bow ſtill bent,
Drawes the ſtring vp to'his eare, as with intent
To ſhoot at random. Further hee's expreſt,
With his face alwaies looking tow'ards the Weſt.
He from the feet to ſhoulders ſtands within
The Winter Circle: vpwards from the chin
He looks aboue it; and his Bow ſo plac'd,
*The *Galaxia* which ſome hold to be the Path which leads to *Olympus* hall where the gods ſit in Counſell. *Soſythæus Traged. Scriptor.* As that the * Milky path (ſo often trac'd)
Diuides his bow. He dreadfull is to fight,
As ſetting headlong, riſing ſtill vpright.
Some hold him to be *Croton*, the ſole heyre
Vnto the Muſes Nurſe (of feature rare)
Euſchemes call'd, whom *Iove* did doat vpon.
Her Sonne was ſaid to'enhabit Helicon,
Where with his bow and arrowes hunting ſtill,
All ſuch choice game as he was knowne to kill,
He brought to the nine Siſters, and (the ſweat
Wip'd from his face) with them ſate downe and eat.
After repaſt, when they together ſung,
Or play'd vpon their Viols, ſweetly ſtrung;
He danc'd to them, ſtill keeping time and meaſure,
With his rare poſtures adding to their pleaſure.
Nigidius, de Crotone. For which, at their requeſt, *Iove* was content
To'allot him that place in the Firmament:

And

And in remembrance of his former skill,
His Bow and Shafts to beare about him ſtill.
The ſhape equinall doth his ſpeed imply,
Since (rather than to run) he ſeem'd to fly.
Grim *Capricorne* erects his horned creſt, *Capricornus.*
Whoſe horrid looks incline vnto the Weſt:
With briſtled curles thicke cloathed is his backe,
And compaſt with the Circle Zodiacke:
His feet diſplay'd the Poles may almoſt ſpan:
Some ſtile him by the name of * *Ægipan.* * *Ægipanes* were Beaſts like men, hauing Goats feet: Or wood-gods. *Epimenides* in *Ida.*
Precipitate he tumbles in his ſet,
(As hurl'd from high) but riſeth without let.
The reaſon why he was tranſpoſed firſt,
Some hold, becauſe that he with *Iove* was nurſt.
He went with him vnto the *Tytans* war, *Aratus in Phænom.*
And therefore others thinke him made a Star:
What time his Dam the Goat was likewiſe fed, This Goat was called *Amalthea.*
To gain her ſplendant Orbe. 'Tis ſhe that fed
Iove with her milke. His hinde-parts like a Fiſh
Are pourtray'd in the Heav'ns: the reaſon this,
When all the gods below here were aſſembled, *Eratoſthenes*
Typhon (beneath whoſe burthen the earth trembled)
A mighty Gyant, terrible and grim,
Aſſaulted them. Who all affraid of him,
Fled, and were hotly follow'd: the purſute *Ovid, Met.*
Continu'd long, till they nigh deſtitute
Of their owne power; the Monſter to eſcape,
Each turn'd themſelues into a ſundry ſhape:
Apollo to a Crane; the Aire he takes:
Venus, a Fiſh; and to the Sea ſhe makes:
Hermes, an * *Ibis* figure doth prouide: * A Bird onely breeding in Ægypt.
And *Mars* turnes Pigmee, leſt he ſhould be ſpyde.
The chaſte *Diana* much amaz'd thereat,
Is forc'd to change her ſelfe into a Cat.
Iuno, for feare, forgets her ſcoulding now,
Appeares 'fore *Typhon* like a ſimple Cow.
Bacchus into a Goat; and *Iove* a Ramme,
By which means ſafely he to Ægypt came:
Since in his flight, part of the ſeas he croſt,
Some thinke thoſe skales vpon his skin emboſt.
Ith' Winter Circle doth *Aquarius* ſtand, *Aquarius.*
And points to *Capricorne* with his left hand,
But with his right to *Pegaſus* doth ſtraine,
Seeming to catch and hold faſt by his maine.

His

His obiect is the Eaſt; and in his Riſe,
His head is firſt ſeene, whileſt his body lies
Oſcur'd ſome while. Hee's call'd *Hyppochoön*,
Whom ſome take to be *Ganimed*, the ſon
To *Troylus* and *Callirroë*; whoſe ſweet feature
(Scarce to be matcht in any ſecond creature)
Iove was enamour'd of: and whilſt he ſtray'd
On Ida Mount, and with his fellowes play'd;
Sent downe his Ægle (ſoaring then ith' Skye)
Who ſnatch'd him thence, and bare him vp on hye.
Aquarius and *Hippocoön. Quod eius ex ortu plurimi Imbres fiunt: Aratus.*

Some take him for *Deucalion*, and the ground,
Becauſe when in the Deluge all were drown'd,
Saue He and *Pyrra* (for thoſe *Iove* ador'd)
He caus'd, that by them Mankinde was reſtor'd.
Nigidius. Hegeſinax.

Others would haue him *Ariſtæus*, ſtriue
From *Cyrene* and *Apollo* to deriue
His breeding. Further ſay, ſhe was compreſt
In the mount Orpheus: which is alſo gheſt
To be * Cyrenis. Write him nobly fam'd
For finding Agriculture: He proclaim'd,
To teach men how to plow, ſow, plant, and till;
So that they reap'd great profit by his skill.
Aratus in Phænom.

* A mountain ſo called from her.

[Who when he had by obſeruation found,
That when the fruits waxt ripe vpon the ground,
The Peſt-infuſing Dog-ſtar, Mil-dewes ſent,
And ſtrange rots, from his rayes malevolent;
Which prov'd not only o're the Graine to'haue power,
And Heards and Flocks with Murraines to deuoure;
But by his euer ill-diſpos'd aſpect,
Mens bodies with diſeaſes to infect:]
Made ſuit vnto the gods (but *Neptune* chiefe)
They would be pleas'd to'aſſwage this common griefe.
* *Canicula*, into which *Mera* was tranſlated

Towhich they gaue aſſent, and order'd ſo,
That when this bad Star roſe, cold winds ſhould blow,
For forty dayes together; by encreaſe
Of whoſe pure guſts, th' infection paſt, might ceaſe.
Which done, the gods amongſt themſelues agreed,
By joint conſent, to'inueſt him for the deed.
Theſe winds ſome call *Ecteſiæ.*

The one of the two *Fiſhes* ſome define
Boræus; plac'd betwixt the Æſtiue Line
And th'Æquinoctiall: fixt (they likewiſe ſay)
Beneath the right arme of *Andromeda*,
Eying the Articke Pole. Th' other hath ſcite
(Call'd *Notius*) in the Zodiacke, and ſhoots light
Piſces. Aratus.

Not

Not far from th' Æquinoctiall Line. The laſt
Call'd *Boreal*; the firſt, *Auſtral* (ſo th' are plac't.)
Theſe, in the floud Euphrates an egge found,
Of an huge bigneſſe, in the riuer drown'd:
Which from the Deepe they 'twixt them gently bore,
And layd it dry and ſafe vpon the ſhore.
That a Doue hatcht: and from it *Syria* came
(That goddeſſe which we *Venus* likewiſe name.)
Who this their kindneſſe bearing ſtill in minde,
Sought ſome faire opportunitie to finde,
To ſhew her gratitude: and then being great
With *Iupiter*, of him ſhe did intreat,
He would be pleas'd, their goodneſſe to requite,
By whom her birth and being came to light.
He, who the goddeſſe nothing could deny,
To ſend her pleas'd thence, fixt them in the Sky,
Where with a radiant fulgence either ſhines,
Both making one of the Cœleſtiall Signes.
Since when, theſe people, rather than to taſt
That kind of Fiſh, haue vow'd perpetuall Faſt:
And with ſuch reuerence they all Doues intreat,
To die themſelues, ere theſe Birds kill and eat.
But let me not (ô Courteous Reader) wrong
Thy patience, with inſiſting here too long:
I will not bring *Philoſophers* to brall
And quarrell 'bout the Worlds originall.
Of which, their curious Cenſures ſome haue paſt,
That this was euer, and ſhall euer laſt.
Others, That many worlds haue bin 'tofore;
And this bee'ng ended, wee ſhall ſtill haue more.
Some Heretickes ſo impudently bold,
To draw their grounds from Scripture. Theſe of old
Haue by Authentique Authors been confuted,
Therefore not needfull here to be diſputed.
The World it ſelfe doth to all Tongues proclaime
It's owne firſt off-ſpring, and from whence it came.
Ith' *Elements* firſt: As thus; The *Earth* doth ſhift
Into the Water, (by th' Almighties Gift;)
Aire into Fire doth paſſe, (as 'tis expreſt;)
Aire into *Water* too. So of the reſt.
And yet this permutation cannot be,
But in the courſe of Time. Now all agree,
Time, of all *Motion* to be the true Meaſure:
And where is *Motion*, cannot be the Treaſure

Of

Viz. one North, the other South.

The birth of *Venus*, according to moſt of the Greeke Poets before named.

Concerning the worlds originall.

Theſe were the ſeuerall opinions of diuers Philoſophers.

The World it ſelfe, beſt Witneſſe of the World.

Vbi motus eſt nulla Eternitas.

Of Durabilitie, and alwaies laſting.
We either ſee the ſwelling Ocean haſting,
To fill his *Tyde*, or to his *Ebbe* decline:
(There's no ceſſation in the mouing Brine.)
Sometimes the gentle *Aire* blowes coole and ſoft:
Sometimes againe the *Whirle-windes* beat aloft.
As now the Moone doth in her Waine appeare,
And then ſome few nights after fills her Sphere.
The *Sunne* is in perpetuall trauell: ſo
The *Stars*: nay euen the *Herbs* and *Plants* that grow.
Of what the *Earth* yeelds, or from *Heauen* is leant,
" *Time* is the ſole producting Inſtrument.

Time examined, to proue a beginning of all things.

This being prov'd, now let vs, if you pleaſe,
Examine *Time*, whileſt we conſider theſe.
We reade, how they which ſacrificed firſt,
Religious *Abel* were, and *Cain* th' Accurſt.

The inuention of letters.

The antient Writer *Philo* doth make mention,
That *Letters* had from *Abraham* their inuention:
Which he the Chaldæans and Phœnicians tought.
Theſe (after) *Linus* from Phœnicia brought,
And ſpread in Greece. *Cadmus*, ſome ſay, deuis'd them,
And within ſixteene Characters compris'd them.
To which, they ſay, *Palamides* added foure:
Simonides to them, as many more.

Sim. Melicus.

Memnon ſpake *Hierogliphycks*, thinking ſo,
To inſtruct men a neerer way to know.

Of Writing.

Another, *Writing* taught; ſo by degrees,
Firſt from Palme leaues, then to the rindes of trees,
They grew to Paper and to Pens. Some Rhyme,
Some writ in Proſe. All theſe produc't by *Time*.

Againſt Pride.

At firſt, th' Arcadians vpon Acornes fed,
And, ſaue the Earth, look'd for no ſofter bed.
Dainties and Downe were both as then vnknowne:
Whence then is our Effeminacie growne;
Now in ſuch vſe? Thoſe Surfets we deſire?
Superfluous Fare, and Pydeneſſe in Attyre?
When our firſt Parents were in skin-coats clad;
(For better Weeds then, were not to be had.)
No food ſaue Fruits; no drinke ſaue Water ſmall,
" *Time*, ſtill in motion, hath produc'd theſe all.

A needfull obſeruation.

For, grant that Man from euerlaſting were,
Without beginning: How may it appeare
He ſpent his dayes? *Triptolemus*, we reade,
And *Ceres*, were the firſt that deuis'd *Bread*.

What

What did they eat before? An idle kinde
Of Creatures ſure they were, that could not finde
The vſe of *Garments*, nor of wholſome *Food*;
With infinite things, ſince practis'd, and held good.
They built no *Cities*; for all ſuch of Name,
Knowne Hiſtorie directs vs whence they came:
And both by whom, and in whoſe reignes erecte
Rhemus and *Romulus* the place ſelected,
In which to plant great Rome. Paris, that is
Of populous France the chiefe Metropolis,
Paris the Trojan built; after the firing
Of famous Troy, thither himſelfe retyring,
With *Francon* one of *Hectors* noble Sons:
For ſo the Chronicle with *Carion* runs.
Naples (that we * Parthenope haue read)
Was founded by the warlike *Diomed*.
Parma, by Trojan *Chryſus*, *Pallas* friend.
Ancona likewiſe boaſts her to deſcend
From the Theſſalian *Dolopes*. Florence grew
From *Scilla's* ſouldiers, who did firſt make new
Thoſe ſtately walls. Carthage Queene *Dido* rear'd;
If *Virgil* or *Euſebius* may be heard.
Troy, from King *Troos*. Thebes, from *Buſiris* came.
Of Genoa, *Genuinus* layd the frame,
(Yong *Phaëtons* companion.) Brixium, Verona,
Patauia, Aquilæa, Barcelona,
Rhodes, Malta, Nicomedia, Sarragoſa,
Venetia, Placentia, and Toloſa:
Theſe for the reſt ſuffice; the Ages tell them
Of their vaine errors, and withall refell them.
The firſt is by all Writers vnderſtood,
From the *Creation* to the generall *Floud*.
The next, from *Noah* to *Abrahams* birth accounted.
The third, from him to *Dauids* time amounted.
The fourth, from *Dauids* dayes, fell iuſt vpon
The *Iewes* Captiuitie in Babylon.
The fift, from faire Ieruſalems ſurpriſe
By *Nabuchadnezzar*, doth iuſt ariſe
Vnto our Sauiors bleſſed Incarnation.
The ſixt deſcends to this laſt Generation.
And though ſome Hiſtriographers diuide
Theſe into Seuen; by *Euſebius* tis deny'de,
And diuers others: all in this agreeing,
(Though not in number) That the World had being

The firſt erectors of famous Cities.

Paris Al. Lutetia.

Carion Chronol.

* As ſo firſt called.

All theſe built by ſeueral men as their Chronicles yet record.

Of the Ages.
The firſt Age.
II.
III.
IV.
V.
VI.

In Hiſt. Eccl.

In

In *Adam* and our Grandam *Eve*, created
By Gods owne hand; in Paradiſe inſtated:
That moſt of all thoſe many yeares are paſt,
And, That this Age we liue in is the laſt.
Grammer, in Greece was by *Prometheus* fought,
And after was to Rome by *Crates* brought,
Before the time of the third Punicke warre.
Of *Rhetoricke*, theſe the Deuiſers are,
Tyſias, which *Corax* after did refine;
With *Gorgias*, ſyrnamed *Leontyne*.
Cleanthes was the firſt *Logicke* profeſt;
Criſippus, *Daphila*; and 'mongſt the reſt
Numbred, *Dioniſodore* and *Euthidemus* were.
The art of *Memorie* did firſt appeare
In old *Simonides*. *Euclides* found
Geometry: And *Sapho* layd the ground
Of *Muſicke*; or as ſome, *Therſander* will:
Others, *Pythoclides*. *Phyſickes* firſt skill
Serapius claimes. And *Apis*, Ægypts King,
To be of *Surgerie* the ſource and ſpring.
Noah, the *Ship*: and *Mercury* the *Lyre*.
Pyſeus was the ground of Muſicke higher,
Namely the *Trumpet*. *Thales* (moſt haue ſaid)
Was he, the *Horologe* deuis'd and made.
Aſtrologie, *Anaximander* taught:
Pictures and *Statues*, firſt *Cleanthes* wrought.
Chiron, of *Herbs* and *Simples* ſearcht the cauſe,
With their true vertue. And the firſt made *Lawes*
Was *Rhadamant*. *Bacchus* did plant the Vine:
And *Tharſus* vnto Cities, *Walls* aſſigne:
Which after, the *Cyclopians* did adorne
With ſumptuous *Turrets*. The firſt vſe of *Corne*,
Queene *Ceres*: *Ninus*, *War*: the art of *Minting*,
And vſe of *Coine*, did *Æginata*: Printing,
Iohn Gutenburgh. But he that firſt did finde
That Diueliſh enemie to all Mankinde,
Pouder, the *Gun* aud *Bombard*; his great'ſt fame
Is, That to future Times he left no Name.
Nay, haue there not new *Worlds* been found of late?
'Gainſt their opinions, who did intimate
There could be no *Antipodes*. All concur,
(After much factious arguing and huge ſtur,
By antient Sophiſts and Philoſophers broacht)
That ſuch who either on more Worlds incroacht,

Or

Grammer. The originall of Arts, &c.
Rhetoricke.
Logicke.
Art of Memorie.
Geometry.
Muſicke.
Phyſicke.
Surgerie.
The Ship.
The Lyre or Harpe.
Trumpet.
Horologie.
Aſtrologie.
Statues and Pictures.
Vertue of Herbs.
Lawes.
Wine.
City walls.
Turrets.
Corne.
War.
Minting.
Printing.
Ars tormentaria deuiſed by a Frier whoſe name is not knowne.

Or would th'Eternitie of this maintaine,
Are meere erronious, fabulous, and vaine.
Yet note how cunningly ſome dare diſpute,
Preſuming on a knowledge abſolute.
Of the Intelligences in their kinde,
The perfecteſt and beſt diſpos'd, we finde,
Is, their Cœleſtial *Orbs* and *Circles* ſtill
To keepe in motion; cauſing them fulfill
Their naturall office: To which purpos'd end,
Their perfectneſſe and goodneſſe they extend.
For 'tis the nature and the propertie
Of truly Good and Perfect, ſtill to be
Indulgent to th' Inferior, and their State
To them, in ſome ſort, to communicate.
And from this Spring or Fountaine, mannag'd ſo,
All finall Cauſes and Efficients flow.
Now if the World, with all contain'd therein,
Eternally before *Time* hath not bin,
Then theſe Intelligences, for a ſpace,
Beyond all computation (though in place)
Had idle been, by which 'tis vnderſtood;
In that they neither perfect are nor good.
Proceeding further; *God* and *Nature* ſtriue,
In all the works they faſhion or deriue,
To make things for the beſt. Now who but knowes,
'Twas better for the World, (in their diſpoſe)
And the more noble worke, To haue been euer,
And ſo vnto Eternitie perſeuer;
Than once not to haue been, (as many ſay)
And ſo in time to periſh and decay.
Beſides, what was made new, might haue been don
In ſpace precedent, before Time begun;
And ſo from all Eternitie: and God
(Who hath from Euerlaſting his aboad;
Whoſe Potencie and Wiſedome we adore)
Vnchanged is, nor can be leſſe or more.
And therefore ſince To be, is better held,
Than Not to be, (which cannot be refell'd;)
So better 'tis, (with reaſon beſt agreeing)
The World to'haue euer bin, than not to'had being.
And ſo by conſequence, alwaies remaine,
Much better, than to be diſſolv'd againe.
To conclude which, this graue Philoſopher
(By moſt approued Teſtates) doth infer

Ariſt. de Intell. Perſ.

Phyſ. l. 4. 8. 56

The argument followed.

Eſſe melius quã non Eſſe.

De Cæl 22.

Cœlum Dei Sedes.

Common conſent; becauſe none can deny,
But Heav'n to be the Seat of the Moſt High.
Then, if He be eternall? needs muſt be
The Manſion which receiues him, old as He.
This onely I haue drawne from Infinites:
Now heare of him, what learn'd *Procopius* writes.

Procop againſt *Ariſt.*

He that all Natures ſecrets ſeem'd to know,
And of vnſounded Learning made great ſhow;
Standing vpon the Nigroponticke ſhore,
And there obſeruing then (with diuers more
Of his owne Sect) how ſeuen times in one day
It eb'd and flow'd, to their great wonder: they
Demanding from him to be ſatisfy'de
Of this Afflux and Reflux (Ebbe and Tyde)
The naturall reaſon: he after long pauſe,
Not able to reſolue them of the cauſe,

Quoniam Ariſtot. mare capere non poteſt: capiat mare Ariſtotelem.

Vtter'd theſe words; *Nay then, ſince that I ſee*
I cannot take the Sea, *the* Sea *take me:*
And from the promontorie where he ſtood,
Without more ſtay, he leapt into the Floud.
Now how could he, vncapable to pry
Into a Naturall cauſe, himſelfe comply
To ſearch into that darke and hidden Treaſure,
Which is vnbounded, vaſt, and without meaſure?
Retyre to Reaſon, on which they erect

Their Reaſons confuted by Reaſon.

The weake frame of their falling Architect.
What conſonance with Reaſon can there be,
But in ſo long a perpetuitie,
So many Miriads of yeares; but needs
They muſt haue knowne what later time new breeds,

Againſt vaine Curioſitie.

Within few thouſands? They that wade ſo far
Into theſe curioſities, but mar
What they would ſeeme to make; What vndeuis'd
Is left to vs? or what vnenterpris'd?
Vnleſſe their braines they yet would ſtretch more hye,
And practiſe how with *Dædalus* to flye?
To walke inuiſible? or by their breath
To make fraile man vncapable of Death?
Great is the confidence (I well might ſay
Preſumption) that theſe Bodies, Duſt and Clay,
Ambitiouſly aſſume; who dare aſpire,
After things Supernaturall to'enquire,
Striuing (if poſſible) themſelues to'inueſt
Euen in the ſecrets of th'*Almightie* breſt.

What

What madneſſe is it for an heauy load
Of putred Fleſh, that onely hath aboad
Here in the lower world, (deny'd by Nature)
Or to adde to, or take off, from his ſtature;
Being debar'd all poſſible means to fly,
Or mount himſelfe betwixt the Earth or Sky?
Either like bold aſpiring *Phaeton*,
To aime at the bright Chariot of the Sun?
Or with his waxen wings, as *Icarus* did,
Attempt what God and Nature haue forbid?
What is this leſſe, than when the Gyants ſtroue
To mutiny and menace war 'gainſt *Ioue*?
This notwithſtanding, plainely doth demonſtrate
A great Nobilitie in Mans conceit;
Whoſe Apprehenſion, howſoeuer rude,
Yet is ſtill aiming at ſuch Altitude.
Yet note how theſe, who others would haue ſchool'd,
In ſeeming moſt wiſe, moſt themſelues haue fool'd.
Euen Diuine *Plato* bluſht not to atteſt,
(Yet he for iudgement honour'd 'boue the reſt)
That he in Athens, and the ſelfe ſame place
In which he then taught, with much loue and grace;
Had read the ſelfe ſame Lectures, yeares ago
Full fifteen thouſand, adding ſome few mo;
And the like terme of yeares expir'd, agen
In the ſame Schoole he ſhould appeare as then;
To the ſame Scollers reading the ſame things.
Obſerue but what this ouer-weening brings,
Meere folly, if not madneſſe: To the Wiſe
('Mongſt many others) let what's ſpoke ſuffice.
But why ſhould I end here, and not diſcuſſe
The ground, how *Plato* came beſotted thus.
There is a yeare, that in *Times* large progreſſe
Is ANNVS MAGNVS call'd: Others, no leſſe
Trauell'd that way, it ANNVS VERTENS call:
And ſome, ANNVS MVNDANVS: Theſe are all
The knowne names giuen it; and in this 'tis ſayd,
The Stars and Planets, howſoeuer ſway'd,
Be they or fixt, or wandring; in this yeare
Returne to their firſt ſtate, and then appeare
In their owne Orbs, vnwearied, and inſtated
As freſh and new as when at firſt created.
Macrobius thus deſcribes it; Then (ſaith he)
This *Great* and *Vertent* Yeare is, when we ſee

The Nobilitie of Mans Conceit.

Auguſt. de Ciu. Dei, lib. 12. ca. 13

The opinion of the Platoniſts.

Annus magnus vertens, aut Mundanus.

Macr. in Somn. Scip.

All Stars and Planets brought to their firſt ſtation,
After their much and long peregrination.
By which they would infer, That all ſuch men
As are now liuing, were exiſtent then
In thoſe paſt Ages: and hereafter too
Shall in that ſtate ſubſiſt which they now doo;
Ridiculous abſurdities. Beare the ſame names and ſyrnames, haue the ſame
Fathers and Mothers, from which we firſt came;
With the ſame countrey, fortunes, and appeare
(As long before, and now) ſo in that yeare,
When it ſhall come in Times long revolution.
And though of vs there be a diſſolution,
It is but for a ſpace: Viciſſitude
Shall ſtill from time to time ſee vs renew'd,
Like theſe Cœleſtial Bodies. How abſurd
The Tenet is? it ſcarcely doth affoord
A Schoole-boyes anſwer. For if this were true,
Theſe Bookes which we write now, before were new;
And by all ſuch as now peruſe them, read:
And in the future, hauing long been dead,
When this yeare *Vertent* comes, we ſhall againe
Be borne as heretofore; on earth remaine
Iuſt the ſame time, and leade the ſelfe ſame liues,
Haue the ſame Neighbours, marry the ſame Wiues,
Get the ſame children, haue that houſe, that land
We now enioy; liue vnder the command
Of the ſame Soueraigne; ſee iuſt iudgement done
On Malefactors, who ſhall after run
Into like forfeit; by that Iudge be try'de,
And dye againe where they before-time dy'de.
To buy, to ſell, to build, all that we ſee
Here done, once was, and ſhall hereafter be:
And to reduce all parcels to one ſumme,
Catacl. diluvium, i. Delug. So the paſt *Cataclyſme* muſt againe come.
Yet theſe moſt fabulous aſſertions, tho
They ſweetned *Plato*, with a many mo
Reputed wiſe; were by them that reſpected
Reaſon 'boue *Will*, exploded and reiected:
In that, reputing the Profeſſors Fooles;
And their Poſitions hiſt out of the Schooles.
The Iewiſh *Rabbins* likewiſe held them vaine:
And I leaue this, to touch an higher ſtraine.

Nihil notum in Terra: Nihil Ignotum in Cælo. Bern.

THEO.

Theologicall, Philoſphicall, Poeticall, Hiſtoricall, Apothegmaticall, Hierogriphicall and Emblematicall Obſeruations, touching the further illuſtration of the former *Tractate.*

COncerning the three diuiſions of the World, Sublunarie, Cœleſtiall, and Super-Cœleſtiall; as alſo, what a true correſpondence the Arke or Tabernacle of *Moſes* had vnto them, being a ſmall, yet a moſt curious model of the greater and moſt admirable Fabricke; hath beene ſufficiently diſcourſed. And therefore as well to auoyd prolixitie, as other impertinent circumſtances, I purpoſe with no iterations to trouble or tempt the patience of the Reader; but rather proceed to the illuſtrating and inlarging of ſuch things as haue been meerely epitomiſed, and little more than mentioned in the premiſſes: and firſt to define vnto you what the Wold is.

Mundus, or the World, is in the Hebrew Language *Holam*; which implyeth thus much, *Quod iam per aliquot ſecula ſubſiſtat: In quo rerum ortus & interitus ſit: i.* Which is to ſubſiſt and continue for certaine Ages, and in which ſhall be the birth and deſtruction of things. The word in the Originall directly reprouing all ſuch as are of opinion, That it hath alwaies beene, and ſhall euer laſt. The Greekes call it *Coſmos*, which ſignifieth Ornament: Which the Latines, for the perfect and abſolute elegancie thereof, call *Mundus, i.* Cleane; becauſe, than it, there is nothing more neatly poliſhed, or more rarely beautified: for ſo ſaith *Pliny*. *Poſſidonius, in Meteor*, calleth that *Mundus*, or the World, which conſiſteth of Heauen and Earth, Cœleſtiall and Terreſtrial natures; or of gods and men, and of thoſe things which were created for their vſe. Some call it *Muudus, quaſi Ornatus Muliebris*, a Womans Ornament: or *Munitus, i.* Defenced. Others, *à Mouendo, i.* Mouing; becauſe *Mundus* is that kind of Ornament which women carefully put on in the morning, and careleſly throw aſide at night. *Mundus Muliebris*, as *Vlpian* will haue it, is, *per quod Mulier mundior fit*; That

The definition of the Wold.

Cap. 1. & 4.

by which a woman is made more faire and ſpectable. Amongſt which neceſſaries he reckoneth vp her Myrrhor, her Matula, her Vnguents, boxes of Ointments, &c.

What the opinions of diuerſe Fathers were concerning the World. *Gregory.*

Of this vaine World which men ſo much doat on, heare what *Gregorie* in one of his *Homilies* ſaith; *Ecce, Mundus qui diligitur fugit: i.* Behold, the World, of which they are ſo much beſotted, paſſeth away from vs. The Saints (whoſe memories are only remaining vnto vs) did ſcorne it when it was moſt flouriſhing: they had long life, conſtant health, riches in plenty, fertilitie in Iſſue, tranquilitie in peace; yet when in it ſelfe it moſt flouriſhed, in their hearts it moſt withered. But now when the World begins to grow old and barren, in our hearts it is ſtill greene and burgeoning; Death, mourning, and deſolation beguirts vs on all ſides; yet we, hood-wink'd by the blinde will of Concupiſcence, are in loue with the bitterneſſe thereof; we follow it flying vs, we leane vnto it ſhrinking from vs, we catch hold vpon it falling with vs.

Chryſoſtome, Sup. Mat. 24. Hom. 4.

Chriſoſtome wee may reade thus: As when wee ſee a very aged man, we preſently conieƈture that his end is neere, but yet we cannot preſume of the day of his death, when that ſhall be: ſo when we truly conſider the World, and from how long it hath been, we know the end thereof cannot be far off; yet of the time when this diſſolution ſhall be, wee are altogether ignorant. Againe in another place: As all men aſſuredly know that they ſhall die, by ſeeing others daily to depart the world; yet thinke not of their owne ends, nor how ſoone they ſhall follow them: ſo wee certainely know that the World ſhall one day bee conſumed; yet ſcarcely will we giue beleefe to our knowledge. Elſewhere he vſeth theſe words: As it is a much eaſier thing, and ſooner done by man, to pull downe than to build, to ruin than to ereƈt, (as in all ſtruƈtures it is commonly ſeene:) it is not ſo with God; for he with more facilitie maketh, than marreth; buildeth, than caſteth downe; ſooner iuſtifieth than deſtroyeth. For he made the whole frame of the World, with all the Creatures therein, in ſix daves; and yet that onely city Iericho he was ſeuen dayes in deſtroying.

Hom. 5.

Hom. 5. de Pœn.

Lactantius, De præm. Div. lib. 6. cap. 4.

You may finde it thus in *Lactantius*: Who can be ſo fooliſh or idle, to make any thing friuolous, and for no vſe? by which hee can neither receiue pleaſure nor profit? He that buildeth a houſe, doth not build it only to be a houſe, and to be called ſo; but hee hath a further purpoſe, to make it habitable, & for ſome or other to dwell therein. The Ship-wright that maketh a ſhip, doth not ſpend all that labour and art, that it may onely be called a Ship; but his intent is to make it fit for nauigation. So he that models or faſhions any Cup or Veſſell, doth not doe it onely to the end that it ſhall retain the name of ſuch a thing; but to be imployed

in

in thoſe neceſſarie vſes for which the like things are framed. So of all other things, there is nothing made for ſhew only, but ſome ſeruice. Euen ſo the World was created by the Almightie, not onely to be meerely called ſo, and retaine the name; neither did he frame his Creatures for the World it ſelfe, as if it either needed the heate or light of the Sunne, the breath of the windes, the moiſture of the clouds, or nouriſhment from thoſe things which it ſelfe yearely produceth: but he made all thoſe things for the vſe of man; and that man in it ſhould magnifie and glorifie his Name. I conclude theſe with that remarkable ſaying of S. *Chriſoſtome*, vpon *Mathew*: *Habemus pro Mare, Mundum, &c.* We haue for the Sea, the World; for the Ship, the Church; for our Maſt, the Croſſe; for the Sailes, Repentance; for our Pilot, Chriſt; for the Winde, the Holy-Ghoſt, &c.

An excellent ſaying of ſaint *Chryſoſtome.*

Diuers of our antient Poets made no queſtion of the diſſolution of the World, but that as it had a beginning, ſo conſequently it muſt haue an end. Though others were of a contrary opinion, as ſhall be made plaine vnto you in the ſequell.

Lucan lib 7. de Bell. Ciuil. vſeth theſe words;

Communis mundi ſupereſt rogus oſſibus aſtra
Mixturus. ——

The Poets of the World, and the ruin thereof.

Id eſt, There is a common fire yet to come, which with our bones ſhall mix the Stars.

As likewiſe *Seneca in Hercule Oetæo:*

Mundo conueniet dies,
Auſtralis Polus corruet, &c.

Vpon the World a Day ſhall call,
When as the Auſtrall Pole muſt fall;
And whatſoe're by Lybia lyes,
What Spartan *Garamas* eſpyes:
The ſhrinking Northerne Pole ſhall flat,
And vtterly ſubuert. Nay what
Is at that ſeaſon found to be
Plac't beneath either Axle-tree:
What the North winde hath blowne vpon,
Shall all be in that ruine gone.
The Sun ſhall then caſt off the day;
The Heav'n it ſelfe ſhall quite decay,
And haue a ſure and certaine end.
The gods ſhall not themſelues defend,
But either Death, or Chaos, ſhall
To former Nothing turne them all.

No

No face ſhall be of Earth or Skye,
And Death muſt be the laſt ſhall dye.

Lib. 1. *Ovid* agreeth with *Seneca* in this: for you reade him thus in his *Metamorphoſis:*

Eſſe quoque in fatis reminiſcitur adfore tempus, &c.

Amongſt the Fates there's regiſtred a Time,
When Sea and Earth, and all the Heav'ns ſublime
Shall burne at once: and all this goodly Frame
Muſt be conſum'd, and ceaſe to haue a name.

Lib. 5. de Nat. deor. *Lucretius* you may likewiſe heare to the ſame purpoſe:

Principio Maria & Terras Cœlumque tuere.

Firſt looke, ô *Memmius*, on the Sea, the Land,
And Heav'n, whoſe triple nature vnderſtand:
Three bodies, three formes, ſo vnlike, yet ſuch
As cannot for their ſhape be'admir'd too much.
Yet this great Mole, and Machine of the world,
Shall in one day be into ruine hurl'd.

Seneca in his Tragedie of *Octavia* thus ſpeakes:

——— *Nunc adeſt Mundo Dies, &c.*

Now to the World a Day drawes neare,
And that the laſt that ſhall appeare;
Which by Heav'ns ruine ſhall make immolation
Of this moſt wicked Generation;
That a new Stocke may thence ariſe,
Of better Natures, much more wiſe;
With a condition like ſincere,
As in the Worlds firſt Age they were.

Hither may that ſpeech of *Tindarus* in *Plautus*, morally, and not altogether vnproperly be applied:

Hic ille eſt Dies cum nulla vitæ ſalus
Sperabilis eſt mecum,
Neque exilium exitio eſt, &c.

This is the Day, in which no hope
Or health of life can be by me expected.
Exile can be to me no end;
All helpe, all comfort I haue now reiected.
Vnto my crafty fraudulencies,
Which were vnlimited and kept no bound;

For

For all my cunning ſycophancies,
No ſhelter, no euaſion can be found:
Neither for my perfidiouſneſſe
Can interceſſion any way preuaile;
For my apparant wickedneſſe
There is no purchaſe of reprieue or baile.
For all my craft, fraud, and deceit,
There is no way by which I can euade:
It now too late is, fauour to entreat:
All that I kept conceal'd, is open laid;
My juglings are made manifeſt,
Bootleſſe it is my puniſhment to fly.
And ſince I haue ſo far tranſgreſt,
Doubtleſſe that I, an euill death ſhall dye.

All theſe may ſerue to expreſſe the Worlds diſſolution.

Now concerning the Creation, heare *Claudian, in Laudem Stellicon*; ſpeaking of the great power and ſtrength of Clemencie. *Lib. 2.*

Principio magni cuſtos Clementia mundi. &c.

Of the creatiõ of the World.

She that *Clemencie* is ſtyl'd,
Was firſt who on the great World ſmyl'd:
She is the *Zone* that *Iove* embrac't;
And ſtill ſhe dwells about his waſt.
The middle Firmament ſhe ſwayes,
And both the heate and cold allayes:
And ſhe is to be vnderſtood
The eldeſt of the Heav'nly Brood.
For *Clemencie* did firſt vnty
(As pittying the deformity
Of the rude *Chaos*) all that Heape,
And caus'd the Light from thence to leape,
Diſperſing Darkneſſe. Shee's the prime,
That with cleere lookes made *Age* and *Time*.

The Philoſophers concerning the world *Lib. de Cælo.*

Hauing heard the Poets, let vs now heare what the Philoſophers ſay. *Ariſtotle* vſeth theſe words, *Non plures Mundi ſunt, &c.* There are no more Worlds, nor more can be; if this conſiſt of the vniuerſall Matter, as of neceſſitie it muſt. And again, *Lib. Phyſ.* 4. All things that are vnder heauen in time grow old, corruptible, and vile.

The multiplicity of worlds.

As concerning the multiplicitie of Worlds, diuers Philoſophers held with Many; and of theſe, ſome to be greater, ſome leſſe: of which, certaine of them to be enlightned with Sunne, Moon,

Moone, and the reſt of the Planets; others, to haue no illumination from any Star or Cœleſtial body: and others againe, to haue the benefit and vſe of far more of theſe heauenly Lights than we in this inferior world enioy. Moreouer, that ſome of theſe worlds daily encreaſe and grow greater; others of the contrary are obnoxious to contraction and diminution: of which, ſundry of them are quite deſtitute of Plants, Creatures, and Inhabitants, &c. But which appeares moſt childiſh and ridiculous to all that are apprehenſiue of any humane reaſon; they maintaine, That theſe worlds by mutuall wearing and ruine (according to our plaine Engliſh Phraſe) fall foule one vpon another, and are interchangeably ſhattered and broken life ſo many glaſſes or earthen veſſells. *Metrodorus* was of ſuch madneſſe, that hee bluſhed not to atteſt, That it was as prepoſterous to all true Iudgements to thinke, that in ſo infinite a *Vacuum* there ſhould be but one world; as in a large and ſpatious field there to be but one ſpike or blade of graſſe. But theſe delirements and imaginarie Chimæra's haue been oppoſed by the better experienced Sophiſts; as *Pythagoras Samius*, *Thales Mileſius*, *Anaxagoras*, *Anaximander*, *Meliſſus*, *Heraclitus*, *Zeno Citicus*, *&c.* as is more amply expreſſed by *Ariſtotle* the Prince of Philoſophers. Aboue the reſt, *Plato* with his Scholler *Ariſtotle* conclude vpon one World, namely this in which we now liue and reſide. To make this plaine, let ys go no farther than the definition of the World, according to *Ariſtotle*: The World (ſaith hee) is that in which all things are contained, and without which there is nothing that is or can be found. So by conſequence, if there were any thing without the world, then the world could not containe all things, and therefore no world. But to omit as many arguments (and thoſe too, vnanſwerable) as would ſwell this ſingle leaued Pagin into a many-ſheeted Volume; in theſe few words this queſtion may be fully determined. There is but one world, and that perfect; as there is but one moſt perfect Creator, the abſolute Prince and Gouernor thereof: without which world there is neither Place, Vacuitie, nor Time. Place there is not, becauſe there can be no Place without a Body: if there be no Body? then no Motion: if no Motion? all Time is excluded: *Nam Tempus eſt menſura motus: i.* For Time is the meaſure of all motion. Let vs leaue then theſe wrangling and ſelfe-opinioned Sophiſts to their errors and for our own ſatisfaction (as an vnfailing refuge) ſanctuarie our ſelues in that which the Holy-Ghoſt ſpeaketh by the mouth of *Moſes*; *In principio creavit Deus cœlum & terram*: In the beginning God created the heauens and the earth, &c.

The opinion of *Metrodor.*

Met. lib. 1. 49.

Metaph. 12. 28.

Ariſtotles definition of the World.

Gen. 1.

Manifeſt it is then, that there is but one world; of which ſome haue ſtriued to maintaine the permanencie, as that it was without beginning,

beginning, and ſhall alwaies continue without end. Amongſt others, we may reade *Manilius* thus: *Aſtron. lib. 1.*

Hæc eterna manet diviſque ſimillima forma,
Cui neque principium eſt vſquam, neque finis in ipſo, &c.

It ſhall for euer laſt, in feature clad
Like to the gods, which no beginning had;
Neither ſhall it haue end, but ſhall remaine
Like in the whole, in all parts like againe.

In another place he ſpeakes thus: *Ibid.*

At manet incolumis Mundus, &c.

The World abides ſafe, and all things therein
Revolving, as it did but new begin:
Which length of Time ſhall not decreaſe; nor Age
Diminiſh ought: Motion ſhall not aſſwage
It's ſpeedy courſe, nor ſhall it euer ſlacke
Or tyre in the ſwift progreſſe: but looke backe,
As it hath been, ſo ſhall it euer be.
The ſame in all things we the World now ſee,
Our Fathers did behold it in times paſt,
So ſhall our Sonnes; for it ſhall alwaies laſt.

But as the Poets differ in their cenſures; ſo againſt that of *Manilius* before rehearſed, I will oppoſe that of *Lucan*: by which you ſhall eaſily perceiue what contrarietie there was in their opinions; both of them being meere Ethnycke and naturall men. *Lib. de Bel. Civ.*

——— ſic cum compage ſoluta
Secula tot mundi ſuprema coegerit hora, &c.

So when the junctures of that goodly Frame
Shall be diſſolv'd, and turne to whence they came;
And the laſt houre ſhall then contract in one
So many former Ages, paſt and gone,
To hide in the firſt Chaos: Then ſhall all
The Planets and the Stars æthereall
Be mixt among themſelues; and from the top,
The fierie Lights into the Sea ſhall drop.
And when all things in this diſorder ſtand,
The Land ſhall rob the Sea; the Sea, the Land;
Phœbe ſhall proue contrarious to her Brother,
And as he takes one courſe, ſhe chuſe another.

Diſdain

Diſdaine ſhe ſhall to keepe her oblique way,
And claime from him the guidance of the Day.
And the diſcording Machine ſhall contend,
To bring the torne worlds couenants to end.

Philoſophers concerning the beginning of the World.

Now giue me leaue a little to inſiſt vpon the opinion of ſome Philoſophers, concerning the beginning of the World. *Thales Mileſius* (pronounced by the Oracle to be the wiſeſt man of that Age, that liued in Greece) held opinion, That Water was the firſt beginner and breeder of things, and therefore the initiating of the whole Vniuerſe: (for ſo both *Ariſtotle* and *Plutarch* report of him.) The weake foundation on which he built, was, becauſe he ſaw and found by experience, that there was a moiſture in the ſeeds of all things, as well the Elements as others; yea euen the naturall and vitall heate to haue it's ſuſtentation and nutriment from Humor; and that being exhauſted, both to be extinguiſhed together, and ſo conſequently the vnion and compoſition of the body to be inſtantly diſſolued. To this opinion the antient Poets ſeemed to adhere, when they made *Oceanus* and *Thetis* (the god and goddeſſe of the Sea) the two Parents or Father and Mother of Generation, and the infernall *Styx*, the vnalterable Oath by which the gods themſelues conteſted.

Thal. Mileſius.

The World to haue beginning from Water.

Anaximenes: From Aire.

Anaximenes, the auditor of *Anaximander*, reaſoned, That all things were begot or procreated from Aire. Induced thereunto by theſe reaſons; That Aire was capable of all impreſſion, action, and qualitie, and naturally apt to be tranſchanged from one form into another: a propertie which the reſt of the Elements cannot challenge. Of the ſame minde with his Maſter, was *Diogines Apolloniates*; onely this added, That of Aire condenſed or rarified, many works may be generated.

From Fire.

Hipparchus and *Heraclitus Epheſius* gaue the ſole preheminence to Fire, as the beginner of all things. And with them aſſented in opinion *Archelaus Athenienſis*; reaſoning thus, That Fire condenſt or moiſtned is made Aire; but a degree more thicke and groſſe, Water; and at length made more conſtrict, turnes to Earth. So bring them retrograde; Earth rarified, conuerteth to Water: by Evaporation, into Aire; and being purified, tranſmigrateth into the nature of Fire. And by reaſon of the perpetuall ſhifting of this one element, the order of the birth and breeding of all things to conſiſt; and hence likewiſe new workes to ariſe.

Hipparchus Metapontinus aſcribed the like primacie or prioritie of place (with *Anaximenes*) to Aire, as of all the Elements the moſt noble, and fulleſt of vivacitie and liuelyhood, and of the ſmalleſt and moſt ſubtile parts; conſiſting of its owne innate vi-

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gor; all things penetrating, all things producing, all things augmenting, all things conſeruing, and to their firſt perfection all things reducing.

Anaxagoras Clazemonius conferred the firſt generation vpon ſmall and ſimilarie particles. *Leucippus*, *Diodorus*, *Epicurus*, and *Democritus*, into their Schooles obtruded, *Plenum, & Vacuum*, Full and Empty. To the *Plenum*, full, they gaue the names of Atomes, which are no other than thoſe ſmall Bodies perceiued and ſeene onely in the Sun, where it pierceth through a ſhadow; and theſe are neither to be diſſeuered, cut, or diuided; neither are they apt to colour or change. Of theſe Atomes (though their natures be all one) yet of them they make theſe diſtinctions: The firſt is taken from the place; of which ſome are called ſuperior, ſome inferior; ſome of the right hand, ſome of the left. The next is taken from their order, of which ſome are anterior, others poſterior. The third and laſt from forme; as ſome are round, ſome ſquare, others triangle, &c. Hence it is, that *Cicero* in his booke *De natura deorum* thus writeth, That of *Democritus* his Atomes, ſome are light, ſome ſharpe, ſome crooked, ſome cornered, others adunct, &c. And of theſe Atomes diuerſly ioined, *Leucippus* and *Epicurus* were of beleefe diuers worlds were framed; no otherwiſe than of three and twenty letters the Language and Scripture of all men and nations doth conſiſt.

Opinions contrarie to the former.

Atomes.

Of Atomes, ſome ſuperiot, others inferior, anterior, poſterior. &c.

Others (as *Pythagoras*) would deduce the firſt beginning from Number; and attributeth the greateſt honour of all to *Numerus Denarius*, *i.* the number of Ten; becauſe it ſeemes he had obſerued, that all Nations proceeding in their account, there pauſe, breake off, and begin anew. It would aske too long a circumſtance to dilate vpon the *Monady* or *Vnitie*, the *Dualitie*, the *Ternarie*, *Quaternary*, *Quinary*, *Senary*, *Septenary*, *Octary*, *Monary*; and to ſhew either the ſtrength and vertue, or the deficiencie and weakneſſe of them, according to the firſt Deuiſer.

Creation from Number.

Anaximander conferred the originall of things from Infinites: *Xenophanes* put them vpon *One*, and that to be without motion. *Parmenides* vpon *Two*, namely *Calor & Frigus*, *i.* Heate and Cold; the Fire, which giues the Motion; and the Earth, which ſupplieth it with Forme. *Empedocles* and *Agrigentinus* held the elements to be eternall; and that of their amitie or diſ-union, all things whatſoeuer had their beginning. *Plato* and *Socrates* ſorted the prime procreation from *Three*, *God*, *Idæa*, and *Matter*. *Zeno* admitted but *Two*, *God* and the *Elements*. The Hebrewes held, *Matter*, *Forme*, and *Spirit*. Some of the Greeks, and amongſt them eſpecially *Heſiod*, and of the Latines *Ovid*, they ſtood with a *Chaos*. To reckon vp all their opinions, and quarrelling arguments to confirme

Creation from Infinites.

confirme them, would grow to as great an infinite as *Democritus* his Atomes, which were an vpoſſible thing to number: for as in the maine they differ one from another, ſo they are at great diſtance and contrarietie among themſelues.

Lib. 1. Concerning ſeuerall opinions.

S. *Auguſt. contra Manich.* vſeth theſe words, *Compeſcat ſe humana temeritas: id quod non eſt, non quærat: ne illud quod eſt, non inveniat: i.* Let mans raſhneſſe bridle it ſelfe: That which is not, let him by no meanes ſeeke, leſt that which is, he can no way find. And in another place: *Multo facilius inveniat ſyderum conditorem; Humilis pietas, quam ſiderum ordinem ſuperba curioſitas: i.* The Maker of the Stars is more eaſily found by humble pietie, than the order of the Stars by proud curioſitie.

Ser. de Eclipſ. Solis.

Euclides.

Euclides the Philoſopher being demanded by one, What kinde of things the gods were? and what manner of workes they moſt delighted themſelues in? made him this anſwere, That he was not very familiar with their perſons, nor much acquainted with their purpoſes; onely ſo much he vnderſtood from them, That aboue all things they hated ſuch polupragmaticall Inquiſitors. *Demonax* when one ſolicited him to know, Whether the World were animated? And had Spirit and Life? And againe, Whether it were faſhioned round, after the maner of a Sphere or Globe? cut him off with this ſhort anſwere: Why doſt thou, friend, thus trouble thy ſelfe to enquire ſo much after the World, who oughtſt rather to apply thy diligence to liue vprightly in the World?

Max ſer. 21.

Idem ſerm. 22.

Seneca in his Epiſtles ſpeakes to this purpoſe: Why doſt thou trouble thy ſelfe about queſtions, which were better for thee to be ignorant of, than to be reſolued in? What tends it to Vertue, or good Life, to ſtudie perfectneſſe in the enarration of Syllables, to labour Words, trauell in the ſtrict lawes of a Verſe, or to keepe fabulous Hiſtories in memory? Which of all theſe can take away from thy feares, or bridle thy irregular deſires? Muſicke can ſhew vs which are the lacrymable notes, but can it demonſtrate vnto vs in our miſery, how not to vtter a lamenting voice? Geometry teacheth how to meaſure ſpatious grounds and fields; when it ſhould rather inſtruct vs how to take meaſure of our graues, and how much quantitie of earth would ſerue for our bodies; how we ought not to ſpend or waſt any part of our Inheritance; and not how to meaſure much, and purchaſe little. No Artificer but can tell, which things are triangle, which round, which ſquare, with the quantitie and dimention thereof; but can he ſearch into the depth or ſecrets of the heart, or into the minde of a man, to know how ſtreight or capatious it is? Thou knoweſt a line if it be right and direct: but what doth that profit thee, if in what ſhould guide

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the perfect and vpright line of thy life thou beeſt ignorant ? In another place he ſaith, *Sophiſmata nec ignorantem nocent, nec ſcientem iuvant : i.* Theſe ſophiſmes and impertinent riddles neither hurt the Ignorant, nor benefit the Knowing, &c. *Epiſt. 45.*

Many of theſe vnneceſſarie curioſities being deliuered to *Spiridion* and diuers other Biſhops, in the Nicene Councell, to be reſolued ; and amongſt others, That it was abſurd to conceiue, that God in his infinite eternitie, before foure or fiue thouſand yeares paſt, ſhould now at length make this world, and to endure ſo ſhort a ſeaſon, what did he then before it ? or what could he finde himſelfe to doe after it ? To whom *Spiridion*, as the mouth of the reſt, gaue this anſwer ; That leſt hee ſhould be ſaid to doe nothing in that *Vacuum*, he was then making a place of eternall torments for all ſuch ouer-curious Inquiſitors, &c. And therefore all Orthodoxall Doctors and Diuines, with the whole Catholike Church, againſt theſe former exploded opinions, conclude out of *Geneſis*, That there is one world made by God in the beginning of Time ; and that all the generations of Mankind were propagated & proceeded from the *Protoplaſti*, *Adam* and *Eue*, our firſt great Grandfather and Grandmother : and whoſo ſhall preſume to ſearch further, are not onely guilty of vnprofitable curioſitie, but worthily branded with irreligious impietie. *Cap. 1.*

Moreouer, *Temporum quorundam cognitionem Deus ſibi ipſi reſervavit : i.* The knowledge of ſome times and ſeaſons God reſerues to himſelfe : for we know that the time in which the Meſſias was to come into the World, was concealed from the Patriarchs and Prophets, though with many prayers and teares they beſought it. Beſides, our Lord and Sauiour would not ſhew his Diſciples of the laſt day, when he was to come to iudge the world, though they vehemently entreated it in theſe words ; *Tell vs when theſe things ſhall be ? and what ſigne of thy comming and conſummation of the world ?* Moreouer, to ſhew what a great ſecret it was ; *Of that day* (ſaith he) *and that houre no man knowes, no not the Angels of heauen, but the Father onely.* So likewiſe after he was riſen from the Dead, being asked by his Apoſtles, When the kingdome of Iſrael ſhould be reſtored ? he told them, That the eternall Father had reſerued the knowledge of that time vnto himſelfe : For (ſaith he) *It is not for you to know the times and the moments, which the Father hath put in his owne power, &c.* *Pius pulſator plerumque invenit, quod temerarius ſcrutator invenire non poteſt* (ſaith a learned Father :) The godly knocker doth oftentimes light vpon that, which the curious inquiſitor by much ſearch can neuer finde. *Mat. 24. Mark 13.*

Therefore as *Socrates* aduiſed all men, moſt eſpecially to beware of thoſe viands and delicacies which perſuade and prouoke them

to eat when they haue no appetite or ſtomacke; and to abſtaine from all ſuch wines as tempt them to drink when they are no whit athirſt: ſo ought we in all our diſcourſe labour to auoid all ſuch vaine and vnprofitable queſtions, which reſolued help not, and vndecided hinder not. But as the Ægles when they reſt, and the Lions when they walke, the one pluckes in his tallons, the other his clawes, to keepe them ſharpe, as loath to dull them til they meet with their prey; ſo it is not fit that we ſhould trouble our heads, or exerciſe our wits vpon things impertinent, but rather reſerue them for things onely behoofull and neceſſarie.

Plautus in *Sticho* ſaith, *Curioſus nemo eſt qui non ſit malevolus*; There is none that is curious, but is euilly diſpoſed. And againe, in *Hæcyra*, *Tua quid nihil refert percontari deſines* · *i*. That which concerneth thee not, enquire not after. I conclude with that of S. *Bernard* in one of his Sermons; *Curioſus foras engreditur, & exterius omnia conſiderat, qui ſic interea deſpicit, preterita non reſpicit, preſentia non inſpicit, futura non proſpicit*: The Curious man walks abroad, and conſiders all things according to their outward appearance; inward things he looketh not after; to paſt things he looketh not backe, preſent things he looketh not into, future things he lookes not towards.

Concerning the Elements (of which I had occaſion to ſpeake, in prouing that the World it ſelfe is of the World the beſt witneſſe) *Ariſtotle* ſaith, That the beginnings of the Elements are Heate, Cold, Moiſture, and Drought: likewiſe, That they haue all a repugnancie among themſelues, and therefore they canot be euerlaſting. Of them the Poet *Manilius* thus ſpeakes; *Lib. 2. de par. cap. 2.*

Ignis in Æthereas volucer ſe ſuſtulit Aras,
Summaque complexus ſtellantis culmina Cœli, &c.

The ſwift Fire lifts it ſelfe aboue the Aire,
And mounts aloft, to embrace round the faire
And bright rooſes of the ſtarry heav'ns; it claimes
Prime place, and guirts them with a wall of flames.
Aire next, with ſubtile breath it ſelfe extends
Both through the middle part and ſpacious ends
Of th' empty world, with gentle breathings feeding
The Fire next to the Stars. The third ſucceeding,
Is that moiſt Element which fills the Ocean,
Ebbing and flowing with continuall motion:
The mouing waues a gentle ſteame do breed,
Which bee'ng exhal'd from them, the Aire doth feed.
The Earth, remoteſt from the former height,
Sits loweſt, as ſuppreſt with it's owne weight.

Procopius

Procopius ſaith, Drought or dryneſſe is proper to the Earth, which challengeth it to it ſelfe: Cold likewiſe is inherent to the Earth, but not peculiarly, becauſe it hath that quality common with the Water: and as Water challengeth Coldneſſe, ſo it hath humidity common with the Aire: and as the Aire claimes humiditie, ſo by a kinde of fellowſhip, it draweth a kind of heat from the Fire. And as the Fire doth vindicate heate as proper to it ſelfe, ſo it participates of drineſſe with the Earth, which claimeth that qualitie to it ſelfe. Thus it is manifeſt, what is proper to eueric Element by it ſelfe, and what is common among them, which they borrow one from another, by which they are commixt and knit one to another. It was neceſſarie that they ſhould be firſt diſtinct and ſeparate, that euery of them might preſerue his own nature: needfull it was alſo that they ſhould be commixed, that thence might grow the compoſition of Bodies, ſo that one might adhere to another according to their common qualitie. Therefore God, the beſt Workman, and who was able to giue to euery thing the moſt proper attribute, called Dry, the Earth, but not the Earth, Dry; as you may reade in *Geneſis*. Of the Elements and likewiſe of their property, *Ovid* thus ſpeakes:

Procop of the Elements.

Metam. lib. 15.

Quæ quanquam ſpacio diſtant, tamen omnia fiunt
Ex ipſis & in ipſa cadunt, &c. ——

Theſe, though they diſtant be in ſpace, yet all
Are of them made, and into them they fall:
The Earth reſolv'd, doth into moiſture ſlide,
And Aire: The Aire when it is rarify'de,
Turnes into Fire; yet doth not ſo remaine,
For the ſame order is diſſolv'd againe.
The ſpiſſed Fire turnes into thickned Aire;
The Aire condenſt, to Water makes repaire:
The Water groſt, by Natures ſecret gift,
Lookes backe, and doth into th'Earths ſubſtance ſhift.

The Ages.

You haue heard of ſix Ages, according to that computation of Time from the Creation to the preſent. But the Poets haue included them within the number of foure, Gold, Siluer, Braſſe, and Iron. *Ætus* commeth of *Ævitas*, which is as much as *Æteranitas*, contracted by the figure *Syncope*. *Plautus in Trinummo* ſaith, *Sapientis ætas condimentum eſt, ſapiens ætati cibus eſt, &c.* Age is the ſauce of a wiſe man, and a wiſe man is the meate of Age; for not by Age, but by trauell and induſtry, Wiſedome is obtained. The firſt Age, which was called *Ætas Aurea*, was free from luſt and exceſſe, and full of pietie and juſtice; in which all things needfull

for the vſe of man were enioyed in a communitie; and was ſaid to be moſt eminent in it's puritie vnder the reigne of *Saturne*. Of which *Iuvenal, Sat. 6.* thus ſpeakes:

The Golden Age.

Credo pudicitiam Saturno *rege moratam,*
In terris viſamque diu, —— &c.

I do beleeue that Modeſties chaſte ſtaine
Was frequent on the earth in *Saturnes* raigne;
And then continued, when an homely caue
A narrow dwelling to the people gaue,
A little hearth, ſmall fire: when beaſts and men
Slept in the ſhadow of one common den.

To the ſame purpoſe it is which *Boethius* alludeth, *Met. 5. li. 2.*

Fœlix nimirum prior ætas,
Contenta fidelibus Arvis, &c.

Happ'ly was the firſt Age ſpent,
Which was with faithfull fields content:
It was not loſt in vaine exceſſe;
By eating little, drinking leſſe,
The Herbe gaue wholſome ſeeds at firſt,
And the cleare Fountaine quencht their thirſt.
Beneath the ſhadow of the Pine
Men ſlept: then in the Oceans brine
No Keele was waſht, no vnknowne gueſt
On any forreigne ſhores did reſt:
No bloud was ſhed through bitter hate,
No armes tooke vp to plucke on Fate.
For what ſhould hoſtile fury do,
Or ſtirre vp mad mens ſpirits vnto?
When wounds were made, and bloud was ſpilt,
Yet no reward propos'd for guilt.

We reade *Tibullus* thus, *Eclog 3. lib. 1.*

Quam benè Saturno *viuebant rege, priuſquam*
Tellus in Longas eſt patefacta vias, &c.

How well did men liue vnder *Saturnes* raigne,
When as the earth vnmeted did remaine,
And no long journies knowne; the Sea not cut
By any crooked ſtearne, as yet vnput
To ſuch new burthens; and the wandring winde
To play withall no limber ſaile could finde.

Nor

Nor did the erring Mariner ſo far
Trauell, or yet finde out the conſtant ſtar
By which to ſteere: nor (as they now do) rome
From remote places, to bring traffique home.
The ſeruile yoke did not the Bull diſturbe;
The vnbackt Iennet knew no bit or curbe:
The dwelling houſe no doore had, but ſtood ope;
Nor was the ſtone prefixt that bounds the ſcope
Of common fields: the hollow Oke, the Hiue
That yeelded honey; neither did they driue
Their Cattell home, but with their vdders ſwell'd;
They flockt vnto the milke-pale vncompell'd:
No wrath, no war, no Armies to inuade,
For no Smith then knew how to caſt a Blade.

The Siluer Age.

After the death of *Saturne* the Siluer Age ſucceeded, leſſe good than the firſt, and yet not altogether ſo bad as that which followed. Of which *Ovid, Metam.* 1. maketh this ſhort expreſſion:

Poſtquam Saturno *tenebroſa in Tartara miſſo,*
Sub Iove *Mundus erat,* —— &c.

Saturne into darke Tartarus being hurl'd,
Iove then aſſum'd the Scepter of the world.
Then came the Siluer Off-ſpring, and that was
Courſer than Gold, and yet more fine than Braſſe.

Of which *Tibull, Eleg.* 3. *lib.* 1. thus ſpeakes:

Nunc Iove *ſub Domino cædes & vulnera,* &c.

Now vnder *Ioves* dominion breakes forth ſtrage,
And wounds, with th' haſard of the Oceans rage;
And that which men do couet moſt to flie,
They haue found out, a thouſand wayes to die.

The Brazen Age.

Then came the Braſen Age, worſe than the two former, yet not altogether ſo wicked as the laſt: of which *Ovid, Met. lib.* 1. makes mention:

Tertia poſt illas ſucceſſit ahænea proles
Sævior ingenijs, —— &c.

The third ſucceeds, the Braſen Iſſue ſtil'd,
More cruell in their natures, and more vild;
More apt to horrid Armes than thoſe forepaſt,
And yet not all ſo wicked as the laſt.

The

The Iron Age.

The Iron Age is the laſt, of which the ſame Poet in the ſelfe ſame booke makes this deſcription;

——— *de Duro eſt vltima Ferro*, &c.

The fourth of Iron; into whoſe veines are crept
All thoſe grand miſchiefes that before-time ſlept.
Truth, *Modeſtie*, and *Faith* together fled,
As baniſht from the earth: into whoſe ſted
Came *Craft*, *Deceit*, *Fraud*, *Iniurie*, and *Force*;
And that (than which there's nothing can be worſe)
Baſe *Auarice*: for not the Earth could breed
Out of her plenteous crop, enough to feed
Inſatiate Mankinde, but that they muſt dare
To rip her reuerend bowels vp; nor ſpare
To teare her breſt, and, in the Stigian ſhade
What ſhe had long hid, boldly to inuade
And dig vp wealth, the root of all things bad:
By this means wounding Iron at firſt was had,
Made to deſtroy: they then diſcouer'd Gold,
More hurtfull far, though of a purer mold.
Then War, ſtrengthned by both, doth armed ſtand,
Shaking a weapon in each bloudy hand:
All liue on ſpoile; the gueſt is not ſecure
In his Hoſts houſe; nor is the Father ſure,
Protected by the Son; ev'n Brothers jarre,
True loue and friendſhip is amongſt them rare:
The husband doth inſidiate the wife,
And ſhe againe ſeekes to ſupplant his life.
The rough brow'd Step-dame her yong Step-ſon hugs,
Temp'ring for him, meane time, mortiferous drugs.
The Sonne after his Fathers yeares enquires,
And long before the Day, his death deſires.
Goodneſſe lies vanquiſht, Piety betray'd;
Vertue is trod on; and the heav'nly Maid
* *Aſtræa* now a better place hath found,
And left the Earth in bloud and ſlaughter drown'd.

* *i.* Iuſtice.

Of the Age of Man.

So much for the Ages of the World. It will be no great deuiation, to ſpeake a word or two concerning the Age of Man. *Seruius Tullius* King of the Romans called thoſe *Pueri*, *i.* Laddes or Youths, who were vnder ſeuenteene yeares; and from thence to forty ſix, *Iuniores*, as thoſe that were fit to be exerciſed in warre: and from the ſix and fortieth yeare they were called *Seniores*, and then exempted from Armes.

Varro

Varro diuided Mans Age into Infancie, Adoleſcencie, the ſtrength of Youth, and Old-Age; and them retracted into their parts: the firſt, *Viridis, i.* Greene: the ſecond, *Adulta, i.* Growne: the third, *Præcepti, i.* Stooping. It was alſo diuided into fiue Sections, and euerie one contained fifteene yeares: the firſt were called *Pueri, ex Puritate*; Children, by reaſon of their puritie and innocence of life: the ſecond to thirty, *Adoleſcentes*, from their growth and encreaſe: the third Section gaue them the title of *Iuuines, ab adiumenta*, becauſe they were able then to aſſiſt in the wars, vntill the forty fifth yeare. At threeſcore yeares they were ſtiled *Seniores, i.* Elder men. And in the fift and laſt Section, all their life time after, they were called *Senes*. *Hippocrates* (as *Cenſorinus*, *Lib. de Die Natal.* affirmeth) maketh ſeuen degrees of the Age of man: the firſt endeth in the ſeuenth yere; the ſecond in the fourteenth; the third in the one and twentieth; the fourth in the fiue and thirtieth; the fift in the two and fortieth; the ſixth in ſixty; and the ſeuenth to the end of his life, &c. *Galen* in his booke *De Definit. Medic.* will allow but foure; *Iuuenum, Vigentium, Mediorum, Senum.* And theſe are not vnaptly compared with the ſeaſons of the yeare: as *Ouid* with great elegancie doth thus ſet it downe: *Met. lib. 15.*

Quod non in ſpecies ſecedere quatuor Annum
Aſpicis? Ætatis peragentem imitamina noſtræ?

The Yeare thou ſeeſt into foure ſeaſons caſt,
Suting our Age, which is to come, or paſt.

Infancie and Childehood is repreſented in the Spring; Youth in Sommer; the middle or intermediate betwixt Strength and Weakneſſe, to Autumne; and Old-Age, to cold and feeble Winter. Concerning which we thus reade the before-named Author:

Nam tener & lacteus, Puerique ſimillimus æuo, &c.

The new Spring comes, to which we may compare *Ver, Pueritia.*
Children that feed on milke, and tender are:
The yong and ſpringing graſſe the ſeaſon tells,
For weake and without ſtrength it growes and ſwells,
Sweetning the Farmers hopes, all things are greene,
The fields looke pleaſant, floures are each where ſeene,
And decke the Meads in a diſcoloured ſuit;
The branches only bud, but beare no fruit.
Spring into Sommer paſſeth; now the yeare *Æſtas, Iuuent.*
(More ſtrong and potent) doth like Youth appeare:

No

Virilis Ætas Autumnus.

Hiems ſenectus

No Seaſon of more vigor and abilitie,
More ardent, or abounding with fertilitie.
Youths feruor being ſomewhat now allay'de,
Ripe Autumne in his courſe begins to'inuade,
And mildely doth 'twixt Youth and Age beare ſway;
His head, part blacke, but ſomewhat mixt with gray.
Then comes old Winter with a palſied pace,
His haire or white, or none, his head to grace.

You may alſo trace him thus, *Met. lib.* 2.

Verque novum ſtabat cinctum florente corona. &c.

Now Spring ſtood there, a freſh wreath girt his braine;
And Sommer, naked, in a crowne of graine:
Autumne, from treading grapes, in torne attyre;
And rugged Winter, new come from the fire.

I will conclude this with *Pliny, lib.* 10. *cap.* 23. As no man (ſaith he) knoweth when the Storkes come, till they be come; and no man can tell when they remoue and depart, till they be vtterly gone (becauſe they come and goe priuately in the dead of night, when no man can take notice or be aware of either) ſo no man can perceiue his age to come till it be vpon him; nor his youth going, till it be quite gone. And as hee that hath ſung much is not to be approued, but he that hath ſung skilfully: ſo he is not to be commended that hath liued long; but he onely that liued well.

Annus, or the yeares.

I conclude the premiſſes with *Plato's* Yeare: The yeare is called *Annus*, which *Feſtus* would deriue from the Greeke word *Enos*. But others would haue it a meere Latine word; as *Atteius Capito*, (ſo *Macrobius, lib.* 1. *Saturn.* witneſſeth of him) who thinkes it ſo called of the circle or compaſſe of Time; of *An*, which is *Circum*, and *Nonus*, which ſignifieth the Nones. Which word may, for the vnderſtanding of ſome, need a little explanation: They are called Nones, of *Novenus*, (as *Denus, quaſi decimus*) of the number nine. *Rutilius* writeth, That thereupon the Romanes called their Faires *Nondinæ*, becauſe that for eight dayes together the Husbandmen were employed in ploughing, tilling, ſowing, or reaping; but euery ninth day was a day of intermiſſion, either for conuerſe in the City, or hearing of their Lawes read and expounded. They are called the Nones of euery month, becauſe from that day, nine are counted to the Ides, and they are the firſt day after the Calends, that is to ſay, after the firſt day of the moneth. In March, May, Iune, and October, there be ſix; but in all the other months but foure.

The Nones.

Of the number of Nine.

Others

Others would deriue *Annus, ab Annulo*, a Ring; becauſe like a Ring it runneth round, and returneth into it ſelfe. As *Virgil*: *An. ab Annulo.*

Atque in ſe ſua per veſtigia volvitur annus.

Annus Lunaris is a moneth, becauſe the Moon ſpends little leſſe than a moneth in the compaſſing of the Zodiacke. *Annus Solaris* containeth 365 dayes and a quadrant, in which time the Sun ſurueyes round the Zodiacke. So that in euery fourth yeare a day is interlaced and wouen in; and this called *Annus Magnus*, or the greater, compared with the *Lunaris*, or monethly yeare. Of which *Virgil*: *An. Lunaris Solaris An.*

Interea magnum Sol circumvolvitur annum. *Annus Magn.*

But the *Annus Magnus* with which *Plato* ſeemeth to hold (according to *Cicero*) conſiſteth of twelue thouſand fiue hundred fiftie foure Solarie yeares. The Scalary or Climatericall yeare conſiſteth of ſeuen yeares nine times told, or nine yeares ſeuen times multiplied; the number in the whole, ſixty three. Of this yeare *Aulus Gellius* ſpeaketh after this manner: It is obſerued and generally experimented, That in all old men the ſixty third yeare of their liues ſeldome or neuer paſſeth them without danger, either by ſome extraordinarie diſeaſe of the body, ſickneſſe, or ſome calamitie which for the moſt part fore-runne the period of life. Alledging a part of that Epiſtle which *Auguſtus Cæſar* writ vnto his Nephew *Caius*: the words be theſe; I hope that gladly and with great good will thou haſt celebrated my laſt birth day, which was in the ſixty third yeare of mine age; for as thou ſeeſt, wee haue eſcaped the common *Clymactera*, dangerous vnto old men. *Annus Climat.* *Levin Lemn. cap. 32. lib de occult. naturæ miracul.*

But the great yeare of the world, of which *Plato* and diuers other Philoſophers ſo dreamed, ſome hold to be expleted in thirty ſix thouſand Solarie yeres; ſome in thirty nine thouſand; and ſome otherwiſe; differing in number according to their own fancies. But let vs not ſtudy too much the length of time, and multiplicitie of yeares, and in the interim forget the ſhortneſſe and fewneſſe of our owne dayes. This the Ethnycke Poet conſidered no doubt, when he left theſe words to ſucceſſion:

Cuncta fluunt, omniſque vagus formatur imago,
Ipſa quoque aſſiduo labuntur, tempora motu, &c. *Ovid. lib. Met.*

All things paſſe on; thoſe creatures which are made,
Faile, and by Times aſſiduate motion fade;
Much like the running ſtreame which cannot ſtay,
No more can the light houres that poſt away.

But

But as one billow haſtning to the ſhore,
Impells another, and ſtill that before
Is by the following driv'n: ſo we conclude
Of Time; It ſo flies, and is ſo purſu'de;
The houres are alwaies new, and what hath been,
Is neuer more to be perceiv'd or ſeene.
That dayly growes, which had before no ground;
And moments paſt once, neuer more are found.

The ſame Poet in another place:

Lib. Eleg. 1. *Labitur occultè, fallitque volubilis ætas, &c.*

The fleeting Age deceiues, and ſtealing glides;
And the ſwift yeare on looſe-rein'd horſes rides.

Saith *Martial*:

Quid non longa dies, quid non conſumit is anni.

A further illuſtration concerning the Signes Cœleſtiall.

The better to illuſtrate what hath before been ſpoken concerning the Signes Cœleſtiall, and other Men and Creatures which are ſaid to haue place in the Firmament; it ſhall not be amiſſe to inſert ſome extractions from the Greeke Poet *Aratus* his *Phainomenon*, interpreted by that excellent Prince (adopted by *Auguſtus Cæſar* to the Romane Empire) *Cæſar Germanicus*. The Heauen (ſaith he) is diſtinguiſhed into fiue Circles; of which the two extreme are exceeding cold; the *Auſtral*, which is the loweſt; and the *Boreal*, the higheſt. The neereſt vnto them are the Paralels, as equally diſtant: the one is the *Tropicke Solſtitial*, the other *Hibernal*, or *Hiemal*, by which the Sunne paſſing and keeping the eighth part of *Capricorne*, make the Winter Solſtice; the other *Æſtiue*, or the Sommers, by which the Sunne paſſeth and keepeth the eighth part of *Libra*, and called the *Æſtiue Solſtice*. The middle Circle is the *Æquinoctial*, which keeping the eighth part of *Aries*, maketh the *Vernal* or Springs Æquinoctial. And paſſing thorow the eighth part of *Libra*, the *Æquinoctial* Autumnal.

The diuiſion of the heauen called *Cœlum*.

As they are called Circles in the Heauens, ſo they are tituled Zones on the earth: The cold Circles are held to be altogether inhabitable, by reaſon of their extreme frigiditie; but vnder the *Torrid* ſome are of opinion, the Æthiopians liue, inhabiting diuers Iſlands by the Red Sea, and other tops and eminent places of the earth adjacent, and thoſe are held to be very ſpatious. Our *Æſtiue Solſtice* is very high and hard. Thoſe which are called *Antichthones* are diuided from vs by the Æquinoctial circle, ſeeming to be low and depreſſed, as being the *Antipodes* to vs: the Inhabitants of which places are called *Antichthones*, *Antiſtochæ*, and *Antiſceptæ*;

By reaſon that the Sun is furtheſt frō them

Antiſceptæ; and therefore *Antipodes*, by reaſon of the bending and obliquitie of the earth. The Zodiacke is called *Signifer*, becauſe it beareth the twelue Cœleſtiall Signes: it beginneth not at the one end of the Circle, neither is it extended to the other; but from the depth of the *Tropicke Auſtral* and *Brumal*, the ſame reaching by the Æquinoctial, to the height of the Solſtice, and (in it's longitude and latitude) by the middle of the *Æſtiue*. The oblique parts of the Circle Zodiacke 365. The twelue ſeuerall Signes haue thirty diſtinct parts; of which, ſome are called *Minora*, Leſſe; others *Ampliora*, Greater, and are vulgarly ſtiled *Canophora*: but the compenſation is ſuppoſed to be contained in fiue parts, to make the ſeuerall portions of the Zodiacke 365. The beginning of thoſe from *Aries*, ſome are tituled Maſculine, others Fœminine. Of the *Tropicke* Signes two are Æquinoctial, *Aries*, and *Libra*, two Solſtitial, *Capricornus* and *Cancer*, &c.

Antipodes.

Of the Stars this is the order; Of both the Circles, the double Septentriones are turned towards the South, in figure with their tailes auerſe, or backe to backe; betwixt which the *Dragon* ſeemeth obliquely to ſlide: vnder one foot is the *Serpentarie*, and his feet ſeeme to touch the face of the *Scorpion*: at the ſide of whom backeward, ſtands the *Cuſtos*: and beneath his feet the *Virgin*, holding a fiery branch in her hand. With retrograde ſteps next lies the *Lion*: and in the middle Æſtiue Solſtice, *Cancer* and *Gemini*. The knees of the *Charioter* touch the heads of the *Gemini*; but his feet are ioyned to the hornes of the *Bull*. Aboue, the * *Hœduli* occupie place in the *Septentriones*. Much on the right hand neere vnto the *Crowne* haue aboad the *Serpent*, in the hands of the *Serpentarius*, and hee that reſteth himſelfe vpon his * knee, and with his left foot kicketh the creſt of the Septentrionall *Dragon*, reaching one arme towards the *Ballance*, the other to the *Crowne*. The hinder foot of *Cepheus* is fixed in the leſſer *Septentrione*, with his right hand catching hold of the *Swanne*: aboue whoſe wings, the *Horſe* extenderh his hoofe; and aboue the *Horſe*, *Aquarius* is liſted: and neere vnto him *Capricornus*. Vnder the feet of *Aquarius* lieth the great Auſtriue *Fiſh*. Before *Cephæus*, *Caſſiopeia* and *Perſeus* extendeth his foot vnto the backe of the *Charioter*. Ouer the head of *Perſeus*, *Caſſiopeia* is ſeene to walke. Betwixt the *Swanne*, and him that reſteth vpon his * knee, the *Harpe* is placed: in middeſt of whom, aboue from the Eaſt the *Dolphine* is ſeene: vnder whoſe taile is diſcouered the *Ægle*, and the next vnto her is the *Serpentarie*. Hauing ſpoke of the *Boreal* Circle, wee come now vnto the *Auſtral*.

Stellarum ordo.

* The Goat and the Kid.

* *Hercules.*

Or *Libra.*

Corona.

Cignus.

Piſtrix.

Boötes.

cignus.

* *Hercules.*

Aquila.

Vnder the ſting of the *Scorpion* is the *Altar* placed; and vnder his body the fore-parts of the *Sagittarie* are ſeene, ſo farre as he is

The Auſtrall Circle.

Ara.

Sagittarius.

Beaſt; his hinder foot is eminent in another part of the Auſtrall Circle. Neere to the *Centaures* priuy parts, the taile of *Hydra* and the *Crow*. At the knees of the *Virgin* is placed the *Vrne*, vpon the left hand of *Orion*, which is alſo called *Incola*. *Fluvius* (which ſome ſtile *Padus*, others *Eridamus*) lieth vnder the feet of *Orion*. The *Hare* is next ſeene to ſhine with great refulgence: and iuſt at his heeles *Lælaps*, or the Dog, with extraordinarie brightneſſe: behinde whoſe taile, *Argoe* or the *Ship* hath ſtation. *Orion* ſtretcheth his hand towards the foot of the *Bull*, and with his feet comes very neere to the *Gemini*. The backe part of the *Dog* is aboue the head of the *Ramme*; and the *Deltoton* or Triangle not far from the feet of *Andromeda*. The *Whale* is beneath *Aries* and *Piſces*; and the connexion of the two *Fiſhes* haue one common ſtar, &c.

Chyron. *Virgo.* *Lepus.* *Taurus.* *Trinus.* *Aries.* *Cœtus.*

Of the twelue Cœleſtiall Signes I haue ſpoken ſufficiently already: but of the other Stars in which I haue been very briefe, it ſhall not be amiſſe to giue ſome of them a more large expreſſion. Of *Draco*, or the *Dragon*, we reade *Cæſar Germanicus* thus:

Immanis Serpens ſinuoſa volumina torquet.
Hinc atque, hinc ſuperatque illas, mirabile monſtrum, &c.

Draco.

This Dragon, of immenſe magnitude, was appointed by *Iuno* to be the ſleepleſſe keeper of the Orchard wherin the Heſperian Apples grew: whom *Hercules* in his aduenture to fetch thence the golden Apples (as *Pannaces Heracleus* relateth) ſlew, and bore them thence. To the perpetuall memorie of which facinerous act, *Iupiter* tranſlated both him and the Dragon into the Stars, both, in the ſame poſtures according to the ſucceſſe of the fight; the Dragon with his head cut off; and he leaning vpon one knee, his arms extended vpwards, and his right foot ſtretched towards the Monſter. And therefore he is ſaid to hold the skinne of the Nemæan Lion in his left hand, for a perpetuall memory, that naked and vnarmed he ſlew him ſingly in the forreſt

Inde Helicen *ſequitur ſenior baculoque minatur,*
Se velle Artophilax, —— *&c.*

Artophilax.

Boõtes (called alſo *Auriga* and *Artophilax*) is ſaid to be the Keeper or driuer of the Chariot, which is the *Septentriones*. Some report him to be *Archas* the ſonne of *Iupiter*, from whom the Prouince of Arcadia had after it's denomination. Him, *Lycaon* the ſonne of *Pelaſgus* (entertaining *Iupiter* at a banquet) cauſed to be cut in pieces, and his limbs being cook'd after ſundry faſhions, to be ſerued in to the table, of purpoſe to proue whether he were a god or no. At which barbarous inhumanitie *Iupiter* iuſtly incenced,

ſed, burnt vp his pallace with lightning from heauen, and after built there a city, which was called Trapezos. *Lycaon* he tranſhaped into a Wolfe, and cauſed the diſmembred limbes of *Archas* to be gathered together; which hauing re-vnited, he breathed in them new life, and after committed him to a certain Goat-heard, to be educated and brought vp. Who after, meeting his mother in the Forreſt (not knowing her) would haue rauiſhed; for which the inhabitants of the Lycæan mount, would haue ſlain him. But *Iupiter* to free them both, transfer'd them to the Stars, where they are knowne by the name of the great and leſſer *Beare*. Him *Homer* calls *Bootes*.

Clara Ariadneæ propius ſtant ſigna Coronæ
Hunc illi Bacchus *thalami memor addit honorem.* — *corona.*

It is ſaid to be *Ariadnes* Crowne, which *Liber Pater* or *Bacchus* cauſed to haue place amongſt the ſtars; which he preſented vnto her at their eſpouſals in the Iſle of Creet. But he who writes the Cretan hiſtorie, ſaith, That when *Bacchus* came to King *Minos* to demand his daughter in marriage, hee preſented vnto her that Crowne, made by *Vulcan* in Lemnos, the materials whereof were onely gold and pretious fulgent gems, of ſuch maruellous ſplendor, that it lighted and guided *Theſeus* through the intricate and darke Labyrinth. Which was not tranſlated into the Heauens til after their being in Naxos Iſle. It is ſtill ſeene to ſhine with many ſplendant ſtars, vnder the taile of the *Lion*.

Tempora læua premit parti ſubiecta Draconis,
Summa genu ſubverſa tenet, quaſe Lyra *volvit.* — *Lyra.*

The *Harpe* is ſaid to haue place amongſt the Stars, for the honour of *Mercury*; who made the firſt after the figure of a Tortois, with ſeuen ſtrings, according to the number of the *Pleiades*, daughters to *Atlas*: which after he preſented to *Apollo*. Some attribute the inuention thereof to *Orpheus*, by reaſon that hee was ſon to *Calliope* one of the Muſes; and compoſed it of nine ſtrings, ſuting with their number. The muſicke thereof was ſaid to be of ſuch ſweetneſſe, that it attracted the eares of beaſts and birds, nay of trees and ſtones. Moreouer, it ſo preuailed ouer the Infernall Powers, that by it he recouered his wife *Euridice* from hell. Hee adoring *Apollo* more than any other of the gods, and neglecting *Liber Pater*, who honoured him; the god being grieuouſly incenſt againſt him, whileſt he was one day ſitting on the mountain Pangæus, waiting for the Sun-riſing, *Bacchus* ſtirred vp the Bacchanalian women againſt him: who with barbarous violence falling — *Atlantiades.* — The death of *Orpheus.*

vpon him, plucked him aſunder limbe from limbe (for ſo *Eſchilus* writes:) the pieces of his body being after collected, were buried in the Lesbian mountains; and his Harpe after his death beſtowed vpon *Muſæus*: at whoſe entreatie *Iupiter* placed it amongſt the Stars.

Olor or *Cignus.*

Cygnus *de thalamis candens, qui lapſus adulter,*
Furta Iovis *falſa volucer ſub imagine texit.*

The *Swanne* was therefore ſaid to haue place in the Firmament, becauſe *Iupiter* transfiguring himſelfe into that ſhape, flew into a part of the Atticke region, and there compreſt *Nemeſis*, who was alſo called *Læda*, (for ſo ſaith *Crates* the Tragicke Poet.) She was deliuered of an egge, which being hatched brought forth *Helena*: but becauſe *Iupiter* after the act was done, flew backe againe into heauen in the ſame ſhape, he left the figure thereof amongſt the Stars, &c.

Cepheus *extremam tangit Cynoſurida Caudam.*

Cepheus.

Cepheus, according to *Euripides* and others, was King of Æthiopia, who expoſed his daughter to be tyed to a rocke, and to be deuoured of an huge Sea Monſter: whom *Perſeus* the ſonne of *Iupiter* reſcued. At whoſe requeſt to *Minerva* ſhe obtained, that his head might appeare in the Septentrional Circle; and from his breaſt to his feet, to be viſible in *Arcturus* the *Æſtiue Tropicke* Circle.

Caſſiopeia.

Qua latus afflexum, ſinuoſi reſpicit Anguis,
Caſſiopeia *virum reſidet, ſublimis ad ipſum.*

Cætus.

Sophocles relateth, That *Caſsiopeia* the wife to King *Cepheus*, and mother to *Andromeda*, compared with the Nymphs *Nereiedes* the daughters to *Nereus*; boaſting, that ſhee excelled them all in beauty. At which *Neptune* enraged, ſent a mighty Whale, which did much dammage to that part of the Countrey which lay next to the ſea ſide: neither would hee be appeaſed, till her daughter *Andromeda* was expoſed to be made a prey for the ſea Monſter.

Andromeda.

Nec procul Andromeda *totam quam cernere nondum,*
Obſcura ſub nocte licet, —— &c.

The figures and poſtures of the mother and daughter are much different; for the mother is deſcried ſitting in a chaire, & bound vnto it: but the daughter ſtanding vpright, and chained vnto a rocke. Which *Andromeda* was ſaid to be beloued of *Cupid*: notwithſtanding

withſtanding ſhe was fettered betwixt two hills, and ſo left to be a prey to *Neptunes* Monſter: but ſhe was deliuered thence by *Perſeus*, and from him tooke the denomination of *Perſea*; and by the fauour of *Minerva* was receiued amongſt the Stars. Who after ſhe was freed by *Perſeus*, would neither ſtay with father or mother, but voluntarily aſſociated him in all his trauels. *Higinus.*

Sublimis fulget, pedibus properare videtur,
Et velle aligeris, purum Æthera, tangere palmis. *Perſeus.*

Perſeus was the ſonne of *Iupiter* and *Danae*: who deſcending in a golden ſhower, as ſhe ſpied her lap to receiue it, he not ſlipping the opportunitie, compreſt her, and begot *Perſeus*. Her father *Acriſius* King of the Argiues, finding that ſhe was vitiated by *Iupiter*, he cauſed her to be put into a Maſtleſſe Boat, expoſing her to the fury of the mercileſſe Seas. But after arriuing in Italy, ſhee was found by a Fiſherman, and preſented vnto the King of that Countrey, with her yong ſonne *Perſeus*, of whom ſhee was deliuered at ſea. The King gratiouſly entertaining her, after made her his Queene, and accepted of *Perſeus* as of his owne naturall ſon. Of whoſe Embaſſy to *Poledectas* King of the Iſland Seriphus; the receiuing of his wings from *Mercury*, and his ſword *Harpee* from *Vulcan*; his killing of three *Gorgons* the daughters of *Phorcas*, &c. were too long here to relate, being frequently to be found in ſun drie knowne Authors.

Eſt etiam Aurigæ *facies, ſiue inclita forma,* *Auriga.*
Natus Erithinius, qui circa ſub juga duxit
Quadrupedes. ———

The *Charioter* is ſaid to be the ſon of *Vulcan* and *Minerva*, who was the firſt that yoked the vntamed Steeds, & conſtrained them to draw in the Chariot; taking his example from the wagon and horſes of the Sunne. He firſt deuiſed the *Panathæmea*, and gaue order for the building of Towers and Temples, and for that cauſe was liſted among the Stars, where he beareth vpon his ſhoulders * *Capra*, the Goat, which nouriſhed with her milk *Iupiter* in his infancie. In his arms he caries the two * *Kids*, the iſſue of the ſaid *Amalthæa*, which are thought by the Aſtrologians to portend rain and ſhowres; for ſo *Muſæus, de Capra*, witneſſeth. Others take him to be *Myrtilus* the ſonne of *Mercury*, and Wagoner to *Oenomaus* the father of *Hippodamia*.

* Otherwiſe called *Amalthea.*
* *Hedæ.*

Hic Ophiuchus erit, longe caput ante nitendo,
Et vaſtos humeros, tum cætera membra ſequuntur.

Serpentarius.

This is the *Serpentarie*, who ſtandeth aboue the *Scorpion*, holding in either hand a Serpent. Some of our Aſtrologians take him to be *Æſculapius* the ſonne of *Apollo*, who was ſo expert in the art of Phyſicke, that he is reported, By the vertue of Herbs and Simples to haue raiſed the dead to life: for which *Iupiter* enraged, ſlew him with a thunder-bolt; but at the earneſt ſuit of his father *Apollo*, he not onely reſtored him to the Liuing, but after his naturall expiration, gaue him that place amongſt the reſt of the Stars. He was therefore called *Æſculapius*, becauſe the inclination tending to death, is by phyſicke repelled and kept backe. And for that cauſe hee is figured with a Dragon or Serpent; who by caſting their skinnes are thought to recouer their youth, as Phyſitians by their medicines curing diſeaſes, reſtore their weake Patients to their former vivacitie and ſtrength. Moreouer, the Dragon is a Hierogliphycke of attention and hearing; which is likewiſe requiſite in ſuch as profeſſe that art. He is alſo ſaid to haue been inſtructed by *Chiron* the Centaure, and to haue receiued the name of *Hepeones*; not vainely conferred vpon him, In regard that powerfull medicines are the qualifying and curing of ſuch violent diſeaſes as trouble and moleſt the health of the body.

Phornutus de nat. deor. ſpec.

Vngue bus innocuis Phrigium rapuit Ganimedem,
Et Cœlo appoſitus luſtos quo Iupiter *arſit*,
In puero luit excidio quem Troia furorem.

Aquila & Sagitta.

The *Ægle* is ſaid to be numbered amongſt the Starres, becauſe he ſtole from Ida, *Ganmied*, and carried him vp to heauen, where he remaineth *Iupiters* Cup-bearer. Hee is called alſo the *Enſigne of Iove*; for when the reſt of the gods diuided the Birds amongſt them, hee fell to the Thunderers lot; either becauſe hee ſoareth higher than any other Fowle, and hath a kinde of dominion ouer them; or elſe in regard that he onely is of ſuch ſharpe ſight, that his eyes are not dazled with the bright ſplendant beames of the Sunne: for ſo hee is placed, with his wings ſpread, and his head looking towards the Eaſt. *Aglaoſthenes* relateth, That *Iupiter* transfiguring himſelfe into an Ægle, flew into the Iſle Naxos, where hee was nurſed, and there poſſeſſed the Kingdome: from whence he made an expedition againſt the *Titanois*. And ſacrificing before the battell, an Ægle, as a good and proſperous omen, appeared vnto him and brought him thunderbolts, which he vſed in that conflict. The Arrow which the Ægle holdeth in her claws, is ſaid to be that which *Apollo* ſlew the *Cyclops* with, who forged that thunderbolt with which *Iupiter* killed *Æſculapius*, and for that cauſe was put amongſt the reſt of the Starres.

The ſonnes of *Tytan.*

Hinc

——— *Hinc alius decliuis ducitur ordo,*
Sentit & inſanos, obſcuris flatibus Auſtras.

The *Dolphine*, (as *Artemidorus* reporteth) when *Neptune* was inamoured of *Amphitrite*, and demanded her in marriage (who to preſerue her virginitie was fled to *Atlas*) was by him ſent amongſt many others, to ſolicit her about his former ſuit: who after much enquiry, found her where ſhe had concealed her ſelfe in one of the Atlantick Iſlands. Which making knowne to *Neptune*, he by his great importunitie at length perſuaded her vnto his owne wiſhes. Which hauing obtained, he not onely for his faith and induſtry did confer great honour vpon the *Dolphine* in the ſea, but cauſed him alſo to haue a place in the firmament. Hee is called, for his loue to Muſicke, the Muſical Signe; and is beautified with nine bright ſtars, according to the number of the *Muſes*. *Delphinus.*

Andromedæ *vero radiat quæ ſtella ſub ipſa*
Albo fulget Æquus, *tres Hormo, ſed latera* Æquus
Diſtingunt ſpatijs. ——— *Pegaſus*, or *Equus demidius.*

The *Horſe* is called *Equus dimidius*, becauſe his fore-parts are onely ſeene, and the reſt concealed. *Aratus* ſaith that he was made a Star, Becauſe that in the top of the Heliconian mountaine, ſtriking a rocke with his right hoofe, he brought forth water, which after grew to a Well, dedicated to the *Muſes*; and the liquor thereof called *Hypocrene*. But *Euripides* would confer this honour vpon *Menalippe* the daughter of *Chiron*; who according to the Centaure her fathers ſhape, was halfe Mare, halfe Maid. She being ſtuprated, and growing great, as ready to be deliuered, fled into the Mount Pelion, to ſecure her ſelfe from the diſpleaſure of her father: and being pittied by the gods, was lifted vp amongſt the Signes, bearing an Equinall ſhape; but her hinder parts for modeſties ſake are altogether obſcured and concealed.

Eſt etiam propriore deum cognoſcere ſigno
Deltoton, *ſi quis donum hoc ſpectabile Nili* *Deltoton.*
Diuitibus veneratum vndis in ſede notarit.

Aboue the head of the *Ram*, not far from the feet of *Andromeda*, bordereth that Signe which the Greekes, for the reſemblance that it hath to the letter *Delta*, call *Deltoton*: but the Latines in regard of the properneſſe of the forme, name it *Triangulum*, a Triangle. Some ſay it is the figure of Ægypt proportioned out in Stars, in *Trigono*, or three angles. The channell alſo of Nilus, as ſome ſay, diſpoſeth it ſelfe after the ſame forme. It was placed where it now ſhines, by *Mercury*, at the command of *Iupiter*. *Trigonum.*

Diverſo

Piſtrix, or the Whale.

Diverſo poſita & Boreæ vicina legenti,
Auſter Piſtrix *agit* ——

Vnder *Aries* and *Piſces*, and aboue the Floud *Padus*, or *Eridanus*, is *Piſtrix* (or the *Whale*) placed in the region of the ſtarry Heauen. This is ſaid to be the Sea Monſter ſent to *Cepheus* by the enuy of the *Nereides*, becauſe *Caſsiopeia* and *Andromeda* preferred their owne beauties before theirs; who was ſlaine by *Perſeus*.

The Floud *Eridanus*, or *Padus*.

Planxere, ignotis Aſiæ Phaetondides vndis
Eridanus *medius liquidis interjacet Aſtris.*

The *Floud*, placed beneath the *Whale* in the region of the heauen (to which the right foot of *Orion* is extended) of *Aratus* and *Pherecides*, is called *Eridanus Padus*, and therefore there ſeated, becauſe it directeth his channell and courſe towards the parts Meridionall. But *Heſiod* giueth his reaſon and ſaith, It was ſo honoured for *Phaeton* the ſonne of *Phœbus* and *Climene*; who aſcending the Chariot of his father, and being lifted ſo exceeding high from the earth, through feare fell from his ſeat (being alſo ſtrook with a bolt by *Iupiter*) into the floud *Padus* or *Eridanus*: & when by that meanes all things were ſet on fire, and began to burne, all the ſprings and riuers of the earth were let looſe to extinguiſh the ſame. Which made ſuch a deluge, that it ouerflowed the whole face of the earth: by which means all mankind was ſaid to periſh, ſauing *Deucalion* and *Pyrrha*. The ſiſters of *Phaeton*, after extreme weeping and lamenting for their brother, were changed into Poplar trees, and their teares hardned into Amber. They were called *Heliades*; and their names, *Merope, Helie, Ægle, Ægiale, Petre, Phœbe, Cherie, Dioſippe*. *Cignus* alſo K. of Liguria, a neere kinſman of theirs, in his depth of lamentation for *Phaeton*, was metamorphiſed into a Swan; from whom al Swans borrow their ſad & mournfull notes. Some thinke this floud to be Nilus, which is alſo Gyon; and therefore ſtellified, becauſe it directeth his courſe from the Meridian. It conſiſteth of many ſtars, and lieth iuſt beneath the ſtar called *Canopus*, or *Ptolomæa*, and toucheth ſome part of the *Argoe* or Ship. It appeareth very low, inſomuch that it ſeemeth almoſt to touch the earth: for which cauſe it is ſtiled *Stella terreſtris*, &c.

The Siſters of *Phaeton*.

Stella Terreſtr.

Sic vtrumque oritur, ſic occidit in freta ſidus,
Tu parvum Leporem *perpende ſub Orione.*

Lepus, ſiue Daſippus.

Lepus, the *Hare*, hath place beneath the feet of *Orion* and his Dog: for thoſe that feigned him to be an Huntſman, ſo faſhioned it, that the *Hare* lieth beneath his feet. Some deny, that ſo great and

and noble a Hunter as *Orion*, ſhould ſpend his time in the chaſe of ſo fearefull and wretched a beaſt as the Hare. *Callimachus* in ſpeaking of the praiſe of *Diana*, accuſeth him for taking too much delight in killing Hares. Some affirme ſhe was tranſlated into the Heauens by *Mercury* (as *Aratus* in his *Phenom.*) for her extraordinarie velocitie and ſwiftneſſe, or elſe for her fruitfulneſſe, bringing forth ſome young, and hauing others ſtill immature in her belly: for ſo *Ariſtotle* reporteth of her. It is ſaid alſo, That in the antient times, in the Iſland called Hiera there were no Hares at all: but that a yong man of that City got a yong Liueret from a forreine countrey, and brought it vp being a female, till it was deliuered of young ones. By whoſe example others making him their preſident, fell into the like care of breeding them: who in ſhort time increaſed into a great multitude: but the city being diſtreſſed by a narrow & ſtreight ſiege, they were inforced to deuoure them all, whom before they had ſo indulgently cheriſhed. Yet was the figure of the Hare after placed in the Firmament, to put men in minde, That no man ought to take too much pleaſure in any thing, leaſt the loſſe of it after might breed their greater ſorrow.

Higinus.

The Citie called after the Iſland.

Why the *Hare* was tranſlated into a Staire.

Tela caput magniſque humeris ſic baltheus ardet.
Sic vagina enſis pernici ſic pede fulget.

Orion.

Orion, who is alſo called *Incola*, ſhineth before the *Bull*, and deriueth his name *ab Vrina*, or the inundation of waters. He riſeth in the Winter ſeaſon, diſturbing both earth and ſea with ſhoures and tempeſts. The Romans call him *Iugula*, becauſe he is armed with a ſword, and ſheweth bright and terrible in the ſplendor of his ſtars: who if he appeare, portendeth faire weather; if hee be obſcured, ſtormes and tempeſt. *Heſiod* maketh him the ſonne of *Neptune* and *Euriale*; to whom his father gaue that vertue, to walk as ſted faſtly vpon the ſea, as the land. Who comming to Chios, compreſt *Merope* the daughter of *Oenopion*: for which iniurie, *Oenopion* ſurpriſed him and put out his eyes, baniſhing him from his confines. Hee after comming to Lemnos, by *Apollo* was reſtored to his ſight: and returning to Chios, to auenge himſelfe vpon his enemie the father of *Merope* (who by the people of his Citie was hid in the earth;) him *Orion* not finding, trauelled ouer into Creet; where hunting and making hauocke of the Game, was reprehended by *Diana*. To whom he made anſwer, That ere he departed from that Iſland, he would not leaue one beaſt liuing vpon the mountains. For which arrogant language, *Tellus*, or the Earth, being much diſpleaſed, ſent a Scorpion of an vnmeaſurable greatneſſe,

What *Orion* portendeth.

The hiſtory of *Orion.*

neſſe, which ſtung him to death. *Iupiter* for his vertue and valour tranſlated him to the ſtarres: and at the entreaty of *Diana* did as much for the Scorpion, who had auenged her of her enemie. *Ariſtom.* informeth vs, That one *Caubriſa* a citiſen of Thebes being iſſuleſſe, deſired the gods to fœlicitate him with a ſonne, and to that purpoſe made vnto them many Diuine ſacrifices. To whom *Iupiter*, *Mercury*, and *Neptune* came and gueſted: for whoſe entertainment he ſlew an Oxe, humbly petitioning to them for a male iſſue: whom they commiſerating, at the motion of *Mercury*, the three gods piſſed in the hide of the Oxe, and commanded him to bury it in the earth. Which after the ſpace of forty weeks being opened, there was found a male Infant, whom they called *Vrion, ab Vrina.* Others thinke him to be *Arion* the Methimnæan, ſo excellent vpon the Harpe; who being affrighted by Pyrats, caſt himſelfe into the ſea, and by the vertue of his Muſicke was borne ſafe to the ſhore, on the backe of a Dolphin. But their opinions by the beſt Authors are altogether exploded.

Canis Lælaps, or Procion.

Cum tetigit ſolis radios accenditur æſtas.
Diſcernitque, ortu longe fata vivida firmat:
At quibus artatæ frondes an languida radix
Examinat nullo gaudet maiuſve minuſve.
Agricola, & ſidus primo ſpeculatur ab orta.

The chiefe Star of *Canis major*, or *Lælaps*, is called *Alhavor*; and that of *Canis minor*, or *Procion*, *Algomeiſa*: ſo ſaith *Higinus*. But *Aratus* ſpeaketh onely of that which he calleth *Syrius Stella*, the Syrian ſtar, which is placed in the middle centre of the Heauens; into which when the Sunne hath acceſſe, the heate thereof is doubled: by which mens bodies are afflicted with languiſhment and weakeneſſe. It is called *Syrius*, for the brightneſſe of the flame. The Latines call it *Canicula*, whence they terme the Dog-dayes, *Dies Caniculares*: for ſo long as the Sunne hath power in it, that time is thought to be peſtiferous, and obnoxious to many diſeaſes and infirmities. Some thinke it to be the ſame Dog which with the Dragon was giuen as a Keeper to *Europa*: which was after beſtowed vpon *Procris*, and by her preſented to her husband *Cephalus*: who carried him to Thebes, to the hunting of that Fox which had done ſo much hurt to the inhabitants thereof. A like fate belonging both to the Dog and the Fox; for neither of them could be ſlain. Therefore *Iupiter* turned the Fox into a ſtone; and placed the Dog in the centre of the Firmament. *Amphianus* a writer of Tragedies relates, That the Dog was ſent vpon a meſſage to *Dolora*; of whom, ſo ſoone as he beheld her, hee grew greatly enamoured,

Syrius ſtella.

Canicula.

Palephalus.

Ouid. in Met.

moured, and ſtill was more and more ardently inflamed towards her: inſomuch that he was enforced to invoke the gods to qualifie his extraordinarie feruor. Who ſent the North winde *Boreas*, by his cold breath to giue ſome mitigation to his ſcorching flames. Which hee accordingly did, and thoſe guſts are called *Eteſiæ*; which are bleake North-Eaſt windes, which blow onely at one time of the yeare. Others will haue him to be *Mera*, the Dog belonging to *Icarus* and his daughter *Erigone*, of whom I haue before ſufficiently ſpoken.

Hæc micat in Cælo lateri non amplior, actus
Qua ſurgit malus, qua debet reddere proram.
Intercepta perit, nullæ ſub imagine formæ
Puppis demiſſo tantum ſtat lucida Cælo.

Nauis Argo, or the ſhip.

The chiefe ſtar of note in the *Ship* is called *Canopos*; and it is ſeated in the firſt oare, and it hath place iuſt by the taile of the greater Dog. Which it obtained at the requeſt of *Minerva*, who (as they ſay) was the firſt deuiſer thereof, making the Sea nauigable to man, which practiſe till then was vnknown: but in it's ſcite it is onely viſible from the rudder or ſtearne, to the maſt. Some ſay that *Danaus* the ſonne of *Belus*, who by many wiues had fiftie daughters; and his brother *Ægyptus* as many ſonnes. Who had plotted to murther *Danaus* and all his fœminine iſſue, that hee might ſolely be poſſeſſed of his fathers Empire; and therefore demanded his daughters, to make them wiues vnto his ſons. But his malice and miſchieuous purpoſe being diſcouered to his brother *Danaus*, hee invoked *Minerva* to his aid, who built him this Ship called *Argo*; in which *Danaus* eſcaped out of Africa into Argos. *Ægyptus* ſent his ſons to purſue their Vncle & his daughters: who arriuing in Argos, began to make warre vpon him. Whom ſeeing he was not able to withſtand, hee gaue his daughters vnto them; but with this command, That the firſt night of their marriage they ſhould murther them in their beds. Which was accordingly done; ſauing that the yongeſt, *Hipermneſtra*, preſerued the life of her husband *Linus*: for which ſhee had after a Temple reared to her perpetuall honour. The other Siſters are ſaid to be tormented in Hell, by filling a bottomleſſe tub with leaking veſſels.

Theſe are the fancies of the Poets.

Aratus.

Of *Danaus*, *Ægiptus.*

But moſt are of opinion, That was the *Argo*, in which the greateſt part of the prime Princes of Greece (by the name of the *Argonauts*) accompanied *Iaſon* to Colchos, in the queſt of the golden Fleece. Of which, *Tiphis* (the ſon of *Phorbantes* and *Hymane*) was ſaid to be the Pilot; who was of Boëtia: and *Argus*, (the ſonne of *Polibus*

So called by ſailing or rowing in the Argo.

Polibus and *Argia*, or as ſome will haue it, the ſonne of *Danaus*, halfe brother to *Perſeus*) the Ship-Carpenter or builder, who was by birth an Argiue. After whoſe death, *Ancæus* the ſonne of *Neptune* gouerned the Decke or fore-Caſtle. *Lynceus* the ſonne of *Apharetis* (famous for his quickeneſſe of ſight) was the prime Nauigator. The Boat-ſwaines were *Zetes* and *Calais*, ſonnes to *Boreas* and *Orithæa*, who were ſaid to haue feathers growing out of their heads and feet. In the firſt ranke of the rowers were ſeated (on the one banke) *Peleus* and *Telamon*: on the other, *Hercules* and *Hylas*. He that gaue the charge to the Rowers and Steerſman, was *Orpheus* the ſonne of *Oegrus*: but *Hercules* forſaking his ſeat, in his room came *Peleus* the ſon of *Æacus*, &c.

Ara, the Altar, which is alſo called *Thuribulum*, the Cenſer.

Oceanum occaſu tangit, tanto & magis arte,
Thuribulo *mota vim Cælo ſuſcipit, & iam*
Præcipiti tactu, vaſtis dimittitur vndis.

Ara is called *Sacrarius* and *Pharum*, a Signe alwaies oppoſite to Nauigation; and it followeth the taile of the *Scorpion*, & therefore is thought to be honoured with a ſcite in the Firmament, becauſe the gods thereon made a ſolemne conjuration, when *Iupiter* made war againſt his father *Saturne*: and after left remarkable vnto men, becauſe in their *Agonalia*, which were certaine Feaſts in which were celebrated ſundry ſorts of actiuitie; and ſo called becauſe they were firſt practiſed in the mountaine Agon: & in their ſports *Quinquennalia*, ſo called becauſe celebrated euery fift yeare, in which they vſed Crownes, as witneſſes of diuers couenants. Their Prieſts and Prophets alſo skilled in Diuinations, gaue their anſwers in their *Sympoſia* or banquetting houſes, &c.

Centaurus.

Inde per Ingentes coſtas, per Crura, per Harmos.
Naſcitur intacta ſoni pes, ſub Virgine dextra,
Seu prædam è ſilvis portat, ſeu dona propinqua, &c.

Centaurus is thought to be the ſonne of *Saturne* and *Phillira*: for when *Saturne* ſought his ſonne *Iupiter* in Thrace, hee was ſaid to haue congreſſe with *Phillira* daughter of *Oceanus*, beeing changed into an Equinall ſhape; and of her begot *Chiron* the Centaure, the firſt deuiſer of Phyſick; and after tranſlated her into a Linden or Teile tree, called *Tilia*. *Chiron* is ſaid to inhabit the mountain Pelion, and to haue been the iuſteſt amongſt men: by whom *Æſculapius* in Phyſicke, *Achilles* in Muſicke, and *Hercules* in Aſtrologie, were inſtructed. And as *Antiſthines* relateth; When *Hercules* came to ſojourne with him for a ſeaſon, one of his Arrowes dipt in the venomous bloud of *Neſſus*, dropping from his quiuer, fell

The death of *Chiron* the Centaure.

fell vpon the foot of *Chiron*, of which hee in few houres expired; and by *Iupiter* was transferred into the ſtars, hauing his ſtation in the aſpect of the *Sacrary* or Altar; vnto which hee appeareth as if he were ſtill ſacrificing there to the gods. Of him, and the manner of his death, you may be further ſatisfied, if you reade *Ouid, Lib. de Faſt. &c.*

Hydra.

Hic primos artus, Crater premit vlterioris,
Vocalis roſtro Corvi, ſuper Hydraque lucet.

Vpon the *Hydra's* taile ſitteth the *Crow*: in the middle of her body is a bowle or goblet ſtanding. She hath her manſion in the Auſtrall parts, hauing her head bowing towards *Cancer*, and her mid part bending downe toward the *Lion*; her taile extendeth to the *Centaure*, vpon which the *Crow* hath place, and there ſeated becauſe ſhee was ſaid to be vnder the protection of *Apollo*: by whom ſhe was ſent to a Fountaine, from thence to bring water for the gods to drinke; but by the way ſpying a tree full of green Figges which were not fully ripe, and deſirous to taſte of them, neglected her errand, and ſate in the tree till they were more mature. After ſome dayes, when the feaſt of the gods was paſt, and ſhee had fated her ſelfe with the ripe fruit; ſhe began to conſider with her ſelfe, how much ſhe had offended thoſe cœleſtiall Powers by her neglect: and therefore to make them ſome part of ſatisfaction, ſhe repaired to the fountain to fil her bottle; but being frighted thence by the *Hydra*, who came at that time to drinke of the Well, ſhe carried it backe empty; telling her Lord *Apollo*, That the water failed, for the Fountaine was quite dried vp. But hee knowing both her neglect, as alſo her lye to excuſe it, forbad her after, from drinking water, or any other liquor whatſoeuer. From which both ſhe and all the reſt of her Feather are bound vnto this day. Which *Ariſtotle* the great Philoſopher confirmeth in his booke of the Nature of Beaſts: as alſo *Iſiodorus, in Naturalibus*: for the bowle ſtandeth in the middle of the Serpent, brimme full of water; at which the Crow ſitting vpon his taile, aimeth at with her bill; but by reaſon of the diſtance, cannot come neere it, and ſo ſuffers a *Tantalian* thirſt.

How the Crow came to be ſtellifi'de.

Pleiades.

Sidera communem oſtendunt in omnibus ignem.
Septem traduntur numero, ſed carpiter vno.
Deficiente oculo, diſtinguere corpora parva, &c.

They are called *Pleiades*, of their pluralitie, by the Grecians. But the Latines terme them *Virgiliæ, quod eorum ortu ver finem facit, vel quod vere, exoriuntur*; *i.* Either becauſe their riſing is when

The *Vergiliæ.*

the Spring goeth out, or that they riſe in the ſeaſon of the ſpring. *Pherecides Athenæus* affirmeth them to be the ſeuen daughters of *Lycurgus*, borne in the Iſle called Naxos; and becauſe they there brought vp *Liber Pater*, and nouriſhed him, were by *Iupiter* his father (who begat him of Cadmeian *Semele*) tranſpoſed among the Cœleſtiall Signes. Their names are, *Electra*, *Alcinoë*, *Celeno*, *Aſterope*, *Merope*, *Tagete*, *Maia*. The ſeuenth of which (as *Aratus* reporteth) is difficultly ſeene or found: which ſome thinke, conceaſeth her ſelfe for feare, not daring to looke vpon the dreadfull figure of *Orion*. Others imagin her to fly from the Sunne, who is much inamoured of her beauty; and that ſhe is called *Electra*, and therefore ſhe is ſaid to weare her haire diſ-ſhiuelled, falling looſe about her ſhoulders, being a ſigne of her feare or ſorrow: and of her haire called *Coma*, ſome giue her the appellation of *Cometa*, which implieth a Comet. Others conceit her to be *Merope*, who being married, was by her husband called *Hippodamia*. But the Greeke Poet *Muſæus* informeth vs, That theſe *Pleiades* were the ſeuen daughters of *Atlas*; ſix of which ſhine clearely, and are viſible to all; but the ſeuenth is obſcured and darkened. The ſixe that preſent themſelues to our view, were paramours to the gods: three of which were compreſt by *Iupiter*; who by *Electra* had *Dardanus*; by *Maia*, *Mercurius*; by *Taigete*, *Lacedæmon*. Two were vitiated by *Neptune*, who begat *Hercas* of *Alcinoë*; and *Lycus* of *Celæne*. *Mars* corrupted *Aſterope*, by whom he had *Oenomaus*. Only *Merope* aſſociated her ſelfe with *Siſiphus* a mortall man; of which aſhamed, ſome think that to be the reaſon why ſhe obſcureth her ſelfe and will not be ſeene. *Et ſic de cæteris.*

cometa.

Of the Sunne.

The motion of the Sunne.

THe Sunne (ſaith *Aratus*) is moued in it ſelfe, and is not whirled or turned about with the world; but perfecteth his courſe in the obliquitie of the Zodiacke Circle; who in three hundred ſixty fiue dayes, and the fourth part of a day, hauing ſurueyed the Zodiacke and euery part thereof in thirty daies ten houres and an halfe, by the ioyning the halfe houres together, in euerie fourth yeare makes vp a compleat day, which is called *Biſextus*. Which day is made vp of quadrants; for when 12 halfs make ſix whole, that is a Quadrant; this Quadrant foure times told, maketh 24 houres, which is a compleat day and night: and in the fourth a Biſext.

The Biſext or Leape-yeare.

The Sunne being fierie of it ſelfe (according to the Poets) by reaſon of his extraordinarie quicke motion, groweth more hot. Which fire, ſome Philoſophers ſay, is nouriſhed and encreaſed by

by Water, and by the vertue of the contrarie Element to receiue both it's light and heate; by reaſon of which it often appeares to be moiſt and dewie: and then ſuffereth an Eclipſe (which the Latines call *Defectio*) as often as the Moone entreth into the ſame Line through which the Sunne is hurried; to which obiecting it ſelfe, the Sunne is thereby obſcured, and therefore it is ſaid to be deficient, when the orbe of the Moone is oppoſed againſt it. To know the ſignes of calmes or tempeſts, of faire weather or foule, the antient Aſtrologers haue left theſe rules to be obſerued. *Virgil* ſaith, *Si Sol in ortu ſuo maculoſus ſit, atque ſub nube latet, aut ſi demidia pars eius apparuerit, imbres futuros: i.* If the Sunne in it's riſing ſeeme to be ſpotted or hid beneath a cloud, or if the one halfe thereof ſolely appeare, it portendeth raine. *Varro* telleth vs, That if riſing it appeare hollow, ſo that he ſendeth his beams from the Centre or middle part thereof, part to the North, part to the South, it portendeth weather moiſt and windy. Beſides, if it bluſh or looke red in the ſet or fall, it preſageth a faire day. But if it looke pale, a tempeſt. *Nigidius* writeth, That if the Sun ſhine pale, and fall into blacke clouds in his ſet, it ſignifieth the winde is ſhifting into the North quarter.

The Eclipſe.

Rules to know faire weather or foule by the Sunne.

The Greekes call him *Apollo*: and make him the god of Diuination or Propheſie, either becauſe all darke and obſcure things he diſcouereth by his light and ſplendor; or elſe for that in his diurnall courſe and ſet, hee miniſtreth ſo many occaſions of ſoothſaying or coniectures: *Sol dicitur aut ex eo quod ſolus ſit, aut quod ſolus ſit aut quod ſolito per dies ſurgat aut occidat*: he is called *Sol*, either becauſe he is ſtill alone, or that hee vſually day by day riſeth and ſetteth. He is figured without a beard, either for that in his riſe or fall he ſeemeth to be ſtill as youthfull as at the firſt; or els becauſe hee neuer faileth in his ſtrength, ſpeed, or power; as the Moone, who is ſometimes in the full, ſometimes in the waine, alwayes encreaſing or decreaſing. They alſo allot him a Chariot drawne with foure horſes, either becauſe hee finiſheth the courſe of the yeare within the foure ſeaſons, Spring, Sommer, Autumne, and Winter; or elſe by meaſuring the day, and diſtinguiſhing it into foure parts: agreeable to which, they to his horſes haue appropriated proper and fit names; they are called *Erythræus*, *Actæon*, *Lampros*, and *Philogæus*: *Erithræus* in the Greeke tongue is *Ruber*, Red; becauſe the Sunne in his mornings vpriſe looketh red and bluſhing. *Actæon, i. Lucidus*; by reaſon that after the third houre he appeares more cleare and fulgent. *Lampros, i. Lucens, vel Ardens*; as ſhining in his greateſt heate and ſplendor iuſt in the Meridian, climing againſt the Articke Circle. *Philogæus, i. Terram amans*, Louing the Earth; becauſe towards the ninth houre

Apollo.

Why, a god.

The names of the Horſes of the Sunne.

he declineth or ſeemeth to precipitate himſelfe toward the earth.

Of the Moone.

Luna.

THe Moone is lower than the Sun or any other of the errant Planets, and therefore in a much ſhorter time finiſheth her courſe: for that iourney which the Sun is trauelling three hundred ſixty fiue dayes and ſix houres, the Moone runneth in ſeuen and twenty dayes and eight houres; the Sunne paſſing all the Signes in thirty dayes ten houres and an halfe. Hence it comes, that ſo much way as the Moone maketh in the Zodiacke, the Sun fulfilleth in the ſpace of thirty dayes. Some of the Philoſophers are of opinion, That the Moone vſeth not her owne proper light; and that one part of her Globe or circumference retaineth ſome ſplendor; but that the other is altogether obſcure and darke, who by little and little turning her ſelfe, is expreſſed vnto vs in diuers figures. Others on the contrary affirme, That ſhee hath her owne perfect globe, but receiueth her light from the Sun; and as far as ſhe is ſtricken by the Sunne, ſo far ſhe is inflamed; and by how much ſhe is diſtant from the Sun, by ſo much her ſplendor is encreaſed: and then ſhe is in her defect or eclipſe, when the ſhadow of the earth is interpoſed betwixt her and the Sunne. For in her encreaſe all breeding things ſprout and ſhoot out; but in her decreaſe or waine are extenuated and weakened. Moreouer, in her growing, euery Humor and Spirit is augmented; the Ocean riſeth and ſwelleth; and the earth is as it were animated with a generatiue heate, &c.

The Philoſophers concerning the Moone.

The Poets call *Luna*, *Diana*, and terme her to be the Siſter of the Sunne, whoſe appellation is *Apollo* alſo. Of whom they affirm, and would maintaine, That as he hath his ſpirit from the Sunne; ſo hee hath his bodie from the Moone, whom they hold to be a Virgin. They are both ſaid to weare arrowes, becauſe they ſhoot their beames and rayes from the heauens, downe vpon the earth; and therefore to beare torches; becauſe the Moone lighteth, the Sunne both lighteth and ſcorcheth. Shee is ſaid to ride or be drawne in a Chariot with two horſes, either for her velocitie and ſwiftneſſe, or elſe by reaſon that ſhee is viſible both by night and day: and therefore one of her horſes is ſaid to be white, and the other blacke; ſhining to vs more apparantly in the Winter and Sommer ſeaſons, than in the Spring and Autumne.

The Poets, of the Moone.

She is called *Diana*, of *Diane*, in regard ſhe appeareth as wel by day as by night; and Luna, of *Luceo*, becauſe ſhe ſhineth; as alſo *Trivia*, for that ſhee is pourtrayed in three ſeuerall figures. Of whom *Virgil* ſaith, *Tria virginis ora Dianæ*: for one and the ſame Planet is called *Luna*, *Diana*, and *Proſerpina*; That is, Cœleſtiall, Terreſtriall,

The ſeuerall denominations of the Moone.

Terreſtriall, and Infernal: when ſhe is *ſub luſtris*, or bearing light, ſhe is called *Luna*: when ſhe is with her garments tuckt vp, and with bow and arrowes, *Diana*, or the Latonian Virgin. They will alſo haue the Moone amongſt the *Inferi*, to be *Proſerpina*; either for that ſhe ſhineth by night, or elſe for that ſhee is of all the other Planets the neereſt to the earth. Some ſay that her Car is drawne by two Oxen or Heifers; becauſe the earth and ſtones, mettals and creatures, are ſenſible of her Ful, and Wain: for euen dung, which manureth the earth, if it be throwne vpon the fields in her encreaſe, breedeth and caſteth out wormes. She is ſaid to frequent the groues and forreſts (as *Diana*) by reaſon of the great delight ſhe taketh in hunting and the chace.

Why ſhee is ſaid to loue *Endimion*.

She is alſo ſaid to be enamoured of *Endimion*, for two cauſes; the one, In regard he was the firſt that was euer knowne to obſerue and finde out the courſe of the Moone. And therefore he is ſaid to haue ſlept thirty yeares, becauſe he ſpent ſo much time in the acquiring out ſo rare a ſecret: For ſo *Monaſæus, lib. de Europa*, hath deliuered vnto vs. The ſecond cauſe is, That the humour of the nightly dew, which droppeth alſo from the ſtars and planets, is ſucked in and commixed with the iuice and moiſture of Herbs and Plants, to their better animating and cheriſhing; as alſo being profitable to the flocks of ſhepheards, in the number of whom *Endimion* was ranked.

Conjecture of weather by the Moone.

Antient Writers haue recorded, That in her aſpect may bee found infallible rules concerning either ſerenitie or tempeſt. *Nigidius* ſaith, That if in the vpper part of the Moones Circle there be diſcouered any blacke ſpots or ſtaines, it ſignifieth much wet and many ſhowers to fall in the firſt part of that moneth. But if they be viſible in the middeſt of her orbe, at ſuch time as ſhe is in her plenitude, they then betoken faire and cleare weather: but if ſhe looke yellow, or of the colour of gold, it prognoſticateth winde; for the windes grow by the denſitie or groſſeneſſe of the aire, by which the Sunne or Moone being ſhadowed, it begets in either of them a redneſſe. Moreouer, if her hornes ſhew lowring or cloudy towards the earth, it portendeth tempeſt. *Aratus* ſaith alſo, If the Boreall horne of the Moone ſeeme any thing ſtreightned, it promiſeth a North winde: or if the Auſtrall horne be any thing erected, it ſignifieth a South winde forthwith to enſue. But the quartile of the Moone is the moſt certain Index of wind and weather. According to that of *Virgil*:

Sin ortu quarto namque is certiſſimus author.

An Emblem.

Of Folly.

IT preſenteth an Ideot, who hauing a ſtraw ſticking out of either ſhooe, is perſuaded by ſome waggiſh boyes, That they are no other than gyues and fetters: which hee conceiuing to be ſuch, caſteth himſelfe vpon the ground in great griefe and vexation, as one, by reaſon of theſe bonds not able to remoue out of the place. The Motto, *Stultitia, ligamur non compedibus:* which ſeemeth to be borrowed from *Eccleſiaſtes* 10. 2. *The heart of the Wiſeman is in his right hand; but the heart of the Foole is in his left hand.* And alſo, *When the Foole goeth by the way, his heart faileth, and he telleth to all that he is a Foole.* *Horac. lib.* 1. *Epiſtol. ad Mecen.* writeth thus:

Virtus eſt vitium fugere, & ſapientia prima.
Stultitia caruiſſe. ——

It is a vertue to fly vice; and we
Count him moſt wiſe, that is from folly free.

Diuerſities of Fooles.

There are diuers ſorts of folly. Saint *Auguſtine* ſaith, There is none greater in the world, than to eſteem the World, which eſteemeth no man; and to make ſo little account of God, who ſo greatly regardeth all men. And Saint *Gregory* tells vs, That there can be no greater folly, than for a man by much trauell to increaſe riches, and by vaine pleaſure to loſe his ſoule. It is folly to attempt any wicked beginning, in hope of a good and proſperous ending. Or for a man to ſhorten his life by ryot and diſorder, which by temperance and abſtinence might be better prolonged. Folly is a meere pouerty of the minde. *The heart of a Foole* (ſaith *Syrach*) *is in his mouth; but the mouth of a Wiſe man is in his heart.* *Gregorie* ſaith, *Sicut nec auris eſcas; nec guttur verba cognoſcit; ita nec ſtultus ſapientiam ſapientis intelligit: i.* As the eare reliſheth not meat, nor the throat can diſtinguiſh the ſound of words; ſo neither can the Foole vnderſtand the wiſedome of the Wiſe. And *Seneca* the Philoſopher telleth vs, *Inter cætera mala hoc quaque habet ſtultitia, quod ſemper incipit viuere: i.* Amongſt many other euills, this alſo hath Folly, That it alwaies beginneth to liue. But ſaith S. *Auguſtine*, Amongſt all Fooles, he is the moſt Foole, that knoweth little, and would ſeeme to vnderſtand much.

The effects of Folly.

But I come now to the Emblematiſt, who thus declares himſelfe:

Spiritus

Spiritus excelſo ſe tollit in Aſtra volatu,
At Caro, compedibus deprimor, inquit, humi
Tu, quid vincla voces; age, nunc videamus inepta
Morio, vel ſtramen compedis inſtar habet.
Vile Lucrum, popularis Honos, fugitiva voluptas.
Hæccine, ſint pedibus pondera iuſta tuis?
Prô viles Animas; devotaque Crura Catenis
Vincîmur, nervus nec tamen vllus adeſt.

¶ *Thus paraphraſed:*

The *Soule*, with ſwift wings to the Stars would fly:
The *Fleſh* ſaith, Fetter'd on the ground I lye.
What call'ſt thou bands; looke on that Foole, hee'l ſay,
The ſtraw that's in my ſhooe hinders my way:
Baſe Gaine, Vulgar Applauſe, each fading Sweet,
Are thoſe the Shackles that ſhould gyue thy feet?
O wretched Soules; ô Legs, to Fetters deare;
We thinke our ſelues bound, when no bonds are neare.

The morall Allufion gathered from hence beareth this Motto; *O demens; ita ſervus homo eſt?* Grounded from that of *Seneca*; *Epiſtol.* 51. *Non ego ambitioſus ſum; ſed nemo aliter Romæ poteſt viuere, non ego ſumptuoſus, ſed vrbs ipſa magnas impenſas exigit, &c.* I am not ambitious; but no man otherwiſe can liue in Rome. I am not prodigall; but without great expences, in the city there is no liuing. It is not my fault, that I am angry or luxurious, for I haue not yet ſetled the courſe of my life: Theſe things are to be attributed vnto my Youth, not me. But why doe wee ſo deceiue our ſelues? Likewiſe the ſame Philoſopher, *Epiſt.* 58. in the concluſion thereof; *Inter cauſas malorum noſtrorum, eſt quod vivimus ad exempla, nec ratione componimur, ſed conſuetudine abducimur, &c.* Amongſt the cauſes of thoſe euills which happen vnto vs, one is, That wee liue by Example, not gouerned by Reaſon, but carried away by Cuſtome. That which we ſee few doe, wee will not imitate; but that which many practiſe: as if that were moſt honeſt, which is moſt frequent. According with that of the Poet *Iuvenal*, *Satyr.* 14.

Excuſe for ſinnes.

——— Dociles imitandis
Turpibus & pravis omnes ſumus. ———

But to leaue further enforcing the Argument, and come to the Author, whom we reade thus:

Multa

Cuſtomes not commendable, are not to be kept.

Multa quidem totam patrantur inepta per vrbum,
Cumque petis cauſam, Mos jubet iſta ferunt
Anne igitur ſtolidi nos ſtringat opinio vulgi?
Regula num vitæ factio plebis erit?
Stamine ſic fragili vel ſtramine Morio vinctus
Vah, ſibi compedibus crura ſonare putat.
Serviles, vileſque ſumus prô vincîmur immo,
Vincîmur miſeri, cauſaque nulla ſubeſt.

¶ *Thus paraphraſed:*

Follies, through all the City frequent be:
If aske the cauſe? *Cuſtome*, 'tis layd on thee.
Shall the vaine humors of the vulgar Sect
Preſcribe vs rules our liues how to direct?
The Ideot, with a ſtraw or weake thread bound,
Thinkes, weighty fetters at his heeles to ſound.
Seruile we are, (ſo made by our owne Lawes)
To thinke our ſelues gyv'd, when indeed 's no cauſe.

A Me-

A Meditation vpon the former Tractate.

TRue God, true Life, From, By, In whom *all things*
That truly liue, haue Life, (from Thee it ſprings :)
God, Good, and Fayre, From, By, In whom, *what breeds*
Goodneſſe, or Beautie; all from Thee proceeds.
From *whom to* Turne, *is to* fall *Miſerably:*
In *whom to* Truſt, *is to* ſtand *Conſtantly:*
By *whom to* Hold, *is to* riſe *Inſtantly.*
Whoſe Faith, *vnto good Actions vs accites;*
Whoſe Hope, *to Prayer, and Thankſgiuing inuites:*
Whoſe Charity, *Vs vnto Him vnites.*
Who to all wretched ſinners hath thus ſpoken:
Aske? *haue*, Seeke? *finde: but* Knocke, *and I will open.*
Whom none can Loſe, *that to the Right doth leane:*
None Seeke, *but* Cal'd; *none* Find, *but he that's* Cleane.
To Know *whom, is to* Liue: Serue *whom, to* Raigne:
Praiſe *whom, the Soules eternall* Bliſſe *to gaine:*
Thou art the God all potent, Keeper alone,
Of all that hope in Thee; without whom none
Can ſafety find, *or be from danger free.*
"*O! Thou art God, and there is none ſaue Thee,*
In Heauen aboue, or in the Earth below.
Inſcrutable things, and wonders great, wee know,
Thou work'ſt, of which no number can be made.
Praiſe, Honour, Glorie, *(More than can be ſaid,)*
Belong to thee. Thou in thy Counſels darke,
Firſt mad'ſt the World, *and after* Moſes *Arke,*
To patterne it: that man in It might ſee
The former glorious Structure fram'd by Thee.
The Sunne, *the* Moone, *the* Stars, *the* Planets *ſeauen,*
Pleiades, Arcturus, *all the Hoſt of Heauen,*
Thy mighty hand created: Times *and* Seaſons
Thou haſt for vs appointed; of which, Reaſons
Cannot by man be giuen: (who hath preſum'd
Of Worlds before, and after this conſum'd,

More

More to ſucceed.) Thy Wiſdome *all things knowing,*
Finds theſe to be but fancies, meerely growing
From Curioſitie; *and can affourd*
No ſhape of truth from thy moſt ſacred Word:
From which, let no vaine boaſter be ſo madde,
As the leaſt jot, to take, or ought to adde.
Make it to vs the onely Rule and Square
By which to guide our actions, and prepare
Our meditations ſolely to incline;
But from that Centre to deriue no Line.
So ſhall thoſe Soules thou haſt ſo dearely bought,
Be perfect, and we praiſe thee as we ought.
As far as th'Eaſt is diſtant from the Weſt,
Remoue our ſinnes from vs: In euery breſt
Plant (in their ſtead) all Goodneſſe. *God Immenſe,*
(Whoſe ſmalleſt Attr'ibute, paſſeth humane ſence;
From *whom*, In *whom*, By *whom*, *All things ſubſiſt,*
Viſible, and vnſeene: who as thou liſt,
Thy Worke About *doſt compaſſe*; Within, *fill*;
Couer Aboue; Below, *ſupporteſt ſtill.)*
Keepe vs, the worke of Thine owne hands, and free
(Whil'ſt wee put Hope, and Confidence in Thee.)
Vs from all euill, guard vs we Thee pray,
Here, Euery where, *at this* Time, *and for* Aye,
Behind, Before, Within dores, *and* Without,
Aboue, Below, *and* guirt *vs*, Round about.
So wee with lips and hearts vnfeign'd, (ô King)
To Thee (for all thy benefits) will ſing
This Hymne. *O* Holy, Holy, Holy; *Thee*
Wee do Inuoke, ô Beſſed Trinitie,
To enter Vs thy Temple; *mak't a Place*
Worthy thy Inning there, by Diuine Grace.
This, By the Father, *Of the* Sonne *we craue:*
This, By the Sonne, *good* Father, *let vs haue.*
O Holy Spirit, *that this may be done,*
Wee Intreat Thee, By the Father, *and the* Sonne.

Quid noſcis, ſi teipſum neſcis?
Bucer in Pſalm.

THE

The Dominations.



Ex Sumptib: Joannis Witt, Gener:

THE ARGVMENT of the fourth Tractate.

What Ternions *and* Claſſes *be*
In the Cœleſtiall Hierarchee.
In what degrees they are inſtated,
How 'mongſt themſelues concatinated.
Angels *and* Dæmons *made apparant,*
By Ethnicks, *and the* Scriptures *warrant.*
Of Viſions *and ſtrange* Dreames, *that prone*
Spirits *each where, at all times moue:*
Againſt their infidelitie
That will allow none ſuch to be.
Diſcourſe of Fauour, Loue, *and* Hate;
Of Poetry, *of* Deaths *eſtate.*
Th' Eſſence of Spirits; *how far they know.*
Their power in Heauen and Earth below.

The ſecond Argument.

There is no Power, no Domination,
But from the Lord *of our Saluation.*

The Dominations.

A Little further let my Muſe aſpire,
To take myne eyes from *Earth*, to looke vp higher,
Vnto the glorious *Hierarchy* aboue;
The bleſt degrees in which the Angels moue.
In this, the beſt *Theologiſts* aſſent,
That they are Subſtances Intelligent,

Immortall, Incorporeall, Mouing ſtill;
Aſſiſting Man, obſeruant to Gods will.
Angeli in quot Choros diuiduntur. In three moſt bleſſed *Hierarchies* th' are guided,
And each into three Companies diuided:
The firſt *Chorus.* The firſt is that in which the *Seraphims* bee,
Cherubims, Thrones; diſtinct in their degree.
The Seraphim and his office. The *Seraphim* doth in the word imply,
A *Feruent Loue* and *Zeale to the Moſt-High.*
And theſe are they, inceſſantly each houre
In contemplation are of Gods great Power.
The Cherubim. The *Cherubim* denotes to vs the *Fulneſſe*
Of abſolute *Knowledge*, free from Humane dulneſſe;
Or elſe *Wiſedomes infuſion.* Theſe deſire
Nothing, but Gods great *Goodneſſe* to admire.
The Thrones. The name of *Thrones*, his glorious Seat diſplaies;
His *Equitie* and *Iuſtice* theſe ſtill praiſe.
The ſecond *Ternion*, as the Schoole relates,
Are *Dominations, Vertues, Poteſtates.*
Dominions. *Dominions*, th' *Angels* Offices diſpoſe;
Vertues. The *Vertues* (in the ſecond place) are thoſe
That execute his high and holy Will:
Poteſtates. The ? *Poteſtates*, they are aſſiſtant ſtill,
The malice of the Diuell to withſtand:
For God hath giuen it to their powerfull hand.
In the third order *Principates* are plac't;
Next them, *Arch-Angels*; *Angels* are the laſt.
Principates. The *Principates*, of Princes take the charge,
Their power on earth to curbe, or to enlarge;
Arch-Angels. And theſe worke Miracles. Th' *Arch-Angels* are
Embaſſadors, great matters to declare.
Angels. Th' *Angels* Commiſſion hath not that extent,
They only haue vs Men in gouernment.
" God's in the firſt of theſe, a Prince of *Might:*
" He in the ſecond doth reueale, as *Light:*
" Is in the laſt, his *Graces* ſtill inſpiring.
To know what's to their Offices requiring;
The Offices of the three Ternions. The formoſt Ternion hath a reference
To contemplate Gods Diuine *Prouidence:*
Preſcribing what by others ſhould be don.
The office of the ſecond Ternion
Doth his concurring *Influence* diſperſe
Vnto the guidance of the Vniuerſe;
And ſometimes hath a working. Now we know,
The third deſcends to'haue care of things below;

Aſſiſting

Aſſiſting good men, and withſtanding thoſe
That ſhall the rules of Diuine Lawes oppoſe.
  Theſe ſeuerall *Companies* before related,
May with good ſence be thus concatinated:
Firſt, becauſe *Loue*, of all things that haue being,
With Diuine Nature is the beſt agreeing,
As hauing influence and birth from Him;
Therefore the firſt place hath the *Seraphim*.
  Becauſe from *Loue*, all *Knowledge* doth ariſe,
(For who that loues not God, can be held wiſe?)
And therefore in it's proper Manſion ſits.
  The ſecond place the *Cherubim* beſt ſits:
Becauſe from *Loue* and *Wiſedome* nothing muſt
Or can proceed, but what is Good, and Iuſt.
Therefore the *Thrones* haue the third place aſſign'd.
So that to *Loue*, the *Seraphim*'s inclin'd,
Euen loue vnto the Great and Holy-One:
Cherubim, to *Wiſedome*: *Iudgement*, to the *Throne*.
  Now becauſe *Empire* (for ſo oft it falls)
Muſt needs ſubmit to *Iudgement* when it calls;
And that to *Empire* there of force muſt be
A *Vertue* to maintaine that Empiree;
And that this vertue cannot exiſt long
Without a *Power* that is ſufficient ſtrong,
Able their moleſtation to redouble,
That ſhall this *Empire*, or this *Vertue* trouble:
" The ſecond Ternion in theſe heauenly Bowers,
" Are the *Dominions*, *Vertues*, and the *Powers*.
  Further, ſince Power or Might nothing preuailes,
Whereas a Light illuminating failes;
And this Inſtruction but two wayes can grow,
By *Word* or *Action*: therefore they beſtow
The next place on the *Principates*, as thoſe
Who the moſt eminent actions ſtill diſpoſe.
Then to th' *Arch-Angels*, who from the bleſt Trinity,
The chiefeſt Principles of our Diuinity
Vnto our deare ſaluation neceſſary,
'Twixt heauen and earth immediatly carry.
To th' *Angels*, laſt; whoſe induſtry extends
To Creatures, Men; and ſo their Power ends
In things inferior; this is the *Oeconomy*
Of the moſt bleſt and ſacred *Hierarchy*.
  Yet notwithſtanding ſome there are, and thoſe
Pretending no ſmall iudgement, that oppoſe

Quomod. Angel. Chori ſunt concatinati.

Of ſuch as hold there are no Angels or Spirits.

Not onely this faire Order and Degree,
But hold, No *Spirits* at all, or *Angels* be.
The *Sadduces* thus argue; If ſuch were?
We doubtleſſe ſhould of their Creation heare,
From *Moſes*, who his firſt Booke doth begin
Both with the World, and all things made therein;
But makes of them no mention. And againe,
If they be nam'd in Text? 'tis tore ſtraine
Man within moderate bounds, and keepe in awe
Th' Irregular, that would tranſgreſſe the Law:
Elſe, to our dull capacities conuey
(By naming ſuch) things, that our weakeneſſe may
The better vnderſtand. Therefore they blame
Plato, who Spirits doth ſo often name:
And *Socrates*, with all the Stoicke Crew,
Who to foole men, and make them thinke they knew
Things hid from others; in ambitious pride
Deuis'd ſuch toyes, neuer exemplify'de.

The opinion of the Peripatetickes.

Beſides, if there be Spirits? it implies,
They muſt be either Friends or Enemies.
If Friends? they would continue vs in health,
Beſtow vpon vs *Wiſdome, Empire, Wealth:*
But theſe, we ſee, are otherwiſe obtain'd;
Knowledge and *Arts* by *Induſtry* are gain'd;
Empire, by *Vertue*; *Riches* purchac'd are
By *Labour*; *Health*, by keeping temperate *Fare.*
If Enemies? they hourely would extend
Their Powers malevolent, Mankinde to'offend;
Eſpecially thoſe that themſelues aſſure
There are none ſuch; and that's the *Epicure*
And *Sadduce*; yet theſe they hate in vaine:
None are from Rocks precipitate, few ſlaine;
But they with others in like ſafety ſtand,
As well ſecur'd by water, as by land.
But in opinion contrary to theſe,
Plato, Plotinus, Proclus, Socrates,
Iamblicus, Porphirius, Biton, were;
The firſt of whom thinke you thus ſpeaking heare:

Natura Intelligilis.

The Nature that's Intelligible, growes
To nine diſtinct degrees; which he thus ſhowes:
The firſt is *God*; *Idea's* haue next place;
Soules of Cœleſtiall Bodies haue the grace
To be third nam'd, (*Intelligences* they
Are ſtyl'd;) *Arch-Angels* in the fourth beare ſway;

The

The fift, the *Angels*; the ſixt, *Dæmons* claime;
Heroes the ſeuenth; the *Principates* haue name
In the eighth forme; to *Princes* doth belong
The ninth and laſt: Mens Soules are not among
This Catalogue; for theſe, as they incline
To Vertue or to Vice, he doth confine
Either vnto thoſe *Angels* that be good,
Or the bad *Dæmons*, (ſo hee's vnderſtood;)
Being accordingly in that regard
Subiect to ſence of torment, or reward.
I'inſiſt on theſe too long, and now proceed
To prooſes more pregnant, ſuch as we ſhall need.
As God's eternall, void of all dimenſion,
Not ſubiect vnto humane apprehenſion;
And as of all things th' Vniuerſall Cauſe,
Them gouerning: not gouern'd by the Lawes
Of ought which is aboue him. And we finde,
Men, Beaſts, and Plants, each Creature in his kinde
Is gouern'd; but it ſelfe doth beare no ſway.
Reaſon to Truth thus points vs out the way,
That in ſo diſtant and remote a ſtate,
Needs muſt be Creatures intermediate.
And as we ſee in Nature, bodies be
(As Mettals, Stones, and of like qualitie)
Which haue no life; others againe there are,
As Men and Brutes, that haue in either ſhare.
So betwixt theſe muſt be by conſequence;
Vnbodied things that haue both life and ſence,
And theſe the *Spirits*, Dreames will teach vs plaine,
By their euents, that ſuch about vs raine,
To warne vs of the future. Thus we read;
Simonides finding a body dead,
Gaue it due rights of buriall; with intent,
Next day to take leaue of the Continent,
And to be ſhipt to ſea. But the ſame night,
This body, without terror or affright,
Appear'd to him, and warn'd him to refraine
His purpos'd voyage; for if he the Maine
Prov'd the next day, in that Barke he did hire,
He ſhould by Shipwracke periſh and expire.
Forewarn'd, he left his paſſage; and 'twas found,
The Ship was that day ſunke, the people drown'd.
Now whence can any gueſſe this Viſion came,
Vnleſſe 't were from a Spirit? for what name

Their opinions confuted.

And theſe Creatures, the Angels.

Angels and Spirits proued from dreames.

The Dreame of *Simonides*.

Sylla a noble man in Rome.

Can they elſe giue it? *Sylla* in a dreame
Was told, his death was neere: in feare extreame
He wakes, he riſes, calls his friends, his ſtate
In order ſets; yet all this while no Fate
Did ſeeme to threat him: neither ſence of paine
Had he that time either in breaſt or braine.
Which his Friends ſeeing, did his dreame deride:
Yet he that day was apoplext, and dy'de.

Sabellicus.

Brutus and *Caſſius* in a battell ſet,
With great *Auguſtus* at Philippi met:
The night before the conflict, *Cæſar*, cras'd,
Kept both his tent and bed; which much amas'd
The generall Hoſt. *Marcus Artorius*, then
His chiefe Phyſition, (of all other men
Moſt chary of his perſon) in his ſleepe
Was by *Minerva* warn'd, The Prince ſhould keepe
His bed no longer, but in any caſe
Be in the battels front, the Foe t'outface:
For of this (done or not done) was enſuing
His future ſafety, or his preſent ruin.
Auguſtus was perſuaded, left his tent,
And mounted on his ſteed. Obſerue th' euent:
The toile and labour that he tooke that day,
Did not alone his Feuer driue away,
Reſtoring him to health; but as it hap'd,
Was cauſe that he a greater danger ſcap'd.
For *Brutus* ſouldiers thinking him ſtill weake,
Did with maine force into the Battell breake;
Seiſing his Tent, his Bed away they beare,
Preſuming ſtill they had *Auguſtus* there.

Calphurnia the wife of *Julius Cæſar.*

'Tis noted, how *Calphurnia* did complaine
The very night before her Lord was ſlaine,
Beſeeching him, with ſighs and many a teare,
That he the next dayes Senat would forbeare;
Becauſe of her ſad dreame, which told his fate.
But he in his ambition obſtinate,
Holding ſuch vaine predictions of no force,
With poniards ſtab'd, was made a liueleſſe Corſe.

Cæſars dream.

Nay he himſelfe not many dayes before,
Dream'd, He was ſnatcht away from earth, and bore
Aboue the Clouds; where, with Majeſticke looke,
To welcome him, *Iove* by the hand him tooke.

Amilcars dreame.

Amilcar, who the Carthaginians led;
Beſieging Syracuſa, in his bed

Him

Him thought, That in his depth of ſleepe he ſaw
A ſouldier arm'd, inuiting him to draw
His Army neerer; for (his fame to crowne)
He the next night ſhould ſup within the Towne.
Encourag'd thus, he early roſe next day,
His Carthaginian Enſignes to diſplay;
And gaue a braue aſſault: and yet he found
But a falſe Omen, being tooke and bound,
Was to the City led, Fate to fulfill,
Where he both ſupp'd and lodg'd againſt his will.
Wiſe *Socrates*, the night which did precede — *Pauſanias*, of *Socrates*.
The day that *Plato* came to heare him reade,
Dream'd, That he ſaw into his boſome fly
A milke-white Swan, that ſung ſweet melody.
This at the inſtant though he did neglect,
Yet on the morrow, pleas'd with his aſpect,
He tooke him in his armes, and with extreame
Rapture of ioy, he call'd to minde his dreame.
And though the childe was then of tender age,
Th'euent did aptly fit with his preſage.
Nor do I theſe from prophane Authors cull, — Examples from the Old Teſtament.
As if the ſacred Scriptures were not full
Of like examples; Stories manifold
Are in the Teſtaments both New and Old.
Ioſeph, from his owne Viſions did diuine;
And ſo from *Pharaoh's*; of the *Eares* and *Kine*.
The *Baker* and the *Butler* dreamd; it fell
To both of them as *Ioſeph* did foretell.
Nabuchadnezzars Image and his Tree,
Were of ſuch things predictions, as ſhould bee.
God call'd to *Samuel* in his ſleepe, and told
What ſhould betide to *Ely*, being old.
Like Viſions too haue been conferr'd vpon
Good *David*, and his ſonne King *Salomon*.
And in the Goſpell, *Ioſeph* in his reſt, — Examples from the New Teſtament
Was bid to take to wife the euer-bleſt
and holy *Virgin*. After, To forſake
That Countrey; and his Spouſe and Infant take,
And with them into Ægypt make all ſpeed,
Till the Kings death, which ſhortly did ſucceed.
We likewiſe reade, The Wiſe men of the Eaſt
Were in a dreame forewarn'd, to ſee that *Beaſt
Herod no more; nor turne the way they came.
How many of this nature might I name?

* If the later *Herod* were called a Fox; the former who ſlew the young Infants may carrie a worſe title.

As

As that of *Shimeon*, and of *Pilats* wife:
Examples in the holy Text are rife,
And each where frequent. Then there is no doubt
Argels. But there are ſuch to leade vs in and out.
Angels viſible. In viſible forme they likewiſe haue appear'd,
Been ſeen to walke, to eat, to drinke, and heard
To ſpeake more oft. Two *Abraham* did receiue
Into his Tent; and hauing (by their leaue)
Firſt waſht their feet, they dranke with him, and eat;
At leaſt vnto his ſeeming, taſted meat.
An Angell to yong *Toby* was a friend,
And trauel'd with him to his journies end.
An Angell 'twas, of the Cœleſtiall Crew,
That in one night all Ægypts Firſt-borne ſlew.
When *Daniel* was with hunger almoſt dead,
Him in the Lions den an Angell fed.
An Angell came to *Lot*. An Angell 'twas
Met *Balaam*, and put ſpeech into his Aſſe.
Like ſtories from the Goſpell we may gleane,
Both of good Angels, and of Spirits vncleane.
The Angell *Gabriel* in full forme and faſhion
Brought to the *Virgin* her Annuntiation.
He that before our bleſſed Sauiour ſtood,
To bring him comfort when his ſweat was blood.
He that from priſon did Saint *Peter* free,
And made that night a Gaole-deliuerie:
He that tooke *Philip* vp, and to the place
Brought him where then *Candaces* Eunuch was;
Thoſe that vnto the women did appeare,
(When Chriſt was roſe from death) in Veſture cleare;
Evill Spirits. All theſe were bleſſed Angels. Of the Bad
We likewiſe many preſidents haue had:
As thoſe with which mens bodies were poſſeſt,
Some dumbe, and others ſpeaking; who confeſt
Our Sauiour to be God. Some deafe; and when
One did torment the wretched Gadaren,
With many other of that helliſh Rout,
Whom Chriſt himſelfe extermin'd and caſt out.
Digreſſion: But now, with leaue, a little to digreſſe,
To finde ſome Learned, (or eſteem'd no leſſe)
What they of Spirits thought. It doth exiſt
Vpon Record, The Iewiſh Cabaliſt
The opinion of *Rhabbi Achiba* concerning Spirits. *Rabbi Achiba* was of conſtant minde,
(And wrot) We Spirits ſhould in all things finde;

In

In Earth, in euery Riuer, Brooke, and Fountaine;
In Floud, in Well, in Valley, Hill, and Mountaine;
In Plant, Herbe, Graſſe, in Shrubs, in euery Tree:
And when theſe Spirits 'mongſt themſelues agree,
Earth yeelds aboundance, and affords encreaſe,
Trees ſwell with fruits, Fields flouriſh by this peace:
The Seas are calme, the Riuers wholſome, and
Yeeld Fiſh in plenty, floating on the ſand:
The Aire is tempe'rate. But when they contend,
The Earth growes barren, fruitfulneſſe hath end;
Mildewes and Rots deſtroy both Graſſe and Graine,
And then the labouring ploughman toiles in vaine.
Fruits wither on the trees, Riuers rebell,
Leaue bare their channels, or in torrents ſwell:
The Fountaines grow vnhealthfull, and diſtaſte;
And in this mutinie all runnes to waſte.
The muſtring Clouds obſcure from vs the Sun;
The Heav'ns themſelues into diſorder run;
By Shoures tempeſtuous, and rough ſtormes of Haile,
Then Inundations on the earth preuaile.
The Lightnings flaſh, and loud-voyc'd Thunders rore,
As if Time, tyr'd, his journey had giuen o're.
Now, as th' agreeing Spirits cauſe our health,
Pleaſure, ſtrength, gladneſſe, with encreaſe of wealth:
So thoſe that are diſſentious breed diſeaſe,
Want, ſorrow, dearth, with all things that diſpleaſe.
Learn'd *Abram Auenzara* the Magition,
And *Rabbi Azariel* (making inquiſition
By carefull ſtudy) in their Works relate
The cauſe to vs, of extreme Loue or Hate:
Why that a man, his Kindred and Allyance,
Ev'n his owne naturall Bloud, ſets at defiance;
And yet his ſtrange loue ſhould ſo far extend,
One that's meere forreigne to ſelect his friend.
Againe, as we by proofe finde, there ſhould be
'Twixt man and man ſuch an antipathee,
That though he can ſhew no iuſt reaſon why,
For any wrong or former injurie;
Can neither finde a blemiſh in his fame,
Nor ought in face or feature iuſtly blame;
Can challenge or accuſe him of no euill:
Yet notwithſtanding hates him as a Deuill.
They giue this reaſon; The good Angels, they
So far to peace and vnitie obey,

The opinion of two learned *Rabbies*, concerning *Amor & Odium.*

Their reaſon of this Anti-pathie.

That

That in the firſt they labour to attone,
And (could it be) to make ev'n Oppoſites one;
Bee'ng ſtill at hand, a friendſhip to perſuade
'Twixt ſuch as ſeeke each other to inuade.
When the malignant Spirits ſole intention
Is to ſet men at diſcord and diſſention;
To kindle malice, and the ſpleene inflame,
To hate, yet ſhew no reaſon whence it came;
Ready to make him fly in that mans face,
Whoſe friendſhip others gladly would embrace.

The Effect of theſe expreſt in King *Ferdinand.*

King *Ferdinand* of Spaine (their Annals ſay)
In his Proceſſion on a ſolemne day,
Attended by his Traine; in Barcelon
Was by a Traiterous Spaniard ſet vpon
With a ſhort dagger, and had then been ſlaine,
Had he not worne that time a golden chaine,
Which ſtayd the fatall blow. The Traitor tooke,
And put to th' Racke; with an vndaunted looke
And conſtant ſuffering, could no other reaſon
Giue to the King, of his vnnaturall treaſon,
But, That the cauſe which to that act compeld him,
Was, He ne're lov'd him ſince he firſt beheld him:
Nor could he brooke him then, or reaſon why
Shew of this deepe and ſtrong Antipathy;
But in the midſt of all his tortures vow'd,
If inſtantly he freedome were allow'd,
And that the King would him againe reſtore
To his firſt ſtate, hee'd kill him ten times o're.

The Effect proued in *Iudges.*

Hence comes it, that ſome Iudges are not cleare,
When Malefactors at the Bar appeare.
Of this they are made conſcious, when theres brought
Euidence 'gainſt one, bee't for a thing of nought,
His Crime he aggrauates; and in his fury,
If they *Not guilty* bring, ſends backe the Iury;
Stretches each quiddit of the Law, to finde
Him culpable, onely to pleaſe his minde.

This is alleadged by Doctor *Strozza, lib. de Natur. Mag.* of ſome particular men whom he had obſerued in Italy in his time.

Againe; If for ſome capitall offence
Another's brought: though Law hath no pretence,
Nor Conſcience, colour, how to make his peace;
Yet he ſhall ſtriue th' offendor to releaſe;
Cite Statutes in his fauour; what appeares
Moſt groſſe, ſeeke to extenuate; and with teares,
If ſo the Iuries Verdict 'gainſt him run,
Pronounce the Sentence as againſt his Sonne:

Neither

Neither by him perhaps before-time ſeene.
Whence is the cauſe then of this Loue or Spleene?
Ev'n Princes are not from this paſſion free: The Effect proued in Princes.
In ſome Kings Courts how many rais'd we ſee?
One ev'n as high as *Haman* lifts his head,
And yet for all that, no deſert can plead:
When as poore *Mordechai*, envy'd, out-brav'd,
Who notwithſtanding the Kings life he ſav'd,
Obſcurely liues, his ſeruice not regarded,
Nor with a ſingle Sheckle once rewarded.
Nor doth the Prince in this, his Power abuſe;
Which by a ſtory I can thus excuſe.
Two Beggars, as an Emperor once paſt by, A true ſtory.
Saith one, O, would this Great man caſt an eye
Vpon our wants, how happy were we than?
Saith the other; How much happier were that man,
On whom the prouidence of Heav'n would daine
A gracious looke? Theſe words were ſpoke ſo plaine,
The Prince o're-heard them; and commanded both
To come to Court. The ſilly men were loth,
Fearing they'had ſpoke ſome treaſon. Brought they were
Into a ſtately roome, and placed there
In two rich chaires; and iuſt before them ſpread
A table with two bak'd meats furniſhed;
Both without difference, ſeeming alike faire,
One cram'd with Gold, other nought ſaue Aire.
For theſe, they two caſt lots: To him that ſaid,
He that truſts Heav'n, that man is only made,
Hapned the Gold. To the other, (that ſaid, Well
Shall he thriue that truſts man) th' empty fell.
The Emperor made this vſe on't: Lords you ſee
What a great Traine hourely depends on me:
I looke on all, but cannot all preferre
That in my ſeruice merit. Nor do I erre;
'Tis their fate, not my fault: ſuch onely riſe
By me, on whom Heav'n bids me caſt mine eyes.
How comes it, that a Poet ſhall contriue Of Poets and Poetry.
A moſt elaborate Worke, to make ſuruiue
Forgotten Duſt? when no King ſhall expire,
But he brings fuell to his funerall fire:
No Optimate falls from the Noble throng,
But he records his Elegeicke Song
In mourning papers: and when all decayes,
Herſe, *Shewes*, and *Pompe*; yet *That* reſounds his praiſe.

Of

Of euery Match and Royall Combination,
His Pen is ready to make publication:
When all proue ag'd, forgotten, and blowne o're,
" His *Verſe* is ſtill as youthfull as before;
" And ſounds as ſweetly (though it now ſeeme dead)
" To after-Times it ſhall be euer read.
What's Gentry then? Or Nobleſſe? Greatneſſe what?
The Ciuill Purple? or the Clergy Hat?
The Coronet or Mitre? Nay, the Crowne
Imperiall? What's Potencie? Renowne?
Ovations, Triumphs, with victorious Bayes?
Wiſedome or Wealth? Can theſe adde to thy dayes?
Inquire of Roman *Brutus*, (ſyrnam'd *Iuſt*)
Or *Salomon* the Wiſe, they both are Duſt.
Learn'd *Ariſtotle*, *Plato* the Diuine;
From Earth they came, and Earth, they now are thine.
Where are the Worthies? where the Rich, or Faire?
" All in one common bed involved are.

A Meditation of *Death.*

Mans Life's a *Goale*, and *Death* end of the race;
And thouſand ſundry wayes point to the place:
From Eaſt, the Weſt, the North, the South, all come;
Some ſlow, ſome ſwift-pac'd, to this generall Doome.
Some by the *Wars* fall, ſome the *Seas* deuoure;
Certaine is Death, vncertaine though the Houre.
Some die of *Loue*; others through *Griefe* expire;
Beneath cold *Arctos* theſe; they by the *Fire*,
The *Torrid Zone* caſts forth; forc'd to endure
The ſcorching and contagious Calenture.
Some the *Spring* takes away; and ſome the *Fall*;
Winter and *Sommer*, others; and *Death*, All.
Conſider well the miſerie of Man,
And weigh it truly; ſince there's none but can
Take from his owne and others, thouſand wayes;
But yet not adde one minute to their dayes.
For now the *Conqueror* with the *Captiue*'s ſpread
On one bare Earth, as on the common Bed:
The all-commanding *Generall* hath no ſpan
Of ground allow'd, more than the *Priuat man*.
Folly with *Wiſedome* hath an equall ſhare;
The *Foule* and *Faire* to like Duſt changed are:
This is of all Mortalitie the end.

Therſites deformed, and *Nereus* the faire Grecke, whom *Homer* loued.

Therſites now with *Nereus* dares contend;
And with *Achilles*, He hath equall place,
Who liuing, durſt not looke him in the face.

The

The Seruant with the Maſter; and the Maid
Stretcht by her Miſtreſſe: both their heads are laid
Vpon an equall pillow. Subiects keepe
Courts with Kings equall; and as ſoft they ſleepe,
Lodging their heads vpon a turfe of graſſe,
As they on Marble, or on figur'd Braſſe.
Blinde *Homer* in the graue lies doubly darke,
Againſt him now baſe *Zoylus* dares not barke.
To him what attributes may we then giue? The honour due vnto Poets
And other Poets, by whom all theſe liue?
Who as their putrid fleſh is long ſince rotten,
So in their Sepulchres had lay'n forgotten,
Like common men; had not their Muſe high-flying,
Kept both theſe Worthies and themſelues from dying.
How in theſe dayes is ſuch a man regarded?
"No, not ſo much as Oile or Inke rewarded.
Yet ſhall a Sycophant or ballading Knaue,
If he but impudence and gay cloathes haue;
Can harpe vpon ſome ſcurrilous Ieſt or Tale,
(Though fifteene times told, and ith' City ſtale;)
Command a Great mans eare; perhaps be able
To prefer Sutes, and elbow at his table;
Weare ſpeaking pockets; boaſt, Whom he doth ſerue:
When meriting men may either beg or ſtarue.
Paſt Ages did the antient Poets grace, The honour done to Poets of old
And to their ſwelling ſtiles, the very place
Where they were borne, denomination leant.
Publius Ouidius Naſo had th' oſtent
Of *Sulmonenſis* added, and did giue
The Dorpe a name, by which it ſtill doth liue.
Publius Virgilius likewiſe had th' addition
Of *Maro*, to expreſſe his full condition.
Marcus Annæus, Lucanus Seneca,
Bore title from his city Corduba.
Caius Pedo was ſtyl'd *Albinouanus:*
Aurelius Olympius, Nemeſianus.
Some from the nature of their Poëms: Thus,
Caius Lucilius was call'd *Satyrus:* A Satyricall poet.
So *Liuius Andronicus, Epicus:* An Epick poet
And *Lucius Accius* ſyrnamed *Tragicus.* &c. A Tragicke poet.
Some, from their ſeuerall Countries, becauſe they
Were forrein borne: *Terens*, from Africa,
Is *Publius Terentius Afer* read.
Titus Calphurnius, Siculus, as bred

In Sicily. So many others had
(And that for ſundry cauſes) meanes to add
Vnto their firſt: for with their worth encreaſt
Their ſtiles; the moſt grac'd with three names at leaſt.
Our moderne Poets to that paſſe are driuen,
Thoſe names are curtal'd which they firſt had giuen;
And, as we wiſht to haue their memories drown'd,
We ſcarcely can afford them halfe their ſound.
Rob. Greene. *Greene*, who had in both Academies ta'ne
Degree of Maſter, yet could neuer gaine
To be call'd more than *Robin*: who had he
Profeſt ought ſaue the *Muſe*, Serv'd, and been Free
After a ſeuen yeares Prentiſeſhip; might haue
(With credit too) gone *Robert* to his graue.
Chriſt. Marlo. *Marlo*, renown'd for his rare art and wit,
Could ne're attaine beyond the name of *Kit*;
Although his *Hero* and *Leander* did
Thomas Kid. Merit addition rather. Famous *Kid*
Thom. Watſon. Was call'd but *Tom*. *Tom. Watſon*, though he wrote
Able to make *Apollo's* ſelfe to dote
Vpon his Muſe; for all that he could ſtriue,
Yet neuer could to his full name arriue.
Thomas Naſh. *Tom. Naſh* (in his time of no ſmall eſteeme)
Could not a ſecond ſyllable redeeme.
Frantis Bewmont. Excellent *Bewmont*, in the formoſt ranke
Of the rar'ſt Wits, was neuer more than *Franck*.
William Shake-ſpeare. Mellifluous *Shake-ſpeare*, whoſe inchanting Quill
Commanded Mirth or Paſſion, was but *Will*.
Beniam. Iohn-ſon. And famous *Iohnſon*, though his learned Pen
Be dipt in *Caſtaly*, is ſtill but *Ben*.
Iohn Fletcher. Iohn Webſter, &c. *Fletcher* and *Webſter*, of that learned paeke
None of the mean'ſt, yet neither was but *Iacke*.
Deckers but *Tom*; nor *May*, nor *Middleton*.
And hee's now but *Iacke Foord*, that once were *Iohn*.
Nor ſpeake I this, that any here expreſt,
Should thinke themſelues leſſe worthy than the reſt,
Whoſe names haue their full ſyllable and ſound;
Or that *Franck*, *Kit*, or *Iacke*, are the leaſt wound
Vnto their fame and merit. I for my part
(Thinke others what they pleaſe) accept that heart
Which courts my loue in moſt familiar phraſe;
And that it takes not from my paines or praiſe.
If any one to me ſo bluntly com,
I hold he loues me beſt that calls me *Tom*.

Heare

Heare but the learned *Buchanan* complaine,
In a moſt paſſionate Elegiacke ſtraine;
And what emphaticall phraſes he doth vſe
To waile the wants that wait vpon the *Muſe*.
The Pouertie (ſaith he) adde vnto theſe,
Which ſtill attends on the *Aönides*,
As if that *Pœnia* were their Queene and Guide,
And vow'd, amongſt them euer to reſide.
Whether thou do'ſt of Turkiſh battels ſing,
Or tune thy low Muſe to a ſofter ſtring:
Or whether thou the gentle Socke doſt weare,
Tickling with pleaſure the Spectators eare:
Whether thou in the lofty Buskin rage:
When the long Tragicke Robe doth bruſh the Stage,
Thou, Pouertie along with thee ſhalt bring,
Whether thou Poëms write, or Poëms ſing.
Seuen Cities warr'd for *Homer* being dead;
Who liuing, had no roofe to Shrowd his head.
Poore *Tityrus* deplores his fathers fields;
Rome, to the hungry *Statius* ſcarce bread yeelds.
Naſo, who many in that kinde ſurpaſt,
Beyond the Hyperborean Pole was caſt:
Nor could ſhew cauſe for being thither chac'd,
But, That he lov'd the *Siſters*; They, him grac'd.
Nor hath the Poets Patron's ſelfe been free
From the ſtrict lawes of dire neceſſitie;
But forc'd, through want, amidſt the fields and groues,
To keepe and feed th' *Æmonian* Herds and Droues.
Wherefore *Calliope* (who ſung ſo well)
Did liue ſo long a Maid; Can any tell?
She had not been a Virgin to this houre,
But that (to marry her) ſhe wanted dower.
Meane time we ſpend our fruitleſſe houres in vaine,
And *Age*, of Want and Hunger doth complaine;
It grieues vs now, although too late, at laſt,
Our Youth in idle Studies to haue paſt;
And what a folly 'tis, we now haue found,
To caſt our Seed in an vnfaithfull Ground:
That in our Youth we haue layd vp no ſtore,
Which might maintaine vs when our heads be hore;
And that our ſhaken Veſſell, torne and thin,
Can finde no eaſie Port to harbor in.
Then Barren *Muſes*, ſeeke ſome other Friend,
For I henceforth a Thriuing Courſe intend.

In his Elegy intitled: *quam miſera ſit conditio docentium literas humaniores. &c.*

Pœnia is *Pauperias*: or of pouerty. Read *Ariſtophanes* in his Comedy. called *Plutus*.

Apollo who kept *Admetus* his Cattell.

Epigram. eius dem. inſcrip. ad amicos. Nemo meos cineres violis fragralibus ornet. &c.

None with freſh Violets my Aſhes grace,
Or ſtrow ſweet fragrant Roſes in the place.
If any loues me, and intends to giue?
I wiſh to taſte his bounty whileſt I liue.
What care I, when the Fates my Thread haue ſpun,
Though Briers and Thornes my Graue ſhall ouer-run.
Thou Tragicke Buskin, and thou Comicke Socke,
Prime *Muſes* of the *Novenary* ſtocke;
At length awake from your long bedded ſloath,
And giue me but one anſwer from you both:
Whence growes this Innovation? How comes it,
Some dare to meaſure mouthes for euery bit
The Muſe ſhall taſt? And thoſe, Approv'd Tongues call,
Which haue pleas'd Court and City, indeed All;
An vntun'd *Kennell*: When the populous Throng
Of Auditors haue thought the *Muſes* ſung,
When they but ſpake? How comes it (ere he know it)
A *Puny* ſhall aſſume the name of *Poet*;
And in a Tympa'nous and Thraſonicke ſtile, (ſmile,
(Words at which th' Ignorant laugh, but the Learn'd
Becauſe Adulterate) and Vndenizen'd, he
Should taske ſuch Artiſts as haue tooke Degree
Before he was a Freſh-man? and becauſe
No good Practitioner in the Stage Lawes,
He miſs'd th' applauſe he aim'd at; hee'l deuiſe
Another courſe, his fame to'immortaliſe:
Imploring diuers Pens, (failing in's owne)
To ſupport that which others haue cry'd downe.
It was not ſo of old: *Virgil*, the beſt
Of Epicke Poets, neuer did conteſt
'Gainſt *Homer*. *Ovid* was ſo far from hate,
That he did rather ſtriue to imitate,
Than maligne others: for of him we reade,
That he did honour all who did precede:
To loue thoſe that came after, preſent, all,
Indeed the *Muſes* friends in generall.
I ſpare to ſpeake of thoſe that liue; I'embrace
Their loues, and make them Vmpires in this caſe;
Who would, to curbe ſuch inſolence (I know)
Bid ſuch yong boyes to ſtay in Iericho
Vntill their Beards were growne, their wits more ſtaid;
And not to cenſure others, till they'aue made
Works to exceed theirs; to abide the teſt
Of rough cenſorious Browes; Better the Beſt:

To

To attract the eares and eyes of Princes. When
They haue done this, (as ſome they enuy) then
They may be admitted Free-men, and ſo ſtriue
By Induſtry, how in that way to thriue.
Theſe at the Bench aime; but miſtaken far,
For they muſt firſt be brought vnto the Bar.
Perhaps too, there's ſome other matter in't,
Theſe ſo ambitious are to be in print;
And fearing their owne Weakeneſſe, therefore raile,
Hoping to get their Bookes the better ſale.
But 'tis a fooliſh pride to awake thoſe *Muſes*
(Which otherwiſe had ſlept) at their abuſes.
Of this neglect, or rather groſſe deſpight,
Will you the reaſon? As theſe *Rabbins* write; A reaſon giuen of the premiſſes.
In Learned men (or Morall, or Diuine)
There gouerne Spirits they call *Saturnine*,
That only dote on pouerty, and which
Will not endure that ſuch men ſhould be rich:
But ſtill againſt thoſe *Iouiall* Spirits, that ar' Spirits Saturnine & Iouial.
About Great men, they be at mortall war.
Who (though theſe *Magnates* be of generous mind,
And in themſelues to Bounty well inclin'd,
With euery other Goodneſſe) thus inuade
The Noble Patriot, (th' Author to vpbrade;)
This Pamphlet borrow'd is perhaps, or ſtolne;
Either the ſtile too pinching, or too ſwolne:
Elſe, by the mouthes of others they complaine,
'Twas done in flatterie, or hope of gaine;
And ſo diuert them from their good opinion.
" I hope ſuch Spirits haue not ſtill dominion.
Now thoſe whom they *Mercuriall* Spirits call, Mercuriall Spirits.
Poſſeſſing Them of no deſert at all,
(Of whom I ſpeake) aptly their humors bend,
To ſooth vp ſuch as Great men ſtil attend;
And (as by a conſpiracie) ſo apply
Their mutuall paines and common induſtry,
That (by the *Saturnines* not bee'ng offended)
What er'e they do is fauour'd and commended.
I write not this in a perſuaſiue way
To giue faith to; but tell you what ſuch ſay
As were great Iewiſh Doctors: make expreſſion
Of what they writ. Excuſe then my digreſſion.
Yet all this while we haue not gon ſo far, Of the eſſence of Angels.
As to define to you what *Angels* ar'.

It is a queſtion difficult and hard,
And hath been in the holy Text much ſpar'd.
Much more perſpicuous 'tis, to ſignifie
The nature of th' eternall Deitie,
Than th' Angels Eſſence: becauſe that relation
Is much more neerer vnto our ſaluation.
Yet notwithſtanding, Mans induſtrious reach
(As far as probabilitie can ſtretch,)
Hath ſought to plumbe that Depth with Reaſons Line.
Ariſt Ethic. cap. 9. Much better 'tis (ſaith One) of things Diuine,
Cœleſtiall, and Superior, to enquire
Something, (although but little) and admire;
Than of the things Inferior, and Below,
Be able to demonſtrate much, and know.
Now the word *Angelus* doth not imply
His proper eſſence, but doth ſignifie
His Place and Office, as Gods Meſſenger.
It is a name, to no Philoſopher
Was knowne of old: *Spirits* and *Minds* they knew,
But not the *Angels*; they to them were new.
The Platoniſts difference betwixt gods and Demons. All that aboue the Moone haue their aboads
And reſidence, the *Platoniſts* call gods.
All thoſe ſublunary, they Dæmons ſtyl'd;
As *Apuleius*, in his booke compyl'd
De deo Socratis, makes ample mention,
According to his humane apprehenſion.
We know their Places, and their Offices,
But of their Natures and their Subſtances,
Onely ſo far (no farther) we dare skan,
Than that they are more excellent than man.
Thus by the *Pſalmiſt* warranted, who ſayes,
(When our Nobilitie he ſemees to praiſe,
And what Man was before he did tranſgreſſe)
Pſal. 8. Minuiſti eum paulo minus ab Angelis. *Thou mad'ſt him than the Angels little leſſe.*
Tertullian, lib. de carn. Chriſt. Orig. periarc. cap. 2, 3. Gen. 6. Some would allow them Bodies: and of them,
Tertullian one; another, *Origen*.
From *Geneſis*: *The Sonnes* of God ('tis there)
Seeing Mens Daughters, and how faire they were,
Tooke them to be their Wiues. Now both agree,
That theſe no other could than *Angels* be.
Who if they married, muſt haue Bodies; thoſe
Compos'd of Forme and Matter, to diſpoſe,
Elſe how ſhould they haue Iſſue? And againe;
How are bad Sprites ſenſible of paine,

In

In Hells eternall torments, if there faile
That Subſtance on the which Fire may preuaile.
So diuers of the Fathers were of minde:
For in Saint *Auſtines* Comment you may finde,
The ſubtile eſſence of the Angels (pure
At firſt, that they more fully might endure
The ſence of Fire) was groſſed in their Fall,
Of courſer temper than th' Originall.
Moreouer, *Damaſcenus* is thus heard;
Each thing created, if with God compar'd,
(Who onely incorruptible is) ſhall finde
Them Groſſe, and all materiall in their kinde.
For He alone 'tis, we may truly call
Vnbodied, and *Immateriall*.
Ambroſe, *Lactantius*, and *Baſilius*,
Rupertus, *Atlas*, *Athanaſius*,
With *Firmianus*, did beleeue no leſſe,
As more at large their publique Workes expreſſe.
To theſe, oppos'd in cenſure others are,
Who in their beſt of judgements, not once dare
Allow them Bodies, but meere Spirits to bee,
Void of all matter: and in this agree
Nazianzen, *Gregorie*, *Thomas Aquine*,
Saint *Chriſoſtome*, and *Thomas Argentine*,
Alexander Alexandri, and *Marſelius*,
Bonaventura, *Auguſtinus Niphus*,
Hugo de S. Victore, *Scotus*; men
Gen'erally approv'd; and with theſe *Damaſcen:*
Who ſaith, That in reſpect of God on hye,
(His Pewer and moſt inſcrutable Qualitie)
They may be ſaid to'haue Bodies; yet he wou'd
Not haue it be ſo ſimply vnderſtood,
But that they are not all ſo exquiſite,
As mutable, confin'd to place finite.
When as his Nature, more Diuine by farre,
Is ſubiect to no Change, as Angels ar';
An Infinite, a Majeſtie ſo Immence,
No place can circumſcribe his Eminence.
To leaue Authorities, yet make this plaine,
Let's ſee what grounds from Reaſon we can gaine:
If they haue bodies? they muſt needs be linkt
Of members, as Mans is; Organs diſtinct,
And like compoſure; elſe they muſt be fram'd
Confus'd, and without thoſe which we haue nam'd.

Pſellus, Apul. Philoponus, Merula, Olympiodor Gaudentius. &c.

The Fathers who oppoſed the former in this point.

Reaſons to proue Angels incorporeat.

If

If Limbs and Organs? conſequently then
They muſt haue Sence: if Sence? Paſſions, as men;
And therefore capable of Perturbation,
So of Corruption, and of Alteration;
As bee'ng compos'd of Contraries? If we ſay,
Th'are from Corruption free? t'infer that they
Their bodies neuer can put off, and ſo
Into a groſſe abſurditie they grow,
To make them in worſe ſtate than Man: for he
Puts off all Cares with his Mortalitie.
But on their perpetuitie doth depend
Trouble and Toiles ſence, which can neuer end.
Againe, if Bodies? they muſt either be
Hard, to be felt, and of ſoliditie;
Or elſe Liquid and ſoft. If ſtand vpon
The laſt, th'are ſignes of imperfection,
Subiect to be diuided, and to take
Strange ſhapes vpon them, and the firſt forſake:
As, to be chang'd to Water or to Aire.
Which doth not ſtand with ſence: for if we dare
Allow them hard and ſollid, we'are deluded;
Since ſuch, from other Bodies are excluded,
(As in dimention limited, and ſpace;)
" Becauſe two Bodies cannot haue one place.
Nor can they with that quicke celeritie
Moue in one Sphere, then in another be.
'T muſt likewiſe follow, That ſuch as are ſent
Downe to the Earth, cannot incontinent,
But with much difficultie or'ecome the way;
Firſt in one Heav'n, then in another ſtay;
Haue time to penetrate (as needs it is)
Now that Cœleſtiall Body, and then this.
Two Arabian writers. When as (if *Alphraganius* we may truſt,
Or *Thebit*, Arabs both) of force it muſt
Be a great diſtance. For theſe Authors write,
If that an Angell in his ſwifteſt flight,
Should from the eighth Heauen, to the Earth deſcend,
A thouſand miles in threeſcore minutes to ſpend,
(So far remote they are, if truly told)
Six yeares ſix moneths his journey would him hold.
The ſolution of the former doubts, But now, what difficult to ſome may'appeare,
To reconcile, and all thoſe doubts to cleare:
Ev'n as Mans wiſdome being iuſtly way'd
With Gods, to be meere Fooliſhneſſe is ſaid;

Not

Not that it is in its owne nature ſo,
And that, than Brutes, he doth no further know;
But in reſpect of God's, ſo pure and holy,
It in that ſence may be reputed Folly.
So th' vncorporeall Spirits, Bodies claime,
Which if we with th' Almighties Eſſence name,
In that regard, 'tis palpable and groſſe,
No better to be ſtyl'd than Dung and Droſſe.
Now by the Sonnes of God, who beheld then,
The Daughters which were ſaid to be of Men,
Is meant the Sonnes of *Seth*, (to make it plaine;)
Seeing thoſe Daughters which were come of *Cain*,
Of them tooke wiues, each where he liked beſt.
Heare in a Lateran Councell, what's expreſt
Touching Spirituall and Corporeall Creatures;
Diſtinguiſht thus: The great God, of all Features
The ſole Creator, Viſible and Vnſeene,
Spirituall, and thoſe which Bodied beene;
Who from Times firſt beginning hath both fram'd,
Spirituall, and thoſe Corporeall nam'd;
By which we vnderſtand Angelicall,
And Mundane here below. He after all,
Did then create Man in his bleſt eſtate,
Both Soule and Body to participate.
The Phraſe of Scripture doth confirme as much,
As oft as it doth on the Spirit touch:
A Subſtance without Body it approoues.
The Spirit is God (ſaith *Iohn*) and it behooues
All ſuch as will in worſhip fall before him,
Meerely in Spirit and in Truth t'addore him.
Beſides, Saint *Luke* doth witneſſe, One mans breſt,
At once of a whole Legion was poſſeſt
Of vncleane Spirits. Which had they Bodies, How
Could it ſufficient place to them allow
To'inhabit? when each Legion doth by Liſt,
Of ſix thouſand ſix hundred ſixty ſix conſiſt.
If there be any of Saint *Gregories* mind,
To thinke that Angels are to Place deſign'd?
All ſuch muſt vnderſtand, it is not meant
According to the limited extent
Of their Angel-like Subſtances, but rather
(Which from their great employments we may gather)
Of their owne vertues the determination,
In the determin'd place of operation.

This Councel was held vnder Pope *Innocent* the third.

Iohn Cap 4.

The number of a Legion.

S. *Gregory* expounded.

Nor

Nor is't of force, That Angels by their Fall
Should gaine a Subſtance more materiall,
On which th' infernall Fire it ſelfe might feed:
Of ſuch a ſpiſſed Subſtance there's no need,
Since of their laſting torments, without pauſe,
The Fire is not the ſole and principall cauſe;
But as an Inſtrument, a power it hath
From Gods owne hand and iuſt incenſed wrath.

A returne to the firſt poſition.

To the three *Ternions* I returne againe,
Linkt faſt together in a nine-fold Chaine;
'Mongſt whom there's difference in Intelligence,
As there is in degrees of Excellence:
For the more Noble, to the Leſſer ſtill
Infuſeth Knowledge, by th' Almighties will.
The Second to the Third is like induſtrous,
And, as degreed, 'tis more and more illuſtrous.
This Knowledge more perſpicuous is and cleare
In the firſt *Chorus*, than it doth appeare
Ith' Second, Third, or Fourth, ſo to the Laſt,
Of thoſe that are o're things Terreſtriall plac't.

*Zach.*1.2.

This in the Prophet *Zacharie*'s made plaine:
When God his People would redeeme againe
From their Captiuitie in Babylon;
He in his Viſion ſaw the Holy-One
Reueale it vnto one of the Superiors,
Which he communicates to his Inferiors;
They to the Prophet. Vnto this coheres
What in Saint *Auſtines* Booke as plaine appeares;

S. *Aug. de Cognitione veritatis. cap.* 8.

As we perceiue the Moone, the Stars t'out-ſhine,
And the Sunnes light more ſplendrous and Diuine,
Than the Moone's ſhewes; ſo 'tis in the degrees
Of thoſe forenam'd Cœleſtiall *Hierarchees*.
Foure Angels, as foure Vice-royes, are expreſt,
To ſway the foure Windes, plac'd aboue the reſt;
All Princes, and with mighty power endu'd,
Remarkable for that their Celſitude.

Dr. *Stroza*, *Lib. de Natur. magia.*

The Eaſt, whence *Eurus* blowes, ſwayes *Michael*:
The Weſt, whence *Zephyre* breathes, guides *Raphael*:
The North, whence *Boreas* bluſters, *Gabriel*:
The South, whence *Auſter* comes, rules *Vriel*.
Which from th' *Evangeliſt* ſome Doctors ground,
Becauſe 'tis in th' *Apocalips* thus found:

*Apocal.*7.

On the foure Angles of the Earth I ſaw
Standing foure Angels, thoſe that kept in awe

The

The foure great Windes, reſtraining them from blowing
On Earth, on Sea, or any Tree then growing.
Some write, That ouer euery Heauen or Sphere,
A ſeuerall Angell 's plac'd, and gouernes there.
The Sophiſts, thoſe *Intelligences* call: *Ariſt. Intellig. planet.*
The Hebrewes, *Cherubims*: whoſe lots thus fall;
Metraon doth the *Primum Mobile* guide:
Ophaniel, in the *Starry Heau'n* reſide:
The *Sunnes* Sphere, *Varcan*: the *Moones* lower rayes
Arcan diſpoſeth: *Mars* (his) *Lamach* ſwayes;
Mercuries, Madan: *Ioues, Guth*: *Venus* Star,
Iurabatres: and *Saturne*'s ſeene from far,
Maion: And all theſe in the height they'enioy,
Haue power, Inferior Spirits to employ.
Seuen Angels (as the Scriptures witneſſe) ſtand *Tobit, 6. 12: Apoc. 8.*
Before th' Almighty, preſt at his command;
And theſe by his Diuine infuſion, know
How to diſpoſe of all things here below,
As thoſe Cœleſtiall: who doth inſtitute
Thoſe Seuen, his Diuine Will to execute.
Yeares, Dayes, and Houres, amongſt them they diuide;
The Planets and the Stars they likewiſe guide.
The Preſident of *Sol* is *Raphael*;
The Guardian of the *Moone*, call'd *Gabriel*:
Chamuel the third, *Mars* his bright Star protects;
Michael, the Sphere of *Mercury* directs:
Adahiel, o're *Iove* hath domination;
And *Haniel*, of *Venus* gubernation:
Zaphiel is *Saturnes* Prince. And of Spirits ſeuen
Saint *Iohn* makes mention, with their place in Heauen:
I ſaw ſeuen Angels ſtand before the Throne
Of the Almighty; and to euery one
A ſeuerall Trumpet giuen. [&c.] The Rabbins, they,
And Cabaliſts, further proceed and ſay,
(How warranted I know not) That there be
Twelue Potents of this Diuine Facultie;
Three Orientall, and three Occidentall, Theſe they call the Angels of the Zodiacke.
Three Septentrionall, and three Meridionall.
Chaoz the firſt great Eaſterne Power they call, The firſt Quaternion.
Whoſe Prince *Malthidielis*, and he ſwayes all
That doth belong to *Aries*: the next place
Corona hath; and *Varchiel* hath the grace
Of that to be chiefe Regent: *Leo* hee
Hath ſubiect in his ſecond Empyree:

Hermaus

Hermaus the third; *Adnachiel* doth carry
That potencie, and rules the *Sagittary*.
The second Quatern. The firſt Power *Auſtral* they *Panthæon* ſtile;
Aſmodes Prince, in that doth reconcile
The Signe call'd *Taurus*: and the ſecond, *Tim*,
Hamabiel is the Prince that gouernes him.
In the Signe *Virgo*, *Haim* is the third borne,
Hannuel the Prince, and gouerns *Capricorne*.
The third Quatern. The firſt Septentrionall, *Bethzan*, *Manuel* Prince,
And he the Signe of *Cancer* doth conuince.
The next, *Zonocharel* by name they know,
Barchiel the chiefe, and rules o're *Scorpio*.
Ouer the third, *Eliſan*, *Varchiel* reignes;
He *Piſces* in his Principate containes.
The fourth Quatern. The firſt of th' Occidentall, *Gelphor*, and
Ambriel the Prince; the *Gemini* they ſtand
Beneath his ſway. *Bleor* the next; his Lord,
Zaniel, who guides the Scepter and the Sword.
Caphet the laſt; *Cabriel* the Preſident,
And o're *Aquarius* hath the gouernment.
Others there be that do not doubt to ſay,
Foure Angels ouer the foure Elements. That the foure Elements are forc'd t'obey
Foure ſeuerall Angels: *Seraph* reignes o're Fire;
Cherub the Aire; and *Tharſis* doth aſpire
Ouer the Water: and the Earths great Lord,
Ariel. The Hebrew Rabbins thus accord.
But ſince of theſe the Scriptures make no mention,
Far be it that the leaſt of mine intention
Should be ro create Angels. Hence it came,
That at a Roman Councell, in the name
Of *Zachary* then Pope, one *Aldebert*,
Another *Clement*, ſeeking to ſubuert
The Church by Schiſmes; were to the Conſiſtorie
Summon'd, and there conuict of Hereſie.
For thus they pray'd; O Angell *Vriel*,
Angell *Adimus*, Angell *Raguel*,
Angell *Sabaothe*, Angell *Michael*,
Angell *Tubuas*, Angell *Semibel*, &c.
This in the Synod was no ſooner read,
But they thus inſtantly were cenſured.
The very words of that Decree theſe are:
The ſentence of the Councel againſt the Schiſmaticks. Of all thoſe names, moſt of them new and rare,
Of whom they invocate, *Michael* alone,
An Angell we acknowledge; the reſt none.

By

By that, and elſewhere it is manifeſt,
That other names than are to vs expreſt
In ſacred Scriptures, none ought to deuiſe;
Since from ſuch Curioſities ariſe
Schiſmes, Hereſies, Opinions execrable,
(Erring from Truth) diuelliſh and damnable.
Nor are theſe darke words, by theſe Rabbins vs'd,
Other than Phancies, not to be excus'd;
Wherein ſome things ſignifi'cant are expreſt,
Borrow'd from Naturall cauſes at the beſt.
For inſtance; *Seraph*, if we but retyre
To the words force, importeth nought ſaue Fire:
Cherub, Aire; *Tharſus*, Water; *Ariel*, Earth:
And theſe at firſt had from thoſe Doctors birth,
Ev'n by their owne confeſſion. If you pleaſe,
Thinke of the reſt as hath been ſaid of theſe.

Creaturæ quædam æternæ ſunt à poſteriore; à priore ſolus Deus eſt æternus.

Explicit Metrum Tractatusquarti.

Theologicall, Philoſphicall, Poeticall, Hiſtoricall, Apothegmaticall, Hierogriphicall and Emblematicall Obſeruations, touching the further illuſtration of the former *Tractat.*

AS Fire cannot be long ſmothered, but it will finde vent; nor the Sunne be ſo eclipſed and clouded, but it will ſoone worke it ſelfe into it's owne natiue glory and ſplendor: ſo the Omnipotencie of the great Creator cannot be ſo darkened, either by the ſtupidity of the Ignorant, or the malicious obſtinacie of the ſeeming-Wiſe, but euen out of their voluntarie Blindneſſe it will extract it's owne Brightneſſe. Prophane *Lucian*, who ſo generally taxed all the gods, as that he was held ſcarcely to beleeue that there were any, and therefore purchaſed to himſelfe the Character of *Blaſphemus Maledicus*, &c. yet he in one of his Cœleſtial Dialogues (ſo ſtiled becauſe they meerely conſiſt of conference held amongſt the vpper Deities) in a diſcourſe betwixt *Mars* and *Mercury*, introduceth *Mars* ſpeaking of *Iupiter* to this purpoſe:

Atheiſme confeſſeth a ſole Deity.

——————— I will, (ſaith he)
If my inherent Power I'aſſume to me,
Ev'n when I pleaſe, drop from the Heav'ns a Chaine,
To which lay all your hands, and you in vaine
Shall ſtriue to pull me thence: and yet with eaſe
(And ioyne to you the vaſt Earth and the Seas,
With all their pondrous weight) one minutes ſpace
Shall draw you vp to my ſublimer place. &c.

In which Power aſcribed vnto *Iupiter*, as acknowledging one ſuperior Deitie; what doth hee leſſe, than ſleight and vilifie the weakeneſſe and deficiencie of all ſuch Idols on whom Diuine honors are ſuperſtitiouſly conferred?

I began the former Tractate with the Hierarchie of Angells, their three Claſſes or Ternions, their order and concatination; in which

which I haue proceeded with that plaineneſſe, that I hope they need no further demonſtration. As alſo of the opinion of the Sadduces and others, who will allow no Spirits or Angells at all; their weake and vnmomentary Tenents being with much facility remoued. I now proceed to this vnreſiſtable concluſion, That the obiect and end of Gods diuine Will in the creation of all things, was no other, than his Grace and Goodneſſe, in which he continued from all eternitie, and ſo he might haue done, without the helpe, ſeruice, or miniſterie of any Angell or Creature whatſoeuer, which neither to the ornament, conſeruation, or augmentation of his Diuine Nature, can adde or detract. And that his *Almightineſſe* was pleaſed to vndergo this great Worke of the Creation, it was his free-Will, and no Neceſſitie, that obliged him vnto it. And he that in his Diuine Wiſdom and Goodneſſe had Will to make things, hath the ſame Power to diſpoſe them, by which he created them; and as much do we owe vnto him, for the Dangers from which he deliuereth vs, as for the Health, Wealth, and Dignities with which hee bleſſeth vs. For as Saint *Hierome* ſaith, The treaſures of Vices in vs, are the aboundance of Goodneſſe in God, &c.

The obiect of Gods will in the Creation.

Angels were the firſt Creatures God made, created pure as the Light, ordained with the Light to ſerue God, who is the Lord of Light: They haue charge to conduct vs, wiſedome to inſtruct vs, and grace to preſerue vs: They are the Saints Tutors, Heauens Heraulds, and the Bodies and Soules Guardians. Furthermore as *Origen* ſaith, Euery ones Angell that hath guided him in this life, ſhall at the laſt day produce and bring his Charge forth whom he hath gouerned. They at all times and in all places behold the majeſtie of the Heauenly Father. And according to Saint *Auguſtine*, they were created Immortall, Beautifull, Innocent, Good, Free, and Subtile, reſembling a far off the Eſſence of God himſelfe.

Saint *Baſil* ſaith, The Angels ſuffer no mutation or change, for amongſt them there is neither Childe, Youth, nor Old man; but in the ſame ſtate they were created in the beginning, they ſtil perſiſt, and ſo vnchangeably ſhall to all eternitie. And Saint *Auguſtine* in his Booke *De vera Religione*, vſeth theſe words: Let not the worſhip of men that be dead be any Religion vnto vs; who if they liued piouſly, and died good men, deſire no ſuch honor to be conferred vpon them: but they deſire that Hee onely ſhould be adored by vs, by whoſe illumination, they reioyce, that wee ſhall become partakers of their bleſſedneſſe. Therefore they are to be honored for imitation, but not worſhipped for Religion. And after, ſpeaking of the Augels, he addeth this: We honour them in

Homil ſup. Pſal. 44.

our Charitie, but not in any Seruilitie; neither do wee build any Temples vnto them. For they would not be ſo honoured of vs, knowing that we our ſelues, if we be good men, are the Temples of the euer-liuing God. For our inſtruction therefore it was written, That the Angell forbad man to bow to him, but to giue all worſhip and reuerence to that Great God, to whom he with him was a fellow ſeruant.

The Imployment of the Angels.

God vſeth their miniſterie and ſeruice not only to the celebrating of his owne glory, (as *Pſal.* 103. *verſ.* 20, 21. *Praiſe the Lord ye his Angels that excell in ſtrength, that do his commandement in obeying the voice of his Word. Praiſe the Lord all yee his Hoſts, yee his Seruants that do his pleaſure.*) But alſo when he employeth them to deliuer any meſſage vnto man; as *Numb.* 22. *verſ.* 32. *And the Angel of the Lord ſaid vnto him, Why haſt thou ſtricken thine Aſſe now thrice?* &c. As alſo, *Geneſ.* 19. *&* 13. *For wee will deſtroy this place, becauſe the Cry of them is great before the Lord; and the Lord hath ſent vs to deſtroy it.* He employeth them likewiſe in the gouernment of the world: *For by him were all things created, which are in heauen, or which are in earth; things viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers; all things were created by him, and for him, &c.* He vſeth them in the deliuerance and protection of the Faithfull. *Acts* 5. 19. *But the Angell of the Lord by night opened the priſon doores, and brought him forth, &c.* By their care and employment ſome are inſtructed in the Law of the Lord, and to haue the Goſpell propagated; *Acts* 16. 9. Where a Viſion appeared to *Paul* in the night: *There ſtood a man of Macedonia, and prayed him, ſaying, Come into Macedonia and helpe vs, &c.* They comfort the Saints in afflictions, as well in things that belong to this bodily, as ſpirituall life; they ſtrengthen them when they faint; ſometimes cheriſh, and at other times chaſtice them. *Reg.* 2. 1. 3. *Then the Angell of the Lord ſaid to* Elijah *the Tiſhbyte, Ariſe, and goe vp to meet the Meſſengers of the King of Samaria, and ſay vnto them, Is it not becauſe there is no God in Iſrael, that you go to enquire of* Baalzebub *the god of Eckron, &c. Acts* 27. 23, 24. *Paul* ſaith, *For there ſtood by me this night the Angell of God, whoſe I am, and whom I ſerue, ſaying, Feare not,* Paul, *for thou muſt be brought before* Cæſar, *and Loe, God hath giuen vnto thee freely, all that ſaile with thee.* They are Gods Avengers of the reprobat and ſuch as oppoſe his Church & people: *Eſay* 37. 36. *Then the Angell of the Lord went out, and ſmote in the Campe of Aſſur an hundred foureſcore and fiue thouſand. So when they aroſe early in the morning, behold they were all dead Corps.*

Coloſſ. 1. 16.

Meaning Saint *Peter.*

Of their ſeuerall apparitions and ſundry employments much more might be ſaid, but theſe few may ſerue to illuſtrate the reſt. Yet notwithſtanding, that great is their power and excellence, and that

that God vſeth their miniſterie in preſeruing and protecting vs, and beſtowing many benefits and bleſſings vpon vs; yet as wel by their owne ſaying, as the ſentence of the Apoſtles, it is manifeſt, no Diuine Worſhip is to be conferred vpon them, but vpon God onely.

Before I come by ſeuerall hiſtories to enlarge that argument handled in the premiſſes; namely, That euen by Dreames it may be concluded that there be Spirits. I will ſpeake ſomething of Dreams in generall. *Ariſtotle* defines them thus: *Somnium eſt phantaſma in ſomno factum: i.* A Dreame is a phantaſie begotten in the ſleepe. *Chriſippus* the Philoſopher after this manner; It is a diſcerning or explaining force, ſignified by the gods vnto men in their ſleepes: for ſo ſaith *Cicero, Lib. de Diuinat. Eraſmus, Lib.* 3. *Apotheg.* thus derideth ſuch mens ſuperſtitions as are inquiſitiue after the expoſitions of their Dreames: Thoſe things (ſaith hee) which you do waking, you regard not; but after your dreams you ſolicitouſly enquire. But to the felicitie or infelicitie of Man it is not ſo much auaileable, what you ſuffer in your ſleepe, as that which you do being awake: for what euill you then commit, you are to feare the wrath and anger of the gods, and ſome ſad puniſhment enſuing; but for the other not.

Lib de Somn. & Vigil.

The Definition of Dreams.

Thales being asked, How far a Lie differed from a Truth? made anſwer, Iuſt ſo far as the eye differeth from the eare: Intimating, That all thoſe were of an vndoubted faith which we ſee with our eyes; but many things fabulous reported, heard with our eares, come ſhort of credit. Something alluding to that *Homericall* fiction of Dreames: Of which (ſaith he) thoſe which fly in at the Horny port are true; but thoſe which enter at the Ivorie gate are falſe. By the Horny port meaning the eyes, by reaſon of the reſemblance of their colour with horne: by the Ivory way, the mouth; alluding to the whiteneſſe of the teeth.

Laert. lib. 6.

Seneca, in Hercul. Furent. calls Sleepe, The better part of mans life:

> ——— *Tu ô Domitor*
> *Summe, malorum requies animi,*
> *Pars humanæ melior vitæ,* &c.
>
> Of Euils, thou the chiefe and beſt
> Releaſer; of the minde the reſt;
> The better part of humane life;
> Aſſwaging griefe, compounding ſtrife.

Ariſtotle ſaith, That Sleepe is the *Medium* betwixt life and death. And in his Booke *de Som. & Vigil.* If Dreams come from the

Lib. 19. de Animalibus.

the gods, wiſe men ſhould find the euent of them in the day: neither can they come *Diuinitus*, or from aboue, becauſe Dreames are as frequent with other Creatures as with Men. *Eccleſ. cap.* 34. *As he that would take hold of a ſhadow, or purſueth the winde; ſo he, that is intentiue after Dreames.* There are ſome define them the ſleepie agitations of the waking minde. According to *Seneca, in Octav.*

Quæcunque mentis agitat infeſtus vigor, &c.

Such things as trouble and diſturbe the mind,
Are, when we be to drowſie ſleepe inclin'd:
Then toſt and canvaſt this way; that againe,
Within the priuat chamber of the braine.

Ovid, lib. 2. *Elegiar.* thus ſpeaketh of them:

Tu levis es multóque tuis ventoſior alis,
Gaudiaq; ambigua daſque negaſque fide.

Thou'art light, and much more windy than thy wings,
Ioyes, with ambiguous Faith, thou tak'ſt and brings.

And *Tibull. lib.* 3. *Eleg.* 4.

Somnia fallaci ludunt temeraria nocte;
Et pavidas mentes falſa timere facit.

Raſh Dreames deride vs in the doubtfull night;
And timerous mindes perplex with falſe affright.

But theſe are more perſpicuouſly ſet downe by the excellent Poet *Claudian, in Præfat. lib.* 6. *de Conſol. Honor.*

Omnia quæ ſenſu volvuntur vota diurno,
Tempore nocturno reddit amica quies.

All things we muſe on in the day, to keepe,
The friendly reſt returnes vs in our ſleepe.
The Huntſman, when his weary limbes he throwes
Vpon his bed, his minde a hunting goes
Vnto the Chace, he ſhouts and hollowes there,
As if the preſent Game before him were.
The Iudge is troubled, Diſcord to compound:
The Charioter, to meaſure out the ground,
In which to try his Coach-Steeds. Louers dreame
Of their ſtolne pleaſures. And with thirſt extreame,
The dry-ſicke man, th' imaginarie cup
Lifts to his head, and thinkes to quaffe all vp.

And

And me, the *Muſes* Study doth accite
To a new trouble in the ſilent night;
Ev'n in the middle of *Ioves* ſtarry Towre,
Before his feet my Numbers forth to powre.

I cannot forget (for the excellencie thereof) here to inſert one of Sr *Thomas Mores* Epigrams thus expreſt:

Non es, dum in ſomno es, dum nec te vivere ſentis, &c.

Thou art not, whileſt thou art aſleepe; thou then
Doſt not perceiue thy ſelfe aliue; but when
Thou art awake. Dreame thou art rich, or wiſe,
Yet thou a poore man, or a foole, may'ſt riſe.
He then that thinkes himſelfe moſt happy, and
Proud of his fortunes, doth on tip-toes ſtand;
So oft as night comes, ceaſeth to be bleſt,
Is ſo oft wretched as he lies to reſt.

Eudemus his Dreame.

From Poetry, I come to Hiſtory. *Ariſtotle* writeth of one *Eudemus* of Cyprus, his familiar friend; who trauelling to Macedonia, came to the noble City Phæcas in Theſſaly, then groaning vnder the immanitie of the barbarous Tyrant *Alexander*. In which place falling ſicke, and being forſaken of all the Phyſitions, as one deſperat of recouerie, a yong man appeared vnto him in a viſion; who told him, That in a ſhort ſpace hee ſhould be reſtored to his former health. Next, That within a few dayes the Tyrant ſhould be remoued by death. And laſtly, That at the end of fiue yeares he himſelfe ſhould returne home into his country. The two firſt predictions happened accordingly; he being reſtored to his former ſtrength, and *Alexander* the Tyrant periſhing, being ſlaine by the brothers of his wife. But in the fifth yeare, when (encouraged by his viſion) he had hope to returne from Sicilie into Cyprus, he was ingaged by the way in a battell fought againſt the Syracuſians, and ſlaine. His Viſion therefore was thus interpreted; That when the Soule of *Eudemus* was departed from his body, it was ſaid to returne againe into it's owne Countrey, or into his hands againe who firſt leant it.

Galen.

The father of *Galen* the excellent Phyſition, was in a Dreame admoniſhed, to educate and tutor his ſonne, being then a Childe, in the ſtudy and practiſe of Phyſicke: which he accordingly did. In which, to what eminence and admiration his induſtry brought him, his learned Workes euen to this day teſtifie of him.

Quint Catulus

Quintus Catulus a noble Romane, ſaw (as hee thought) in his depth of reſt, *Iupiter* deliuering into the hand of a Childe the Enſigne

ſigne of the Roman People: and the next night after, hee ſaw the ſame child hugged in the boſome of the god. Whom *Catulus* offering to pull thence, *Iupiter* charged him to lay no violent hands on him, who was borne for the weale and preſeruation of the Roman Empire. The very next morning, when *Q. Catulus* eſpied by chance in the ſtreet, *Octavianus Auguſtus*, (then a childe) and perceiuing him to be the ſame, he ſuddenly ran vnto him, and with a loud acclamation ſaid, *Yes, this is he whom the laſt night I beheld hugg'd in the boſome of* Iupiter.

Sophocles. A rich Veſſell of Gold being ſtollen out of the Temple of *Hercules*, *Sophocles* by his *Genius* was ſhewed the Theefe in his ſleepe: which for the firſt and ſecond apparition hee neglected; but being troubled the third night, he went to the Areopagus or hill of *Mars*, which is a village neere vnto Athens; and there cauſing the *Areopagitæ*, (*i.* the Optimates of the City) to be aſſembled, he told them the whole circumſtance before related. Who vpon no other euidence, ſummoned the party to make his appearance: who after ſtrict examination, confeſſed the fact, and made reſtitution of the Veſſell. For which diſcouery, the Temple was euer after called *Templum Herculis Indicis*.

Alexander the Philoſopher. *Alexander* the Philoſopher (a man knowne to be free from all ſuperſtition) reporteth of himſelfe, That ſleeping one night, hee ſaw his mothers funeralls ſolemniſed, being then a dayes journey diſtant thence: and waking, in great ſorrow and many teares, hee told this apparition to diuers of his Familiars and Friends. The time being punctually obſerued, certaine word was brought him the next day after, That at the ſame houre of his Dreame his mother expired.

Sforția. *Iouius* reporteth, That *Sforția*, *Anno* 1525, in a mornings ſlumber dreamed, That falling into a Riuer, he was in great danger of drowning: and calling for ſuccour to a man of extraordinary ſtature and preſence, (ſuch as Saint *Chriſtopher* is pourtrayed) who was on the farther ſhore, he was by him ſleighted and neglected. This Dreame he told to his wife and ſeruants, but no farther regarded it. The ſame day, ſpying a child fall into the water neere vnto the Caſtle Peſcara, thinking to ſaue the childe, leaped into the Riuer; but ouer-burthened with the weight of his Armor, he was choked in the mud, and ſo periſhed.

M. Antonius Torellus. The like *Fulgentius, lib.* 1. *cap.* 5. reporteth of *Marcus Antonius Torellus* Earle of Cynaſtall: who, admoniſhed of the like danger in his ſleep, but contemning it, the next day ſwimming (in which exerciſe he much delighted) though many were neere him, yet he ſunke in the midſt of them and was drowned, not any one being at that time able to helpe him.

Alcibiades

Alcibiades

Alcibiades Probus; *Iuſtine* and *Plutarch* relate of him, That a little before his death, (which happened by the immanitie of *Tiſmenius* and *Bagoas*, ſent from Critia) dreamed, That he was cloathed in his miſtreſſes Petticoat or Kirtle. Whoſe body, after his murther, being throwne out of the city naked, and denied both buriall and couerture; his Miſtreſſe in the ſilence of the night ſtole out of the gates, and couered him with her garment as well as ſhe was able, to ſhadow his dead Corps from the deriſion and ſcorne of his barbarous enemie.

Cræſus.

No leſſe ſtrange was the Dreame of *Cræſus*, remembred by *Herodotus* and *Valerius Max. Lib.* 1. *Cap.* 7. Who of *Atis* (the eldeſt and moſt excellent of his two ſonnes) dreamed, That he ſaw him wounded and tranſ-pierced with ſteele: And therefore with a fatherly indulgence ſought to preuent all things that might haue the leaſt reflection vpon ſo bad a diſaſter. And thereupon, where the youthfull Prince was before employed in the wars, hee is now altogether detained at home in peace. He had of his owne a rich and faire Arcenall or Armorie furniſhed with all manner of weapons, (in which hee much delighted) which is ſhut vp, and hee quite debarred both the pleaſure and vſe thereof. His Seruants and Attendants are admitted into his preſence, but they are firſt vnarmed. Yet could not all this care preuent Deſtiny; for when a Bore of extraordinarie ſtature and fierceneſſe, had made great ſpoile and ſlaughter in the adiacent Region, (inſomuch that the king was petitioned, to take ſome order how he might be deſtroied) the noble Prince by much importunitie and interceſſion obtained leaue of his father, to haue the honour of this aduenture: but with a ſtrict impoſition, that he ſhould expoſe his perſon vnto no ſeeming danger. But whilſt all the Gallantry that day aſſembled, were intentiue on the purſuit of the Beaſt; one *Adraſtus* aiming his Bore-ſpeare at him, by an vnfortunate glance it turned vpon the Prince and ſlew him.

Aterius Ruffus.

Valerius Maximus telleth vs of one *Aterius Ruffus* a Knight of Rome; who when a great Sword-play was to be performed by the Gladiators of Syracuſa, dreamed the night before, That one of thoſe kinde of Fencers called *Rhetiarij* (which vſed to bring Nets into the Theatre, and by cunning caſt them ſo to intangle their aduerſaries, to diſable them either for offence or defence) gaue him a mortal wound. Which dream he told to ſuch of his friends as ſate next him. It happened preſently after, That one of thoſe *Rhetiarij* was brought by a certaine Gladiator (being then Challenger) into a Gallery next vnto the place where *Aterius* and his friends were ſeated as ſpectator: Whoſe face hee no ſooner beheld, but hee ſtarted; and told his Friends, that hee was the man from

from whoſe hands he dream'd he had receiued his deadly wound. When ſuddenly riſing with his Friends to depart thence, as not willing to tempt that Omen; in thruſting haſtily to get out of the throng, there grew a ſudden quarrell: in which tumult *Aterius* was tranſpierced by the ſame mans ſword, and was taken vp dead in the place, being by no euaſion able to preuent his fate.

Cambyſes his Dreame.

Cambyſes King of Perſia, ſaw in a Viſion his brother *Smerdis* ſitting vpon an Imperiall Throne, and his head touching the clouds. And taking this as a forewarning, that his brother had an aſpiring purpoſe to ſupplant him, and vſurpe the Crowne; he wrought ſo far with *Praxaſpes*, a Nobleman, and then the moſt potent in the Kingdome, that by his practiſe he was murthered. Yet did not all this avert the fate before threatned: for another *Smerdis*, a Magition and baſe fellow, pretending to be the former *Smerdis*, and the ſonne of *Cyrus*, after enioyed the Kingdome: and *Cambyſes* mounting his Steed, was wounded with a knife in his hip or thigh, of which hurt he miſerably died.

Many Hiſtories to the like purpoſe I could cite from *Ariſtotle*, *Plato*, *Hippocrates*, *Galen*, *Pliny*, *Socrates*, *Diogines*, *Laertius*, *Themiſtocles*, *Alexander Aphrodienſis*, *Livy*, *Ælianus*, and others. As of *Ptolomæus* beſieging Alexandria. Of *Galen* himſelfe, *Lib. de venæ Sectione.* Of two Arcadians trauelling to Megara. Of *Aſpatia* the daughter of *Hermotinus Phocenſis*, who after was the Wife of two mighty Kings; *Cyrus* of Perſia, and *Artaxes*: whoſe hiſtory, *Elianus, de Varia Hiſtoria, lib.* 12. writeth at large. As, alſo that of *Titus Atimius* remembred by *Cicero, Lib. de Divinat.* 1. By *Valer. Maxim. Lib.* 1. *Cap.* 7. By *Livy, lib.* 2. By *Macrob. Saturn.* 1. with infinite others.

Aſpaſia.

Titus Atimius.

Hiſtories concerning predictions. *Nero.*

To the further confirmation that there are Spirits, I hold it not amiſſe to introduce ſome few Hiſtories concerning Predictions. The Emperor *Nero* asking counſel of the Diuell, How long his empire and dominion ſhould laſt? Anſwer was returned him from that crafty and equivocating Pannurgiſt, To beware of 64. *Nero* being then in youth and ſtrength, was wondrous ioyful in his heart, to heare ſo deſired a ſolution of his doubt and demand; preſuming that his principalitie ſhould vndoubtedly continue to that prefixed yeare, if not longer. But ſoone after, *Galba*, who was threeſcore and foure yeares of age, being choſen to the Imperiall Purple, depoſed and depriued him both of his Crowne and life.

Philip K. of Macedon.

The like we reade of *Philip* King of Macedon, and Father to *Alexander* the Great. Who ſending to the Oracle of Delphos, to know what ſhould futurely betide him. Anſwer was returned, that his life ſhould continue for a long ſeaſon, if it were not endangered by a Chariot. Whereupon the King gaue ſtrict and expreſſe com-

commandement, That all the Chariots within his kingdome ſhould be pluckt in pieces, and no further vſe to be made of them, and that no new ones ſhould be after made: neither would hee come neere vnto places that had any reference or relation to ſuch a name. Notwithſtanding all his preuention, hee was ſoone after ſlaine by *Pauſonias*, who wore at that time a ſword which had a Chariot grauen vpon the pommell.

The Emperor *Diocleſian*.

Diocleſian, a man of a baſe and obſcure parentage in Dalmatia, ſerued as a common ſoldier in France and elſewhere, vnder diuers and ſundry Emperors. Vpon a time, reckoning with his Hoſteſſe of the houſe wherein he was billited, (who was one of the ſooth-ſaying Druides) ſhe told him, that he was too penurious, and did not beare the noble minde of a Souldier. To whom he made anſwer, That hee then reckoned with her according to his poore meanes and allowance: and merrily added, That if euer hee came to be made Emperor of Rome, he would then ſhew himſelf much more bountifull. To whom (firſt looking ſtedfaſtly in his face) ſhe replied, Souldier, thou haſt ſpoken truer than thou art aware of; for after thou haſt killed one *Aper*, [which ſignifieth a Boare] thou ſhalt be made *Cæſar*, *ſemper Auguſtus*, and weare the Imperiall Purple. *Diocleſian* ſmiled, and receiued it from her as a delirement or ſcoffe, becauſe hee had before bated her of her reckoning. Yet after that time hee tooke great delight in the hunting and killing of Boares. But diuers Emperors ſucceeding one another, and he finding little alteration in his fortune; hee was frequently wont to ſay, I ſtill kill the Boares, but there be others that eat the fleſh. Yet in proceſſe of time it happened, that a potent man called *Aper*, hauing married the ſiſter of the Emperour *Numerianus*, layd violent hands vpon his brother in law, and moſt traiterouſly ſlew him. For which facinerous act being apprehended by the ſouldiers, and brought into that part of the Army where *Diocleſian* was (who by reaſon of his long ſeruice was had in reputation with the prime Commanders;) the ſouldiers now demanding what ſhould be done with the Traitor? it was concluded amongſt them, that he ſhould be at *Diocleſians* diſpoſe: who preſently demanding of him his name? and he anſwering, *Aper*; without further pauſe he drew his ſword, & vttering theſe words, *And this* Aper *or Boare ſhall be added to the reſt*; preſently ranne him through the body and ſlew him. Which done, the ſoldiers commending it for an act of juſtice, without further deliberation, ſaluted him by the name of Emperor.

Henry King of France.

I haue read in the Chronicle of France, concerning one of the French *Henries*, That *Gonvarus* an Italian Aſtrologer hauing calculated his Natiuitie, wrote vnto him about fiue yeares before the ſtrange

ſtrange diſaſter of his death happened, That the Starres and Planets threatned him in the one and fortieth yeare of his age, with a dangerous wound in the head, by which he ſhould be ſtrooke either blinde or dead: and therefore aduiſed him to beware of tilts, tourneys, or any the like violent exerciſes for the ſpace of that yeare. Notwithſtanding which, in the predicted yeare, at the ſolemne and pompous celebration of his Siſters mariage with the young King of Spaine; after hee had three dayes together with great ſucceſſe and generall applauſe demeaned himſelfe in thoſe Chiualrous exerciſes of Tilt and Barriers: though hee was much perſuaded by the Queene, and entreated by the Lords, after the breaking of many ſtaues, to giue ouer, yet nothing could preuaile with him: inſomuch that in the very later end of the day, when moſt of the Spectators were riſen and departed out of the Tilt-yard, he called to the Count *Montgomerie*, Captain of his Guard, earneſtly importuning that he would runne one courſe more with him. Which when hee ſought by all meanes poſſible to excuſe, pretending many vnwilling delayes; he tooke a ſpeare and thruſt it into his hand, compelling him to another encounter: in which he was moſt vnfortunately ſlaine by a ſplinter of the ſtaffe, that entring at the ſight of his beauer, pierced his braine, and ſo concluded the great ſolemnitie with his owne lamentable Tragedie. Before this accident happened, in the beginning of the triumph, one *Noſtrodanus* told vnto diuers of the Kings ſeruants in ſecret, that the King would be in great danger of death before the Tournament was fully finiſhed. And (which is moſt remarkable) a Merchants ſonne of Paris, a childe of about ſix yeares old, not fully ſeuen, being brought thither that day by his father and mother to ſee the Tilting; at euery courſe the King ranne, hee was heard to cry out aloud, They will kill the King, ô they will kill the King.

Plato's opinion concerning Spirits.

Plato was of opinion, That children are no ſooner born, but they haue one of thoſe Spirits to attend them, which doth firſt copulate and conioyne the ſoule vnto the body: and after being grown vnto ſome maturitie, teach, inſtruct, and gouerne them. The Academiques held, That Spirits behold all mens actions, and aſſiſt them; that they know all our apprehenſions and cogitations; and when the Soule is deliuered from the Body, they bring it before the high Iudge. That they are queſtioned about our good or bad actions, their teſtimonie being much preualent either to excuſe or aggrauate. That alſo they are vigilant ouer vs, either ſicke or in health, waking or ſleeping, and eſpecially in the very article and point of death, oftentimes inſpiring the parting Soule with a diuination ſurpaſſing all humane knowledge. For inſtance:

The Academiques.

Phecerides

Pherecedes Cyrus being vpon his death bed, predicted victorie againſt the Magneſians; which fell out accordingly. And *Poſſidonius* telleth vs, That a Rhodian dying, nominated ſix men, and told who ſhould die firſt, who ſecond, who third, and ſo in order till he came to the laſt. Neither did he any way faile in his prediction. *Pherecid. Cyrus* — A Rhodian.

Porphirius was of opinion, That not one onely, but many Spirits or *Genij* had the charge of one and euery man: one hauing care ouer his health, another indulgent ouer his beauty and feature; another to infuſe into him courage and conſtancie, &c. But *Iamblicus* was of a contrarie aſſertion, affirming, That many needed not, when one being of ſo pure and refined a nature was ſufficient. *Porphirius.*

Some haue affirmed Spirits to be of diuers qualities, & therefore to worke in men, according to their owne diſpoſitions, diuers effects. Affirming, That thoſe Æthereall or Fierie, ſtirre vp men to contemplation: the Airy, to the buſineſſe and common affaires of this life: the Waterie, to pleaſure: the Earthy, to baſe and gripple auarice. So likewiſe the Martiall Spirits incite vs to fortitude; the Ioviall, to prudence; the Venereall, to luſt; the Mercuriall, to policie and wiſedome; the Lunarie, to fertilitie and plenty of iſſue; the Saturnine, to diſſuade from all things that be euill. Such was that *Socraticum Dæmonium*, or Genius of *Socrates*, which ſtill continued and encouraged him in the ſtudie and practiſe of Vertue: whoſe condition was to diſſuade him from many things, but to perſuade him to nothing. Of this *Dæmonium* ſtrange things are reported in Hiſtorie; as that it was euer at his elbow to diuert him from doing euill, and to aduiſe him to ſhun and auoid danger; to remember him of things paſt, to explaine vnto him things preſent, and reueale vnto him things future. *Socrates* himſelfe confeſſed that hee ſaw it ſometimes, but ſeldome, yet heard it often. *Socratick Demonium.*

He diſſuaded *Charmiades* the ſonne of *Glaucus*, from going to the Groues of Nemæa, and to excuſe himſelfe from that journey: who deſpiſing his counſell, periſhed in the aduenture. Vpon a time ſitting at the table of *Timarchus*, where a great banquet was ſerued in; *Timarchus* offered twice to riſe from the boord, but was held by *Socrates*. Yet watching his opportunitie while the other was in ſerious diſcourſe, hee ſtole away priuately; and met with *Nyceus*, whom he ſlew. For which fact being condemned and led to death, he confeſſed vnto his brother *Clitimachus*, That if he had been ſwayed by the double aduertiſement of *Socrates*, hee had not vndergone ſo ſad a diſaſter. *Charmiades.*

The ſame *Socrates* in a great defeate which the Athenians had,

flying from the victorious Enemie with *Lachetes* the Prætor, and comming to a place where three wayes met, he choſe one path to himſelfe, contrarie to the aduice and counſell of all the reſt: And being demanded the reaſon wherefore he did ſo? he made anſwer, That his Genius ſo perſuaded him. Which they deriding, tooke a contrarie courſe, and left him abandoned to himſelfe. Now when the Horſemen of the Enemie made hot purſuit after them, they tooke that path which *Lachetes* and all his people had taken; who were all put to the ſword, and onely thoſe few which followed *Socrates*, eſcaped. He preſaged the great ſtrage and meſſacre which after hapned in Sicilia. As alſo of the deaths of *Neon* and *Thraſillus*, in their Expedition againſt thoſe of Ionia and Epheſus.

Saint *Auguſtine* in his booke *De Cognitione veræ vitæ*, is perſuaded, That Spirits by Gods permiſſion can raiſe ſtormes and tempeſts, and command raine, haile, ſnow, thunder, and lightning at their pleaſures. As alſo, That by the inſtigation of Spirits, wild Beaſts become either rebellious or ſeruiceable to mans vſe. In another place hee aſcribeth the operation of all things, ſeaſonable or vnſeaſonable, vnto them, but not as Authors and Makers, but Miniſters and Seruants to the Diuine Will and command. According with that in *Eccleſiaſticus*, *Cap.* 39. *verſ.* 28. *There be Spirits that are created for vengeance, which in their rigour lay on ſure ſtrokes: in the time of deſtruction they ſhew forth their power, and accompliſh the wrath of him that made them. Fire, Haile, Famine, and Death, all theſe are created for vengeance; the teeth of the wilde Beaſts and the Scorpions, and the Serpents, and the Sword, execute vengeance for the deſtruction of the Wicked. They ſhall be glad to do his commandements; and when need is they ſhall be ready vpon earth; and when their houre is come, they ſhall not ouerpaſſe the commandements, &c.*

To this ſtrict rule of Gods commandement both the good and bad Spirits are limited, and beyond that they haue power or abilitie to do nothing. Otherwiſe, thoſe that are malignant & euill, would in their rabies and fury deſtroy all Gods creatures in a moment. Moreouer, as the ſame Author affirmeth, the Diuell hath power to tempt and entice man to ſinne and wickedneſſe; but he cannot compell him. Theſe be his words; *Serm. de Temp. Poteſt Diabolus ad malum invitare, non poteſt trahere: Delectationem infert non poteſtatem, &c.*

Strange opinions concerning Spirits.

Rabbi *Avot Nathan* a learned Iew, affirmeth, That Spirits haue three things common with men, namely, Procreation, Food, and Death. *Porphirius* (as *Proclus* witneſſeth of him) held all Spirits to be mortall; and that he amongſt them who was the longeſt liued, did not exceed the number of a thouſand yeares. *Plutarch* in his

his booke *De Oraculorum defectu*, reciteth a ſtory, That about the Iſlands called Echinades, newes was brought to one *Thamus*, being then a ſhip-boord, that god *Pan* was dead: and this happened iuſt at the birth of our Sauiour Chriſt. But becauſe I haue made vſe of this Hiſtorie heretofore, in a booke commonly entituled, The *Hiſtory of Women*; to inſert the ſame here likewiſe, might be taſted as *Cibus bis coctus*.

But to anſwer that learned Rabbi, and *Porphyrius*, like him opinionated: Not poſſible it is, That Spirits, created by God immortall and incorporeall, ſhould be any way obnoxious to extinction or death. More credible it is, that theſe were meere phantaſies and illuſions of the Diuell; by ſuch preſtigious ſorceries perſuading vs that Spirits are mortall; to make man diſtruſt the immortalitie of the Soule, and ſo poſſeſſe him with an hereſie groſſe, impious, and damnable.

The Sadduces anſwered.

Here likewiſe a moſt neceſſarie conſideration may be inſerted, to giue anſwer to the Sadduces and others, who obſtinately affirme, That *Moſes* in his Booke of the Creation made no mention at all of Spirits or Angels. When as Saint *Auguſtine* (contrarie to them in beleefe) ſaith, That vnder the words of *Heauen*, and *Light* (though not by their proper and peculiar names) they were ſpecified and intended. And that *Moſes*, writing to a People whoſe obſtinacie and ſtupidity was ſuch, that they were not capable of their incorporeall Eſſence; he was the more chary to giue them plaine and manifeſt expreſſion. Moreouer, it may be ſuppoſed, That if the diſcreet Law-giuer had told them of their Diuine nature, it might haue opened a wide gap to their idolatry, to which he knew they were too prone of themſelues. For if they were ſo eaſily induced to worſhip a golden Calfe and a braſen Serpent, both of them molten and made with hands; how could ſo excellent and diuine a Nature haue eſcaped their adoration. Yet doe the words of *Moſes* allow of Spirits, (though couertly) where it is ſaid, *Geneſ.* 3. 1. *Now the Serpent was more ſubtill than any Beaſt of the field which the Lord God had made, &c.* By whom was meant the Diuell; as appears, *Wiſd.* 2. 24. *As Satan can change himſelfe into an Angell of light, ſo did he vſe the wiſedome of the Serpent to abuſe Man, &c.* I had occaſion to ſpeake in my diſcourſe of Dreames, of the one brother, Sleepe: ſomething ſhall not be amiſſe to be diſcourſed of the other, Death; and to amplifie that in the Proſe, which in the Verſe was onely mentioned.

Of Death.

Cicero calleth Death, the yonger brother of Sleepe; which being a thing that cannot be auoided, it ought therefore the leſſe to be feared. One demanding of a noble Sea Captaine, Why, hauing meanes ſufficient to liue on land, hee would endanger his

perſon to the perills and frequent caſualties of the Ocean? Hee anſwered, That hee had a naturall inclination to it, and therefore no perſuaſion could diuert him from it. The other replied vpon him, I pray where died your Father? he anſwered, At Sea. Again he asked him, Where his Grandfather died? Who told him, At ſea. And are not you then (ſaid he) for that cauſe afraid to go to ſea? The Captaine made anſwer; Before I reſolue you fully of your demand, let me alſo be ſatisfied in one thing from you? I pray you where died your father? He anſwered, In his bed. And where (ſaith he) died your Grandfather? Hee likewiſe anſwered, In his bed. He then replied, Why are you not then for that cauſe onely, afraid to go to bed?

It is a true ſaying, No man dieth more willingly, than ſuch as haue liued moſt honeſtly. And wherefore ſhould we be afraid to meet with that, which wee know it is not poſſible for vs to ſhun? *Heraclitus* calleth it the Law of Nature, the Tribute of the Fleſh, the Remedie of Euils, and the Path either to heauenly Felicitie, or eternall Miſerie.

Claudian, lib. 2. de Raptu Proſerp. ſpeaking of Death, writeth after this manner:

Sub tua purpurei venient veſtigia reges
Depoſito luxu: turbaque cum paupere mixti
Omnia mors equat, &c.

Purple-rob'd Kings, their glory layd aſide,
And pompous ſtate, beneath thy ſteps ſhall fall;
Mixt with the poorer throng, that's void of pride
And vaine exceſſe. 'Tis Death which equalls all.

And *Ovid* ſpeaking of the vnpartialitie of the fatall Sifters, *Metam. lib.* 10. ſaith,

Omnia debentur vobis paulumque morati
Serius aut citius, &c.

All things to you are due: after ſmall ſtay,
Sooner or later, we muſt walke one way.
There's but one common path to vs aſſign'd;
To that all tend, as there to be confin'd.

It is a great and weighty thing, (ſaith the Philoſopher) and not ſoone learned, When that inevitable houre ſhall come, to entertaine it with patience: Thou canſt not fly the neceſſitie thereof, ouercome it thou maiſt; namely, if thou doſt not firſt yeeld vnto it; if quietly thou expecteſt it; if vnmoued thou receiueſt it,

it; if thou doſt perſiſt certaine againſt incertaintie; and feareleſſe, againſt that which moſt men feare: then maiſt thou be ſaid truly to conquer and ouercome it. There is nothing ſo bitter, but an equall and conſtant ſpirit can eaſily digeſt; for many in their patient ſufferings ſeeme to deſpiſe the moſt exquiſite torments: *Mutius*, the Fire; *Regulus*, the Croſſe; *Anaxarchus*, the contuſion of all his members; *Theramenes* and *Socrates*, Poyſon: and when ſentence of death was deliuered to *Canius*, from the Tyrant, hee then playing at Cheſſe, ſeemed ſo little daunted at the meſſage, that without change of countenance he played out his game. And ſo of others. Now whence grew this magnanimitie, but from a ſound and cleare conſcience; aſſiduate practiſe of Vertue; and a courage armed againſt all diſaſters? Nothing is more calamitous, than a minde doubtfull of what is to come: To be alwayes troubled, is to be miſerable before miſerie happen; for there is nothing more fooliſhly wretched, than to be ſtill in feare, eſpecially of death; which (if nothing elſe) the very neceſſitie thereof, and the common equalitie with all Mankind, ought to make tollerable.

Firſt diligently thinke with thy ſelfe, That before thou dieſt, all thy vices die in thee. And next, That thou makeſt a conſummation of thy life, before thy death. O! when thou ſhalt ſee that time in which thou ſhalt perceiue no time to belong vnto thee! in which thou ſhalt be temperate and calme, and in thy ſatietie careleſſe of the morrow! Then that day which now thou feareſt as thy laſt, ſhall appeare to thee thy birth day to eternitie. Doſt thou weepe and lament; Theſe things belong to thoſe which are new borne. Doſt thou thinke thoſe things to be loſt, which thou leaueſt? Why ſhouldſt thou dote vpon that which was not thine own, but leant? Who is it that would ſet a price vpon Time, or at a deare rate eſtimate the Day, who truly vnderſtandeth that hee is euery houre dying? In this we much deceiue our ſelues, That we ſee not Death afarre off, nor apprehend it neere. That part of our age which is paſt, is free; that which is behinde, is in the power of Death: neither do we fall vpon Death ſuddenly, but ſtep by ſtep we meet it by degrees: we daily die, for euery day a part of our life is taken from vs; and euen at that time when we increaſe, our life decreaſeth: we loſe our Infancie firſt, our Childehood next, then our Youth, and euery one of theſe when it arriueth to the full period, periſheth; for yeſterdayes life is this day wanting, and tomorrow, this dayes being hath ceaſed to be: nay euen this day which wee breath, wee diuide with Death; for it is the very moment and point of time in which we can be ſaid to liue; yea leſſe, if leſſe can be imagined: neither of that little or leſſe ſpace can

we aſſure our ſelues. Saint *Chriſoſtome ſuper Math.* calleth Death The neceſſarie gift of corrupt Nature, which ought not fearefully to be auoided, but rather chearefully embraced; for by making that voluntarie which is compulſiue, that which is to God a due debt, we offer vnto him as a free gift. Moreouer, a fooliſh and ridiculous thing it is for men to delight in ſleepe, and feare death, when ſleepe is nothing elſe but the imitation of Death.

Saint *Auguſtine, lib. de Natura & Gracia,* vſeth theſe words; If thou boaſteſt thy ſelfe of Nobilitie, Riches, or Honour? of thy Countrey, or the applauſe giuen vnto thee by the People? looke into thy ſelfe and conſider, That thou cameſt from the earth, and into it againe thou muſt returne. Looke about, and behold all thoſe which in times paſt haue flouriſhed in the like ſplendours; Where be the inſuperable Emperors? Where be thoſe that frequented Meetings, Muſicke, and Feaſts; and delighted in the braue breed of Horſes? Where be their Robes of ſtate? their rich and gorgeous Veſture? Where their troupes of Followers, and large traine of Attendants? Where their ſportings and Reuellings? Where be the Captains of Armies? Champions, Iudges, Tyrants? are not all Earth, Duſt, and Aſhes? and their magnificence and memorie in a ſmall Tombe and ſhort Epitaph contained? Looke into their gorgeous and glittering Sepulchres, and ſee how much the Lord differs from the Seruant; Tell me which is the Rich man, and which the Poore; Diſtinguiſh if thou canſt, the Captiue from the Conqueror; the Valiant from the Timerous; or the Faire from the Deformed. Therefore remember thy ſelfe, ô Man, of thy fraile and weake nature; leaſt thou beeſt any way tumor'd with Pride, Arrogance, or Vain-glory.

Bernard in one of his Sermons ſaith, *Noviſſima ſunt quatuor, &c.* The foure laſt things are, Death, Iudgement, Hell, and Glorie: Than Death, what more horrible? Than Iudgement, what more terrible? Than Hell, what more intollerable? Than Glory, what more delectable?

It will not, I hope, appeare much impertinent, to introduce one of *Lucians* Dialogues, becauſe the Argument is not much forrein to this purpoſe. The Interloquutors or Speakers are, *Charon, Mercury:* The *Dead, Menippus, Charmeleus, Lampichus, Damaſias* a Philoſopher, and a Rhetorician. The effect thereof is compriſed in theſe few lines:

Nothing there is after this fraile life left vs,
With which one Friend may do another pleaſure;
All earthly bleſsings are at once bereft vs,
Wiſedome, Strength, Valour, Beauty, Pow'r, and Treaſure:

Nothing

Nothing remaines on which Man chiefely doteth:
So much to vs the ſubſequence denoteth.

The Dialogue.

WHy ho there? Liſt, that I may let you know — *Charon.*
How your affaires ſtand; that you may beſtow
Your ſelues with ſafety. See, my boat's but ſmall,
Rotten and craz'd, nay leaking too withall:
Beſides, if not ev'n pois'd, 't may ouerwhelme,
And drowne, with you, me too, that guides the Helme.
See, ſee, in what thicke multitudes you throng,
And euery one brings fardels too along;
Theſe needleſſe weights will lade vs to the brim,
Dangerous 't may proue to thoſe which cannot ſwim.
What ſhall we do then, *Charon*, that we may — *Mercury.*
Haue ſafe tranſportage?
Marry thus I ſay; — *Charon.*
You muſt all enter naked, and what's more
(As meere ſuperfluous) leaue vpon the ſhore:
Nay, when you are diſ-rob'd too, 't will (I feare)
Scarcely hold all. Then *Mercury* ſtand neere,
Cloſe to the Ladder, and take ſtrict account
Of all that paſſe thee, and deſire to mount
Into my Barke; but force them all to appeare
Naked, or elſe they get no paſſage here.
It ſhall be done: What's he comes firſt? — *Merc.*
'Tis I. — *Menippus.*
Menippus; ſee, my Scrip I haue layd by,
My Cloake and Staffe too I haue caſt aſide,
And keepe no rag my nakedneſſe to hide.
Menippus? good man enter; whom to grace — *Merc.*
The better, next the Pilot take thy place,
There in the ſeat moſt eminent, to take view
Of all that come. The next of all the crew?
What's he ſo faire?
Charmeleus, I, and borne — *Charmeleus.*
In rich Megara, where my time's out-worne
A Louer; who in Dalliance fixt my bliſſe,
And gaue at once two Talents for a kiſſe.
Thou muſt put off that beauty, caſt aſide — *Merc.*
Thoſe ruby lips, thy kiſſing, and thy pride;
Thoſe Roſes in thy cheekes muſt now be loſt,
And that white skin of which thou late didſt boaſt.

So,

So, well done, enter now. But ſtay, what's he
Roab'd in rich Purple, and would waſted be?
Vpon his head a Diadem ſo braue?
And with a looke (beſides) auſtere and graue?
Lampichus. I'am *Lampichus* the Tyrant.
Merc. Why'at thy backe
Haſt thou ſo many bundles, which may cracke
Our crazy Bottome?
Lamp: Is 't not fit, a King,
Where er'e he trauels ſhould ſuch portage bring,
As to his ſtate belongs?
Merc. Vncrowne thy head;
Such Ornaments belong not to the Dead.
Lamp. Behold, my Riches I aſide haue caſt.
Merc. But *Lampichus*, thou ſtill about thee haſt
Thy Haughtineſſe and Pride; hurle them away:
For if with thoſe, thou in this Barke ſhouldſt ſtay,
Their very weight would ſinke vs.
Lamp. I requeſt
Onely my Crowne, and Couch whereon to reſt.
Merc. It no way can be granted.
Lamp. Bee't ſo then:
What now remaines?
Merc. Thy crueltie tow'rds men;
Thy madneſſe, wrath, direptions: Theſe, and all
Like vnto theſe.
Lamp. Behold I haue let fall,
And now am naked.
Merc. Enter. What art thou,
So fat and corpulent?
Damaſius. *Hermes*, allow
Me place with them: I am *Damaſius*, hee
Moſt fam'd for Wreſtling.
Merc. Ev'n the ſame I ſee,
Whom I haue oft view'd with no common grace,
Returne a Victor from the Wreſtling place.
Damaſ. 'Tis true, ô *Mercury*, behold me bare,
And quite diſ-roab'd.
Merc. And yet for vs no Fare.
How canſt thou be term'd naked, when thou haſt
Such a huge maſſe of fleſh about thy waſt:
Diſmiſſe it all; for if thou but one ſtep
Shouldſt make into the Barge with that huge heap,
'Twill drowne vs all. Nay more than that, lay by

Thoſe

Thoſe Crownes and Bayes.
I ſhall do't inſtantly: *Damaſ.*
And now am like the reſt.
I ſee 'tis right: *Merc.*
'Tis fit none enters here but that comes light.
And thou, ô *Crato*, needs aſide muſt caſt
Thoſe Riches and Effœminacies thou haſt;
Nor muſt thou bring thoſe Epitaphs along,
Nor pride of Anceſtrie; for thoſe may wrong
Our leaking Veſſell. Thou muſt leaue behinde,
Thy Kindred, Glory, with the timpanous winde
Of mens applauſe, and the inſcriptions vaine
Writ on thy Statues; or returne againe.
Giue order, That no glorious Tombe be rear'd
Ouer thy bones, becauſe it may be fear'd,
So ponderouſly vpon thy Coarſe to ly,
To dammage vs.
Lo, though vnwilling, I *Crato.*
Diſ-robe them all.
Stay; ere you waſt together, *Merc.*
Arm'd? and a Trophy? Why are theſe brought hither?
Becauſe in deeds of Armes I did excell, *Crato.*
Haue been a Martialiſt, and fought ſo well,
That for my noble acts and ſeruice paſt,
The City, me with all theſe honours grac't.
But that braue Trophy muſt on earth remaine: *Merc.*
Beſides, amongſt the Dead, Armes are held vaine,
For here's all peace. What's he whoſe habit ſhowes
Such grauitie? Who lookes like one that knowes
More than his Fellowes? his eyes vpward plac't,
Browes knit, and beard falling below his waſte.
'Tis a Philoſopher, ô *Hermes*, full *Menip.*
Of jugling and vaine trifles: do but pull
His vpper garments off, throw them aſide,
Then ſee what ſtrange ridiculous toyes they hide.
Take off his cloake, and what's conceal'd lay by: *Merc.*
O *Iupiter!* what arrogance I ſpy?
What a huge deale of ignorance, contention,
Vain-glory, queſtions too of new inuention,
Doubtfull and intricate? thorny Diſputations,
Troubled and perplext thoughts, idle narrations?
Of which his habit made me not miſdoubt him,
Yet ſee how many do we finde about him.
Nay, what vaine labors, fopperies, and toyes,

Strange

Strange curioſities ſcarce fitting boyes?
By *Iove*, he hath gold too in ample meaſure;
Wrath, impudence, effœminacie, pleaſure,
Soft delicacies, in his life time deare,
Which, though he would conceale, now plaine appeare.
What multitudes of lies? What hoords of pride
And ſelfe-conceit? which he muſt caſt aſide.
Next to all theſe, thy ſtrong opinions, then
Which prompt thee to be wiſeſt amongſt men:
Ore-burthen'd with all theſe, what canſt thou gain thee,
When twice this Boutoms ſize cannot containe thee?

Philoſopher. All theſe I haue caſt off, ſince I haue heard
Your ſeuere impoſition.

Menip. But that Beard
Hairy and rough, which makes him ſtill ſeeme graue
(Of three pound weight) we from his chin muſt ſhaue.

Merc. Well ſpoke; ſee't done.

Philoſ. Who muſt my Barber be?

Merc. Who but *Menippus?* And now take to thee
This Shipwrights Axe; lay 't on a planke, and draw
His chinne to the full length.

Menip. Me thinkes this Saw
Were better far, 't will make him looke preciſe
And Formall.

Merc. No, that Hatchet let ſuffice.

Menip. Wondrous! Theſe Goatiſh excrements away,
He lookes more like a man. But *Hermes*, ſtay;
What if ſome few ſuperfluous haires I tooke
From 's beetle browes?

Merc. By any meanes; hee'l looke
Better by much: when theſe remoued are,
He will not ſeeme to be ſo wilde, and ſtare.
What's now the bus'neſſe? weepſt thou, wicked man,
As fearing to be tortur'd? enter than.

Menip: Stay, Stay, beneath his arme-pits lies obſcur'd
What in the barge will neuer be endur'd.

Merc. *Menippus*, what?

Menip. Smooth oily Flattery, ſuch
As in his life time did auaile him much.

Philoſ. 'Tis fit then thou, *Menippus*, ſhouldſt lay by
Freeneſſe of ſpeech, and too much liberty,
Thy boldneſſe, mirth, and laughter: for is't fit,
To mocke vs thus, thou in that place ſhouldſt ſit?

Merc. All that he is poſſeſt of, let him ſtill

About

About him keepe; for they are light, and will
(Rather than hinder) helpe our navigation,
As burdenleſſe, and fit for tranſportation.
And thou, ô Rhetorician, caſt away
Thy contradicting Phraſes, (there's no ſtay)
Similitudes, Anti-poſitions too,
Periods and Barbariſmes: This thou muſt do;
All thy light-ſeeming words muſt be throwne by,
For in the Hold moſt heauy they will ly.
I throw them off. Rhetoritian,
The faſtned cords vnbinde; *Merc.*
Plucke vp the Ladder, 'bout the Cap-ſtone winde
The Cable, and weigh Anchor; hoiſe vp Saile;
And thou, ô Steereſ-man, pre'thee do not faile
To looke well to the Helme, and that with care:
Let's now be merry, hauing all our fare.
But wherefore weepe theſe ſad Ghoſts? but moſt thou
That of thy huge beard waſt diſpoyl'd but now?
Becauſe I held the Soule immortall. Philoſ.
Fye, *Menip.*
Beleeue him not, ô *Hermes*, 'tis a lie;
'Tis ſomewhat elſe he grieues at.
What? Canſt tell? *Merc:*
Becauſe after full Feaſts he cannot ſmell; *Menip.*
Nor walking late (whileſt others were at reſt)
Cloſe muffled in his Cloake, be made the gueſt
To diſſolute Strumpets; ſneake into his Schoole
Betimes, and with his ſuppos'd wiſedome foole
Yong Schollers, cheating them of coine and time.
Thou, that pretendeſt to be free from crime, Philoſ.
Is not to thee Death tedious?
Can it be? *Menip.*
I haſtning to 't when nothing ſummon'd me?
But ſtay, What clamor's that aſhore, ſo hye,
We ſcarce can heare our ſelues ſpeake, *Mercurie?*
'Tis loud indeed, but comes from ſundry places: *Merc:*
There is a Crew, that arm'd with loud diſgraces,
Brand the dead *Lampichus*. Another ſtrife
Growes from the women that reproch his wife:
And yonder his yong children, but late borne,
Are ſton'd by children, and in pieces torne.
Some with loud accents *Diaphantus* praiſe,
The Orator, for his elaborate Phraſe,
And funerall Oration, well expreſt.

In

In Sycian, for this *Crato*, late deceaſt,
The Matrons, with *Damaſia's* mother, there
Howle and lament his loſſe. But not a teare
Is ſhed for thee *Menippus*; thou 'rt more bleſt,
No vlulations ſhall diſturbe thy reſt.

Menip. Not ſo: for thou within few houres ſhalt heare
Dogs lamentably barking at my Beere;
The Crowes and Rauens croaking at my graue,
In hope ſome good ſhare of my fleſh to haue.

Merc. *Menippus* thou art valiant, and now land,
Paſſe on fore-right, incline to neither hand;
That path will leade you to the Iudgement Hall,
Whileſt we tranſport the reſt that yonder call.

Menip. Saile proſp'rouſly, ô *Mercury*, wee'l on,
As beſt befits, vnto the Iudgement Throne.
What ſhall of vs become now? here, they ſay,
Are ſundry torments that endure for ay;
Stones, Ægles, Wheeles, in number that ſurmount:
Now each muſt of his life yeeld iuſt account.

Bias, to one who by reaſon of the great ſorrow he tooke for the loſſe of his children, called vpon Death, as deſiring to depart out of the world; ſaid vnto him, *Why, fond man, doſt thou call vpon that, which though vncalled for, will come vpon thee?*

Max. ſerm. 36.

Of Conſtancy in death.

Muſonius being demanded, Who died beſt? made anſwer, *Thoſe that make account of euery preſent day as their laſt.* *Theramines* was no ſooner departed out of an houſe, but it preſently fell to the earth. When his Friends came about him to gratulate his vnexpected ſafety; he ſaid vnto them, (beyond their expectation) *Know you, ô men, vnto what greater dangers, or a more vnfortunate death, the gods haue reſerued me?* Intimating, That the eſcape from one diſaſter was no ſecuritie from falling into another. Which happened accordingly; for not long after he fell into the hands of the thirtie Tyrants, and was compelled to end his life by poyſon.

Ælian. de var. hiſt.

Seneca, Epiſt. 78. vſeth theſe words; *Is any man ſo ignorant, but knowes, that at one time or other he muſt die? yet when the time commeth many weepe and lament. Why doſt thou mourne, ô Wretch? why feare and tremble? ſince all men are tied to that ſtrict neceſſitie, and thou art but to go whither all things before thee are gone. To this law thou art borne: the ſame thing happened to thy father, thy mother, and to all thy predeceſſors; to all before thee, and ſhall to all that muſt ſucceed thee, &c.*

Spartanus being inſidiated by *Iphicrates* the Generall of the Athenians, and ſurpriſed by an ambuſh: and demaunded of his Souldiers, What in that exigent was to be done? made anſwer,

What

What elſe, but that whileſt you fly baſely, I die fighting honorably.

Such was the ſpirit of *Cato Vticenſis*, who perſuaded others to the ſafety of their liues, whileſt he prepared himſelfe to a voluntarie death. *Rubrius Flavius*, condemned vnto death by *Nero*, and being brought to the blocke; when the Executioner ſpake vnto him, that he would boldly ſtretch forth his neck: *Yes*, (quoth he) *and I wiſh thou with as much reſolution, and as little feare, mayſt ſtrike off my head.* I will conclude with this Similitude: *As all thoſe Starres which riſe from the Eaſt, though they be of great celeritie and vertue; yet tend to their ſetting, and according to their diuers Circles, ſome ſooner, ſome later, hide themſelues from our aſpect: So all the Generation of Mankinde, from the Eaſt, that is, by their Natiuitie, enter into the world; and though here for a ſeaſon they ſhine, and according to their qualities and degrees giue leſſe or greater luſtre; yet of neceſſity they muſt all arriue, ſome early, ſome late, at the fall or ſet of Death, according vnto the continuance of that Courſe which God in his wiſedome hath appointed them; and by degrees withdraw and hide themſelues from the eyes of the World.*

Plutar. in Laconic. Apo.

Seneca.

Now hauing ſufficiently diſcourſed of Death, I will point you to a contented life, out of one of *Martials* Epigrams, not without great elegancie thus deliuered vnto vs:

Vitam quæ faciunt beatiorem, &c.

Content of Life.

Blithe *Martiall*, wilt thou vndertake
Things which the life more bleſſed make?
Th'are theſe; A Fortune competent,
Not got by labour, but deſcent:
No thankleſſe Field, a Fare conuenient;
No ſtrife at all; a Gowne expedient,
For warmth, not trouble; a minde quiet;
Strength purchas'd by a mod'rate diet;
A healthfull body; Prudence grounded
On Simpleneſſe; Friendſhip compounded
On Paritie: then, ſo to call,
That no one man may pay for all:
A Table without Art or Coſt;
A Night ſo ſpent it be not loſt
In Drunkenneſſe, yet that thou dare
(And boldly) call it, Free from Care.
A Bed not ſad, but chaſt in ſport;
Sleepe that ſhall make the night ſeeme ſhort:
To wiſh to be that which thou art,
And nothing more, in whole or part.

And then thy laſt day ſhall appeare,
It, thou mayſt neither wiſh, nor feare.

Of Poetry.

I cannot paſſe Poetry without ſome Character, though neuer ſo briefe. Now what Poets are, or at leaſt ought to be, *Horrace, lib. de ſtat. Poet.* thus contracted ly deliuereth vnto vs:

Ille bonis faveat, & concilietur Amice, &c.

The Good he fauors, as to them a Friend:
The Angry ſwayes; loues thoſe that feare t'offend:
He onely praiſeth, and deſires to taſt
Thoſe Viands on a thrifty table plac't.
Iuſtice he loues, and feares the higher Powers;
Nor cares who lookes on his retyred houres.
Counſell he honors; and dares pray aloud,
Fortune may court the Wretch, and curbe the Proud.

Honour conferred on Poets from Antiquity.

Of the great reſpect and honor conferred vpon them in antient times; and how thoſe Dignities vnmeritedly are ſince taken from them, and they in ſucceeding Ages vilified; *Ovid, lib. 3. de Arte Amand.* not without great cauſe, thus ingeniouſly complaineth:

Quid petitur ſacris, niſi tantum fama Poëtis? &c.

What more do ſacred Poets ſeeke, than Fame?
Of all our Labours 'tis the ſoueraigne aime.
Poets, of Dukes and Kings were once the care,
And great rewards propos'd for what was rare:
A Holy-ſtate, and Venerable Stile
Was then conferr'd on him who did compile
Any braue Worke; a name he did inherit,
And mighty wealth was throwne vpon his merit.
In the Calabrian mountaines *Ennius* had
His pleaſant Gardens: Then was *Scipio* glad
To haue but ſuch a Neighbour; and to chuſe
Selected houres to ſpend vpon his Muſe.
But now the Bayes are without honour worne;
For what's a Poet but a name of ſcorne?
Yet let's not ſleepe our Fame; ſince *Homer* dead
Should this day be, were not his *Iliads* read.

Of Poets.

Antonius Mancinellus ſpeaking in the praiſe of Poets, writeth to this purpoſe: By Nature they are ſtrengthened, by the power of the Minde inflamed, and by Diuine Rapture inſpired. Rightly therefore did old *Ennius* call them Holy, as thoſe commended

vnto

vnto vs by the gift and bounty of the gods. The Coliphonians claime *Homer* to be their Citiſen; the Chij challenge him; the Salamines would vſurpe him; the Smyrnæans ingroſſe him; and three more of the moſt potent Cities of Greece erected Monuments after his death, to eterniſe him. So deare was *Ennius* to *Africanus*, that he afforded him a Graue amongſt the antient and ennobled Family of the *Scipio's*. *Theophanes Mylitides* receiued a whole City as a Gift, which was then held too ſmall a reward for one Poëm. *Alexander* the Great held the richeſt Casket taken among the ſpoiles of *Darius*, ſcarce worthy to preſerue the Works of *Homer* in. The ſame *Alexander* ſurpriſing Thebes, preſerued a great part of the City onely for *Pindarus* the Poets ſake. Thoſe Murtherers who priuatly ſlew *Archilichus*, *Apollo* himſelfe reuealed, and cauſed his death to be reuenged. *Sophocles*, the Prince of the Cothurnate Tragedie, being dead at ſuch time when *Lyſander* beguirt the walls of Lacedemon; the King was warned in a dream by *Liber Pater*, to afford his Delight (for ſo the god called him) an honored ſepulchre. *Scipio.*

Poetry is a Study which inſtructeth Youth, delighteth Old-age, graceth Proſperitie, ſolaceth Aduerſitie; pleaſeth at home, delighteth abroad; ſhortneth the night, comforteth the day; trauelleth with vs, dwelleth with vs, &c. The greateſt Orators made vſe of Poëms, both for the ſtrengthning of their Cauſes, and ornament of their eloquence; as we may reade in *Cicero*, *Aſinius*, *Hortenſius*, and others; who frequently quoted the ingenious Phraſes and graue ſentences of *Ennius*, *Pacuvius*, *Lucillius*, *Terentius*, *Cæcilius*, *&c.*

Euripides the ſonne of *Mneſarchides* and *Clito*, his father was no better than a Victualler, and his mother got the other part of their liuing by ſelling of ſallads, an Herbe-wife as wee call them: yet he proued to be the greateſt Fauorit that King *Archelaus* had. And *Sophocles* the Tragicke Poet was graced and honoured by all the Learned of his time, and bore the prime office of Magiſtracie in the city where he liued. The Poet *Aratus* (in Grammar the ſcholler of *Menecrates*; and in Philoſophy, of *Timon* and *Menedemus*) flouriſhed in the 124 Olympiad, in the time that *Antigonus* the ſonne of *Poliarcetes* reigned in Macedonia: with whom, euen to his laſt expiration, he liued in great eſtimation and honour. *Aulus Licinius Archias*, a Poet borne in Antiochia, was indeered to the beſt and greateſt Orators in Rome, and more particularly graced by the Family of the *Luculli*. He was honored of many Greeke Heroës, and had rich Preſents ſent from their prime Cities: but he was eſpecially endeered to *Cicero*. *Ariſtonius* a Comicke Poet liued vnder *Philadelphus*, and was Maſter of the kings Library after *Apol-*

The Greeke Poets. *Euripides.* *Sophocles.* *Aratus.* *Archias.*

Apollonius. *Arrianus* was a Poet in whom the Emperor *Tiberius Cæſar* was much delighted, (for ſo *Tranquillus* reporteth.) *Cyrus Panopolita* was greatly honoured by the Empreſſe *Eudoxia*. *Cherilus Samius* liued about the 63 Olympiad, and was no more than Seruant vnto *Herodotus* the Hiſtoriographer; who writing the Expedition of the Greekes againſt *Xerxes*, was for euery verſe in his Poëme rewarded with a piece of gold to the value of 16 ſhillings foure pence ſterling. *Gorgius*, borne amongſt the *Leontini* in Sicily, was endeared to *Critias* and *Alcibiades* in their height of Fortune; and to *Pericles* and *Thucidides*, in the extremitie of his age. *Caius Manilius* was the firſt that wrot any Aſtrologicall Poëm in Latine; which he dedicated to *Auguſtus Cæſar*, and by him was greatly reſpected and rewarded. *Lenæus* a freed-man of *Pompeys*, (but after his friend and companion in all his expeditions) ſurviving his Lord; becauſe *Saluſt* the hiſtoriographer had ſpoken bitterly againſt him after his death, hee inueighed againſt him in a moſt ſharpe Satyre, calling him *Laſtaurus Lurcho*, *Nebulo popinarius*, and Monſtrous both in life and hiſtorie; and moreouer, a maniteſt Theefe, from *Cato* and diuers other antient Writers. *Menander*, a Comicke Poet of Athens, who writ foureſcore in number, had great honours done vnto him by the Kings of Ægypt and Macedon. *Homerus Iunior* liued about the time of *Heſiod*, the ſon of *Andromachus*, and borne in Byzantium: he writ 57 Tragedies; and as *Zezes* in his Commentaries vpon *Lycophron* affirmes, for one of them called *Pleiades*, and dedicated to King *Ptolomæus*, he was greatly fauoured, and royally rewarded. *Oppianus* was of Silicia, and borne in a City called Anazarbum: The Roman Emperour *Severus* being inueſted before the City, and after parle, being congratulated both by the Optimates and Plebe; he was onely neglected and not thought worthy a ſalutation by this *Oppianus*. Hee therefore commanded him to be baniſhed into an Iſland called Melita, ſcituate neere vnto the Adriaticke ſea. In which place he wrot a noble Poëm, *de Piſcibus*, which after the death of the emperour *Severus*, he dedicated to his ſonne *Antoninus*: for which Worke hee was recalled from exile, and to recompence his injurie, for euery verſe in his Poëm he guerdoned him with a piece of gold. But ſoone after, returning with his father into his Countrey, he died in the thirtieth yeare of his age. In honor of whom, the City in which hee was borne, erected his ſtatue in Braſſe, and writ vpon his Monument theſe Verſes following:

cherilus Samius.

Gorgius.

Manilius.

Lenæus.

Menander.

Homerus Iunior.

Oppianus.

Oppianus *ſum, ſuaſi loquens Vates*
Quem crudelis, atque inhumani inuidia fati
Ante diem eripuit.

I *Oppianus* am: when I did ſpeake,
Poets in place, did thinke their wits too weake.
Me, cruell and inhumane Fate enuy'd,
Which was the cauſe, before my time I dy'd.

Homer in his eighth *Odyſſ.* ſpeakes to this purpoſe: Among all other men, Poets are moſt worthy to participate honour and reuerence, becauſe the Muſes themſelues teach them their ſongs, and are enamoured both of their profeſſion and them. But I had almoſt forgot my ſelf: for in proceeding further, I might haue foreſtalled a Worke, which hereafter (I hope) by Gods aſſiſtance, to commit to the publick view; namely, the Liues of all the Poets, Forreine and Moderne, from the firſt before *Homer*, to the *Noviſſimi* and laſt, of what Nation or Language ſoeuer; ſo farre as any Hiſtorie or Chronologie will giue me warrant. Therefore here in good time I breake off: yet cannot chuſe but remember you what *Ouid* ſpeaketh in his laſt Elegie:

Ergo cum ſilices, —— &c.

When Flints ſhall faile, and Ir'on by age decay,
The *Muſe* ſhall liue, confin'd to Time nor day.
Kings, and Kings glorious Triumphs muſt giue way;
And Tagus bleſt ſands vnto them obay.

Thus much to ſhew you in what honour Poets haue been. But now (and hence *Illæ Lachrimæ*) to ſhew you in what reſpect they are; and not onely in the Times preſent, but what an heauy Fate hath heretofore (as now) been impending ouer the *Muſes*, *De dura & miſera ſorte Poetarum*, thus far heare me:

Heu miſeram ſortem, durámque à ſidere vitam,
Quam dat docti loquis vatibus ipſe Deus!

'Laſſe for the poore and wretched ſtate — *Poetr. miſeria.*
That either *Phœbus*, or ſad *Fate*
Inflicts on learned Poets! whether
They, or their wills with them, together
Conſpire; all theſe we wretched find,
Who euer by their Wits haue ſhyn'd.
Homer, to whom *Apollo* gaue — *Homer.*
The Palme, ſcarce (dying) found a Graue:
And he that was the *Muſes* Grace,
Regg'd with his Harpe from place to place,
Poore injur'd *Virgil* was bereft — *Virgil.*
Of thoſe faire fields his Father left;

And in the flouriſhing ſtate of Rome,
In *Cæſars* Stable ſerv'd as Groome.
Ovid. Though *Ovid* next *Auguſtus* dwelt,
Yet he as great diſaſter felt;
And dy'd exil'd amongſt the Geats:
(No better, *Fate* the *Muſe* entreats.)
Horace. Though all men *Horace* did commend,
In populous Rome he found no Friend,
Heſiod. Saue one, *Mecænas*. *Heſiod*, borne
In wealthy Cuma; hauing worne
Theſe were *Antiphon* and *Chlimenus.* A tedious age out, was betray'd
By his two Brothers, who inuade
Him ſleeping, cut his throat aſunder,
Who, breathing, was the worlds ſole Wonder.
Lynus. *Lynus*, who for his Bookes compil'd,
Virgil, The Son of *Phœbus* ſtyl'd;
And whom the *Muſes* long had cheriſht;
Apollo ſagip. By much incenſt *Sagipta* periſht.
Antipater Sydon. *Antipater Sidonius*, well
Knowne for extempo'rall wit to'excell,
(By *Cicero* and *Craſſus*) neuer
Vpon his birth day ſcap'd a Feuer:
Of which, in his beſt dayes, and ſtrength
Of Nature, he expyr'd at length.
Baſſus Ceſius. *Baſſus Ceſius*, a man
Well knowne vnto *Quintilian*,
A Lyricke Poet; when the Towne
In which he ſojourn'd was burnt downe
By Theeues and Robbers; the fierce flame
Left of him nothing but his Name.
Lyſimachus. *Liſimachus* ſuch want did feele,
That he was forc'd to turne a Wheele
For Rope-makers. The like we reede
Plautus. Of famous *Plautus*; who to feede
His empty ſtomacke, left his Quill,
To toile and labour at the Mill.
Caliſthenes. *Caliſthenes*, a Kinſman neare
To *Ariſtotle*, and much deare
To *Alexander*; yet becauſe
The King againſt him found ſome clauſe,
The *Muſe* which had ſo late him pleas'd,
Was quite forgot, and his life ſeas'd.
Nay worſe (if worſe may be) than thus,
Quintus Lactantius Catulus. *Quintus Lactantius Catulus*

Romes

Romes Conſull (yet a Poet) far'd;
Who notwithſtanding he out-dar'd
The Cimbri'ans, and in battell ſlew
Their Generall: his Troupes withdrew,
And quite forgetting his bold action,
Expos'd him to a muti'nous faction
Of Rebels, who not onely rifled
His Treaſure, but with wet brands ſtifled
Him in his chamber: whoſe ſad fate
Sylla reueng'd. Nor had their hate
Extended to ſuch deepe deſpight,
But that the *Muſe* was his delight.
Poore *Ibichus* was robb'd and ſlaine; *Ibichus.*
Yet did before his death complaine,
And propheſy'd, The very Crowes
That ſaw his bloud ſhed, would diſcloſe
The barba'rous act: and ſo it fell.
But though they ſuffer'd for 't in Hell,
Th'amends to him could ſeeme but poore,
Since all, his life could not reſtore.
Old *Æſcilus* (whom all Greece knew) *Æſcilus.*
By whom the Tragicke Buskin grew,
Firſt knowne on Stage; whileſt he alone
Vncouer'd ſate, ſo like a ſtone
His bare ſcalpe ſhew'd, that from on hye,
An Ægle who did o're him flye,
Dropt downe a Shell-fiſh on his head,
And with the ſad blow ſtrooke him dead.
Anacreon, for the Lyricke ſtraine *Anacreon.*
In Greece illuſtrous, may complaine
Of the like Fate; who in his pride,
Choakt with a Grape by drinking, dy'de.
O, that the Wine, which cheares the *Muſe*,
On him ſuch tyranny ſhould vſe!
Petronius Arbiter, a Wit *Petronius Arbiter.*
To ſing vnto the gods more fit,
Than humor *Nero*; yet ſuch power
Fate hath, the Tyrant did but lower,
And then the *Muſe* which Rome admir'd,
By cutting of his Veines expir'd.
Ev'n *Sapho*, the Faire Poeteſſe, *Sapho.*
Who did the Lyricke ſtraine profeſſe;
Vſe all the skill and art ſhe can,
Yet, Louing a poore Ferriman,

Diſtracts

Diſtracts her with ſuch deepe deſpaire,
That, as her *Muſe*, her death is rare:
For from a Promontories top
She downe into the ſea doth drop;
To quench the hot fire in her breſt.
Thus Fate the beſt Wits hath oppreſt. &c.

I am loth to proceed further in this argument, to reckon vp all in that kinde, who as they liued eminently, ſo haue died miſerably; for it would aske too long a circumſtance. Yet I cannot eſcape *Iohannes Campanius*, without commemorating vnto you ſome few of his Saphickes, *De Poetarum Miſeria*, in theſe words:

Nemo tam claro genitus parente;
Nemo tam clara probitate fulſit.
Mox edax quem non peremit vetuſtas,
Vate remoto, &c.

None that of antient Birth can boaſt,
Or in their Vertue glory moſt,
But that their memory is loſt,
Without a Poet:
And yet whileſt others ſtrut in gold,
He weares a garment thin and cold,
So torne, ſo thred-bare, and ſo old,
He ſhames to owe it.
The Painter, by his Penſill eats;
Muſitions feed out of their frets;
Nay ev'n the Labouring man that ſweats,
Not one 'mongſt twenty,
But is with needfull things ſupply'de:
Yet (as if Fate did them deride)
They poore and wretched ſtill abide
In midſt of plenty.
Now, dry'd vp are the *Muſes* Springs,
And where the Swans once waſht their wings,
Pies chatter, and the Scritch-Owle ſings,
Their wrongs purſuing.
Therefore, you Dukes of proud oſtent,
And Princes to whom pow'r is lent,
Ev'n for your owne Name-ſakes lament
The *Muſes* ruin.

Exiguo reliquis quæ dantur tempore reſtant,
Quæ data ſunt vatis munera, ſemper habes.

What

What thou on others doſt beſtow,
Doth a ſmall time perſeuer:
What thou to Poets giv'ſt, thou haſt,
And ſhalt poſſeſſe for euer.

That forrein Authors haue not onely complained of the great ſcorne and contempt caſt vpon the *Enthuſiaſmes* and Raptures; as alſo that no due reſpect or honour hath been conferred vpon the Profeſſors thereof: whoſoeuer ſhall call to minde the all praiſe-worthy and euer-to-be-remembred *Spencer*, ſhall finde that hee much bewailed this inherent and too common a diſeaſe of neglect, which purſueth the Witty, and inſeparably cleaueth to the moſt Worthy. Witneſſe, his *Teares of the Muſes*, his *Collen Clouts*, *Come home againe*, and diuers other of his Workes: but more particularly in the tenth Eclogue of his *Shepheards Calender*, in the moneth entituled October, you may reade him thus:

Cuddy the Sheepeheard ſpeaketh.

Pierce, I haue piped erſt ſo long with paine,
That all myne Oaten Reeds are rent and wore,
And my poore *Muſe* hath ſpent her ſpared ſtore,
Yet little good hath got, and much leſſe gaine,
Such pleaſance makes the Graſhopper ſo poore,
And ligge ſo laid, when Winter doth her ſtraine.

The dapper Ditties that I wont deuiſe
To feed Youths fancie, and the flocking Fry
Delighten much: What I the bett, for thy?
They hau the pleaſure; I, a ſlender Priſe;
I beat the Buſh, the Birds to them do fly:
What good thereof to *Cuddy* can ariſe.

And after in the ſame Eclogue *Cuddy* thus proceeds:

Indeed the Romiſh *Tyterus*, I heare,
Through his *Mecænas* left his oaten Reed,
Whereon he erſt had taught his Flockes to feed;
And labored lands to yeeld the timely eare,
And eft did ſing of wars and deadly dreed,
So, as the Heav'ns did quake his Verſe to heare.

But ô, *Mecænas* is yclad in clay,
And great *Auguſtus* long ygo is dead,
And all the Worthies lyggen wrapt in lead,
That matter made for Poets on to play:
For, euer who in daring doo were dead,
The loſty Verſe of hem was loued aye.

But

But after Vertue 'gan for age to ſtoupe,
And myghty Manhood brought a bed of eaſe,
The vaunting Poets found nought worth a peaſe,
To put in preace among the learned Troupe.
Then 'gan the ſtreames of flowing Wit to ceaſe,
And Soon-bright honour pent in ſhamefull Coupe.

And if that any buds of Poëſie
Yet of the old ſtocke 'gan to ſhoot againe;
Or it mens follies mote to force, to faine,
And rowle with reſt in Rymes of Ribaldry,
Or as it ſprung, it wither muſt againe.
Tom Piper makes vs better melody. &c.

Heare *Fauſtus Andrelinus* an excellent Poet, to another purpoſe:

Nomina doctiloqui non ſunt ſpernenda Poeta,
Nomina non viles inter habenda viros:
Rebus in humanis nil eſt pretioſius, illo
Qui ſua Gorgoneis ora rigavit aquis:
Cui tantum Natura favet, cui ſpiritus ingens,
Cui furor atherea miſſus ab arce venit, &c.

¶ Thus paraphraſed:

The names of learned Poets ſhould not be
Contemn'd or ſcorn'd by men of baſe degree.
'Mongſt humane things there's nothing held more deare,
Than he who doth his mouth rinſe in the cleare
Gorgonian Waters: Nature, him alone
Fauors, and ſeemes to grace, as being one
Of a great ſpirit; on whom from their high Towre,
The gods Cœleſtiall, Diuine raptures powre.
His fame (by Vertue acquir'd) ſhall neuer dy,
Before whom (bee'ng offended) his Foes fly.
His ſubſtance is not great, I muſt confeſſe,
Yet is his glory to be pris'd no leſſe
Than are thoſe gliſtring ſhores (as we be told)
Whoſe pebles are bright Pearles, whoſe ſand is Gold.
Little he hath; for all his generous wayes
(Aiming at others profits, his owne praiſe)
He holds Coine in contempt, bee'ng of condition,
To vilifie the Vulgars ſwolne ambition:
Their groſſer humors hauing well diſcern'd,
He holds them no way to beſeeme the Learn'd.

The

The Wood, the Den, the Countries devious path,
The Riuer, Groue, and Well his preſence hath:
A ſought-for ſilence, and remote from men,
Is beſt agreeing with his thought and pen;
Whileſt confluence and noiſe delights the rude.
From the groſſe manners of the Multitude
Hee's ſeparate, he knowes no idle houre,
To redeme Time is ſolely in his power.
He ſearcheth out th' originall of things,
And hidden Truths from darke obliuion brings.
Groſſe-mettal'd Arts his Chymicke wit refines:
He *Phœbus* can direct, how through the Signes
To guide his Chariot Courſers: And againe,
Teach dull *Boötes*, with his loitering Waine,
What tract to keepe: who (indulgent of his eaſe)
His tyr'd lades neuer waters in the Seas.
The Gyants wars againſt the gods he ſings,
And high facinerous acts of Dukes and Kings.
You Worthies then, who by true honour ſtriue
To keepe your Vertues and your Names aliue,
And what an after-Life's would vnderſtand,
Support the Poet with a liberall hand.
What's elſewhere giv'n is throwne into the graue;
But what's ſo ſpent you ſtill in future haue.

I cannot here omit a Spaniſh Prouerbe, with which I purpoſe to conclude this argument now in ſpeech: which is,

Canta la Rana,
Y no tiene pelo ni lana.

The Frog will ſtill be ſinging, though ſhe
Haue neither haire nor wooll vpon her backe.

The French come neere it, in another, frequent amongſt them.

A faut de Chapon,
Paine & oignon.

For want of a Capon, Bread and Onions.

Qui cum pauperte convenit, diues eſt: Hee may truly be called a rich man, that is content with pouertie.

——— *vivitur exiguo melius,*
Pauper enim non eſt, cui rerum ſuppetit vſus.

Peu

Peu de bien, peu de ſoucy.
That is;
Small Ware, little Care.

Deis proximus, qui eget pauciſſimis.

With the gods hee's held moſt bleſt,
Who hauing little, needeth leaſt.

Is ſatis eſt dives, cui ſatis eſt quod habet.
He hath enough, that thinkes he hath ſufficient.

To which *Quintilian* ſeemeth to comply, where he ſaith,

Satis devitiarum nihil amplius velle.

But of the former Prouerbe, *Cant a la Rana, &c.* I make this, and moſt ſure I am no vnproper application.

Vnto the Frogs we Poets may compare,
Who ſing, though hauing neither wooll nor haire.

And ſo much of Poets and Poetry.

That Spirits haue power to tranſport men or beaſts.

Pertinent it is to this diſcourſe, to enquire, Whether Spirits, as with all quicke velocitie they can moue themſelues, ſo haue the abilitie and power to remoue others, and tranſport the bodies of men, beaſts, and the like. Which is not to be queſtioned, but that both the good and bad Angells can without difficultie performe. Neither are their faculties bounded within any limit, as to beare only this weight, or carry ſuch a burthen; but they haue an vncurbed ſtrength according to their owne will and purpoſe: inſomuch that one Spirit (by Gods permiſſion) is able to ſhake, remoue, or demoliſh a Mountaine, a City, or a Prouince, as ſhall hereafter be more plainely illuſtrated. It is alſo obſerued, That the neerer any ſpirituall Subſtance is vnto the Creator in place, it is ſo much the more ſwift & ſtrong; and thoſe that are farther remote, are leſſe able and preualent. The Water is known to be of more ſwiftneſſe and validity than the Earth; the Aire, than the Water; and the Moone, than either: and of all the other Planets, as they exceed in height, ſo they excel in vertue, euen vntill you come to the *Primum Mobile*, whoſe ſtrength and puiſſance is ſuch, that it circumrotes and turneth about all the Spheres below it, and in it's incredible celeritie, euery minute ouercomes more than a thouſand miles, as aſtronomers report.

Yet, notwithſtanding the incogitable force and dexteritie of Spirits,

Spirits, the Theologiſts are of opinion, That they are not of power to deſtroy any one Element, or to peruert that conſtant order by which the fabricke of the World is guided and gouerned. Yet of their incredible celeritie and ſtrength, hiſtories are very frequent both in the ſacred Scriptures, and elſewhere. We reade, That the Diuell tooke our bleſſed Sauiour, and by the permiſſion of his Godhood, placed him on the top of the pinacle of the Temple; and in a moment tooke him from thence, and bare him into an exceeding high mountaine, from whence hee ſhewed him all the Kingdomes of the earth, and the glory thereof. Wee reade likewiſe, That the Angell of the Lord tooke the Prophet *Habbacuck* (as he was carrying meat vnto the Reapers) by the haire of the head, and in the ſtrength of ſpirit, in an inſtant tranſported him from Iudæa to Babylon: And as ſoone as the Prophet *Daniel* had tooke his repaſt, left him in the twinkling of an eye, in the ſelfe ſame place where he firſt found him. The like wee reade in the Goſpell, of *Philip* the Apoſtle, who was ſnatched vp by the Angell, and brought where the Eunuch of *Candaces* was reading in *Eſaias* the Prophet: which after he had expounded vnto him, and then baptiſed him in the riuer, hee was ſuddenly taken from his ſight. Other hiſtories to this purpoſe there be many.

The great power of Spirits.

Daniel.14.

Pythagoras (if we may beleeue *Apollonius*) was ſeene in one day both in Croton and Metapontus. And *Apollonias Tyanæus* the notable Magitian, being at Rome in the preſence of the Emperor *Domitian*, and commanded to be bound hand and foot before him, yet he ſuddenly vaniſhed out of his ſight, and was the ſelfe ſame houre hurried as farre as Puteoli, to keepe a former appointment which he had made, to make merry with ſome of his acquaintance and friends.

Hiſtories of ſtrange tranſportations.

Apoll.Tyan.

Iamblicus a notorious Inchanter hauing ſacrificed vnto the Diuell, was raiſed vp ten cubits from the earth, ſeeming (to the wonder and amaſement of all there preſent) to walke in the aire. And as *Euanippus* teſtifieth of him, his garments were ſtrangely altered, appearing as if they had been newly dipt in a thouſand ſundry glorious colours. *Iohannes Teutonicus* a Cannon of Halberſted in Germanie, hauing by art Magicke performed many ſtrange preſtigious feats, almoſt incredible; in one day (which was the birth day of our Sauiour) was tranſported by the Diuell in the ſhape of a blacke horſe, and ſeene and heard to ſay Maſſe the ſame day, in Halberſted, in Mentz, and in Cullein.

Iamblicus.

Iohannes Teutonicus.

Plutarch telleth vs, That the Grecians hauing ouerthrowne the Perſians in the great battell of Marathon, they purpoſed a great and ſolemne ſacrifice to the gods, in thankefull remembrance of ſo miraculous and vnexpected a victory: who for their better inſtruction,

Euchides Platenſis.

ſtruction, how the more reuerendly to mannage it, ſent to aske counſell of the Oracle in Delphos. Who returned them anſwer, That they ſhould firſt build a new Altar, and conſecrate it to *Iupiter* the Deliuerer; and not to make their Offering till all the fire throughout whole Greece was quite extinguiſhed, and not one ſparke remaining, as being polluted by the Barbarians, and therefore by the gods of Greece held execrable. Which done, they ſhould with all ſpeed ſend to Delphos, and from thence fetch pure and vnpolluted fire to kindle the Sacrifice. According to this impoſition of the Oracle, by a ſtrict order made by the Princes and chiefe Magiſtrates, all the fire was extinct; and then one *Euchides* of Platæa, a man of an vnbeleeuable ſwiftneſſe (after he had been firſt waſhed, and after that crowned with Lawrel) was ſent to Delphos, diſtant from that city more than a thouſand furlongs, who went and returned within the compaſſe of one day; and hauing brought the ſacred Fire, he had no ſooner deliuered it vp to the Prieſt (who was then chiefe in the Sacrifice) but hee inſtantly fell downe dead. Yet the ceremonies went on; and after, by the command of the Princes, his body was taken vp, and by their appointment had the honour to be buried in the great and famous Temple of *Diana*: with this inſcription vpon his Tomb;

Euchides Delphos cucurrit;
Et die reverſus eſt vna.

Euchides, to Delphos ſent,
Who in one day both came and went.

A ſtrange Hiſtory.

I haue read of a noble Centurion in the lower part of Germanie, of great opinion and eſtimation with the people, for his approued goodneſſe and knowne honeſtie; who reported this Diſcourſe following: That walking one euening through a Thicket or Groue not farre diſtant from the place in which he liued, with onely one man and a boy in his company to attend him; hee ſaw approching towards him a faire and goodly company of Knights and Gentlemen; all ſeeming perſons of great eminence, for they were mounted on great and braue horſes, and well accommodated at all points; all which, without any ſalutation, in great ſilence paſt by him: In the lag of which troup he fixt his eye with ſome aſtoniſhment on one, who to his preſent imagination had ſerued him and bin his Cook; who was dead and buried ſome few dayes before this apparition. This Fellow was as well mounted as the reſt, and lead an empty or ſpare horſe by the bridle. The Centurion being a man of an vndaunted ſpirit, went vp cloſe to him, and demanded what he was? and whether hee were the ſame Cooke who

who had lately ſerued him, and whom hee had ſeene coffined and layd in the earth? Who anſwered him againe, That without any doubt or ſcruple, he was the ſelfe ſame man. His maſter then aſked him, what Gentlemen, or rather Noblemen (as appeared by their habit) were thoſe that rid before? Whether he himſelf was then trauelling? And to what purpoſe he led that empty horſe in his hand? To all which he replied in order; That all thoſe horſemen were men of note and qualitie (naming to him diuers whom he knew were deceaſed) and that they were now vpon a voiage to the Holy-land, whether he himſelfe was likewiſe bound, and that ſpare horſe was prouided of purpoſe to doe him ſeruice, if it ſo pleaſed him, and that hee had any deſire to ſee Hieruſalem. The Centurion made anſwer, That with great willingneſſe hee could finde in his heart to ſee the City, and viſit the holy Sepulchre, whether (had meanes and leaſure ſerued to his purpoſe) hee had long ſince intended a pilgrimage. The other told him, Now was the time, his horſe ready, no neceſſaries wanting; or if he intended that voyage, he could not go in better company. At which words, the bold Centurion leapt into the empty ſaddle, and was preſently hurried away from the ſight of his ſeruants in a moment: and the next euening, at the ſame houre, and in the ſame place, he was found by his ſeruants and friends, who were there ſeeking and enquiring after him. To whom he related his journey, and what he had ſeene in the Holy City; deſcribing punctually euery Monument and place of remarke: which agreed with the relations of ſuch Trauellers and Pilgrims as had beene there and brought Certificate and aſſured teſtimonie from thence. He ſhewed vnto them likewiſe, an hand-kerchiefe which that Cooke his ſeruant (or rather Diuell in his likeneſſe) had giuen him, ſtained with bloud; but told him, if at any time it were foule or durtie, he ſhould caſt it into the fire, for that was the onely way to make it cleane. He ſhewed them likewiſe a knife and ſheath which he beſtowed vpon him, which hee ſaid was the guift of a gratefull remembrance; but gaue him a great charge thereof, for (ſaid he) the mettal is poyſoned, and euery blow giuen therewith is preſent and immediate death.

Alexander Alexandri relateth a ſtory of a poore Captiue ſhut vp in a darke dungeon; but by a Spirit taken from thence, and tranſported into diuers Infernal places: where hauing ſpent three entyre dayes and nights (being miſt all that time by the Gaoler) he was after brought backe into the ſame, and lodged in his irons, though the place was double barred, locked, and bolted. Who made relation of many ſtrange ſights ſeen in Hell, and with what ſeuerall inſufferable torments the Soules of the Damned were

inflicted; perſuading all them that came to viſit him, to haue more care how they lead liues diſſolute and wicked, leaſt after death they ſhould be made partakers of ſuch infatigable Torments.

A noble man of Inſubria.

Boccatius writeth the hiſtorie of a Nobleman of Inſubria, who vndertaking a journey, or rather Pilgrimage, to Ieruſalem, to accompliſh a Vow before made; at the parting with his wife, left her a Ring, with a conſtant condition and couenanted vowes betwixt them, That if he returned not to claim it before the expiration of three yeares, ſhe ſhould haue free leaue and liberty to beſtow her ſelfe in marriage to her owne liking; but vntill the laſt prefixed day to keepe her firſt nuptiall Faith inviolate. After his departure it ſo happened, that in the way he was ſet vpon by Outlawes and Robbers, rifled, taken priſoner, and after carried into Ægypt; where in proceſſe of time being brought before the Emperour and examined, he told him (and truly too) that he was ſon to a Nobleman of ſuch a Country; who when he himſelfe in perſon (diſguiſed) trauelled to diſcouer ſome parts of Chriſtendom, at his owne houſe gaue him courteous and honorable entertainement. Which the Sultan remembring gratefully acknowledged his fathers great generoſitie and bounty, and not onely reſtored him to preſent libertie, but ſoone after created him Viſier Baſſa, and made him the ſecond perſon in the kingdome. In which honour and greatneſſe he continued till the date of three yeres were almoſt fully expired; when remembring the laſt contract made betwixt his wife and him, he grew into a ſudden and deep melancholy: which the Sultan perceiuing, earneſtly importuned him to know the reaſon of his ſo ſtrange diſtemperature. Who (to ſhorten circumſtance) diſcloſed vnto him all the former paſſage betwixt himſelfe and his beſt affected wife. Which paſſionately apprehended by the Sultan, he preſently cauſed a skilfull Magitian to be called, and ſollicited him, with the vtmoſt of his skill to further the deſires of his Friend. The Necromancer cauſed inſtantly a rich bed to be prouided, and layd him thereon; which the Emperor cauſed to be furniſhed with an ineſtimable treaſure both of coine and jewels. The Inſubrian was no ſooner at reſt, but by the helpe of Spirits, he was immediatly tranſported vnto Fycina his owne city, and there left in the Cathedrall Church neere to the high Altar: This was in the night. Now early in the morning when the Sexton entred to prepare the Church for Diuine ſeruice, he caſt his eye vpon the glorious bed which ſhined with ſtones and gems, and withall eſpied him layd thereon, and as yet not fully awake. At which vnexpected ſight being extremely terrified, he ran out of the Church, and to all that he met proclaimed the pro-

the prodigie. By this time the Nobleman began to awake and recollect himſelfe; and then riſing vp and walking forth of the Temple (for the Sexton had left the doore open) hee met with thoſe who made toward the place to partake the wonderment: Some of which, notwithſtanding his long abſence and ſtrange habit, knew him, and ſaluted him with a friendly welcome. From thence hee went home, longing to know how the affaires ſtood with his wife and Family; but the time of their former vowes being now expired, he found her newly contracted, and the next day to haue been married to another husband, which his ſeaſonable arriuall moſt fortunately preuented.

The tranſportation of Witches,

Now touching the tranſportation of Witches by the aſſiſtance of the Diuell, though I might ſelect and cull out many hiſtories both from *Bodinus* and *Wyerius*: yet becauſe they haue paſſed thorow the hands of many; I will rather make choice of ſome few, gathered out of Authors leſſe read, and not altogether ſo vulgarly knowne.

A ſtrange Hiſtory of a maid of Bergamus.

Bartholomæus Spinæus Maſter of the holy Pallace, recordeth this Hiſtorie: There was (ſaith he) a yong Maid, who liued with her mother in Bergamus, and was found in one and the ſame night in bed with a couſin german of hers in Venice: who being found there in the morning naked, without linen, or ſo much as a rag to couer her; yet being neerely allyed to them, they gently demanded of her how ſhe came thither? where her cloathes were? and the cauſe of her comming? The poore Guirle being much aſhamed, and mixing her bluſhes with many teares, made anſwere to this purpoſe; This very night (ſaid ſhe) when I lay betwixt ſleep and awake in bed, I perceiued my mother to ſteale ſoftly from my ſide, thinking I had not ſeene her; and ſtripping her ſelfe from all her linnen, ſhe tooke from her cloſet a box of ointment, which opening, ſhe anointed her ſelfe therewith vnder the arm-pits and ſome other parts of her body: which done, ſhe tooke a ſtaf which ſtood ready in a corner; which ſhee had no ſooner beſtrid, but in the inſtant ſhe rid (or rather flew) out of the window, and I ſaw her no more. At which being much amaſed, and the candle ſtill burning by me, I thought in my ſelfe to try a childiſh concluſion, and riſing from my bed tooke downe the ſaid box, and anointing my ſelfe as I had before obſerued her, and making vſe of a bed-ſtaffe in the like manner, I was ſuddenly brought hither in a moment; where I was no ſooner entred, but I eſpied my mother in the chamber with a knife in her hand, and comming towards the bed, with purpoſe (as I thought) to kill this my young Nephew, (pointing to a childe in the cradle;) but ſhee was hindred by finding mee here. Who no ſooner ſaw mee, but ſhee began grie-

uouſly to threat me, and came neere to ſtrike me: In which feare I began to call vpon God to helpe me; whoſe name I had no ſooner vttered, but ſhe vaniſhed inſtantly, and I am leſt here euen as you found me. Whereupon her kinſeman the Maſter of the houſe writ downe, and keeping the Maid ſtill with him, ſent to the Father Inquiſitor of the place, where the mother of the Guirle his Kinſwoman liued in good reputation, and no way ſuſpected; before whom ſhee was called and queſtioned, and as the manner of that Countrey is vpon the like probabilitie and ſuſpition, put to the mercy of the Tormentor, and at length ſhee confeſſed euerie particular before mentioned: To which ſhe added, That ſhe had no leſſe than fifty ſundry times been tranſported by the Diuel, only with a malicious intent to kil that yong childe; but ſhe found him alwayes at her arriuall ſo protected by the bleſſings & prayers of his deuout and religious Parents, that ſhe had no power at all ouer him, &c.

Antonius Leo: To this ſtory the Author addeth a ſecond of one *Antonius Leo*, a Collier by profeſſion, and dwelling in the city of Ferrara; who greatly ſuſpecting his wife to be a Witch, by reaſon that diuers of his Neighbours informed him, That ſhe was reputed to be one of thoſe who had nightly conuentions with the Diuel: he therefore kept all to himſelfe, and one night aboue the reſt, ſnorting and counterfeiting a deepe and profound ſleepe; with which his wife being deluded, roſe ſoftly from the bed, and as in the former diſcourſe, daubing her ſelfe with an vnguent, leapt out at the caſement, which was ſome three ſtories high, and he could ſet no more ſight of her. At which he grew firſt ſtrangely amaſed, as fearing ſhee had deſperately done it to breake her necke; but hearing no cry, nor apprehending any noiſe by her fall, he then began to confirme his former ſuſpition; and in a fooliſh curioſitie tooke the ſame box, and did to himſelfe in all reſpects as hee had ſeene her to practiſe before him, and was immediately in the ſame manner hurried out at the window, and in an inſtant found himſelfe in a Noble Counts Wine-ſellar, where hee ſaw his wife with diuerſe others of that Diuelliſh ſiſter-hood, merrily goſſipping and carouſing deepe healths one to another; who no ſooner beheld ſo vnexpected a gueſt, but they all ſuddenly vaniſhed, and the poore Collier was left alone with the cellar dore faſt locked vpon him; and early in the morning being found there by the Butler, hee called other his fellow ſeruants, who apprehended him as an Houſebreaker and Felon, and brought him before their Lord. Who at length by great importunitie obtaining libertie to ſpeak for himſelfe, he opened vnto the Count all the manner of the particular circumſtances before related: which though at firſt they appeared

red incredible, yet vpon more mature conſideration hee was diſmiſſed, but conditionally, That he call his wife in publique queſtion, with the reſt of her Aſſociats. Which he accordingly did, and brought them before the Inquiſitor; to whom, after examination, they confeſſed not onely that, but many other more notorious and diabolical acts, the leaſt of them ſufficient to bring them to the ſtake and faggot.

Barthol. Ronſæus telleth a ſtrange ſtory of a Witch in Osburch: *Antonius Torquinada* deliuereth the like, who was by Nation a Spaniard: and *Paulus Grillandus* in his Book, *De Sortilegis*, remembreth diuers to the ſame purpoſe; one of which I thought good to transferre from him, and expoſe to your free view and cenſure. In the yeare of Grace (ſaith he) 1524, when I was chiefe Inquiſitor, many of theſe Inchantreſſes and Witches were brought before me. Amongſt whom, a certaine woman *Dioecis Sabenſis*, was a practiſer of that diabolicall art: of which her husband had been long ſuſpitious, and watched her ſo narrowly, that he took her in the manner when ſhe was buſie about her infernall exerciſe. Notwithſtanding which ſhe impudently denied it, and out-faced him that ſhe was no ſuch woman. But he as obſtinat on the contrary, and reſolued withall not to be ſo deluded, with a good ſound cudgell fell vpon her, and ſo belaboured her ſides and ſhoulders, till with inceſſant beating hee forced the truth from her, and brought her vpon her knees moſt ſubmiſſiuely to intreat his pardon: which after ſome entreaty he ſeemed willingly to grant, but vpon condition, That ſhe would bring him to be preſent and an eye-witneſſe of their abhominable ceremonies vſed in their nightly Conuentions; which ſhee faithfully promiſed, and ſo they were reconciled. At the next night of their meeting, hee hauing ingaged his word for ſecrecie, ſhe brought him to the place appointed, where he freely beheld the manner of their adoration done to the Diuell, their ſports and their dances, full of many beaſtly poſtures and figures, with many other ſtrange paſtimes and merriments there practiſed. All which being ended, there was a long Table couered, and furniſhed with ſundry diſhes, and he ſeated amongſt them; and as he ſaw the reſt do, he began to fall heartily to his victuals, which ſomwhat diſtaſted him, as not being wel ſeaſoned: therefore looking about him for ſalt, but ſpying none vpon the table, he called to one that attended, to fetch him a little ſalt. But he not ſeeming to regard him, he began to grow importunate and ſomewhat loud: at length he brought him a ſmall quantitie vpon the corner of a trencher; which hee ſeeing, and ſeeming glad thereof, Mary God be thanked (ſaid he) for I haue now got ſome ſalt. Which words were no ſooner vttered, but the Table, Meat, Diſhes,

Diſhes, Diuels, Witches, and Lights all vaniſhed, and hee was left there naked and alone in a deſolate place. But in the morning ſpying certaine Shepheards, and demanding of them what countrey hee was in, they told him, In the prouince of Beneventanus, belonging to the kingdome of Naples; which was more than an hundred miles diſtant from his owne houſe. The man, though he was of a faire reuenue, yet was forced to beg all the way homeward. But after his tedious and difficult journey, arriuing at his owne village, he ſummoned his wife before the Magiſtrate, with others whom he had eſpied and knowne at the Feaſt. Who vpon his teſtimonie were conuicted, and ſuffered according to the extremitie of the Law prouided for offences of that execrable nature. I haue read of another guilty of the like curioſitie, who was hurried ſo far in one night, that it coſt him three yeares tedious trauell, before hee could come to ſee the ſmoke of his owne Chimney.

To ſhew that theſe Magicall ſorceries haue beene from great antiquitie, and not lately crept into the world by the proditious inſinuation of the Diuel; me thinks I heare *Medæa* thus ſpeaking, *Ouid Metam. lib.* 7.

Tuque triceps Hecate quæ Cæptis conſcia noſtris,
Adnutrixque, ——— *&c.*

Thou three-ſhap'd *Hecate* with me take part,
Who guilty of my vndertakings art,
Teaching what ſpels we Witches ought to vſe,
And what rare Herbs out of the earth to chuſe:
Thou Aire, you Winds, Hils, Lakes, and Riuers cleare,
Gods of the Winds, gods of the night, appeare:
By whoſe ſtrong aid I (when I pleaſe) can make
The fearefull and aſtoniſht bankes to quake,
To ſee the ſtreames backe to their heads retyre.
If on the ſeas a tempeſt I deſire,
The troubled waues in mighty mountaines riſe,
Threatning to ſpit their brine-drops in the eyes
Of the bright Stars; and when th'are moſt in rage,
I with a word their fury can aſſwage.
Blacke threatning clouds, if I but ſpeake, appeare;
And with a becke I make the Welkin cleare.
The Windes I from their braſen dens can call,
To blow downe hills, or not to breathe at all.
The Vipers jawes I with my ſpels can breake,
The ſtedfaſt rockes remoue when I but ſpeake.

The

The grounded Okes I by the roots vp rend;
Woods I can ſhift, and mountaines that tranſcend,
My Charmes can ſhake. The groaning Earth help craues
From me, whileſt Ghoſts I ſummon from their graues.
And thee ô Moone, my Incantations can
Draw this or that way, make thee pale and wan
Through feare, or red with rage. *Aurora* knowes,
I from her bluſhing cheeke can teare the Roſe, *&c.*

Here I might introduce many to the like purpoſe: but I return where I left, and thus proceed; That this ſwift tranſportation of Bodies, though it ſeeme ſtrange, is not altogether impoſſible. Which will the better appeare, if either wee aduiſedly conſider the velocitie of Spirits, or the admirable celerity of the Spheres: from whence it comes that Magitions haue ſuch ſpeedy intelligence (almoſt in an inſtant) of things done in the fartheſt and remoteſt places of the world. To approue which, if wee ſhall but examine Hiſtorie, there be many examples extant.

Captaine *Antonius.*

When *Antonius* the great Captaine made an inſurrection in Germany againſt the Emperor *Domitian*, and was ſlain in the battel, the death of that Revolter was confidently reported the ſame day in Rome, with the manner of his Armies ouerthrow; though the places were diſtant (as ſome account it) little leſſe than fifteene hundred miles.

Adrianus Patricius.

And *Cedrenus* writeth, That when *Adrianus Patricius* was ſent by the Emperour *Baſilius* to war againſt the Carthaginians; before he had ouercome halfe his way, and whileſt hee yet ſtayed in Peloponneſus with the greateſt part of his Nauy; by the help of ſuch Spirits (as it ſeemed) he was certainly informed, That Syracuſa was taken and deſtroyed by fire, the very ſelfe ſame day and houre that the diſaſter hapned.

Calligraphus.

Paulus Diaconus and *Nicephorus* haue left to memorie, That one *Calligraphus* of Alexandria, walking late in the night by certaine Statues erected without the city, they called vnto him aloud and told him, That the Emperour *Martianus*, with his Queene and princely Iſſue, were all at that very inſtant murthered in Conſtantinople. Which when he came to his houſe, he told to ſome of his Familiars and Friends, who ſeemed to deride his report, as a thing not poſſible, but beyond Nature. But nine dayes after came a Poſt with certaine newes of that barbarous and inhumane act: which by true computation happened the very ſame houre that it was deliuered to *Calligraphus*.

Prince *Partharus.*

Platina in *Dono* telleth vs, That *Partharus* ſonne to the King of the Longobards, being expelled from his Countrey by the vſurpation

pation of *Grinnaldas*, ſhipt himſelfe for England, to be ſecured from the ſword of the Tyrant: and hauing beene a few dayes at ſea, hee was ſenſible of a loud voice, which admoniſhed him to change the courſe of his intended journey, and inſtantly to return backe into his owne Countrey; for the Tyrant hauing been troubled with the Pluriſie, and aduiſed by his Phyſitions to haue a Veine opened in the left arme, the flux of bloud could not by any art be ſtopped, but that he bled to death. Vpon this warning the Prince *Partharus* returned, and finding it to be true, within three months after his arriuall, he was inaugurated and freely inſtated in his proper inheritance.

The Emperor *Conſtantine.*

Zonarus and *Cedrenius* affirme, That the ſame day in which the arch-Traitor and Regicide *Andræa* ſlew the Emperour *Conſtantine*, bathing himſelfe in Syracuſa; his death by voices in the aire (which could be no other than Spirits) was not onely noiſed, but proclaimed openly in Rome the ſame day.

Apoll. Tianæus.

Zephilinus in Domiti. and *Fulgot. lib.* 1. *cap.* 6. haue left remembred vnto vs, That *Apollonius Tianæus* being in a publique Schoole in the city of Epheſus, and diſputing at that time with diuers Philoſophers; in the midſt of his ſerious diſcourſe, was on the ſudden mute, and fixing his eyes ſtedfaſtly vpon the ground, remained for a ſpace in a ſtill ſilence: but at length erecting his head, and caſting vp his eyes, hee ſuddenly broke forth into this loud acclamation; *Stephanus* hath ſlaine an vniuſt man. And after hauing better recollected himſelfe, he told vnto thoſe which were there preſent, That at that inſtant the Emperor *Domitian* fell by the hand of one *Stephanus*. The circumſtance being after examined, it proued true according to his relation.

Govarus.

Olaus Magnus, lib. 3. *cap.* 16. of his Gothicke Hiſtory, writeth, That *Govarus* King of Norway being reſident in his owne Court, knew in the ſame houre, of all the machinations and plots intended againſt him in Normandy, though he was diſtant by land and ſea many hundred miles.

Fulgotius relateth, That in the wars betwixt the Locrenſes and the Crotoniatæ, two ſpirits appeared like two yong men in white veſture, who when the Locrenſes had woon the battaile, left the field and vaniſhed; and in the ſelfe ſame houre were ſeene both in Athens and Corinth, in both which places they proclaimed the newes of that great victory, though theſe places were diſtant many leagues one from another.

And ſo much for the Velocitie of Spirits.

The

The Emblem.

IT figureth an Hedge-hog, who inſidiates the ſilly field-Mice playing about her den, and feareleſſe of any preſent danger; who the better to compaſſe her prey, wrappeth her ſelfe into a round globe-like compaſſe, appearing onely a ball of pricks, contracting her head within her skinne, where nothing is ſeene ſaue a ſmall hole, for ſuch a little creature to ſhroud her ſelfe in; and thus ſhe lieth confuſedly vpon the ground without any ſeeming motion. The apprehenſion thereof is borrowed from *Greg. lib.* 13. *Moralium*; from whence this Motto is deriued, *Abiecta mouent.* The words of the reuerend Father be theſe: *Prius complexionem, vnius cuiuſque Aduerſarius perſpicit, & tunc tentationis laqueos exponit: alius namque lætis, alius triſtibus, alius timidis, alius elatis moribus exiſtit, &c.* (i.) Our Aduerſarie the Diuell firſt looketh into the complexion and diſpoſition of euery man, and then he layes the ſnares of tentation; for one is of a merry and pleaſant conſtitution, another ſad and melancholy, another timerous and fearefull, another proud and haughty. Therefore that hee may the more ſecretly and cunningly intrap them, he frameth his deceptions ſuitable with their conditions; and becauſe pleaſure hath proximitie with mirth, to him that is giuen to mirth hee propoſeth ryot and luxurie; and becauſe ſadneſſe is prone to anger, to ſuch he offereth the cup of diſſention and diſcord: and becauſe the Timerous are fearefull of paine and puniſhment, to them he ſuggeſteth terrors and horrors: and becauſe the haughty and ambitious loue to be magnified and extolled, to them hee offers popular ſuffrage and vaine applauſe, &c. We alſo reade Saint *Paul* thus, 2 *Corinth* 11.3. *But I feare leſt as the* Serpent *beguiled* Eve *through his ſubtilty, ſo your mindes ſhould be corrupt from the ſimplicitie which is in Chriſt.* And 1 *Pet.* 5.8. *Be ſober and watch; for the* Diuell *as a roaring Lion walketh about ſeeking whom he may deuoure.*

Caueats againg Temptation.

Obiects are main motiues.

The illuſtration of the Emblem followeth:

Pelliculam veterem retines, & fronte politus;
Abſtruſo rapidam geſtas ſub pectore vulpem.
Perſ. Satyr. 5.

Fit globas, inſidias Muri dum tendit Echinus;
Et jacet immoto corpore fuſus humi:
Os latet in medio quod dum patet eſſe cavernam,
Muſculus ad ſocios non rediturus init.
Cum vitium quod quiſque colit, Rex cælliat orci,
Illius obiectis pectora noſtra trahit;

Larco

Larco ſibi capitur, vinoſus imagine Bacchi;
Virginis aſpectu, nota libido furit.

¶ Thus paraphraſed:

To'entrap the Mouſe, the Hedge-hog in a round
Is caſt, and lies as ſenſeleſſe on the ground,
His face drawne in; the hole ſhe thinkes a caue,
Where, being frighted, ſhe her ſelfe may ſaue.
When Sathan knowes vnto what vice we'are bent,
To each mans ſence that obiect hee'l preſent:
Meat to the Glutton, to the Drunkard Wine,
And to ſuch, beauty, as to luſt incline.

Of Deceit.

Livy ſaith, *Fraus in parvis fidem ſibi præſtruit, vt cum opere prætium eſt, cum mercede magna fallat: (Id eſt)* Deceit layes the ſnare in ſmall things and of no moment; that in greater things it may deceiue with profit.

Noble in his minde was *Alexander* the Great, who when *Parmenio* counſelled him to ſeeke the ſubuerſion of his enemies by fraud and ſubtiltie; made this anſwer, That being *Alexander*, his Majeſtie and Royaltie would not ſuffer him to doe ſo; but if hee were a priuate man, as *Parmenio*, hee might perhaps be thereunto perſuaded. But contrarie vnto him, the Emperour *Pertinax* was ſyrnamed *Chriſtologus*, which is as much to ſay as, Well ſpeaking, and Euill doing. It was the ſaying of *Demoſthenes* the excellent Orator; *Wonder not that thou art deceiued by a wicked man, but rather wonder that thou art not deceiued.* The fraudulent and deceitful are likened to a Chameleon, apt to take all obiects, capable of all colours, cloaking Hate, with Holineſſe; ambitious Gain, with ſhew of good Gouernment; Flatterie, with Eloquence: but whatſoeuer is pretended is meerely deceit and diſhoneſtie.

Sic iterum, ſic cæpe cadunt, vbi vincere aperte;
Non datur, inſidias, armaque tecta parant:
Fraude perit virtus. Ovid. Faſt. lib. 2.

The Serpent hid in the graſſe ſtingeth the foot; and the deceitfull man vnder pretence of honeſtie beguileth the Simple: *Parva patitur vt Magnis potiatur.* From whence *Catſius* deriues this conceit:

Fit globus, niqué globi medio caput abdit echinus,
Et vafer ni parvum, contrahit ora ſpecum:
Tegmina mas ſpinoſa (peti ſe neſcius) ambit,
Et vagus impunem, fertque refertque gradum.

At

At cæcas ineat latebras, & non ſua luſtra,
Tum demum in prædam promptus echinus erit,
Vt fallat tunc cum prætium putat eſſe laboris,
Præſtruit in parvis fraus ſibi magna fidem.

¶ Thus paraphraſed:

Like a round ball *he lies; of head or face
Nought ſeene, ſaue onely a ſtreight entring place.
The Mouſe doth neere his thorny couering graze,
And feareleſſe of deceit, about it playes:
But is no ſooner entred the blinde caue,
Than catcht; he hauing what he ſought to haue.
Small traines at firſt are by the Crafty layd,
That the full Prize they better may invade.

*The Hedgehogge.

A Meditation vpon the former Tractate.

I.

To Thee, the Saints *that in thee truſt;*
To Thee, the Soules *of all the* Iuſt;
And wretched I,
To Thee now cry,
That am indeed no more than Earth *and* Duſt.

II.

The Heav'nly Hierarchies *aboue,*
That are to Thee conjoyn'd in Loue,
In Hymnes *and* Layes
To Thee giue praiſe,
And to the innocent Lambe *and ſpotleſſe* Doue.

III.

The Angels *and* Archangels *all,*
Vertues *and* Powers Cœleſtiall,
Who ſtand before Thee,
And ſtill adore Thee,
As Meſſengers *ſtill ready at thy Call:*

IV.

All *magnifie Thee without ceaſe,*
Not fainting, rather with encreaſe
Of Will and Voice,
Laud and reioyce
In Thee, that art the God of Power *and* Peace.

V.

And I, fraile Man, *that am not leaſt*
Of thy Creation, would thy Heaſt,
Far as I may,
Serue and obey,
And beg in thy great Mercies, *Intereſt.*

Light

VI.

Light *therefore in my* Heart *infuſe*;
Inſtruct my Tongue, *Thy* Name *to vſe*:
That I may finde
Both Heart *and* Minde,
Hourely on Thee, *and onely* Thee, *to muſe*.

VII.

Cleanſe, to that end, and make me cleane,
That am polluted and obſceane:
My ſinnefull Soule,
Spotted and foule,
Dares not for that cauſe on thy Mercies *leane*.

VIII.

From Outward things, *to what's* Interior;
To what's Aboue, *from* Things Inferior;
My Thoughts *tranſcend*
To apprehend
Thee *ſolely, that or'e all things art Superior*.

IX.

O bleſſed Spirits, *bright and pure,*
You that the Sacred Throne *immure!*
That Place Sublime,
In firſt of Time,
Was made for you alwayes therein to'endure.

X.

Your Makers Face *you there behold,*
In numerous Bands and Hoſts vntold,
You, to Him ſolely
Sing, Holy, Holy,
Holy; *Whoſe* Brightneſſe *no* Tongue *can vnfold*.

XI.

You, *in your ſweet and muſicall* Quire,
See what to Loue, and to Admire,
(That Ioy and Bliſſe
Which endleſſe is)
And to attaine vnto, we all deſire.

XII.

For from that Place Cœleſtiall,
From henceforth there can be no Fall:
In that Congruity
Is Perpetuity,
Which, as Before *it hath bin,* Euer *ſhall.*

XIII.

No refractorie Spirits *there,*
Since Lucifer *dar'd to appeare,*
In Battell fell
By Michael,
All theſe rebellious Angels *captiv'd were.*

XIV.

He, the old Dragon *gyv'd and bound,*
Who, Mankinde labors to confound;
Still day by day,
Vs to betray;
And to that end the World doth compaſſe rounn.

XV.

With Him, the Sp'rites *of Aire and Fire,*
The Water, and the Earth, conſpire,
Early and late,
To'inſidiate
All ſuch as after Heav'nly things acquire.

XVI.

But Thou, the bleſt Angels *of* Light
Againſt them haſt made oppoſite,
Both to direct vs,
And to protect vs
From their knowne Malice both by day and night.

XVII.

Therefore to Thee (ô God) *alone,*
In Perſons Three, *in Subſtance* One;
The Trinity
In Vnity,
To ſearch in whoſe Identity, there's None

XVIII.

So bold as dare, ſo wiſe as can.
The Father, God; *Sonne*, God *and* Man;
The Spirit Diuine,
Third in the Trine,
All Three, One God, *before the World began.*

XIX.

Father Vnborne, *the Sonne* Begot,
Spirit Proceeding; *let vs not*
Through their procurements,
And ſly allurements,
Be ſtain'd with Sinne, but keepe vs without ſpot.

XX.

O Thou, the glorious Trinitee,
Whoſe pow'rfull Works inſcp'rable be;
Support and aid
What Thou haſt made,
And keepe our Soules *from their Temptations free.*

XXI.

Thou Preſident, *of an vnequal'd* Parity;
Thou Plurall *Number, in thy* Singularity;
Thoſe Dinelliſh Foes
Still to oppoſe, (Charity.
Grant vs firme Faith, *ſtrong* Hope, *and conſtant*

XXII.

Whom (Father) *thou haſt* Made, *do not forſake*;
Of whom thou haſt redeem'd, (Son) *pitty take*:
Good Spirit *guyde*
Thoſe ſanctify'd,
And keepe vs from the euer-burning Lake.

XXIII.

That We, *with* Saints *and* Angels, *may*
Thy Honour, Pow'r, *and* Praiſe *diſplay*;
Thy Glory *bright*,
Mercy *and* Might,
Within Thy New Ieruſalem *for ay.*

Deus eſt indiviſe vnus in Trinitate, & inconfuſe Trinus in Vnitate. *Leo Pap.*

: THE : VERTVES :



Ex Sumtib: Gulielmi: Beeston Generos

THE ARGVMENT of the fifth Tractate.

THe Conſonance *and* Sympathy
Betwixt the Angels Hierarchy.
The Planets *and Cœleſtiall* Spheres;
And what ſimilitude appeares
'Twixt One and Other. Of the three
Religions *that moſt frequent be,*
Iew, Chriſtian, *and* Mahumetiſt:
Vpon what Grounds they moſt inſiſt.
Ridiculous Tenents ſtood vpon
In Mahomets *blinde* Alcaron;
Where he diſcourſeth the creation
Of Heav'ns *and Angels. A relation,*
What ſtrange notorious Hereſies
By'the Preſcillians *and* Manechies
Were held: The truth made moſt apparant,
By Text *and holy* Scriptures *warrant.*

The ſecond Argument.

WE *aime at the* Cœleſtiall Glory.
Below the Moone all's Tranſitorie.

The Vertues.

THree things hath God ſhew'd in this Worlds Creation,
Worthy mans wonder and great admiration:
In making it, his *Power* moſt exquiſit;
In ord'ring it, his *Wiſedome* infinit;

Gods Power, Wiſedome, & Goodneſſe.

And

And in conſeruing it, his *Goodneſſe* ſuch,
As neuer can by man be'extold too much.
The *Angels* in the next place we confer
Wi'th' ſecond part of this Worlds Theater:
Namely, what reference the *Seraphim*
Hath with the *Primum Mobile*. Then, what kin
The *Cherub* from the *Starry Heav'n* doth claime;
Or *Thrones* with *Saturne*: in what conſonant frame
With *Iupiter*, the *Dominations* trade:
What 'twixt the *Vertues* can and *Mars* be made:
The neere ſimilitudes that hourely run
In league, betwixt the *Poteſtates* and *Sun*:
With *Venus*, how the *Principates* agree:
And with the great *Arch-Angels*, *Mercurie*:
Laſt, how the holy *Angels* are accited
To be in friendſhip with the *Moone* vnited.

Diouyſ. Areopag. de Celeſt. Hierarch.

First, as the *Seraphims* in Loues pure heate,
Next God himſelfe in his ſupernall feate,
Still exerciſe their faculties, and turne
(By that inflaming zeale by which they burne)
Towards His Eſſence; ſo in a ſwift motion,
The *Primum Mobile* ſhewes his deuotion
To the *Firſt Mouer*, from whence it doth take
Thoſe *Vertues* which the Heav'ns inferior make.
Go round with it: the *Seraph's* feruor 's great;
So * *That*, hath laſting and perpetuall heat:
By benefit of whoſe ſwift agitation,
The Heav'ns are wheel'd about in wondrous faſhion,
Maugre of that huge Machine, the great force
And magnitude, that ſtill reſiſts his courſe.

The Concordance betwixt the *Seraph* and the *Primum Mobile*.

1 *Primus Motor.*

* *i. Pri. Mobile.*

The *Seraphims* are ſharpe, ſo needs muſt be
The needle-pointed *Primum Mobile*;
Which by transfuſing influence (we know)
Doth penetrate inferior Orbs below.
And as the *Seraphims* moſt feruent are;
To them, in that, we fitly may compare
The *Primum Mobile*, whoſe feruor 's ſuch,
And ſo inceſſant, that where it doth tuch,
And is in hourely motion, it (no doubt)
The other Heav'ns doth whirle with it about.
Inflexible the *Seraphims* motion is,
So likewiſe is the turning round of This;
Which though it be as ſwift as thought can thinke,
Yet in it's courſe doth neither quaile nor ſhrinke.

As

As at a becke (by power that God them gaue)
The *Seraphims* all other *Angels* haue:
So by the motion of that *Primum*, all
The motions of the Heav'n in generall
Are gouern'd and vnited: *Seraphs* be
Actiue *Exemplars* call'd: This *Mobile*
Beares the ſame ſtile, becauſe it not alone
Incites the Heav'ns to motion, one by one;
But as a Guide, leaſt they ſhould take the wrong,
Still goes before, and hurries them along.
And as the *Seraph*'s with Loues fire inflam'd,
(A zeale ſo hot that neuer can be nam'd)
Ev'n ſo this fierie globe, ſtill without ceaſe
Gyring about, doth grow to that encreaſe
Of ſultry heate, the feruor, by reuerſes,
A warmth into all other things diſperſes.
But with this difference, that as they their might
Immediatly take from the God of Light;
From the twelue Revolutions it receiues
What power and vertue to the reſt it leaues;
And purg'd by labour, winding in a frame,
Returnes ſtill to the place from whence it came.
The *Seraphs* haue no creature that can vaunt
To be aboue them as predominant.
Ev'n ſo this Orbe is next th' Imperiall *Throne*,
Gods proper Manſion, and aboue it none.
The *Seraphims*, for their vicinity
To God, are full of Diuine purity;
And ſuch a fulgence through their Eſſence runnes,
That they are brighter than ten thouſand Sunnes:
So this Orbe to the Imperiall Heauens, ſo neere,
Shines by the light of that incredi'bly cleere.
And as theſe *Spirits* with flaming ardor burne,
And at no time from their Creator turne;
So this high Orbe, by the celeritie
And inextinguiſhable claritie,
Prodigall of it's Vertues, doth beſtow them
To purge and to make perfect things below them;
So that all dregs and droſſe conſum'd and waſted,
They, new refyn'd, are in ſwift motion haſted
Vnto their firſt beginning, where in ſweet
And moſt mellodious harmonie they meet.
As Thoſe from God immediately are,
Without the interpoſe of Miniſter;

Ev'n

Ev'n ſo from the firſt *Mouer* it doth take
Immediate force, which doth it's motion make.

Herein the Diuine Wiſedome doth appeare,
That ſo the *Angels* with the Heav'ns cohere,
Heav'ns with the Elements concur, and then,
Theſe Spirits are in ſuch a league with men,
And all ſo conjoyn'd and concatinate.
A Picture euery way immaculate,
Cherub doth in the Chaldæan tongue imply:
What picture fairer, or more pure, hath eye
Beheld, than the Cœleſtiall Firmament?
Imbeliſhed and ſtucke with th' ornament
Of ſo'many bright Stars, luminous and cleare,
Incorruptibly decking euery Sphere,
All full of influent vertue in their places.
So the Cherubicke Spirits are ſtucke with Graces
And Diuine gifts, ſo many, that indeed,
In countleſſe number they the Stars exceed.
And as this Orbe is circumgyr'd and wheel'd,
As to the *Primum Mobile* forc'd to yeeld;
So doth the *Cherubs* ſecond order moue
From the firſt *Seraph*, next to God in Loue.
'Twixt *Saturnes* Sphere and the *Thrones* eminence,
Is the like ſemblance and conuenience:
By *Thrones*, the Seats of Monarchs are expreſt:
On *Saturnes* ſeuenth day *God* himſelfe did reſt
From his great Worke. Now *Saturne* is a word
Which in th' Originall, nothing doth afford
(If we together ſhall compare them both)
Saue, *Ceaſe from Labor*, or a *Sabaoth*.
The *Thrones* on Loue and Veritie conſiſt;
And ſo the Planet *Saturne* (whoſo liſt
Giue credit vnto *Firmicus*) endues
Man both with Loue and Truth, prompts him to chuſe
Vertue, good Manners, Diuine Contemplation,
Iudgement mature, in a true conformation;
And with a ſollid induſtrie deſire
Things that are hidden and abſtruſe to enquire.
And as the *Thrones*, each in his office knowes,
How of all ſacred Wiſedome to diſpoſe,
(As *Dei formes* call'd;) ſo *Saturne* he,
Ianus Bifrons, from all antiquitie,
Is ſtyl'd, and Wiſedomes Father held to be.

The Concordance betwixt the Cherub & the ſtarry Heauen.

The Concordance betwixt The Thrones and Saturne.

The *Golden* World beneath his Scepter was,
(Before the *Silver*; or the third, of *Braſſe*;
Or this *Iron* Age) in which th' vnlabor'd ground,
Not forc'd by man, with plenty did abound:
The Earth of her free-will gaue all encreaſe; (peace:
Springs flow'd with milke; the Wolfe and Lambe had
And therefore we by congruent reaſon finde,
That the ſeuenth day to *Saturne* was aſſign'd,
As the ſeuenth Planet, and agreeing beſt
With the Cœleſtiall *Thrones*, which imply Reſt.
Beſides, in *Saturne* there is one thing rare,
As ſole vnto him peculiar;
Which he may iuſtly aboue others claime:
(For none of all the Planets we can name,
But are in mixture and conjunction;) *Hee*
Ioyns, nor is joyn'd with any, but ſtill free;
And as a Prince vnriual'd, keepes his ſtate,
In which none can with him participate.
So *Moſes* Law, ſince it was firſt recited,
Was with no other coupled or vnited;
But doth immediatly on God depend,
Yet many other Lawes from that deſcend,
As borrow'd thence. And in like myſterie,
The Choraſes of the whole *Hierarchie*,
Reflect with all the ſeruice on the *Throne*;
But He his Power communicates to none.
The *Seraph's* Loue, to Iudgement doth adhere;
The *Cherubs* Wiſedome placeth it ſelfe neere:
The *Dominations* (which ſome haue defin'd
To be, *Th' vnyoked libertie of minde*)
Aſſiſt the *Iudgement Seat*: The *Vertues*, they
Vpon the high *Tribunall* wait and ſtay:
And ſo the reſt, with all their ſeuerall Graces;
But them the *Thrones* aſſiſt not in their places.
The *Dominations* we muſt next confer,
And faſhion to the Star of *Iupiter*;
And by comparing them together, ſee
How in their ſemblant Vertues they agree.
Firſt, at Cœleſtiall things they ſolely aime,
Them, no tyrannicke ſeruitude can tame;
A free Lord they muſt ſerue, and beare a minde
Vncheckt, to nothing baſe or vile enclin'd:
All difficulties ready to diſcloſe,
That ſhall their faithfull ſeruice interpoſe.

The Goulden World.

The Concord betwixt the Dominations, and *Iupiter*.

On

On none ſaue their Creator they rely,
To his ſole pleaſure they themſelues apply;
Others to their obedience they perſuade,
Their contemplations being fixt and ſtayd
On the Diuine Light: which rare pulchritude,
To'enioy in a more ample plenitude,
They ſtil conforme themſelues vnto the *Throne*,
If poſſibly, to be with it all one.
All theſe (if Aſtrologians we may truſt)
Fall on *Ioues* Star, in number ev'n and iuſt.
In Noble bloud this Planet takes delight,
To'illuſtrous thoughts it doth the minde accite,
Prudence to gouerne, ſcience how to know,
His libe'rall influence doth on man beſtow;
Plac'd in his Horoſcope, he doth inſpire
Our eleuated ſoules with a deſire
To attaine to *Fame*, to *Empire*, and *High things*:
Th' vncurbed and irregular minde it brings,
Not onely to deuiſe, but keepe good Lawes.
And *Iupiter* is for that onely cauſe,
In Hebrew, *Zedek* call'd, which imports Iuſt.
In Goodneſſe and in Iuſtice ſuch as truſt,
Them he ſpurres on to ſpend their houres and time,
To aime at things ſuperior and ſublime:
By the reflex of Iuſtice and true Piety,
It drawes to contemplation of a Diety:
It doth not onely Man himſelfe impell
To charitable acts, and do things well;
But to ſtirre others to good workes: And ſtyl'd
Iove, for his Faith and Truſt; hauing exyl'd
All Incredulitie. Laſt, by the hand
He leadeth others with him, till they ſtand
In the like ſtate of Goodneſſe, Knowledge, Faith.

Pythagoras.

Pythagoras more of this Planet ſaith,
That he is the Mindes Vertue, Temperament,
Health, and Diſpoſer of all Ornament
That doth belong to Man. Now let vs find

The Concordance, of the Vertues with *Mars.*

How thoſe call'd *Vertues*, are to *Mars* inclin'd:
And that too may be done with much facilitie,
If we conſider but what true Virilitie
And Fortitude in this Star doth conſiſt.

S. *Mathew.*

In one place we thus reade th' Evangeliſt:
The *Vertues* of the Heav'ns are mov'd, or ar'
Arm'd on their ſide, who in Gods cauſe ſhall war.

Theſe,

Theſe, their Cœleſtiall operations take
Immediatly from Him, and for His ſake
Diſperſe them to His Glory and great Praiſe.
Note what the *Pſalmiſt* of the Planets ſayes;
Praiſe Him you Sun and Moone, praiſe Him the Light;
Praiſe Him yee Stars [&c.] The *Vertues* by foreſight,
As Captaines ouer the Church Militant,
Know which amongſt them is beſt Combattant;
Guide and direct him to the Place aboue,
To receiue there the Crowne for which he ſtroue.
Ev'n ſo this *Mars*, by th' influence of his Star,
Styl'd by th'antient Poets, *God of War*,
Makes men of generous Spirits, elate and hye,
Ambitious after Palme and Victorie.
The *Vertues* in their Pow'r finde no defect;
Nor is this Planet any way deiect,
Weary'd or faint. Thoſe of authentique skill,
Write, His Fires force is indeficient ſtill.
The Diuine *Vertues* ſtudy to enlarge
Their courage, who are giv'n to them in charge;
To make them like ſpirituall Souldiers ſtand,
Gainſt *Lucifer* and his reuolted Band;
Then bring them off to ſafety and ſecuritie,
Making them like themſelues in God-like puritie.
So this Stars Fire, to ſhew their true proximitie,
Burnes vpward, as ſtill aiming at ſublimitie;
And in his feruour catching at things neere,
To turne each Subſtance to a Nature cleere,
As it ſelfe is, in luſtre like to ſhine.
Yet to this Planet, many learn'd aſſigne
Malevolent aſpects, Wars prouocations,
Home-bred Seditions, Diſcord amongſt Nations,
Broiles, Garboiles, Tumults, and combuſtious Rage,
Depopulation, Murthers, Slaughter, Strage;
Call it, *The worſt of Planets*: whoſe reflect
Contaminates and poyſons with th'aſpect.
But *Treſmegiſtus* was not of that minde;
Saith he, *The ſeuerall Planets in their kinde*
(Their vertues being truly vnderſtood)
Are vnto men beneficent and good.
This great Philoſopher would haue vs know,
Of bad Effects the Cauſe is here below:
Stars influences in themſelues are pure,
No putrid ſtuffe their natures can endure:

Ptolomæus.
Hermeter.
Firmicus.
Alcabitius.

The malevolent Aſpects of *Mars.*

And if from their aſpects ought chance amiſſe,
They are not to be blam'd, for the fault is
In our fraile weakeneſſe: for who but hath read,
That nothing bad aboue the Moon is bred?
The Concord of the *Poteſtates* with the *Sunne.*
Now as the *Poteſtates* to worke are ſaid
Both by the *Vertues* ſtrength, and the co-aid
of the *Dominions* Iuſtice: ſo the *Sunne*,
When he his beames transfuſiuely ſhall run
Through *Mars* his Sphere, or *Ioves* benigner Star,
All his effects, Power, Strength, and Honour ar'.
Legions of *Fiends* the *Poteſtates* expell;
And with them, all blinde errors driue to hell.
So when the *Sunne* doth his bright beames diſplay,
The tenebrous Night flies, and giues place to day.
And as thoſe Mindes and Eſſences Diuine,
By nature with miraculous fulgor ſhine:
So the bright *Sunne* inſtated all alone,
Amidſt the Planets, in his Regall Throne,
Caſts an incredible luſtre, and to all
Doth honour, in his ſeat Majeſticall;
Diſtributing abroad in large extent,
Vnto the Stars, both Light and Ornament:
By whom th'are gouern'd, and their motions ſway'd,
Their ſplendor at his will dark't or diſplay'd.
Stars receiue names from the *Sunne.*
From whom they receiue names; as *Day-Stars*, ſome;
Nocturnal, others; but the moſt part come,
Styl'd by his courſe: *Orientall*, thoſe we call
That moue from his Vp-riſe; they from his Fall,
Are *Occidental*. Other Stars put on
Names from the *South* and the *Septentrion*.
The *Poteſtates*, their pow'r or'e things Inferior,
To mannage and diſpoſe from the Superior,
Of all aboue 's, immediately receiue.
Ev'n ſo the Sun ſhines only by his leaue;
The light it giues is but a ſhadow meere,
Of His that is ſo'vnſpeakeably cleere
In Glory, that all Glory doth tranſcend,
Which Humane Eye can no way comprehend:
And ſo his borrow'd luſtre doth diſperſe
To Men, to Beaſts, and the whole Vniuerſe.
The *Poteſtates*, with things below diſpenſe,
Without all tyrannie or violence:
The *Sunne* doth ſhine with amitie and loue
On all alike; and with the Starre of *Ioue*

Bee'ng

Bee'ng in conjunction, Mans minde it inflames
With honour, and to purchaſe glorious names,
Inſpires with magnitude and claritie,
And theſe without all force or tyrannie.
By ſpeculation in the *Sun*, we ſee
The glorious *Trinity* in *Vnitie*.
We from the Body or the Subſtance gather
The Diuine Eſſence of th'Almighty *Father*,
In his bright Splendor we the *Sonne* include,
Who is the ſole and onely Pulchritude.
The third proceeding perſons (God as great)
We ſee it plainly figured in his Heat.
Our Sauiour, when he would exemplifie
To vs his Fathers Power and Majeſtie,
Did it by this bright Planet; *Perfect be*
As is your Father that's in Heav'n, (ſaith he)
Who cauſeth that his Sonne alike doth riſe
Vpon the Good and Bad. We muſt deuiſe
In the next place, how we may mak't appeare,
The *Principates* with *Venus* Star cohere.
As ſhe from all antiquitie hath been
Styl'd by th'imagin'd name of *Beauties Queene*,
Becauſe by obſeruation, euerie creature
Borne vnder her, ſhe doth endow with feature;
Faire ſhape, Good-grace, and Amabilitie,
All which to her diſpoſures beſt agree.
Ev'n ſo the *Principates* ſtriue to bring neare
To God himſelfe (whoſe Image they do beare)
All Soules beneath their charge, make them to be
Partakers of his Diuine Claritie:
" For, than Gods Image, nothing is more bright,
" Or more to ougly darkeneſſe oppoſite.
As the *Platonicks* vnder *Venus* name
Including Loue, make him the cauſe, this Frame
Was firſt by God built; which from Chaos rude,
Was brought by him to this rare pulchritude,
Than which, nothing more louely can be thought,
Whoſe gouernment's as rare, as comely wrought.
And that there's nothing can more ougly be,
Than is Confuſion and Deformitie;
So by the *Principates* (as many hold)
Empires and States are gouern'd and controll'd,
Kingdomes well mannag'd: They are like a border,
To guard without, and what's within to order;

So *Ptolomæus* and *Firmicus* write.

The Trinity in Vnity figured in the Sonne.

The Concord betwixt the *Principates* and *Venus*.

Orpheus in Teſtamento,

Amor creauit Mundum,

Dionyſius. Hoerotheus. Iamblicus.

Leſt Fire or Sword, or any mutinous ſtorme,
(Where they preſerue) ſhould ſtudy to deforme:
'Tis to their office pertinent by right,
To keepe all things in Beauty and good plight.
These *Principates* are Dukes and Captaines ſtyl'd;
Yet are they not alone liſted and fyl'd
Vnder theſe Titles: The *Dominion* claimes,
And *Poteſtates*, the honour of theſe names;
The *Principate*, for his rare Pulchritude;
The *Domination*, for his Magnitude;
And for his Claritie, the *Poteſtate*,
Anteſignani writers nominate.
And vnto them (theſe great names hauing ſhar'd)
Iupiter, *Sol*, and *Venus* are compar'd:
Iove, becauſe his infuſion doth aſſure
The moſt compleat and perfect temperature.
Venus, becauſe from her cœleſtiall place,
She doth diſpoſe of beauty and good grace.
The *Sun* ſet 'gainſt the *Poteſtates* ſo bright,
Becauſe he is the Lord that gouernes Light.

The Concord betwixt the *Arch-Angels*, and *Mercury*.

The concordance that the *Arch-Angels* haue
With *Mercury*, doth now by order craue
The place ſucceeding: Intermediate
Th' are 'twixt the *Angell* and the *Principate*;
From the ſuperior *Claſſes* theſe receiue
Their Diuine Mandates: which beeng done, they leaue
The execution of his ſacred will
Vnto the *Angels*, their Attendants ſtill.
Moreouer, as th' *Arch-Angels* (eminent
In place) are ſeldome in Embaſſage ſent,
Vnleſſe ſome weighty matter to declare;
But by their ordination, th' *Angels* are
More frequently employ'd 'twixt God and Man:
Ev'n ſo, who *Mercury* ſhall truly skan,
Will finde, That *Them* he in that kinde comes neere:
For to what Star or Planet whatſoe're
He doth apply himſelfe, their ſtrength, their ſtate,
Their force, he doth ſo liuely imitate,
As if he alter'd nature, to the end
That his owne influence might on theirs depend.
Therefore the Poets did on him confer
The name of *Hermes*, or Interpreter
Vnto the gods. Of him one Author writes,
Bee'ng in conjunction with the *Sun*, he'accites

Ptolomæus.

To

To heate and drowth: he in the *Moone* breeds cold;
With *Saturne*, he makes wiſe; with *Mars*, Men bold;
And when he doth to *Venus* riſe or ſet,
They, 'twixt them two, Hermophrodites beget.

Firmicus.

Beſides, this Star (as wiſely one relates)
Seldome to Man, himſelfe communicates;
As by the eyes of Mortals rarely ſeene.
The Poets tell vs, That he oft hath been
Sent to the gods on embaſſy; as when
To *Somnus*, in his darke Cimerian den,
To call thence *Morpheus*: and to *Maia* his mother;
And often betwixt one god and another:
But to Man ſeldome. Now we muſt deuiſe,
To know what apt coherences may riſe
'Twixt *Angels* and the *Moone*: Th' are lowe'ſt and leaſt,
And in their later ranke conclude the reſt.
Next, they the true proprietie retaine
Belonging to all Spirits. And againe,
That ſacred name is fitly to them giuen,
Becauſe they are more often ſent from heauen,
Than others of more eminent degree,
Hauing conuerſt with men familiarly:
Beſides, all mundane buſineſſe and affaires
Committed are vnto their charge and cares.
All theſe conditions, plainly 't doth appeare,
Miraculouſly vnto the *Moone* adhere;
For ſhe of all the Planets is the laſt,
(In a degree below the others plac't)
As bringing vp the Number. She is then
An errant Star, next Planet to vs Men.
Thirdly, the neerer that ſhe hath her ſtation,
The more her influence and operation
Hath power on earth; and the more various ſhe
Is in her change, the more effects there be
Proceeding from her: Nauigators ſteere
Their courſe by her, as ſhe, or fills her Spheere,
Or empties it. Aſtrologers enqueere
From her in their conjectures: ſicke and craz'd
Are, as ſhe works, either caſt downe or rais'd:
By her the ſpacious Ocean ebbs and flowes;
By her the skilfull Gard'ner plants and ſowes:
So of the reſt; and in this ſympathee,
The Moone thus with the *Angels* doth agree,

The Concordance betwixt the Angels & the Moone.

The various Influences of the Moone.

That when from the ſuperior Stars ſhe'hath ta'ne
Her influ'ence, ſhe deliuers it againe
Into Mans ſeuerall parts: there reignes as Queene.

Such a faire correſpondence haue the prime
And chiefe of *Angels*, with the Heav'ns ſublime,
Or thoſe which we call higheſt. Like condition
The middle *Ternion* hath, and diſpoſition
With the mid Heav'ns; (for ſo at firſt 'twas caſt)
And the third Chorus with the third and laſt.
For as the firſt and ſupreme Heav'ns are ſway'd
By one ſole motion; ſo it may be ſayd,
The ſupreme *Angels* of the higheſt Throne
Haue their Commiſſions ſign'd from God alone.
And as the middle Heav'ns are, without doubt,
By the ſame agitation wheel'd about,
With that which *Primum Mobile* we call;
So, by their owne *Intelligences*, all
Are by particular motion hurried round
Away contrarie (as by proofe is found.)
Likewiſe the intermediate *Ternion*, tho
They be by God illumin'd, and much know;
Yet in the executing of their places,
And do'ing His Will, there are ſuch diffrent ſpaces,
They from the Higheſt Chorus take their charge:
So, 'twixt the laſt Diuiſion (to enlarge
This point more fully) what is moſt Diuine,
And in it's Greatneſſe neereſt to the *Trine*,
In Number is much leſſe, as Doctors write;
But greater far in Potencie and Might.
Againe; What fartheſt we from God diuide,
Of That the Number is moſt multiply'de;
Averroës. But is of much leſſe Vertue. Thus ſaith one:
Always, the Beſt thing from it Selfe alone
Hath his Perfection: That which in degree
Is next to It, guided and ſway'd muſt be
By one ſole Motiue: What is far remov'd,
Is ſubiect vnto Many, we finde prov'd.
The former illuſtrated by a familiar example. To giue more luſtre to this Argument;
The like's in euery Kingdomes mannagement.
We ſee a King in power moſt abſolute,
With whoſe prerogatiue none dare diſpute;
Who with a Breath can mighty Armies raiſe,
Hath a huge Nauy preſt at all eſſayes,

By

By Land to forrage, and by Sea to'inuade,
(And theſe too, without forreine Princes aid;)
Who can giue life, and take it when he pleaſe:
In his owne Perſon doth not do all theſe,
But by his Miniſters, his Lords, and Peers;
And they, by their inferior Officers:
His awfull word, as by tranſmiſſion, ſtill
Paſſing degrees, ev'n from the firſt, vntill
It ceaſeth in the laſt. So ('t may be gueſt,
'Tis in the *Ternions* of the Angels bleſt.
God is an abſolute *Monarch*; and next Him,
Daniel doth place the holy *Cherubim*,
As knowing beſt His Counſels and Intent;
And ſuch are ſeldome on his meſſage ſent.
Th' inferior Angels, with their Charge or'e-joy'd,
'Twixt God and Man haue often been employ'd:
And as the intermediate Spirits be
More oft commanded than the firſt Degree,
(Yet not ſo frequently as thoſe below;)
This therefore I would haue you learne to know:
The Primum Mobile *doth firſt begin*
To chime vnto the holy Seraphim.
The Cherubim *doth make concordance euen*
With the eighth Sphere, *namely*, *The* Starry Heauen.
The Thrones, *with* Saturne. *The like modulations*
Hath Iupiter *with the high* Dominations.
The Vertues *haue with* Mars *a conſonance ſweet:*
The Poteſtates, *with* Sol *in ſymptores meet.*
The Principates *with* Venus *beſt agree:*
Th' Arch-Angels, *with the Planet* Mercurie.
The Angels *with the* Moone, *which melody*
Hoſanna *ſings to Him that ſits on high.*
Beſides the Sects, the Schiſmes, and Hereſies,
Vaine Adorations, and Idolatries;
There haue been three Religions, 'boue the reſt
More frequent in the World, and moſt profeſt:
And thoſe ev'n to theſe later Times exiſt,
The *Iew*, the *Chriſtian*, and *Mahumetiſt*.
Now, which of all theſe three ſhould be inueſted
In higheſt honour, hath been long conteſted,
As well by Armes, as Arguments. To aſſure
Our ſelues, of theſe, which is the onely pure,
And without error; 'twill not be in vaine,
To ſeparate the Cockle from the Graine:

The three Religions at this day profeſt.

Comparing

Comparing them, it may be eaſi'ly gueſt,
Whether *Iew*, *Turke*, or *Chriſtian* beleeues beſt.

How the *Iewes* approue their Religion.

The *Iewes* thus quarrell with our Faith: We draw
(Say they) what we profeſſe, from *Moſes* Law;
And ev'n the Chriſtians our chiefe Tenents hold.
We likewiſe in this one thing may be bold
Aboue all other Nations, That by none
God's truly worſhip'd, but by Vs alone.
Let all th' authentique Chronicles be ſought,
Neuer haue ſuch great Miracles been wrought,
As amongſt vs. What people can there be,
That dares in Nobleſſe or Antiquitie
With our bleſt Hebrew Nation to contend?
For, who 's ſo dull that knowes not, we deſcend
From *Prophets*, *Kings*, and *Patriarchs*, who pretend,
That this our Off-ſpring lineally came
From our great Predeceſſor, *Abraham*.
And though our Monarchy be quite tranſverſt,
And we as ſlaues through the wide world diſperſt;
'Tis not becauſe we put to heauy doome
The great *Meſsias*, who is yet to come:
But that ſo many Prophets of our Nation,
Who preach'd to them Repentance and Saluation,
Were by them ſlaine and butcher'd. Thus they can
Plead for themſelues. Now the *Mahumetan*
He cavills with the Chriſtian, and thus ſayes;

Wherein the Mahumetan oppoſeth the Chriſtian Religion.

None like to vs the great Creator praiſe:
We onely vnto One make adoration;
When as the Chriſtian Sect build their ſaluation
Vpon a *Sonne*, (this God ſhould haue) and He
Equall to Him from all eternitie.
Proceeding further: Should there be two gods,
They of neceſſitie ſhould fall at odds;
Since ſupreme Pow'rs, Equalitie abhor,
And are impatient of Competitor:
Nor can that Kingdome without diſcord be,
Where Two (or more) haue joint ſupremacie.

Meaning the ſecond Perſon in the Trinity.

Beſides, God bee'ng omnipotent, and thrice-great,
For vs to'aduance a Riuall to his Seat,
Were ſacriledge: one like Him to adjoine,
Were but his Diuine Honors to purloine.
They ſay, We Chriſtians more on Him conferre
Than He would willing haue, and therefore erre.

Inforcing

Inforcing too, The Roman Church doth ill,
When they adore within their Churches ſtill,
Saints, Images, and Pictures, much vnfitting,
As thereby great idolatry committing.
They likewiſe boaſt of great atchieuements done,
And mighty conqueſts from vs Chriſtians won
In ſundry conflicts. Whereupon they'infer,
(Becauſe they are in Zeale ſo ſingular)
That for their juſt obedience and true Faith,
Their enterpriſing ſuch ſucceſſes hath.
Faſt, Prayers, and Pureneſſe of Diuine ado'ration, — Their Abſtemiouſneſſe.
They wondrouſly extoll through all their Nation;
Their zeale vnto their *Prophet* and his Shrine,
Their Temperance, and Abſtinence from Wine.
And as for Miracles, they further ſay,
That ſuch are wrought amongſt them euery day:
For ſome they haue that many weekes abſtaine
From meat: ſome wound their fleſh, ſenceleſſe of paine:
Handle hot coles, ſome without ſcorching can: — Impoſturous miracles.
And Maids beare Children without helpe of Man.
They haue their Saints too; *Sedichaſis*, hee — *Mahomets* Saints.
Is call'd vpon in War, for Victorie.
Aſcicus hath of Wedlocke free diſpoſe.
Mirtſcinus hath of Cattell charge. And thoſe
That trauell vnto Mecha, by the way,
To a new Saint call'd *Chiderille* pray.
They haue a Relique held amongſt them deare, — This Relique is a paire of old ſtinoking ſhooes.
Which in his life one of their Saints did weare;
Who (as they feigne) ſo cleare was without ſpot,
That, throwne into a Furnace ſeuen times hot,
He walk'd vnſcorch'd amidſt the flames; ev'n ſo
As *Sedrach*, *Miſack*, and *Abednego*.
But vnto all theſe brain-ſicke ſuperſtitions,
As likewiſe to the Hebrewes vaine Traditions,
Th'infallid teſtimonie we oppoſe
Of the moſt ſacred Scriptures; and ev'n thoſe
(Howeuer craft'ly he his engines frame)
Afford not *Mahomet* ſo much as name,
Or giue him a knowne Character. Againe,
It might be held moſt impiouſly prophane,
Chriſts Miracles ſhould we compare i'th leaſt,
With the moſt damn'd impoſtures of that *Beaſt*.
Of whoſe delirements further I proceed;
Not doubting but the Graue and Wiſe may reade

And

Schollers admitted to read controuerſies.

And ſearch through all Religions, of what kind
And nature how ſoe're, thereby to finde
Their depths and aimes: and afterward conferring
The Word of Truth, with Falſhood vainly erring;
Th' ones ſleprouſly may to the World appeare;
The other, truly perfect and ſincere.

The Creation of things according to *Mahomet.*

Thus in the diuelliſh *Alcaron* 'tis ſaid,
God i'th beginning onely foure things made,
And thoſe with his owne hands: the firſt a *Pen*,
Which all things from the firſt to th' laſt (both when
And how they were created) writes at large.
The ſecond thing he tooke into his charge
Was the Man *Adam*, and the ſelfe-ſame day
He faſhion'd him of parti-coloured clay:
And that's the reaſon (neither thinke it ſtrange)
That in mens faces there is ſtill ſuch change
And contrarietie in looke and haire,
Some blacke, ſome browne, ſome tawny, and ſome faire.
The third a *Throne*, his Maieſtie to grace.
The fourth, for Soules a bleſſed reſting place
Call'd *Paradice*. And vnto theſe doth add
Such toyes, as in themſelues proclaime him mad,
Or meerely ſottiſh, fabulous inuention
All, no way worthy a wiſe Writers mention.

Theſe are all Principles in *Mahomets Alcaron:* That the Earth was inhabited by Diuells 7000 yeres; by Angels 1000 yeares.

As yet for inſtance; Before mans Creation,
The earth had ſollid and a firme foundation,
And was inhabited in times forepaſt,
By *Diuels* firſt, then *Angels*, *Adam* laſt.
That *Paradice* (by him ſo often nam'd)
Of Smaragds and cleare Hyacinths is fram'd:
That there grow pleaſing Fruits of ſtrange varietie,
To giue the bleſſed Soules their full ſacietie:
Riuers of Milke and Hony each where wander,
And ſome of Wine, in many a crook'd Meander.
Euery Inhabitant there apparel'd is
In coſtly robes of ſundry colour'd Biſſe;
Blacke onely there's not ſeene: That all appeare
Of the ſame ſtature *Adam* and *Eue* were;
But of like forme with *Chriſt* in ſhape and faſhion.
Of Bodies there's no growth or augmentation;
No heate to ſcorch, no cold but to endure;
The Aire hath a moſt conſtant temperature.

Mahomets Paradiſe.

No ſooner entred, but before them 's put
The Liuer of a Fiſh call'd *Albehut*,

That

That yeelds an exc'ellent ſauor; and then plac't
Vpon a table, Fruits of exquiſit taſt.
Next after that, they to the view preſent
All choice delights to giue the Soule content,
And when they haue deliciouſly been fed,
No excrement at all thereby is bred:
But when theſe Cates they haue diſgeſted well,
There flowes from them a moſt delightfull ſmell.
But to taſte Swines fleſh there, is worſe than Treaſon:
Why that 's forbid? pray heare the *Prophet's* reaſon.
The time when *Noahs* Arke was built (ſaith he)
All fleſh as well in heav'n as earth was free
Then to be eaten. Now when Chriſt was come
To liue on earth, and being ask'd by ſome
Of the Diſciples, 'bout the preſeruation
Of Mankinde, in the generall Inundation;
After ſome pauſe, he did command them ſtay
'Till he had moulded out a Man from Clay:
To whom he ſaid, Riſe in my Fathers name,
And anſwer me directly to the ſame
That I ſhall now demand. He ſoone vp ſtart
A liuing man compleat in ev'ry part;
But haire and beard all white. To whom he ſaid,
Speake who thou art? This anſwer he ſoone made,
Iaphet the ſonne of *Noë*. Then *Chriſt* reply'd;
Waſt thou ſo old in ſeeming, when thou dy'd?
He anſwer'd, No; but he was ſo appal'd
With ſudden terror, doubting he was cal'd
Vnto the laſt great Doome to make repaire,
The very feare thereof ſo chang'd his haire.
He then commanded him, freely to tell
All that in the Arkes hiſtorie befell.
Which punctu'ally he from the firſt related,
So far, till that the Arke, much aggrauated
With weight of excrement, lean'd vpon one ſide;
At which the Pilot *Noë* much terrifi'de,
Ask'd counſell of his God, to know what beſt
Was to be done, (he being ſo diſtreſt)
Who bad him make the elephant appeare
In the ſame place which he ſo much did feare.
Where he not many minutes made abode,
'Till he his guts disburd'ned of a lode,
In noiſome ordure, with the reſt agreeing;
And from that Dung the firſt Sow had her being.

Mahomets reaſon why Sows fleſh is not eaten in Paradice.

The firſt Sow according to *Mahomet*.

Who

Who was no ſooner faſhon'd and aliue,
But inſtantly ſhe far'd as ſhe would ſtriue
To eat vp the whole dung-hill; her noſe ſhooting
Into the midſt thereof, turning and rooting
To finde out what ſhe greedily might champe:
Till in the Arke ſhe rais'd ſo foule a dampe,
Able to poyſon thoſe within; and ſhe
So ſwell'd withall, as if ſhe ſeem'd to be
With pigs alreadie. Gronting long, at laſt
She eas'd her o're-charg'd belly of a blaſt,
The firſt Mouſe. And with it a liue Mouſe: which *Noah* ſaw
No ſooner bred, but it began to gnaw
His Notes and Tables, and offend him much:
Kill her he would not notwithſtanding, (ſuch
His goodneſſe was) but once againe demands
Counſell to rid that Creature from his hands.
He then was bid to ſtrike the Lions brow:
Which done no ſooner, (but I know not how)
The firſt Cat. Than inſtantly a Cat bounc'd from his face,
And in a trice had the poore Mouſe in chace.
The Ioyes in heauen according to *Mahomet.* You heare his trifling. But obſerue the toyes
Deuis'd by him touching Cœleſtiall joyes;
All which in his blacke Schedule he inrolles,
Rather becomming Beaſts, than bleſſed Soules.
As, That there is no pleaſure or delight
That may content a luſtfull appetite:
But there's in plenty, both as oft, and when
Alcoran. lib. 3. cap. 19. They pleaſe to taſte them. And that all ſuch men
As in this world had Wiues conſtant and true,
Shall in the other, not enioy ſo few,
But Concubines abundance, with eyes cleare,
And great as egges; theſe ſtill to them are neere,
Of admirable feature and choice graces,
Who neuer looke but in their husbands faces.
Alcoran lib. 3. cap. 6. 276. 34. Elſewhere he ſaith, The good Soules are attyr'd
In golden Veſture; nought can be deſir'd,
That wanting is: of Damſels they haue ſtore
In that faire Garden; and to pleaſe them more,
The white of their cleare eyes, of white hath fulneſſe;
The apples, blackneſſe, pure blacke without dulneſſe.
They eat ſuch fruits as pleaſe the pallat beſt,
Drinke Milke and Honey, and for euer reſt
In *Paradice*. From theſe and thouſand ſuch,
(Of which, though ſparingly, I ſpeake too much)

Theſe

Theſe two things may be gath'red, worthy note,
In which he moſt prodigiouſly did dote,
(Thinking his damned Errors to aduance)
Their beaſtly Liues; His brutiſh Ignorance:
Whoſe Doctrine, neither of Theologie
Hath the leaſt taſte, nor of Philoſophie;
But mainly from both theſe in all points ſweruing,
As neither Number, Order, nor obſeruing
The Qualities of the Heav'ns. He neither caught
At ought the *Arabs* or the *Chaldees* taught,
The *Hebrewes, Greekes*, or *Latines*: there's no mention
In all his Works, of the leaſt apprehenſion
Of *Phyſicks* or of *Metaphyſicks*: there
No rules, but all things meerly'irreguler.
No diſputation of the Liberall Arts,
Or of the World, and it's diſtinguiſht parts,
No argument at all: no true quotation
Of the learn'd Authors ſprung from his owne Nation;
As *Auempax, Mercurius Treſmegiſtus,*
Adelandus, Ali-Arabs, Moſes Ægyptus,
Or *Auicen*: whoſe Workes had he but read,
He had not ſure, ſo groſſely been miſ-led.
In his whole Booke he ſeemes to be at war
With common Sence, which makes him erre ſo far.
Further to ſpeake of his impoſt'rous Lies,
Heare next what this grand *Prophet* doth deuiſe
Touching the *Angels*: Firſt, (ſaith he) the Deuill
Was made of Fire peſtiferous and euill.
The glorious Spirits, Attendants on the *Throne*,
And faithfull Miniſters to God alone;
For euer ſeated in that bleſſed Bowre,
Haue Wings, ſome two, ſome three, and others foure.
Making of this, as confident relation,
As had he preſent been at the Creation.
And of theſe, Two attending on the *Throne*
Of the great God Almighty, *Maroth* one;
Haroth another, were from Heav'n downe ſent,
With full Commiſſion to haue gouernment
Or'e all Mankinde; not onely to conduct them,
In their affaires, but tutor and inſtruct them:
With theſe prouiſo's, neuer to incline
Either to *Kill, Iudge raſhly*, or *Drinke Wine*.
All which of long time hauing ſtrictly kept
In the plaine rode, and to no by-path ſtept;

A neceſſarie obſeruation.

Mahomets Lapable and abſurd Ignorance.

Mahomet of the Angels.

One of *Mahomets* Ridiculous Fables.

It chanc'd in proceſſe, an offending Wife
Did with her peruerſe husband fall at ſtriſe:
A day of hearing bee'ng appointed, ſhe
Inuites vnto a banquet cunningly,
Theſe two impartiall *Iudges*; 'fore them plac'd
Right coſtly Cates, made both for ſhew and taſte,
But ſauc'd with wine, (which was vnknowne to them;)
And by this cloſe and crafty ſtratagem,
Spurring them on with courteous welcome ſtill:
Their pallats being pleas'd, they bad her fill
In plenteous cups to them, till both in fine
Were much diſtemper'd and or'come with Wine.
And in this heate, luſt breaking into fire,
They then to'adulterate her bed deſire.
To which ſhe yeelds, vpon condition they
Will teach her Characters, by which ſhe may
Be lifted to thoſe heav'ns aboue the Sun,
And without let behold what's therein done:
And after that, ſhe may haue free tranſmiſſion
Downe to the earth, and that with expedition.
They grant to her, and ſhe to them applies;
The words no ſooner ſpoke, but vp ſhe flies:
Where ſeene, and queſtion'd how ſhe thither came,
She opens the whole matter (juſt the ſame
As was before related;) but for feare
She ſhould diſcloſe on earth the Glories there,
Shee ſoone was chang'd into a fulgent Star,
In light excelling others ev'n as far,
As when in life below ſhe did remaine,
Her luſtre did inferior Beauties ſtaine.
Now after this, the *Angels* were conuented;
Who waking from their drowſineſſe, repented
Of their vaine folly, and with terror great
Were brought to anſwer at the Iudgement Seat.
The fault confeſt, the proceſſe, and the ground,
With euery circumſtance, this grace they found;
To haue (after diſcuſſion) in the cloſe,
What puniſhment they would themſelues impoſe,
Betwixt this World and th' other to endure:
Who made choice, in iron chaines to be bound ſure,
And haue both heads and bodies drown'd in mud,
In a moſt putrid Lake call'd *Bebel floud*.
One groſſe thing more to theſe I'le adde, and than
To his perdition leaue this brain-ſicke Man.

Further

Further he ſaith; In the laſt dreadfull day,
Th' Angell of Death, that's *Adriel* call'd, ſhall ſlay
All Soules then liuing. And that ſlaughter paſt,
Fall on his owne ſword, and ſo die the laſt.
And when all liuing creatures are deſtroy'd,
The world ſhall forty yeares ſtand after, void.
Infinite are his moſt blaſphemous Fictions,
And eachwhere interlac't with contradictions:
As in feign'd Miracles, the generall Doome,
The diſſolution that is yet to come.
Concerning theſe, a queſtion may ariſe,
Whether theſe ſottiſh and moſt fabulous Lies
More fondly by this Iugler were conceated,
Or by Mad-folke beleev'd, and thereby cheated.
Now ſomething touching the arch-Hereſie
Of the *Priſcillians* and the *Manechies*;
Of whom, thus briefely: They nor bluſh, nor feare,
To write and teach, That two Beginnings were
Of vniuerſall Nature, *Good*, and *Bad*;
The one, of cherefull *Light*; the other, ſad
Darkeneſſe the Author. Of which they retaine
Th' eſſence within themſelues, and from theſe faigne
A *God* and *Diuell*: And that all things made,
From theſe Materials their condition had,
Of Good and Euill. Both the Sects agreeing,
That from the better *Good* the World had Being.
Yet they ſay further, That the mixture knit
Of Good and Bad inſep'rable in it,
From theſe two oppoſit Natures doth ariſe;
And therefore in their fancies they deuiſe,
Fiue Elements to either: There's aſſign'd
Smoke, *Darkeneſſe*, *Fire*, the *Water*, and the *Winde*
To the Bad Nature: out of *Smoke* they bring
All two leg'd Creatures, and thence *Man* to ſpring.
They further fable, and from *Darkeneſſe* breed
Dragons and *Serpents*, with all *Reptile* ſeed.
Foure-footed *Beaſts* from *Fire* they procreate:
From *Water*, *Fiſh*: *Fowles*, from *Winde* generate.
The number of the Elements are fiue,
Which from the Better Nature they deriue,
Oppos'd to theſe: *Aire*, from the *Smoke* they draw
Light out of *Darkneſſe*; by the ſelfe ſame law,
Fire needfull, from *Fire* hurtfull: *Water* thus;
Vſefull, from what's Diſaduantagious:

Adriel Mahomet, Angell of Death.

The Hereſies of the *Priſcillians*, and *Manichees*.

Fiue Elements according to the *Manichees*.

Wherein Bleſſednes conſiſts according to the *Manichees.*

From *Windes* contagious, *Windes* of health full vſe;
And betwixt theſe there can be made no Truce.
They likewiſe trifle, That all difficultie
To'attaine vnto the true Felicitie,
Conſiſts in ſeparating th'*Ills* contagion
From the *Goods* purer nature. Which perſuaſion
Yet leads them further; That ſince theſe two firſt
Pow'rfull Beginnings, term'd the *Beſt* and *Worſt*,
Are at perpetuall diſcord; hence ſhould breed
Of War, that natiue and inteſtine ſeed
Betwixt the Fleſh and Spirit: in which Striſe
None's capable of euerlaſting life,
But ſuch as the *Good* Nature can diuide
From that contagion which the *Bad* doth guide.
They ſay, That to the *Light*, pur'd and refin'd,
Two ſhapes from Gods pure nature are aſſign'd,
Namely the *Sun* and *Moone*; and theſe conuey
That perfect ſplendor which enlights for aye
The heav'nly Kingdome and moſt glorious Seat
Of High *Iehovah*, who 's the onely Great
And Pow'rfull, hauing the ſole domination;
His Manſion being their bleſt habitation.
They feigne, Our Grandſire and great-Grandame *Eve*
(Which none of common Reading can beleeue)
Of *Sacla* Prince of Smoke were form'd and made.
That by the *Serpent*, (he who firſt betrayd
Thoſe our firſt Parents) Chriſt himſelfe was meant,
Who bad them taſte the Apple, to th'intent
That they the *Good* from what was *Ill* might know.
And that his body meerely was in ſhow
Phantaſticall, not Reall. That the Trine
Sent him to ſaue the Soule that was Diuine;
But not the Fleſh and Body, becauſe they
Were made of impure ſtuffe, Duſt, Earth, and Clay.
Of which Abſurds I'le make no more narration,
Vnworthy mention, much more confutation.

¶ *Tribus modis in veritate peccatur*; 1. *Veritatem præ timore tacendo*: 2. *Veritatem in mendatium commutando*. 3. *Veritatem non defendendo*. Chriſoſt.

Explicit Metrum Tractatus quinti.

Theo-

Theologicall, Philoſphicall, Poeticall, Hiſtoricall, Apothegmaticall, Hierogliphicall and Emblematicall Obſeruations, touching the further illuſtration of the former *Tractat.*

THe Conſimilitudes and Concordances betweene the ſeuerall degrees of Angels, and the Heauens and Planets, I doubt not but is ſufficiently manifeſted. Whoſoeuer deſireth to be further & more fully inſtructed in the Motions and courſes of the Spheres I refer him to peruſe *Iun. Higinus Libertus* his *Poëticon Aſtronomicon*, where hee diſcourſeth learnedly of the World, the Spheres, the Centre, the Axis, the Zodiacke, Circle, Earth, Sea, &c. of *Arctos Major & Minor*, the Serpent *Arctophilax*, *Corona*, *Eugonaſia*, *Lyra*, *Olor*, *Cepheus*, *Caſſiopeia*, *Andromeda*, *Perſeus*, *Heniochus*, *Ophiuchus*, *&c.* Or elſe let them peruſe his book *De Signis Cæleſtibus.* Or reade *Aratus* the Greeke Poet his *Phaëonomena*, excellently interpreted in Roman Verſe by *Cæſar Germanicus.* Or learned *Proclus*, *De Sphæra*, *Axi*, *Polo*, *Horozonte*, and ſuch other.

I paſſe from that, to enquire of thoſe three Religions beforenamed; and to ſift and examine them, to finde out and make it apparant, which muſt of neceſſitie be the trueſt and beſt. To the which before I enter, it ſhall not be amiſſe to ſpeake ſomething of *Truth* her ſelfe.

Of *Truth.* *Li. 44 pag. 430*

Pierius Valerius telleth vs, That there is but one Truth, whereof the Hierogliphycke is the Sunne, being but one only: for all duplicities or multiplicities are oppoſite to Truth, there being but one Truth ſimple of it ſelfe, which whereſoeuer or whenſoeuer it appeareth, is of extraordinarie ſplendor. The Ægyptians figured her in a Perſique Apple leaning vpon one leafe; the form thereof repreſenting the Tongue and the Heart. Intimating, That as they were ſo annexed, the heart ſhould not conceaue one thing, and the tongue vtter another.

Titus Pomp.

Cornelius Nepos remembreth vs of one *Tytus Pomponius* (for his excellencie in the Greeke tongue ſyrnamed *Atticus*) a Romane

Knight, and the familiar friend of *Marc. Cicero*, who was neuer known to ſpeake an vntruth; neither (but with great impatience) heare any related: his vprightneſſe being ſo apparant, that not onely priuat men made ſuit to commit their whole eſtates to his truſt; but euen the Senat themſelues beſought, that hee would take the mannagement of diuers offices vnto his charge.

Idor-Abicx. *Heraclides* in his Hiſtorie ſpeaketh of the Abbot *Idor*, who ſo much affected Truth, that of three things hee was neuer knowne to be guilty: the firſt, That hee neuer told lye: the ſecond, That he neuer ſpake ill of any man: and the third, That he ſpake not at all but when neceſſitie required. And the Theban *Epaminondas*, as *Alex. ab Alex.* deliuereth vnto vs, was ſo true a Sectarie thereof, that he was carefull leſt his tongue ſhould any way digreſſe from truth, euen when he moſt ſported.

Lib. 9. Cap. 19. Epaminondas.

Papias. *Papias* in a great Diſputation held about Religion, hearing the Truth to be mangled, and thereby called into ſome ſuſpition; cried out aloud, *We muſt not giue eare vnto thoſe which labor to ſpeake much, but vnto ſuch as ſtriue to ſpeake vnto purpoſe; not to them that queſtion Truth, but that ſincerely deliuer it.* For ſo *Euſebius* reporteth of him, *lib. 6. cap. 10. in Hiſtor. Eccleſiaſt.* And King *Ageſilaus* hearing a Rhetorician much commended, becauſe from a ſmall ſeeming ground he could deriue many arguments, by amplifications and vnneceſſarie circumſtances; *I* (ſaith hee) *for my part approue not him for an expert Shoo-maker, that will fit large Shooes to little feet.* Implying, That it is not the flouriſh and oſtentation of much ſpeaking, but the ſincere obiect of Truth, which is plain and ſimple in it ſelfe, which ought chiefely to be reſpected.

King *Agleſiaus*

Thales. *Thales* being asked how much a Truth differed from a Lie? anſwered, As far as the Eye differeth from the Eare. Inferring thereby, That thoſe things onely wee may boldly affirme for truth, of which we are eye witneſſes and ſee done; but not euery vaine and idle noueltie which we heare reported. *Maxim. Serm. 39.*

Æſchines. *Demoſthenes.* *Æſchines* affirmed Truth to be of that incomparable ſtrength, that it did eaſily conuince all other humane cogitations. And *Demoſthenes* being demanded, What Man was endowed with, by which he might be likened to the gods? replied, *To do well, and to loue the Truth. Stobæ. Serm. 11.* It was a ſaying of *Democritus*, *That our religious pietie ought publiquely to be declared, and the ſinceritie of Truth by vs conſtantly defended. Anton. Serm. de Veritate.* *To lye or ſweare* (ſaith Saint *Ambroſe*, *Ad Cælſum*) *let not the tongue be acquainted with; but let ſo great a loue of Truth poſſeſſe thee, that whatſoeuer thou vttereſt may be beleeued as an Oath.* And *Bernard*, *De Grat. Human. There be three degrees or ſtaires of Truth: to the firſt we aſcend by the labour of Humilitie; to the ſecond, by the tenderneſſe of*

Demoſthenes. *Democratus.* *Ambroſe.* *Bernard.*

Compaſ-

Compaßion; to the third, by the practiſe of Contemplation. In the firſt ſhe is Seuere; in the ſecond, Holy; in the third, Pure. To the firſt, Reaſon leadeth vs, by which we may examine our ſelues: To the ſecond, Affection guideth vs, by which we commiſerate others: To the third, Purity draweth vs, by which we are eleuated to contemplate things Myſticall and inviſible. *Simplex eſt ſermo Veritatis*, ſaith *Euripides*. And *Plautus in Miſtellaria*,

Nolite aſſentire mihi, &c.
Ego vero amo verum; volo dici mihi
Mendacium odi.

Delude me not by flattering me; for I
Loue Truth, to heare it ſpoke: I hate a Ly.

And one of the Greeke Comicke Poets is thus interpreted:

Eſt tempore omni vera proloqui optimum,
Hoc facere adhortor, &c.

To ſpeake the truth at all times doth become:
To this I counſell thee. Better be dumbe,
Than vtter ought that's falſe: Truth hath great ſtrength,
And ſhall thy line of life draw to the length.

Another thus:

Haud Arte tantam Pictor vllus aſſequi,
Statuariuſque, &c.

No Painter by his Art ſhall e're attaine,
(Albeit his colours be of pureſt ſtaine)
Or Caruer of that cunning, to compoſe
A ſtatue of that exc'lence to incloſe
(Though therein onely they conſume their yeares)
Halfe the perfection that in Truth appeares.

You may reade *Martial* thus, *lib.* 8. 75.

Oras Gallice, *merogáſque ſemper;*
Durum eſt me tibi quod petis negare, &c.

O *Gallicus*, thou doſt entreat and aske;
And for me to deny, 't were an hard taske:
Attend thou what doth true as Truth appeare;
Truth, *Gallicus*, thou willing would'ſt not heare.

Concerning

Lib. de Virtut. & vitijs, ca. 8.

Concerning Truth, you may reade Cardinall *Paſcalis* thus: *Culturæ noſtræ, id eſt, Virtutis primum inſtrumentum eſt Veritas, &c.* Of our culture or ornament, that is, of Vertue, the firſt inſtrument is Truth: neither can any vertue be attained vnto but by her only, who is of that ſacred Societie the moſt choice & perfect; whom the wiſeſt and beſt vnderſtanding men haue ſo highly magnified, that they haue ſtiled her the Mother of all Vertues, the moſt certaine, the moſt perfect amongſt them, and therefore the *Summum Bonum*: than which there is nothing more manifeſt, in reſpect of thoſe things which in our humane condition, are vncertaine, doubtfull, and fading. In the earth there is nothing permanent; thoſe things which now are, in a ſmall ſpace haue no being; and what is future, is concealed from vs: which no ſooner happeneth, than vaniſheth. Truth alone ſtandeth vpon her owne ſtrength, remaineth in the ſame ſtate, ſtable in her ſelfe, ſubiect neither to increaſe nor decreaſe; repaire ſhee needeth not, impaire ſhee ſuffereth not: her Knowledge is the gift and ſecret of the Almightie. Truth is the abſolute habit of the Minde, vnwearied, kindled by Diuine Light, all-knowing: Shee expreſſeth her ſelfe in Words, Geſtures, and Actions, alwayes and euery where; her voice in all honeſt ears is the moſt excellent harmonie: She is the Guide and Conduct through the Labyrinth of humane affaires, to bring the Minde the right and ſtraight way to the Manſion of the other Vertues. It is her ſole Character, To aduance man vnto Dignity: and ſo granted to him from God, That hee is borne vnto one Truth; She is the onely food of the Minde, the ſole repaſt of the Soule. Apparant it is, That all humane actions, not only by Boaſting or Oſtentation, but by Simulation or Diſſimulation, are as with furious and tempeſtuous windes troubled and toſſed. But both theſe are no better than Liers; the one by adding too much, the other offering too little. But Truth triumpheth ouer both; ſhe is liable to no preſcriptions, neither to ſpace of time, the Patronage of perſons, nor the Priuiledge of Countries: the dulled Sences ſhe reſtoreth, the Deceiued ſhee directeth, the Erronious ſhe reconcileth; her Strength all Vaine things treads vnder foot; all Lies convinceth, all Errors confoundeth. Euen her Enemies acknowledge Her, as oft as they are brought within her Sentence: She is the ſole rule by which all Knowledge is guided; for nothing can be truly knowne but Truth onely: for Falſhood being excluded, and Shee admitted, the way lieth open vnto true felicitie.

In Her all the dignitie of humane life is contained; and hee that is poſſeſſed of her, no Force can deiect him, no Deceit circumvent him, no Trouble of minde afflict him, no Hereſie intrap him:

him : She is the ſtrength of Reſolution, and ſoliditie of Purpoſe; in whoſe preſence no Vanitie can ſtand, no Inſolence dares appeare; vnto whom Humane condition is more indebted than to all the other Vertues. Who could diſtinguiſh Fortitude from Raſhneſſe; Conſtancie from Peruerſeneſſe; Liberality from Profuſeneſſe; Friendſhip from Flatterie; Sanctitie from Hipocriſie; but by inſpection to her Mirrhor, in which, Vertue is clearly diſcerned, and Vice palpably diſcouered. Who is ſo bold, that without her light or guidance dareth to conclude or determine any thing? ſince ſhe is only conuerſant in perſpection, exactly to find out what is ſollid, what ſincere, and punctually to diſcouer the cauſes, the beginnings, and the progreſſe and proceedings of all things. As all thoſe things which fall within dimenſion are not comprehended but within meaſure; ſo whatſoeuer by Gods permiſſion doth illuminate, teach, or inſtruct the minde, is by Truth defined and circumſcribed. That which in things bought and ſold in our common commerce, wee call Number, Weight, and Meaſure; the ſame in all things is Truth: ſhe diſtinguiſheth betwixt the delirements and enormities of Vices, and thoſe effects which are proper and peculiar to Vertues. Falſe Opinions ſhee refelleth, things doubtfull ſhee reſolueth; as obſcure things ſhee inlightneth, ſo that which is luminous ſhe declareth. Hence ariſeth that old Adage, *Sol eſt Veritas, & è converſo Veritas eſt Sol; (i.)* The Sun is Truth, and by conuerſion, Truth is the Sun: that is, which hidden things reuealeth, and things manifeſt maketh more perſpicuous, &c. You ſee the conſtancie and ſtabilitie of Truth, when all things elſe vnder the Sun are obnoxious to Viciſſitude and Change.

Saith *Horrace, lib.* 4. *Ode* 7.

Diffugere nives redeunt iam gramina Campis,
Arboribuſque Comæ.
Mutat terræ vices, &c.

The Snow is melted, and the fields, late bare,
Are cloath'd in Graſſe; the bald Trees gaine their haire:
The Earth doth change her courſe; the Channels, dry,
Fill vp their empty banks, the Floud ſwell high;
The gentle South winde doth the cold allay:
Summer ſucceeds the Spring; nor there doth ſtay,
But is by Apple-bearing Autumne 'noyd;
And Autumne next by Winter is deſtroy'd.

The like isextant in *Ovid, ad Piſonem.*

Ipſa

Ipſa natura vices ſubit, variataque curſus :
Ordinat inverſis, &c.

Ev'n Natures ſelfe this change doth vndergo,
Which th' inverſt order of the Yeare doth ſhow:
Not alwayes doth (with dropping ſhewres) the Aire
Obſcure the Stars, but ſometimes it is faire;
The Winter ceaſeth, and the timely Spring
Dries thoſe moiſt locks which you before might wring:
It then giues place to Summer; on whoſe heele
Autumne doth tread: and then ſoone after feele
The hoary Winters vncontrolled power,
In many'a cold blaſt and tempeſtuous ſhower.

Propertius, lib. 2. Eleg. 9.

Omnia vertuntur, certè vertuntur amores;
Vinceris aut vincis hæc in amore rota eſt:
Magni ſæpe duces, &c.

All things are wheel'd and turn'd about,
And ſo it is in Loue, no doubt:
Thou, Victor or elſe vanquiſht art;
No Loue but in this change hath part.
Great Dukes haue falne, great Tyrants been put downe;
Rich Thebes once ſtood, braue Troy was ouerthrowne.

To the like purpoſe, as intimating the mutabilitie incident vnto all humane actions, *Plautus* in his *Amphit.* doth ſeeme to allude:

Nam in hominum ætate multa eveniunt huiuſmodi,
Capiunt voluptates, mox rurſum miſerias, &c.

In th' age of Man, oft many ſuch things fall,
Firſt we taſte ſugred pleaſures, and then gall:
In bitter miſeries, Rage doth conſtraine
Spleenefull and harſh words; and we then againe
Grow to a friendly peace: then our Spleene, o're
Our Amitie growes ſtronger than before.

Religion and the Truth thereof.

Hauing in ſome ſort ſearched what Truth is; it next ſollowes; not onely to finde out Religion, but alſo to examine the truth thereof. Saint *Auguſtine, lib. de Ciuitate Dei 2. Cap. 7.* ſaith, *Religio nihil aliud eſt quam Diuinus cultus: i.* Religion is nothing elſe but Diuine Worſhip. And in his Booke *De Vera Relig. Religio*

eſt

eſt Studium Sapientiæ; Religion is the ſtudy of Wiſedome. And *Iſidor. lib. de Etymolog.* 18. defineth it in theſe words; *It is therefore called Religion, becauſe by it we binde our ſelues to obey one onely God, and to ſerue him in our mindes with Diuine Worſhip. Abundans eſt pauperi Religio, &c.* (ſaith *Hugo, De Clauſt. Anim. lib.* 3.) *Religion is to the poore man abundant, to the meane eſtated ſufficient, to the rich man tolerable, to the Weak liberall, to the Delicate compatient, to the Strong moderat, to the Pœnitent mercifull, to the Peruerſe correctiue.*

Againſt thoſe that make Religion but a meere vaile or cloake for their abuſes and vanities, wee reade *Hierome* in his Epiſtle to *Nepotianus* thus: *Thou buildeſt Monaſteries, and erecteſt Religious houſes, and by thee many poor men are relieued through the Iſles of Dalmatia; but better were it for thy Soules health, if thou thy ſelf among holy men didſt leade an holy life.* And in another ſent to *Euſtochium* (ſaith he) *There be ſome men of our Order, who for no other cauſe make ſuit to be admitted into the Deaconſhip and Prieſthood, than that thereby they might haue the greater priuiledge, and incur the leſſe ſuſpition, to enter into the familiaritie and acquaintance of faire women: The chiefeſt ſtudy ſuch employ themſelues in, is, that their ſhooes ſit neate and cloſe, their garments ſmell of perfume, their haire be queintly kembed and criſped, and that their fingers ſhine with gold and gemmes. But when thou ſhalt look vpon any ſuch vaine perſon, hold him not for a Prieſt, but rather a Bridegroome.* And in a third Epiſtle to *Heliodore* he vſeth theſe words: *They are richer being Monkes, than when they were ſecular men: They poſſeſſe wealth vnder Chriſt, who was alwayes poore; which they enioyed not vnder the Diuell, who was euer rich. The Church ſupporteth them in wealth, whom the World confined to beggerie. Therefore* (ſaith *Lactantius Firmianus*) *Heauenly Religion conſiſteth not of earthy or corrupt things, but of the vertues of the Minde, which are ſolely aimed at Diuine Contemplations. For that onely may be called True Worſhip, when the heart and minde meet together to offer vnto God an immaculate offering: for whoſoeuer confineth himſelfe to be a true Sectarie of the Cœleſtiall Precept, may attaine vnto the name of a true and ſincere Worſhipper; being ſuch an one, whoſe Sacrifices are the humbleneſſe of minde, the innocence of life, and the goodneſſe of action. And that man ſo often offereth vp vnto God an acceptable Sacrifice, as he doth any good and pious worke.*

Diogenes feaſting in a Temple, when ſtale and mouldy bread was brought before him, he not onely reiected it, but in great anger roſe from the table and caſt it out of doores: ſaying, *That nothing which was baſe and ſordid ſhould bee brought into any place where ought ſacred was offered vnto the gods.* We likewiſe reade of *Alexander* the Great, when in a ſolemne Sacrifice to *Iupiter*, he offered Incenſe with both hands at once, he was thus reprehended by *Leonides* for ſo doing: *O King, when thou haſt conquered and ſubdued thoſe*

thoſe Countries and Kingdoms whence theſe ſacred Fumes and Odors are brought, then it will become thee to vſe ſuch prodigalitie and waſte; but till then it ſhall not be amiſſe if thou ſheweſt thy ſelfe more ſparing. In proceſſe, *Alexander* being victorious ouer Saba, and calling to minde what had before paſſed betwixt him and *Leonides*; he writ vnto him in theſe words: *We haue ſent vnto thee Myrrhe and Frankincenſe in aboundance, to the intent,* ô Leonides, *that hereafter thou be no more ſo ſparing toward the gods.* Chriſtians need not be aſhamed to make vſe of theſe examples from the Ethnicks. And as concerning all ſuch Hipocrites, who onely ſloathfully and coldly tender their religious ſeruice, you may reade in *Anthol. ſacr. Iacob. Billij* as followeth:

Munera dant gemini fratres, at munus Abelis
Excipitur, munus ſpernitur alterius.

Two gifts are to God offred by two Brothers,
The one's accepted, and deſpis'd the others:
Cain with an euill heart, that which was vile
Tendred to his Creator; and the while,
Kept to himſelfe the beſt of all his ſtore.
Him ſuch reſemble, who giue God no more
Than needs they muſt do by ſome others motion,
Worſhipping more for faſhion than deuotion.
Theſe men (as in their actions you may note)
Seeme to loue God, whileſt on the World they dote.

What the Religion of the Iewes is, who hath not read? And what that of the Mahometans is, who but with great terrour and deteſtation can almoſt endure to heare? Firſt therefore concerning our Chriſtian Religion, I ſhall quote you ſome paſſages and places cited by diuers Ethnyck Authors, and thoſe learned and approued. After the Birth, Life, Doctrine, and Paſſion of the Sauiour of the World, there were three opinions of him (I omit the Euangeliſts and Apoſtles, whoſe Scriptures and Miracles are vnqueſtionable, and proceed to others:) Of the firſt were thoſe that ſincerely and vnfeignedly profeſſed Chriſt and his Goſpell; many of which gaue apparant teſtimonie of the Truth: ſome by their bleſſed Martyrdome, others by their Writings; and among theſe were *Dionyſius Areopagita, Tertullian, Lactantius, Firmianus, Euſebius, Paulus Oroſius, &c.* Others there were which violently oppoſed the former; of which number were *Porphyrius, Iulian Apoſtata, Vincentius Celſus, Africanus Lucian, &c.* Againſt whom wrot very learnedly, *Cyprian, Origen,* Saint *Auguſtine,* and others. The third were ſuch, as either for ſeruile feare, or worldly preferment, durſt

Three opinions concerning Chriſt.

The firſt Holy beginners.

The ſecond, Wicked Contemners.

durſt not, or would not openly profeſſe themſelues to be Chriſtians; or howſoeuer, they were ſuch in their hearts: yet to temporiſe with their Superiors and Gouernors; if at any time diſcourſe was had of thoſe whom they called the New Sect, they would mangle Chriſts Miracles, cauill at his Doctrine, and miſ-interpret the Scriptures to their owne fancies. Notwithſtanding which, and that they laboured to aboliſh and exterminate the Profeſſion, yet which way ſoeuer they aimed their words or their works, ſomthing ſtill might be gathered from them, by which their malice was eaſily diſcouered, and the luſtre of the Truth more apparantly diſcerned. *Such Power hath the Word of God.*

The third, Fearful Time-ſeruers.

For example; *Ioſephus Ben Gorion*, not onely a Iew by Linage, but in his Religion, vſeth theſe words; *At the ſame time* (ſaith he) *liued* Ieſus, *a wiſe man, if it be lawfull to terme him a man; becauſe indeed he did wonderfull things, and was a Maſter and Doctor vnto all ſuch as made enquirie after the Truth. He was followed by great troupes and multitudes both of Iewes and Gentiles; and hee was Chriſt: and although he was afterwards accuſed by the principall men of our Faith, and crucified, yet he was not abandoned of thoſe who formerly followed him; but three dayes after his death he appeared aliue vnto them, according as the holy Scriptures had foretold and prophecied concerning him. And euen in theſe our dayes, the doctrine of Chriſt and the name of Chriſtians is diſperſed through the World.* And this was that *Ioſephus* who was preſent at the deſtruction of Ieruſalem, and wrot the whole Hiſtorie thereof.

Ioſephus de Antiq lib 2.

Which was 40 yeres after his Paſſion.

Pontius Pilat, who gaue ſentence againſt the Sauiour of the World, reported ſo largely of his innocuous Life, Doctrine, and Miracles, to the Emperor *Tiberius*, that he conſulted with the Senat, to know whether they would admit of this Ieſus Chriſt to be their God: and though they did not aſſent vnto the motion, yet hee gaue expreſſe commandement, that none of that Profeſſion ſhould ſuffer perſecution or injurie.

Pilat a witnes of Chriſt.

To this let me adde the excellent Epiſtle of *Publius Lentulus*, the Roman Proconſul; in which the perſon of our Sauior is moſt accurately deſcribed. The very words being faithfully interpreted, which he ſent to the Senat and people of Rome, during his abode in Ieruſalem, according to *Eutropius*.

There appeared in theſe our times (and hee is yet to be ſeene) a Man of great vertue, by the name of Ieſus Chriſt; *who is called by the Nations, A Prophet of the Truth; by his Diſciples ſtiled* The Sonne of God: *who raiſeth the Dead, and healeth all Infirmities and Diſeaſes. A Man of a middle ſtature, vpright, and begetting admiration; of a venerable aſpect, whom his beholders may eaſily both loue and feare: his haires of a Cheſtnut colour full ripe, plaine and ſmooth to his eares, and from thence*

neat, ſomewhat criſped and ſhining in their flowing from his ſhoulders, diuiding themſelues aboue in the middle, according to the manner of the Nazarites; hauing a moſt cleare fore head, a face without wrinckle or ſpot, a beard ſomwhat thicke, and neuer ſhorne, of the ſame colour with the haire of his head; not long, but parted in the middle, of a plaine and mature aſpect: his eyes ſomewhat greene and cleare; his noſe and mouth no way to be reprehended; whom a moderate bluſh doth ſweeten: in rebuking, terrible; in admoniſhing, gentle and gratious; his looke pleaſant, with a reſerued grauitie; who was neuer knowne to laugh, but ſometimes to weepe; of ſtature ſpread and ſtraight, his armes and hands delectable to behold; in diſcourſe graue, excellent, and modeſt; beautifull aboue the Sonnes of Men.

Plin. lib. 1. *Pliny* writeth thus: *In the time of the Emperour* Tiberius, *the quaking of the earth was much greater than euer before. By which* (ſaith another) *twelue Cities in Aſia, with infinite other famous and goodly Buildings were ſubuerted and ruined.* Of the rending the Vaile of the Temple, *Ioſephus* (before named) giueth faithfull teſtimonie. *De Antiq. li. 2.* Of the cruell and bloudy maſſacre performed by *Herod* on the harmeleſſe Innocents, mention is made by *Philo a* Iew, (an Hiſtorian of great authoritie) in his *Abridgement of Times*; where hee ſaith, *Herod* commanded many Children to be ſlaine, and among them his owne Sonne, becauſe hee had heard, That the Chriſt (a King promiſed vnto the Hebrewes) was about that time borne. This *Philo* liued in the time of the other *Herod*, called the Tetrarch. The hiſtorie of thoſe ſlaughtered Innocents is more amply diſcourſed by *Macrobius* a Latine Hiſtoriographer. *Dion* likewiſe, in the life of *Octavian Cæſar*, hath theſe words; *The Emperor* Auguſtus *hauing heard of* Herods *barbarous inhumanitie againſt his owne Childe and others; ſaid openly*, I had rather be an Hog in *Herods* family, than a Sonne.

Plinius Secundus being Proconſull of Aſia, in an elegant epiſtle writ vnto *Traian* the Emperor, demanded of him, How hee would haue the Chriſtians puniſhed? For (ſaith he) they ariſe at certain houres in the night, and aſſemble themſelues to ſing Hymnes and Songs of praiſe and thankeſgiuing to *Ieſus Chriſt*, whom they honour as their God. They make ſolemne Vowes, to do no euill or harme to other men: They ſteale not, they are no Adulterers, they will neither falſifie their oath nor promiſe, they deny nothing that is left in their charge, &c. And this teſtimonie hee gaue of them, who was an Infidell and an Idolater, and liued ſixty yeares after the Paſſion of our Sauiour. Vnto whoſe Letter the Emperor *Traian* returned this anſwer:

Foraſmuch as they be accuſed for none other euill doing or abuſe, let them in no caſe be puniſhed or afflicted with any ſeuerity or rigor; neither make

make any further inquiſition againſt them. Neuertheleſſe, when they ſhall be brought before thee, do thy vtmoſt endeauour with all humanity, to perſuade and draw them from their Religion: but if they conſtantly perſiſt therein, and will in no wiſe forſake it, yet ſee that thou offereſt them not the leaſt iniurie.

His Nephew *Adrian* ſucceeded him in the Imperiall Purple; who (as *Ælius Lampridius* reporteth) at his firſt inauguration permitted them freely to exerciſe their Religion; and hee himſelfe with diuers of his Nobilitie worſhipped Chriſt: vnto whoſe honour they cauſed Temples to be erected. Yet afterwards hee fell from that Religion, prouing a cruell and mercileſſe Perſecutor: for he was perſuaded, That if hee ſhould ſeeme to fauour or any way conniue at their Sect, the whole World would be conuerted to the Faith, and ſo the ſuperſtition and idolatry of the Gentiles be vtterly ouerthrowne. Yet *Petrus Crinitus* writeth (in the life of *Saturninus*) that an Epiſtle was ſent from *Severinus* the Conſull, vnto the ſame *Adrian*; wherein he declared vnto him, That there were many Chriſtians in Egypt, among whom ſome called themſelues Biſhops, and others Deacons and Prieſts; of which not any was found idle, but all deuoutly employed in ſome religious Exerciſe; as in viſiting and relieuing the Sicke, Lame, and Blinde. That all of them liued by their labours, were of courteous and gentle behauiour, and worſhipped one onely, who (as they ſaid) had been crucified by the Iewes.

It is alſo deliuered vnto vs by the hiſtories of thoſe times, That *Seranus Eranius* Embaſſador to the ſame Emperor, wrot vnto him from the Prouince where he was then imployed; informing him, That the great crueltie in perſecuting the Chriſtians (being accuſed of nothing elſe ſaue their Conſtancy in the Religion which they profeſſed, and could not iuſtly be charged with any other crimes or miſdemeanors) deſerued mitigation. Vpon which information, the Emperour inhibited *Minutius Tondanus*, then Pro-Conſull in Aſia, from condemning any Chriſtian for the profeſſion of his Faith, vnleſſe he were otherwiſe conuicted of ſome criminall or capitall offence.

It is a thing worthy remarke in *Alexander Seuerus*; who, after many bloudy Perſecutors, ſucceeding in the Empire, began much to fauour them, and ſuffered them to haue ſundry Oratories and Temples in the Citie: who notwithſtanding hee was a meere Ethnyck, and vntutered in the Chriſtian Faith; yet (as *Ælius Lampridius* reporteth of him) when diuers Cookes and Tauerners had petitioned vnto him, complaining of the Chriſtians, ſaying, That they had taken their lodgings and houſes from them, in which they made exerciſe of diuers ſuperſtitions and hypocriſies; and

that they obſerued a Religion quite contrarie from that which was then in vſe with the Romans. The Emperour to their complaint made this following anſwer; *I thinke* (ſaith hee) *it is more conuenient and neceſſarie that God ſhould be in thoſe places deuoutly honored, than your affaires and prophane vocations be vainly followed.*

As worthy an obſeruation is that of *Maximinus*, ſucceſſor to *Severus*, and companion with *Diocleſian* in the Empire, about two hundred yeares after our Redemption; part of the copy of one of his Letters I will acquaint you with, being to this effect:

Cæſar Maximinus; *Invincible, Great High-Prieſt, of Germany, Ægypt, Thebes, Sarmatia, Perſia, Armenia, Carpia, and victorious beſides ouer the Medes; and for his Conqueſts named, Nine times Emperour, Eight times Conſull, Father of his Countrey, &c. At the beginning of our Empire, we commanded all things to be done according to the conformitie of our Lawes, (the publique diſcipline of Rome ſtill conſerued:) In which we gaue expreſſe commandement, vtterly to aboliſh and extinguiſh the Chriſtian Religion; allotting death with torture to the Profeſſors thereof: enioyning them to obſerue thoſe antient Cuſtomes and Laws eſtabliſhed by our Predeceſſors. But ſince they voluntarily rather expoſe their bodies to all manner of tortures, than to renounce that faith which they profeſſe, without any will or intent to honour and adore any of our Roman gods: We therefore now mindefull of our wonted grace and clemencie, purpoſe to expreſſe the ſame towards theſe Chriſtians; freely permitting them to haue places for their Aſſemblies, and to erect Temples, in which to offer vp their Sacrifices and Prayers. Which licence and faculty we grant vnto them, vnder condition, That they ſhall attempt nothing againſt our Publique-weale and Religion; and that in all other things they ſhall keepe and obſerue our Lawes and Ordinances. Moreouer, That in gratefull acknowledgement of this their free permiſſion, they ſhall ſtand obliged to pray vnto their God* Ieſus *for our life and ſafetie, as likewiſe for the proſperity of the Roman Commonwealth, and our Cities continuance in peace and flouriſhing eſtate.*

Of *Cublay* Emperour of Tartarie.

To theſe I adde what I finde recorded in the Tartarian Hiſtorie, of the great Emperour *Cublay*, who was a meere Infidel, honoring and acknowledging no other God than the Sun, the Moone, and the Starres. This King was of incomparable greatneſſe and wiſedome, not to be paralelled by any Prince of that Age in the which he liued: Who hauing diſpatched his puiſſant Captaine *Baiaim*, to conquer the almoſt inuincible Prouince of Maugy, (which included the rich and ineſtimable Countrey and City of Cinquemay) it hapned that in the abſence of this mighty Captaine (who had taken with him in that ſeruice the prime ſoldiers in all his Dominions) two of his Nephews, the one called *Naim*, the other *Cadue*, Princes of great power and command vnder him, reuolted

reuolted and grew into open rebellion, and affronted him in battell. But this magnanimous Emperour, as politique in warre, as prudent in peace, (commanding from the great Armenia, vnto the borders of Calicut a kingdome in the East-India) gaue them battell, surprised the Rebells, and put their Army to flight. But that which I especially obserue in this historie is, That the people reuolting after this manner, were for the greater part Christians, his Tributaries and seruants; howsoeuer tainted with diuers heresies, for some were Nestorians, some Armenians, some Abessines, &c. Hereupon the Iewes and Mahumetans, being victorious vnder the pay of *Cublay*, surprised of them to the number of fifteene thousand, and hauing first disarmed, and then with many bitter scoffes and taunts derided them, they presented them before the Emperour, expecting when he would command them to be cut in pieces, and they attending ready to play the Executioners. But hee (quite contrarie to their expectation) being at that time mounted on a strong Elephant, vpon whom he sate in his seat Royall; their insolencies and mockeries being appeased, and silence commanded, he caused the Christian Prisoners to troupe about him, to whom he deliuered an Oration to this purpose:

The Oration of *Cubley* to the Christians.

Though I confesse my great Victorie this day gotten, was by the power and fauour of my gods, the Sunne, *the* Moone, *and the* Starres, *abiding in the glorious Firmament of Heauen; yet becausse the Prisoners, being all or most of them Christians, appeare before me not onely despoyled of their Armes, but mocked and taunted of the Iewes, Mahumetans, and others, vpbraiding them with their god* Iesus, *who was sometimes fastned vnto a Crosse by the fore-fathers of these Iewes: notwithstanding they haue opposed me in battell, & that so many of their Ensignes lye here prostrate at my feet; yet that all the Nations and Languages that liue vnder our Principalitie and Dominion, may know, that Wee and our Grace can finde as soone Will to pardon, as Power to punish; from this day forward, we forbid, and strictly charge all Nations vnder vs, of what Qualitie or Religion soeuer, That they neither deride, iniure, or oppresse any of these captiue Christians, vpon penaltie to be depriued of their Armes, and disgracefully scourged with rods. The maine reason inducing vs to see this exactly performed, being no other, but that their God* Iesus *is highly esteemed and honoured by Vs, as being one of the greatest among the Cœlestiall Deities, full of all equitie and justice: for he knowing those Christians injuriously to raise themselues against Vs, as being our sworne Subiects, and wee their Protector and Soueraigne; hee therefore in his great justice hath permitted me to win the honour of this day, which otherwise I had not power to do, becausse I haue heard him stiled the God of Battels, &c.*

I giue you further to vnderstand, That if any in this my victorious

Army hath kept backe any Chriſtian Priſoner not here preſented before me, he ſhall not dare to offer him the leaſt affront or violence whatſoeuer, but immediately ſet him at libertie, deliuering him vp into their Quarter armed, and with all equipages to him belonging: and this to be performed vpon paine to paſſe through the danger of the Armies. Now our Imperiall Charge impoſed on theſe Chriſtians for their delinquencie, is, That they pray vnto their God for our proſperitie and preſeruation, and doe vs nine moneths ſeruice in our intended war againſt the King of Nixiamora, who denieth to pay vs Tribute, and ſtriueth to equall himſelfe with our Greatneſſe; receiuing for the ſame equall wages with the reſt of the Soldiers in our Army.

This great honor done vnto the name of Chriſt, and vnto Chriſtians for his ſake, by the Heathen and Infidels, putteth mee in minde of that which the Pſalmiſt ſaith, *Pſal. 8. ver. 3.* *Out of the mouthes of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine Enemies, that thou migteſt confound the Enemie and the Auenger, &c.*

We ſhall enquire further of the *Meſsias*, in whom we build our Faith, and in whom the hope of our ſaluation conſiſteth, and find him out by his Miracles. The word *Miraculum* importeth a thing mouing ſtuper and admiration: for thoſe which behold a Miracle, ſtand amaſed, as confounded at the effects, when they cannot apprehend the cauſes. *Valer. Maxim.* Or elſe it is a thing, which from whence it comes, or by what meanes, paſſeth apprehenſion: for whatſoeuer happeneth beyond the courſe of Nature begetteth admiration. Saint *Auguſtine* ſaith, *Lib de Civit. Dei. 21.* *As it was poſsible for God to appoint a certaine courſe for all Natures, according to his Diuine will and pleaſure; ſo it is not impoſsible vnto him to alter that courſe, and change thoſe Natures as him beſt liketh.* And elſewhere: *Lib. 11. de civ. Dei.* *We know that God is able to doe all things, though we cannot conceiue the meanes by which he worketh them. And in Miracles, all the reaſon that can be giuen of the thing done, is onely the power of the Doer.* And in his booke, *De Confeſſ.* *We wonder at the bredth and height of the Mountaines, the ebbing and flowing of the Ocean, the windings and turnings of Riuers, the motions of the Spheres and Planets; yet neuer wonder at our ſelfe, when Man in himſelfe is a greater miracle than all the miracles that can be wrought by Man.*

Greg. in Homil. ſaith, *That all Diuine Miracles ought to be meditated on by Study, not examined by Reaſon: for to enquire into the ſecret purpoſe of the Almighty, is to be too arrogant and ſaucy in his Counſels.*

Lipſius, ex Greg. M. vſeth theſe words; *Diuine Miracles are to be conſidered, not diſputed. And againe, True Miracles witneſſe one true God; but falſe Impoſtures acknowledge many, and thoſe euill.*

Chriſoſtome vpon *Math.* ſaith, *Ca. 11. Hom. 29.* *As the Morning preceedeth the Sun, and Darkeneſſe goeth before the Night: ſo at the comming of Chriſt, the Prophets before him, and the Apoſtles with him and after him (by the help of*

of the Holy-Ghoſt) did great things; and in the comming of Antichriſt, the Pſeudo-Chriſtiani *(i. falſe-Chriſtians) before him, with him, and after him, by the aid of the wicked Spirit did maruellous things.*

And in another place commenting vpon the ſame Euangeliſt; *As when a man telleth thee a Tale which thou art not willing to heare, the more he ſpeaketh, the leſſe thou beareſt away. Or trauelling in haſte, when thy minde is otherwiſe occupied, though in thy ſpeed thou meeteſt many, yet thou takeſt not notice of any that paſſe thee: ſo the Iewes dealt with our Sauiour; for though they ſaw many ſignes and maruellous things done by him, yet notwithſtanding they demanded a ſigne from him, becauſe they heard ſuch things as they marked not, and ſaw ſuch things as they tooke no pleaſure to behold.*

Hugo, De Operib. 3. Dierum ſpeaketh thus: *Res multis modis apparant mirabiles, &c.* Many wayes things appeare maruellous, ſomtimes for their greatneſſe, ſometimes for their ſmalneſſe; ſome for their rarietie, others for their beauty. Firſt according to their greatneſſe, as where any creature doth exceed the proportion of it's own Kinde; ſo we admire a Gyant amongſt Men, a Leviathan or Whale amongſt Fiſhes, a Gryphon amongſt Birds, an Elephant amongſt foure-footed Beaſts, a Dragon amongſt Serpents, &c. The ſecond for their ſmalneſſe; as when certaine creatures are ſcanted of that dimenſion proper vnto their Kinde, as in Dwarfes, ſmall Beagles, and the like: or in Moths, ſmall Worms in the hand or finger, &c. which how little ſoeuer, yet they participate life and motion with thoſe of larger dimenſion and ſize; neither are they any way diſproportionate in their Kinds, but the one as well declareth the power and wiſedome of the Creator, as the other. Conſider therefore whether thou ſhouldſt more wonder at the tuskes of the Boare, than the teeth of a Worme; at the legs of a Gryphon, or a Gnat; at the head of an Horſe, or a Locuſt; at the thighes of an Eſtrich, or a Fly. If in the one thou admireſt the greatneſſe and ſtrength, in the other thou haſt cauſe to wonder at the ſmalneſſe and dexterity; as in the one thou maiſt behold eyes ſo great that they are able to daunt thee, in the other thou mayſt ſee eyes ſo ſmall, than thine are ſcarce able to diſcern them: and euen in theſe little creatures thou ſhalt find ſuch adiuments and helps of nature, that there is nothing needfull or defectiue in the ſmalleſt, which thou ſhalt finde ſuperfluous in the greateſt, &c. We wonder why the Crocodile when he feeds, moueth not his lower chaw; how the Salamander liueth vnſcorched in the fire; how the Hedgehog is taught, with his ſharpe quills to wallow and tumble beneath the Fruit trees, and returne home laden with Apples to his reſting place; who inſtructed the Ant to be carefull in Summer to prouide her ſelfe of food for Winter; or

Wonders in Nature.

or the Spider to draw ſmall threds from it's owne bowels, to inſidiate and lay nets for the Flies? All theſe are infallid teſtimonies of the wiſedome and power of the Almighty.

Of Miracles. Theſe are only wonders in nature, but no Miracles. *Chriſoſtom ſupr. Math.* ſaith thus: *Quatuor ſunt mirabiles imitatores, &c.* There be foure miraculous Imitators made by Chriſt: A Fiſherman to be the firſt Shepheard of his Flocke; a Perſecutor the firſt Maſter and Teacher of the Gentiles; a Publican the firſt Euangeliſt; a Theefe that firſt entred into Paradiſe. And further: That of three things the World hath great cauſe to wonder; of Chriſts reſurrection after death, of his aſcention to heauen in the Fleſh; and that by his Apoſtles, being no better than Fiſhermen, the whole world ſhould be conuerted. But if any thing ſtrange or prodigious hath beene heretofore done by *Mahomet* or his aſſociates, they haue been rather impoſterous than miraculous. Or admit they were worthy to be ſo called, yet do they not any way iuſtifie his blaſphemous Religion. For you may thus reade *Iuſtine Martyr, De Reſponſ. ad Queſt. 5. fol. 162.* As the Sun riſing vpon the Good and Euill, the Iuſt and Vniuſt, is no argument to confirme the euil and injuſt man in his wickedneſſe and injuſtice: ſo ought it not to confirme heretiques in their errors, if at any time miraculous things be done by them. For if the effect of a miracle be an abſolute ſigne and demonſtration of pietie, God would not then reply vpon the Reprobate and Curſed at the laſt day (when they ſhall ſay vnto him, *Lord, haue we not in thy Name propheſied and caſt out diuels, and done many Miracles?*) *I neuer knew you, depart from me ô ye Curſed, &c.*

Chriſt was miraculous in his Incarnation, his Natiuitie, his Life, Doctrine, Death, and Reſurrection, as will eaſily appeare: but firſt it ſhall not be amiſſe to ſpeake a word or two of his bleſſed Mother.

Ser. 143. of the Bleſſed Virgin *Mary.* *Petrus Chriſologus* writeth thus: Vnexpreſſible is the ſacrament of the Natiuitie of our Lord the God of Life, which wee ought rather to beleeue, than to examine. A Virgin conceiued and brought forth, which Nature affourded not, Vſe knew not, Reaſon was ignorant of, Vnderſtanding conceiued not: This, at which Heauen wondred, Earth admired, the Creature was ſtupified, what humane Language is able to deliuer? Therefore the Euangeliſt, as he opened the conception and birth in an human phraſe, ſo he ſhut it vp in a Diuine ſecret. And this he did to ſhew, That it is not lawfull for a man to diſpute that which he is commanded to beleeue.

Serm. 148. And againe: How can there be the leaſt dammage vnto modeſtie, where there is intereſſed a Deitie? Where an Angell is the Meſſenger,

Meſſenger, Faith the Bride-maid, Chaſtitie the Contract, Vertue the Deſpouſer, Conſcience the Prieſt, God the Cauſe, integritie the Conception, Virginitie the Birth, a Maid the Mother? Let no man therefore iudge that thing after the manner of Man, which is done by a diuine Sacrament: let no man examine a cœleſtiall myſterie, by earthly reaſon; or a ſecret nouelty, by that which is frequent and common. Let no man meaſure that which is Singular, by Example; nor deriue contumely from Pietie; nor run into danger by his raſhneſſe, when God hath prouided ſaluation by his Goodneſſe.

Origen vpon *Mathew*, moues this Queſtion; What was the neceſſitie that *Mary* the bleſſed Virgin ſhould be eſpouſed vnto *Ioſeph?* but either becauſe that myſterie ſhould be concealed from the Diuell, and ſo the falſe Accuſer ſhould finde no cauil againſt her chaſtitie, being affied vnto an husband; or elſe that after the Infant was borne, he ſhould be the mothers Conduct into Ægypt and backe againe. For *Mary* was the vntouched, the vnblemiſhed, the immaculate Mother of the onely begotten Son of God, Almighty Father, and Creator of all things: of that Sonne, who in Heauen was without a Mother, in Earth without a Father; in Heauen (according to his Deitie) in the boſome of his Father, in Earth (according to his humanitie) in the lap of his Mother. *Cap.1. Hom.1.*

Gregorie the Great ſaith, Though Chriſt Ieſus be one thing of the Father, a nother of the Mother; yet hee is not one perſon of the Father, another of the Virgin, but hee is eternall of the Father, and temporarie of the Virgin; the ſame who created, and was made; He, the beautifulleſt amongſt men, according to his Diuinitie; and He, of whom it is written, *He is deſpiſed and reiected of Men: He is a Man full of ſorrowes, and hath experience of infirmities; we hid as it were our faces from him; He was deſpiſed, and wee eſteemed him not*, according to his Humanitie. He that was before all worlds, of a father without a mother; Hee came towards the end of the world, of a Mother without a Father. He was the Temple of the Builder, and the Builder of the Temple: Hee was the Author of the Worke, and the Worke of the Author: remaining one Subſtance, yet conſiſting of two Natures; but neither confuſed in the commixtion of Natures, nor doubled in the deſtruction of Natures. *Lib.18. Moral. In Iob Cap.35.*

Chriſoſtome ſpeaketh thus: The holy and bleſſed *Mary*, a mother and a Virgin; a Virgin before ſhee was deliuered, a Virgin after. Wilt thou (ſaith he) know how hee was borne of a Virgin? and how after his birth ſhe remained a Virgin? I anſwer thee thus; *The dores were ſhut and* Ieſus *entred.* *Homil. de Ioan. Bapt.*

Chriſt was miraculous in his Incarnation: for as S. *Auguſtine* writing

Aug. de incarnat. Domin.

writing againſt the Iewes, ſaith, O you Iewes, looke vpon the Harpe, and obſerue what a ſweet muſicall ſound it yeelds; to make vp which there be three neceſſarie inſtruments or helps, Art, the Hand, and the String; Art dictates, the Hand toucheth, the String ſoundeth: all three worke together, but amongſt them the String is onely heard, for neither the Art nor the Hand make any audible harmonie: So neither the Father nor the Holy-Ghoſt tooke humane Fleſh vpon them, and yet they haue an equall coo-operation with the Sonne: the ſound of the String is only heard, and the Sonne is onely ſeene in the Fleſh; yet the effect and melodie conſiſteth of them all: and as it ſolely belongeth to the String to make a ſound, ſo it belongeth to Chriſt onely to take humane Nature vpon him. Further I demand of the incredulous Iew, How *Aarons* dry Rod ſprouted with leaues and bare Fruit? And when he reſolueth me that, I will tell him how a Virgin conceiued and brought forth a Sonne. But indeed, neither can the Iew make manifeſt the one, nor I giue warrantable reaſon of the other.

Serm. 3. in Vigil. Natiuit.

Saint *Bernard* writeth to this purpoſe: Three Workes, three Mixtures hath the Omnipotent Maieſtie made in the aſſumption of our Fleſh, all miraculouſly ſingular, and ſingularly miraculous; Three ſuch things, as neuer the like before were, nor ſhal the like hereafter happen vpon the face of the earth, They are interchangeably God and Man; a Mother and a Virgin; Faith, and the Heart of Man: for the Word, the Spirit, and the Fleſh met in one perſon, and theſe Three are One, and that One is Three, not in the confuſion of Subſtance, but vnitic of Perſon; and this is the firſt and ſuper-excellent Commixtion. The ſecond is, a Virgin, and a Mother, alike admirable and ſingular: for it was not heard from the beginning of the world, that a Virgin conceiued, and that a Mother remained a Virgin. The third is the co-Vnion of Faith with the Heart of Man; and this, though it ſeeme inferiour, yet may it appeare euery way as powerfull, if wee truly conſider it: For wonderfull it is, that the Heart of Man ſhould giue beleefe to the former. For how can humane Vnderſtanding conceiue, That perfect God ſhould be perfect Man? Or that ſhe ſhould remaine an vntouched Virgin, who had brought forth a Sonne? As Iron and a Tyle-ſheard cannot be moulded and made into one body; ſo the other cannot be commixed, vnleſſe the glew and ſoder of the Spirit of God incorporat them.

Three Wonders.
The firſt.

The ſecond.

The third.

He was miraculous in his Natiuitie: for as *Ambroſe* ſaith, *Contra Heretic.* It is impoſſible for me to ſearch into the ſecret of his generation; at the conſideration of which, my ſences faile, & my tongue is ſilent; and not mine only, but euen thoſe of the Angels:

It

It tranſcendeth the capacities of the Poteſtates, the Cherubims, and the Seraphims; it is aboue conception; for it is written, *The Peace of Chriſt paſſeth all vnderſtanding*. Thou therefore lay thine hand vpon thy mouth, ſince it is not lawfull for thee to enquire into theſe ſupernall Myſteries. It is granted thee to know that hee is borne, but how he is borne it is not granted thee to be inquiſitiue; for to doe ſo is fearefull, ſince vnſpeakeable is his generation: according to the words of the Prophet *Eſayas*, *Who can tell his Generation*.

Concerning the place of his birth, ſaith *Ioan. Chriſoſtome*, vpon theſe words, *Intrantes Domum, invenerunt puerum, &c.* Did they finde a Pallace raiſed on pillars of Marble? Found they a princely Court furniſhed with Officers and Attendants? Found they guards of armed and well accommodated ſouldiers? or Horſes in rich and ſhining trappings? or Chariots adorned with gold and ivorie? Or did they finde the Mother crowned with an Imperiall Diadem? or the Childe ſwathed in Biſſe and Purple? Surely no, but rather a poore and baſe Cottage, a vile and contemptible Stable, more fit for beaſts than men; a Childe wrapped in ſordid ſwathings; and the Mother in an ordinarie garment, prepared not ſo much for ornament, as to couer nakedneſſe. Yet the Nobility of Chriſts birth (ſaith Saint *Auguſtine*) appeared in the Virginitie of the Mother, and the Nobilitie of the Mother was manifeſt in the Diuinitie of the Sonne. And in another place; Gold was offered him as to a potent King; Frankincenſe, as to a great God; and Myrrhe, as to a mercifull Redeemer, who came to offer vp his life for the ſaluation of all Mankinde. The Heauens were his Heralds, Angels his Proclaimers, Wiſe-men his Worſhippers.

Sup. Mat. 2.

Sup. Ioan.

Ser. Sup. Epiph.

Saith *Gregory* vpon theſe words, *Cum natus eſſet Ieſus in Bethlehem, &c.* To this King borne we offer Gold, when we ſhine in his ſight by the claritie of Diuine wiſedome: Wee offer Frankincenſe, when by holy and deuout prayers we burne the cogitations of the Fleſh, vpon the altar of our hearts, which aſcend a ſweet ſauour by our heauenly deſires: We offer Myrrhe, when we mortifie all carnall affections through abſtinence.

Homil. Sup. Mat. 10.

And *Leo Pap.* The Wiſe-men and Kings of the Eaſt adored the Word in the Fleſh, Wiſedome in Infancie, Strength in Infirmitie, the Lord of Majeſtie in humane Veritie. And to giue infalled teſtimonie of their faith, what they beleeued with their hearts, they profeſſed by three guiſts, Myrrhe to a Man, Gold to a King, Frankincenſe to a God.

Ser. de Appar.

Hee was miraculous in his Life, as being without ſinne; miraculous in his Doctrine, for neuer man ſpake as hee did. And of his

his Miracles we thus reade *Claudian:*

Angelus alloquitur Mariam, *quo præſcia verbo, &c.*

Th'Angell to *Mary* ſpeakes, and ſaith that ſhe
Shall beare a Sonne, and yet a Virgin be.
Three Chald'æan Kings to him three Preſents bring;
Myrrhe to a Man, and Gold vnto a King;
Incenſe to'a God. To proue himſelfe Diuine,
In Cana he turn'd Water into Wine.
Fiue Loaues two Fiſhes haue fiue thouſand fed,
When ſurpluſage remain'd of meat and bread.
To the borne-Blinde he ſhew'd the Suns bright rayes,
Who on th'vnknowne light did with wonder gaze.
He caus'd the light on *Lazarus* to ſhine,
After he foure dayes in the graue had ly'ne.
With his right hand he fainting *Peter* ſtay'd;
But with his word, his faith more conſtant made.
She that the bloudy Iſſue had endur'd
For many Winters, by her Faith was cur'd.
The palſied man, who had been bedrid long,
Took vp his bed and walkt thence whole and ſtrong.
He caſt out Diuels by his Word ſincere:
He made the Dumbe to ſpeake, and Deafe to heare.

He it was of whom ſome thinke *Virgil* prophecied, *Eclog* 4. in theſe words:

Vltima Cumæi venit iam Carminis ætas.

The laſt day 's come of the Cumæan Ryme;
A great One's now borne, from the firſt of Time.
The Virgin is return'd with *Saturnes* Crowne,
And now a new Birth is from Heav'n let downe.

Sup. Cant. Serm. 5.

He was miraculous in his death. Of whom elegant S. *Bernard* thus ſpeakes: How ſweetly, Lord Ieſus, didſt thou conuerſe with men? how aboundantly didſt thou beſtow many bleſſings vpon man? how valiantly didſt thou ſuffer many bitter, hard, and intollerable things for man? hard words, hard ſtrokes, more hard afflictions? O hard hardned and obdure Sonnes of *Adam*, whom ſo great ſufferings, ſo great benignitie, ſo immenſe an ardour of loue cannot mollifie! Againe; God loued vs ſweetly, wiſely, valiantly: ſweetly, in aſſuming our Fleſh; wiſely, in auoyding ſin; valiantly, in ſuffering death; but aboue all, in that Cup which he vouchſafed to taſte, which was the great worke of our Redemption:

tion: for that, more than all, challenges our loue; it gently inſinuateth our deuotion, more iuſtly exacts it, more ſtrictly binds it, more vehemently commands it. And in another place: In the Paſſion of our Sauiour, it behoueth vs three things more eſpecially to conſider; the Worke, the Manner, the Cauſe. In the Worke, his Patience; in the Manner, his Humilitie; in the Cauſe, his Charitie. Patience ſingular, Humilitie admirable, and Charitie vnſpeakeable. And now me-thinks I heare the Redeemer and Sauiour of the World thus ſpeake from the Croſſe.

Huc me ſidereo diſcendere fecit Olympo,
His me crudeli vulnere fixit Amor, &c.

Loue drew me hither from the ſtarry Round,
And here hath pierc'd me with a cruell wound.
I mourne, yet none hath of my griefe remorſe:
Whom Deaths dire Lawes in vaine intend to force.
Loue brought me to inſufferable ſcorne,
And platted on my head a crowne of Thorne:
It was meere loue, thy wounded Soule to cure,
Made me theſe wounds vpon my fleſh t'endure.
It was my Loue (which triumphs ouer all)
That quencht my thirſt with Vineger and Gall.
The loue which I to Mankinde could not hide,
With a ſharpe Speare launcht bloud out of my ſide.
Or'e me (Loue) onely me, of Kings the King,
Doth now inſult; who hither did me bring
For others gaine, to ſuffer this great loſſe,
To haue my hands and feet nayl'd to the Croſſe.
Now what do I for all this loue implore?
Loue me againe, and I deſire no more.

Thinke (ſaith *Thomas de Kempis*) of the dignitie of the Perſon, and greatly lament, becauſe God in the Fleſh was ſo contumeliouſly handled. *Ecce Altiſſimus ſupra omnes, infra omnes deprimitur.*

Nobiliſſmus dehoneſtatur;
Speciociſſimus ſputo inquinatur, &c.

Behold how the moſt-High aboue all, is depreſſed below all:
The moſt Noble is vilified.
The moſt Faire ſpit vpon.
The moſt Wiſe derided.
The moſt Mighty bound.
The moſt Innocent ſcourged.
The moſt Holy crowned with Thornes.

The moſt Gentle buffetted.
The moſt Rich impoueriſhed.
The moſt Bountifull deſpoyled.
The moſt Worthy blaſphemed.
The moſt Good deſpiſed.
The moſt Louing hated.
The moſt Knowing reputed fooliſh.
The moſt True not beleeued.
The moſt Innocent condemned.
The moſt skilfull Phyſitian wounded.
The Sonne of God crucified.
The Immortall ſubiect to death and ſlaine.
The Lord of heauen and earth dying for the redemption of wretched and ingratefull ſeruants.

Sic de Cruce ſuo Chriſtus loquitur.

Vide Homo quæ pro te patior,
Vide Claues quibus confodior.
Vide pœnas quibus afficior,
Cum ſit tantus dolor exterior,
Interior planctus eſt gravior,
Dum ingratum te ſic experior ?

See what I for thee endure,
Nail'd to the Croſſe by hands impure.
Behold the paines I ſuffer here !
Since outward griefe doth ſuch appeare,
How great then is my griefe within,
Whileſt thou (ingrate) abid'ſt in ſin ?

Briefely, The whole Paſſion of Chriſt, according to the ſentence of *Dionyſius*, was for imitation, compaſſion, admiration, contemplation, inflammation, and thankſgiuing. According to that of *Thomas à Kempis* ; It is of diuine Loue the Incendiarie, of Patience the Doctrine, in tribulation the Comfort. It is the ſolace of diſſolution, the ſubſtance of holy compunction, the exerciſe of internall deuotion, the excluſion of deſperation, the certaine hope of remiſſion, the ſupport of ſharpe reprehenſion, the expulſion of peruerſe cogitation, the repreſſion of carnall temptation, the conſolation of corporall imperfections, the contempt of temporall aboundance, the abdication of our proper affections, the reſtraint of ſuperfluous neceſſitie, the exerciſe of honeſt conuerſation, the inflammation to amendment of life, the induction to cœleſtial conſolation, the approbation of brotherly compaſſion,

paſſion, the reparation of diuine contemplation, the argumentation of future bleſſednesse, the mitigation of paines preſent, the purgation from the fire future, and the great ſatisfaction for all our ſinnes and offences whatſoeuer. Briefely, the Paſſion of Chriſt is of a godly and religious Soule the Mirrhor, of our life the Director, of the way to heauen the Load-ſtarre, of all tempeſts the ſhadow and protector, and of all Soules (in the houre of death) the comfort and ſupporter.

The Paſſion of Chriſt (ſaith *Rabanus de laude Crucis*) ſuſtaines heauen, gouerneth the world, pierceth hell: in the firſt the Angels are confirmed, in the ſecond the people redeemed, in the third the Enemie ſubdued. Saint *Auguſtine* in his Sermon *De Natali Domini*, ſaith, That the Maker of man was made Man; that he which gouerned the Stars, ſhould ſucke the breaſt, that the Bread ſhould be hungry, the Fountaine thirſty, the Light ſhould be darkned, the Way ſhould be weary, the Truth ſhould ſuffer by falſe witneſſe, the Iudge of the liuing and dead ſhould by a mortall man be iudged, that Iuſtice by injuſt men ſhould be condemned, that Diſcipline it ſelfe ſhould be ſcourged, the prime Branch crowned with thornes; he that made the Tree, be hanged on the Tree, Strength weakned, Health wounded, and Life made ſubiect vnto death.

Saint *Bernard* in his firſt ſermon *De Nativit. Chriſti*, vſeth theſe words; *Vt in Paradiſo terreſtri quatuor fuere fontes, &c.* As in the earthly Paradiſe there were foure Riuers which watered the whole earth; ſo in Chriſt, who is our Paradiſe, wee may finde foure Fountaines: the firſt is the fountaine of Mercy, to waſh away our ſinnes by the waters of Remiſſion: the ſecond is the fountaine of Wiſedome, to quench our thirſt with the waters of Diſcretion: the third is the fountaine of Grace, to water the plants of good Works with the ſprings of Deuotion. &c.

Twelue moſt grieuous and intolerable ſufferings of Chriſt are obſerued from the Euangelicall hiſtorie; his Agonie ſad and bloudy, than which ſpectacle, nothing ſince the Creation of the World hath beene more admirable. Secondly, That for ſo vile a price hee ſhould be ſold and deliuered vp to his wicked and bloud-thirſty enemies, by one of his owne Diſciples. 3. That with his hands bound, hee ſhould be led like a captiue through the publique ſtreet. 4. That like a ſlaue hee ſhould be ſo inhumanely ſcourged. 5. That his browes ſhould be pierced with Thornes. 6. That hee ſhould be affronted with ſo many contumelies and injuries, as his face ſpit vpon, his cheekes buffetted, his head ſtrooke with a rod, his party-coloured Veſture, and hee brought to be arraigned at the Bar for a Malefactor. 7. That he

Twelue grieuous ſufferings of *Chriſt.*

was held more vile and vnworthy than the murtheret *Barabas*. 8. That vpon his wearie and bruiſed ſhoulders he ſhould be forced to beare that Croſſe on which he was to ſuffer. 9. That hee was adiudged to ſuffer ſo long and lingering a death. 10. That when he was nothing but ſorrow and anguiſh, and paine all ouer, yet he ſhould be ſo ſcornefully derided of his enemies. 11. That he beheld his moſt innocent Mother preſent in all his torments. 12. That when his moſt holy body hung in the Aire and Sunnes meridian heate, bloudy all ouer, the fountaines of his veines being emptied, and his bowels dried vp; demanding but a little water, they offered him gall and Vineger. Who euer heard ſuch things? Who euer ſuffered the like things?

Bonaventure in his ſixtieth Sermon, *De Tempore*, obſerueth his ſufferings to be vnſpeakeable, from ten circumſtances: Firſt, the Nobilitie of the Sufferer. 2. The ſenſibilitie of the patient Members. 3. The atrocitie of the puniſhment. 4. The crudelitie of the Afflicters. 5. The iniquitie of the Iudges. 6. The multiplicitie of the torments. 7. The vilitie of the place. 8. His ſocietie forſaking him. 9. The diuturnitie of the paine. 10. The varietie of his contumelies. The multiplicitie and vniuerſality of his torments may appeare by that which is ſpoken, *He was afflicted in his whole body, he was bound vnto a pillar, and ſcourged all ouer: he ſuffered in euerie member by it ſelfe; in his head, by being ſtrook with a Reed, and wearing a crowne of Thornes; in his eyes, by being blinded, and by his often weeping; in his eares, by the peoples acclamations and loud blaſphemies; in his face, by buffets and ſpitting; in his taſt, by drinking vineger and gall, in his hands and feet, by the nailes ſtrook thorow them, by which he was faſtned to the Croſſe.* The meditation wherof ought to begin in compaſſion of his grief and ſufferings, to make vs the more inflamed with the loue of Him ſo merciſull a Redeemer.

Cap. 27. ver. 41. At whoſe death, wee reade in the Euangeliſt Saint *Matthew*, That from the ſixth houre there was darkeneſſe ouer all the land vnto the ninth houre. And *Verſe 21. The Vaile of the Temple was rent in twaine from the top to the bottome, and the earth did quake, and the ſtones were clouen, and the graues did open themſelues, and many bodies of the Saints which ſlept, aroſe and came out of the graues after his reſurrection, and went into the holy City, and appeared vnto many, &c.*

Of the great Eclipſe at the death of our Sauiour.

Now concerning this great Eclipſe and Earthquake, there be diuers teſtimonies out of Ethnyck writers. *Phleganius* a Greek Author, (of whom *Suidas* maketh oft mention) hath theſe words, In the fourth yere of the two hundred and fourth Olympiad (which was in the eighteenth yeare of the reigne of *Tiberius Cæſar*, in which our Sauiour ſuffered) there was an eclipſe of the Sun, the greateſt

greateſt that had euer before been ſeene, or found to be recorded in writing; which continued from the ſixt vnto the ninth houre: and during this Eclipſe, the trembling of the earth was ſo great in Aſia and Bithynia, that infinite ſtructures of great magnificence and ſtrength were vtterly demoliſhed.

Concerning this Eclipſe, you may reade *Bellarmine, lib. 2. De Septem verbis*, thus: Saint *Mathew* ſaith there was darkneſſe ouer the face of the earth, from the ſixth houre to the ninth. And Saint *Luke, cap. 23. And the Sunne was darkned:* Three difficulties (ſaith he) are here to be explained; Firſt, that the Sun vſeth to be deficient in his light, by reaſon of the interpoſition of the new moon, when ſhe is directly interpoſed betwixt it and the earth; which could not happen at the death and paſſion of out Sauior, becauſe it was not then conioyned with the Sunne, which hapneth in the new Moone onely, but was oppoſed to the Sunne as being in her plenitude or fulneſſe; for then was the feaſt of Eaſter among the Iewes, which according to their Law beginneth the fourteenth day of the firſt moneth. Againe, If in the Paſſion of Chriſt the Moone were conioyned with the Sun, yet the darkeneſſe could not continue the ſpace of three houres, that is, from the ſixt houre to the ninth; for the totall Eclipſe of the Sunne cannot endure long, eſpecially if it be obſcured all ouer, ſo that it ſhadoweth the whole body of the Sun, and that his dimneſſe cannot properly be called Darkeneſſe: for the Moone is moued with more ſwiftneſſe than the Sunne in it's owne proper motion, and for that cauſe cannot obumbrate the Sunne but for a ſhort ſeaſon, for it quickely giueth place, leauing the Sunne free to his owne proper luſtre. Laſtly, It can neuer happen, that by reaſon of the conjunction with the Moone, the Sunne can leaue the world in vniuerſal darkeneſſe: for the Moone is much leſſe than the Sun, nay not ſo great in compaſſe and quantitie as the earth, and therefore by the interpoſition of it's body the Moone cannot ſo ſhadow the Sun, to leaue the whole earth in darkeneſſe. Now if any ſhall obiect and ſay, That the Euangeliſt ſpake onely of the vniuerſal land of Paleſtine; that likewiſe may be very eaſily refuted.

The firſt Difficulty.

The ſecond Difficulty.

The third Difficulty.

Firſt, By the teſtimonie of *Dioniſius Areopagita*, who in his Epiſtle to holy *Polycarpus* affirmeth, That he himſelfe beheld that defection of the Sun, and the horrible darkeneſſe then ſpred ouer the earth, being at the ſame time in the city of Heliopolis, which is ſcituate in Ægypt. Moreouer, *Phlegon* a Greeke Hiſtoriographer, and a Gentile, ſaith, That in the fourth yeare of the two hundred and fourth Olympiad, a great and remarkable defect of the Sun was obſerued, the like neuer before ſeene; for the day at the ſixth houre was turned into tenebrous night, inſomuch as the

Dionyſius Areopag.

Phlegon.

Starres were viſibly ſeene in the Firmament. And this Hiſtorian liued in Greece, and far remote from Iudæa. *Origines* againſt *Celſus*, and *Euſebius* in his Chronicle, to the thirty third yeare of Chriſt cite this Author.

Lucianus Martyr.

Of the ſame witneſſeth *Lucianus* Martyr, ſaying, Seeke in your Annals and you ſhall finde, that in the time of *Pilat*, the Sunne being baniſhed the day, gaue place to darkeneſſe. Theſe words *Ruffinus* vſeth in his tranſlation of his Eccleſiaſtical Hiſtory into the Latine tongue. So likewiſe *Tertullian, in Apollogeticon:* and *Paulus Oroſius* in his hiſtorie.

But all theſe doubts may be decided, and theſe difficulties be eaſily made plaine: for where it was ſaid, That the defect of the Sunne ſtill happeneth in the new Moone, and not when it is at the full, moſt true it is in all naturall Eclipſes: but that which happened at the death of our Sauior was ſingular and prodigious, which could onely be done by him who created the Sunne, the Moone, the Heauens, and the Earth. For *Dionyſius Areopagita*, in the place before cited, affirmeth, That himſelfe, with one *Apollophanes*, ſaw the Moon about mid-day, with a moſt ſwift and vnuſuall courſe haſte vnto the Sunne, and ſubiect it ſelfe vnto it, and as it were cleaue thereunto, vntill the ninth houre, and then by the ſame way returne to it's owne place in the Eaſt.

Concerning that which was added, That no defect in the Sun could poſſibly continue for the ſpace of three houres together, ſo that darkeneſſe might ouerſhadow the whole earth: it is thus anſwered, Moſt true it is, that in an vſuall and naturall Eclipſe it remains infallibly ſo; but this was not gouerned by the Lawes of Nature, but by the will of the omnipotent Creator, who as he could carry the Moone with a ſwift courſe from the Orient, to meet with the Sunne in the meridian, and after three houres returne it backe into it's owne place in the Eaſt; ſo by his power he could bring to paſſe, that theſe three houres hee could ſtay the Moone with the Sunne, and command her to moue neither more ſlowly nor ſwiftly than the Sun.

Laſtly, where it was ſaid, That it was not poſſible this Eclipſe ſhould be ſeene ouer the face of the whole earth, conſidering that the Moone is leſſer than the earth, and therefore much leſſe than the Sunne; there is no queſtion but true it is, if we reflect but vpon the interpoſition of the Moone alone: but what the Moone of it ſelfe could not do, the Creator of the Sunne and Moone had power to do. For things created can doe nothing of themſelues, without the aid and co-operation of the Creator. And whereas ſome may obiect and ſay, That through the darkeneſſe made by the thicke and dusky clouds, the light might be obſcured from the

the vniuerſall face of the earth. Neither can that hold currant; for then thoſe foggie and tenebrous clouds had not only couered the Sunne and the Moone, but thoſe very Stars alſo, which by reaſon of that darkeneſſe were viſible, and manifeſtly diſcouered to ſhine in the Firmament.

Now there are diuers reaſons giuen, why it pleaſed God Almightie, that at the paſſion of our Sauior the Lord of life, ſuch darkeneſſe ſhould be; and two eſpecially: The firſt was, To ſignifie the apparant blindeneſſe of the Iews, which was then, and doth ſtill continue. According to the Prophecie of *Eſay*, *For behold, Darkeneſſe ſhall couer the earth, and thicke darkneſſe the people, &c.* The ſecond cauſe was, To ſhew the great and apparant ſinnes of the Iewes: which Saint *Hierome* in his Comment vpon Saint *Mathew* doth thus illuſtrate; Before, (ſaith he) euill and wicked men did vex and perſecute good and juſt men: but now impious men haue dared to perſecute and crucifie God himſelfe, cloathed in humane fleſh. Before, Citiſens with Citiſens had contention; ſtrife begot euill language, ill words, and ſometimes ſlaughter: but now, ſeruants and ſlaues haue made inſurrection againſt the King of Men and Angels, and with incredible audacitie nailed him vnto the Croſſe. At which the whole World quaked and trembled, and the Sunne it ſelfe, as aſhamed to looke vpon ſo horrible and execrable an act, withdrew his glorious luſtre, and couered all the aire with moſt terrible darkneſſe.

Leo. ſerm. 10.

Iſay. 60. ver. 2.

Thus you haue heard the Incarnation, Life, Doctrine, Miracles, and Death of the bleſſed Redeemer of the World, God and Man; from whom we ground our Chriſtian Religion. Now becauſe I had occaſion to ſpeake of the Turkiſh Alcaron, and the apparant abſurdities contained therein, it ſhall not be amiſſe to inſert ſomthing concerning the Authour thereof; that comparing his life with his doctrine, the baſeneſſe of the one may make the blaſphemies of the other appeare the more odious and abhominable.

Platina writeth, That he was deſcended nobly: but his authoritie is not approued. Therefore I rather follow *Pomponius Læta*, in his Abridgement of the Romane Hiſtorie: who, agreeing with other authentik Authors, deriues him from an ignoble, vile, & obſcure Linage. Some ſay he was an Arab, others a Perſian: nor are either of their opinions to be reiected, becauſe at that time the Perſians had the predominance ouer Arabia. His Father was a Gentile and an Idolater; his Mother a Iew, and lineally deſcended from *Iſmael* the ſon of *Abraham* by his bond-woman *Hagar*.

The Life of *Mahomet.*

He was of a quicke and actiue ſpirit, left an Orphant, and being yong, was ſurpriſed by the Scenites, who were of the Arabs in Africa, and liued as Theeues and Robbers. Being by them ſold vnto

vnto a rich Merchant named *Adimonepli*, becauſe the Lad was wel featured and quicke witted, hee vſed him not as his ſlaue, but rather as his ſonne. Who accordingly mannaged all his maſters affaires with great ſucceſſe, trading dayly both with Iewes and Chriſtians; by reaſon of which hee came to be acquainted with both their Lawes and Religions. His maſter died w thout iſſue, leauing his Widow who was about fifty yeares of age, named *Ladigna*, wonderous rich: ſhee after tooke *Mahomet* to husband, by which mariage hee ſuddenly became, of a poore ſlaue, a wealthy maſter of a family.

About that time one *Sergius* a Monke, a deboſht fellow, of a ſpotted life and baſe condition, (who for maintaining of ſundrie dangerous hereſies, was fled out of Conſtantinople, and for the ſafegard of his threatned life, thought to ſhelter himſelfe in Arabia) in proceſſe of time grew into great acquaintance and familiaritie with *Mahomet*; who conſulted together and began to proiect great matters. Now *Mahomet* hauing before been entred into the ſtudy of Magicke or Necromancie, reſolued to perſuade the Gentiles that he was a Prophet. To prepare which, hee had practiſed diuers iugling trickes, by which his wife and his owne houſhold were firſt abuſed. To further which credulitie, hee was troubled with the Falling Sickeneſſe: at which his wife and the reſt of her Neighbours being amaſed, he made of that this diuelliſh vſe, to perſuade them, That at ſuch time as the fall took him, the Angell of God came to confer with him, and hee being but mortall, and not able to endure his diuine preſence, was forced into thoſe ſudden agonies and alterations of ſpirit.

This being generally reported, and confidently beleeued, his wife ſoon after died, leauing him her vniuerſall heire of great poſſeſſions and mighty ſummes of money: which both emboldened and ſtrengthened him in his diabolicall proceedings; ſo that by the aſſiſtance of *Sergius* the Monke hee now openly proclaimed himſelfe a Prophet, and ſent of God to preſcribe new lawes vnto the Nations. And hauing before made himſelfe skilfull in all their Lawes, the better to countenance and corroborate this his Innouation, he thought to accord with the Iewes in ſome points, to continue them his friends; and in ſome things with the Chriſtians, leſt he ſhould make them his enemies. He likewiſe complied with diuers Heretiques: with the Macedonians he denied the Holy-Ghoſt to be God; with the Nicolaitans, he approued the multiplicitie of Wiues, &c. On the other ſide, he confeſſed our Sauiour Chriſt to be an holy man, and a Prophet; and that the Virgin *Mary* was an holy and bleſſed woman, whom in his Alcaron he much extolled. With the Iews he held circumciſion;

with

with many other of their ceremonies. Beſides, his Religion gaue all the abhominable vices of the fleſh, free ſcope and libertie: which drew vnto his new Sect much confluence of people from many Nations and Languages, to be his abettors and followers. His booke he called the Alchoran: and leſt his diuelliſh impieties and abſurd impoſtures ſhould be examined, and by that meanes diſcouered, hee made it a penaltie of death for any man, To argue or make difficultie of any Tenent contained therein: making proteſtation, That they ought to be ſupported & maintained by Armes, and not by Arguments. His firſt attempt was, To ſet vpon the confines of Arabia; *Heraclius* being then Emperor, who held his ſeat at Conſtantinople, at the ſame time *Boniface* the firſt was Pope, and *Honorius* his ſucceſſor.

The newes of this great inſurrection comming to the Emperors eare, he prepared to ſuppreſſe it with all ſpeed poſſible; and to that end he entertained into his Pay the Scenites, a warre-like people of Arabia, who before had in their hearts much fauoured *Mahomet*: by whoſe aid, in the firſt bloudy Conflict he was victorious, and diſperſed this new Sect, and had hee followed his preſent fortune, he had quite abandoned it from the face of the earth. But ſuppoſing them by this firſt defeat ſufficiently diſabled, and himſelfe ſecured, hee failed to keepe promiſe with the Scenites, and detained their pay: who in meere deſpight, that they had bin deluded and ſo injuriouſly dealt with, ioyned themſelues with *Mahomets* diſbanded Forces, and by reaſon of his former reputation, elected him their Captaine and Generall, growing in time to that ſtrength and boldneſſe, that they attempted diuers places in the Roman Empire, entring Syria, and ſurpriſing the great city Damas; inuading Egypt, Iudæa, with the bordering prouinces: perſuading the Saracins and people of Arabia, That the Land of Promiſe ſolely appertained vnto them, as the legitimate ſucceſſors vnto their father *Abraham* and *Sarah*, from whom they deriued their Name.

Thus animated by the ſucceſſe in theſe wars, he was ſuddenly puſt vp with a vain-glorious ambition to conquer and ſubdue the whole world. His next expedition therefo e he aimed againſt the Perſians, a Nation at that time very potent, and held to be inuincible. His firſt aduenture ſucceeded ill, for his army was defeated: but after hauing re-allyed his forces, in his ſecond attempt fortune ſo fauoured him, that hee comp lled them to embrace his Religion. Briefly, (and to auoid circumſtance) after he had run through many hazards, and proſperouſly ouercome them, he was poyſoned, and dyed (according to *Sabellicus*) in the fourtieth yere of his age. And becauſe he had told his complices and adherents.

adherents, That his body after his death ſhould aſcend into heauen, they kept it for ſome dayes vnburied, expecting the wonderment; ſo long, till by reaſon of the infectious ſtench thereof none was able to come neere it. At length they put it into a cheſt of iron, and carried it to Mecha a City of Perſia, where it is ſtil adored, not onely of the people of the Eaſt, but the greateſt part of the world, euen to this day.

And ſo much concerning the Impoſtor *Mahomet*. With which relation the moſt approued Authors agree; as *Platina* in the liues of the Popes, *Blondus* in his booke of the declining of the Roman Empire, *Baptiſta Ignatius*, in the Abridgement of the Emperours, the Annals of Conſtantinople, *Nauclerus Antoninus*, and others.

And now when I truly conſider the ſtubborne Atheiſt, the miſbeleeuing Mahumetan, and ſtiffe-necked Iew, it putteth mee in minde of that of the Pſalmiſt, *Is it true, ô Congregation? Speake ye iuſtly, ô ſonnes of men? iudge ye vprightly? yea rather ye imagin miſchiefe in your hearts, your hands execute crueltie vpon the earth. The Wicked are ſtrangers from the wombe, euen from the belly haue they erred and ſpeak lies: Their poyſon is euen like the poyſon of a Serpent, like the deafe Adder that ſtoppeth his eares, which heareth not the voice of the Inchanter, though he be moſt expert in charming. Breake their teeth, ô God, in their mouthes, breake the jawes of the yong Lions, ô Lord; let them melt like the waters, let them paſſe away: when he ſhooteth his arrows, let them be broken; let them conſume like a Snaile that melteth, and like the vntimely fruit of a woman, that hath not ſeene the Sunne, &c.*

Pſal. 58.

Amongſt *Theodore Beza's* Epigrams, thoſe which by a more peculiar name he inſcribeth *Icona's*, I reade one of Religion, in the manner of a Dialogue.

Quæ nam age tam lacero veſtita incedis amictu?
Religio ſummi vera patris ſorboles, &c.

What art thou in that poore and baſe attyre?
Religion. The chiefe Father is my Sire.
Why in a robe ſo thread-bare, courſe, and thin?
Fraile Riches I deſpiſe, which tempt to ſin.
Vpon what Booke do'ſt thou ſo fix thine eyes?
My Fathers reue'rend Law, which I much priſe.
Why do'ſt thou go thus with thy breaſts all bare?
It fits thoſe beſt that Truths profeſſors are.
Why leaning on a Croſſe? Becauſe indeed
It is my welcome reſt, none elſe I need.
But wherefore wing'd? Becauſe I looke on high,
And would teach men aboue the ſtarres to fly.

And

And wherefore ſhining ? It becomes me well,
Who all groſſe darkneſſe from the minde expell.
What doth that Bridle teach vs ? To reſtraine
All the wilde fancies of the breſt and braine.
But wherefore Death do'ſt thou beneath thee tread ?
Becauſe by me ev'n Death it ſelfe lies dead.

This ſhewes the qualitie and eſtate of true Religion and the Profeſſors thereof, which is builded on the *Meſſias*, whom the peruerſe and obſtinate Iewes will not euen to this day acknowledge. Concerning which I obſerue an excellent ſaying from *Gregorie, Pap.* The Iewes (ſaith hee) would neither acknowledge Ieſus Chriſt to be the Sonne of God, by the words and teſtimonie of his Heralds and fore-runners the Prophets, nor by his infinite Miracles ; and yet the Heauens knew him, who leant him a bright ſtar to light him into the world. The Sea knew him, who againſt it's own nature made it ſelfe paſſable for his feet. The Earth knew him, which ſhooke and trembled at his Paſſion. The Sun knew him, who hid his face and withdrew his beames from beholding ſo execrable an obiect. The Stones and Buildings knew him, who ſplit and rent themſelues aſunder. The Graue and Hell knew him, the one by yeelding vp the Dead, the other by witneſſing his deſcenſion.

Thus according to my weake Talent (*Craſſa Minerva*) I haue ſpoke ſomething generally of thoſe three Religions ſtill continued in the world. As for the differences betwixt our Church and the Church of Rome, I muſt needs confeſſe my weakneſſe no way able to reconcile them, or determin betwixt them : and therefore I leaue that to thoſe of greater knowledge and iudgement. But as touching Iudaiſme and Mahumetiſme, I conclude with an Epigram transferred out of the Greeke tongue into the Latine, and by me thus paraphraſed :

Pinxiſti pulchra nuper, Phaëtonta *tabella* :
Altera Deucalion *picta tabella tua eſt, &c.*

A Painter on one table figured had
Yong *Phaeton*, as he the guidance had
Of the Sunnes Chariot. In another ſtood
Deucalion, as hauing ſcap'd the Flood.
Theſe hauing done, he call'd an Artiſt forth,
And ask'd him what he thought theſe two were worth ?
Who after he had both conſidered well,
Anſwer'd, *What they be worth I cannot tell :*

But

But if what they be worthy, you deſire
To know; th' one, Water; the other's worthy Fire.

The Emblem.

Catſius. lib. 3. Embl. 2.

IT repreſenteth a man amongſt rockes and concaue mountains, ſpeaking ſoftly vnto himſelfe when the Woods and Groues are ſilent; but when he eleuateth his voice into a loud clamor, the Echo with a re-doubled ſound reſulteth vpon him. Accordingwith that of Saint *Bernard*, *Quando fidelis, & humilis, & feruens oratio fuerit, Cœlum haud dubie penetrabit; vnde certum eſt quod vacua redire non poteſt. i.* Where thy Prayer is humble, faithfull, and feruent, it doubtleſſe pierceth the heauen, from whence moſt certaine it is that it cannot returne empty. As alſo that in the Apoſtle Saint *Iames, verſ. 16. Acknowledge your faults one to another, and pray one for another, that you may be healed; for the prayer of a righteous man availeth much, if it be fervent.* And *Luke* 11.9. *And I ſay vnto you, Aske and it ſhall be giuen vnto you, ſeeke and ye ſhall finde, knocke and it ſhall be opened vnto you: for euery one that asketh receiueth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened.* According to the Pſalmiſt, *Clamaverunt Iuſti, & Dominus exaudivit eos.* The Motto to this Emblem is, *Ora & dabitur.* Vpon which the Compoſer thus writes:

Pſal. 33. 2. 3. *Praiſe the Lord with Harpe: ſing vnto him with Viol and Inſtrument of ten ſtrings. Sing cheerfully with a loud voice, &c.*

Intenſis opus eſt clamoribus, vt ſonet echo,
Dum ſtrepis exiguo murmure, nympha ſilet;
Nympha tacet, tacitis: ſed ſurgat ad æthera clamor
Mox, reſponſa tibi, vel geminata dabit
Vota quid effundis, ſummis innata labellis?
Ad tepidas Cœli, non patet Aula preces:
Tende latus clamore, Deus reſponſa remittet,
Hic pia mens, hic vox fervida pondus habent.

¶ Thus paraphraſed

Onely loud clamors make the Echo ſpeake;
Whiſper to her, and ſilence ſhee'l not breake.
Shee's to the Mute, mute: let thy voice ſound hye,
And thou ſhalt heare her doubly make reply.
Why with cloſe muttering lips then do'ſt thou pray?
Thy luke-warme words to heav'n can make no way.
But ſtretch thy lungs in clamor, and God then
Will anſwer and re-anſwer thee agen.

Prope eſt Dominus omnibus inuocantibus eum in veritat. Pſal. 144.

An

An excellent Morall from the ſame Emblem may be collected to this purpoſe; *Vbi percontator, ibi eſt garrulus.* Agreeing with that of *Seneca*, *Alium ſilere cum volis, prius ſile. i.* When thou deſireſt that another man ſhould be ſilent, hold thou thy peace. And *Phocion* ſaith, Silence is a gift without perill, and a treaſure without enemies. And *Saluſt*, Silence is more ſafe than ſpeech, eſpecially when our enemies are our auditors. And of women it is ſaid, They are much more apt to conceiue children, than conceale ſecrets. But of men *Archimides* ſaith, He beareth his miſery beſt, who hideth it moſt. *Non vnquam tacuiſſe nocet, nocet eſſe loquitum: i.* Of ſilence it hath neuer repented me, but of ſpeech often. And *Lactantius* informeth vs concerning the vertue of ſilence, That as the Viper is torne aſunder when ſhee produceth her yong; ſo ſecrets proceeding from their mouthes which are not able to conceale them, are for the moſt part the vtter ruin of thoſe which reueale them. According to that of the Poet;

Seneca in Hippol.

Quærit aquas in aquis, & poma fugantia captat
Tantalus, *hoc illi garrula lingua dedit.*

Tantalus his puniſhment in hell for his too much loquacity, was, To be thirſty in the midſt of water, and hungry where there was plenty of Fruits. Nature hath afforded vs double eyes and eares to behold all obiects, and to liſten vnto all voices and ſounds: but to warne vs that we ſhould be ſparing in our ſpeech, ſhee hath afforded man but one tongue, and that portall'd with lips, and percullis'd with teeth; neere to which are placed all the fiue Sences, to ſignifie vnto vs, That we ought to ſpeake nothing raſhly without their connſell and aduice; with the helpe of the faculties of the Soule, which are Reaſon and Vnderſtanding, which haue their reſidence in the braine.

Vpon the like occaſion you may reade *Iacobus Catſius* ſpeaking thus:

Percontatorem fuge; nam garrulus idem eſt.

Muta ſub obſcuris habitaret vallibus echo,
Ni foret alterius garrulitate loquax:
Illa ſilet, quoties preſſo ſilet ore viator.
Diſcit & à populo prætereunte loqui:
Ora loquax premeret, niſi percontator adeſſet;
Hoc duce, tentat opus liuida lingua ſuum.
Probra creat qui multa rogat, qui commodat aurem:
Turpia ſiniſtris furta receptor alit.

¶ Thus paraphraſed:

Dumbe would the Echo in darke Vallies lye,
Did not the prating Traueller paſſe by:
Let him be ſilent, and ſhe talke forbeares,
For nothing ſhe relates but what ſhe heares.
Did no man aske, no anſwer ſhe would make;
And neuer ſpoke to any but that ſpake.
Who liſts to bad things may be thought a Chiefe:
For, Where is no Receiuer, there's no Theefe.

A Me-

A Meditation vpon the former Tractate.

I.

IF I into my Selfe turne not mine Eyes,
Not poſsible that I my Selfe ſhould know.
Or if I looke within Me, then I ſhow
So foule and monſtrous, I my Selfe deſpiſe;

II.

Becauſe I nothing can praiſe-worthy finde,
But rather ſubiect vnto reprehenſion:
There, Vice with Vertue are at loud contention,
And hath the couqueſt both of Heart and Minde.

III.

The more my Conſcience I examine, ſtill
The more corrupt it to my Sence appeares;
So ſtain'd, ſo ſpotted, that not all my Teares
Can waſh it cleane from the leaſt thought of Ill.

IV.

From the firſt houre that I began to ſin,
I haue gon on without the leaſt ceſſation,
Neglecting all the meanes of my ſaluation:
Nor ending yet where I did firſt begin.

V.

How horrid my Offenres be, I know,
And how diſ-taſtefull in my Maker's *ſight:*
Yet chuſe the wrong path, and forſake the right,
And willingly vnto my ruin go.

VI.

I commit bluſhing ſinnes, and without ſhame,
Sinnes grievous; yet lament them not at all.

Wrath I deſerue, yet for no Mercy call:
How then, that which I ſeeke not, can I claime?

VII.

And therefore haue deſerv'd torments perdurable:
For I am a dead Limbe, ſenceleſſe of paine;
And where's no feeling, Surgeons art's in vaine:
For all that are ſo gangren'd are incurable.

VIII.

I am a diſſolute wretch, yet do not I
Seeke to correct that which I finde amiſſe.
The aime I haue is to attaine to Bliſſe,
And yet the meanes by which 'tis gain'd, I fly.

IX.

Vnto thoſe ſinnes of which I late repented,
And quite abiur'd, with greedineſſe I turne:
And when for them I was about to mourne,
My waiward Will to ſport and mirth conſented.

X.

The pit I late fell in, I cannot ſhun;
To which my Neighbour I together drew:
I follow onely that I ought to eſchew,
And meerely into things forbidden run.

XI.

When I ſhould weepe, and pray with great deuotion,
For pardon of Ills done, and Good neglected;
I finde my cogitations interjected,
Ready to baniſh thence each godly motion.

XII.

Gods Wiſedome, Goodneſſe, *and his* Pow'r *I ſee,*
The World to Make, *to* Order, *and* Protect:
But I that great and glorious Worke neglect,
Yet knowing it created was for me.

XIII.

A Concordance moſt permanent and ſtable,

'Twixt

'Twixt the bleſt Angels *and the* Heav'ns *I find,*
In what an Vnion they are all combin'd:
Yet I to make mine owne peace am not able.

XIV.

I, 'twixt the ſtubborne Iew, *and ſtupid* Turke,
A profeſt Chriſtian, *in the middle reſt:*
I know their Errors, and their Ills deteſt,
Yet cannot I my ſelfe do one good Worke.

XV.

And though I am not (like the other) bold
By Arguments or Armes Thee to oppoſe,
As one of thy profeſt and open Foes;
Yet in thy Seruice I am weake and cold.

XVI.

Though I (like them) do not with might and maine
Make me of thy contempt the common Theme,
And wilfully thy Dietie blaſpheme;
O yet, how oft take I Thy Name in vaine!

XVII.

Which of vs then deſerues the harder lot?
They, who through ignorance Thy mercy fly:
Or elſe perchance would honour Thee? or I
That know my Maſters will, and do it not?

XVIII.

Strengthen my weakeneſſe then, my ſhrinking ſtay;
Support me falling, with Thy powerfull hand,
So onely ſhall I able be to ſtand,
To ſerue Thee truly, and Thy Will obey.

XIX.

So ſhall no Schiſme, *no* Hereſie, *no* Error,
Thy choſen Temple (this my breſt) inuade:
So I Thy conſtant Champion ſhall be made,
Free from all preſent Feares, and future Terror.

Agnoſcit Reus.
Ignoſcit Deus.



Ey sumptib. CHRISTOPH BEESTON *Generos:*

THE ARGVMENT of the ſixth Tractate.

THe Heart of Man *bee'ng ſo adverſe*
To Goodneſſe, *and ſo apt to pierce*
Things moſt Retruſe; *a courſe expreſt,*
On what it chiefely ought to reſt.
A Scruteny made, where, and when
The Spirits *were created. Then,*
Of Lucifer, *the chiefe and prime*
Of Angels, *in the firſt of Time:*
His Splendor, Pride, *and how he fell*
In battell by Prince Michael:
Their Fight, *their* Armes; *the* Triumph *great*
Made in the Heav'ns for his defeat.
Their Number *that revolted, and*
How long they in their Grace *did ſtand.*
Some other Doubts may plaine appeare,
Which to this Argument *cohere.*

The ſecond Argument.

THe mighty Pow'r of God was ſhowne,
When the great Dragon was o'rethrowne.

The Powers.

THan th' Heart of man (ſince made by ſinne impure)
There's nothing more inconſtant and vnſure;
Through all incertainties trauelling ſtill;
For nothing can it's empty corners fill.

A diſcourſe of the Heart of Man.

Wandring

Wandring in Deviations crook'd and blinde,
Enquiring after things it cannot finde.
As oft as any vaine thoughts thence ariſe,
One growing to a ſecond, multiplies;
Till they at length to infinites extend,
And then not one, but doth our God offend.
They hourely toile and labour in vnreſt,
And yet when all are ſum'd vp, *Bad's the Beſt.*

The Inconſtancy of mans thoughts.

The Hearts vaine thoughts are in continuall warre,
Diſſonant 'mongſt themſelues, and hourely jarre:
They thinke of paſt things, caſt what's to enſue;
Old projects they deſtroy, and build vp new:
What's ruin'd, to erect; and then the ſame
This way and that way diuerſly to frame.
They will not now, and then againe they will;
Altring the purpoſe, changing counſels ſtill:

A Simile.

Firſt this, then that, now early, and then late;
And neuer remaine conſtant in one ſtate.
And as the Mill, that circumgyreth faſt,
Refuſeth nothing that therein is caſt,
But whatſoeuer is to it aſſign'd,
Gladly receiues, and willing is to grynd;
But if the violence be with nothing fed,
It waſts it ſelfe: ev'n ſo the Heart miſ-led,
Still turning round, vnſtable as the Ocean,
Neuer at reſt, but in continuall motion;
Sleepe or awake, is ſtill in agitation
Of ſome preſentment in th' imagination.
If to the Mill-ſtones you ſhall caſt in ſand,
It troubles them, and makes them at a ſtand?
If Pitch? it chokes them: or if Chaffe let fall?
They are employ'd, but to no vſe at all.
So, better thoughts moleſt, vncleane thoughts ſtaine
And ſpot the Heart; when thoſe idle and vaine,
Weare it, and to no purpoſe. For when 'tis
Drowſie, and careleſſe of the future bliſſe,
And to implore Heav'ns aid, it doth imply
How far is it remote from the moſt-High.

How many wayes the Heart is Inſidiated.

For whileſt our Hearts on Terrhen things we place,
There cannot be leaſt hope of Diuine grace.
Now in this wretched ſtate of our Humanity,
We are beſieg'd firſt by this Mundane Vanitie.
Then, Curioſitie one way perſuades,
Pleaſure vpon the other ſide inuades:

Here

Here Luſts aſſault, there Enuy makes his battery:
On this part Pride's intrencht; and on that, Flattery:
Then Sloth corrupts it, or Ambition ſwells it;
Wrath burnes it, elſe baſe Auarice compells it
To dote on Droſſe; Deceit ſeekes to diſguiſe it,
And all the deadly Sinnes at once ſurpriſe it.
And why? To retaine God it hath no will
Of it's ſole power, it's empty Round to fill.
And that's the cauſe it deviates and ſtrayes
By curious ſearching into vnknowne wayes,
To finde what beſt might ſate it; but in vaine:
For till it ſhall returne to Him againe
By whom it was created, (the Sole-Bleſt)
It well may ſeeke, but neuer ſhall finde reſt.
Now God, as He commands, ſo doth perſuade
To make that onely His, which he hath made.
But we are (whileſt we from his Precepts vary)
Rebellious to our ſelues, and contrary:
Neither can we our ſtubborne hearts ſubdue,
Till we ſubmit vs to the onely true
And liuing God. And that's the reaſon why,
About, our wandring Cogitations fly,
Faſhioning more Chimæra's in one hower,
Than we to compaſſe in an Age haue power.
For whileſt not vnto Him vnited, we
Muſt in our ſelues of force diuided be:
To Whom we cannot come, tow'rds Whom not moue,
But by the ſteps of Charitie and Loue.
In Whom no int'reſt we can haue, vnleſſe
In all things we Humilitie profeſſe:
Nor can we humble be, ſo to aſpire,
Vnleſſe by Induſtry the Truth t'acquire.
And therefore we muſt in this ſincere Truth
Our ſelues examine, How we ſpend our Youth,
Manhood, and Age; and then by ſearching finde
How fraile we are, how'vnſtedfaſt, and how blinde.
And next, when we our miſeries haue skan'd,
Sifting all actions that we take in hand,
How vaine they are; Neceſſitie will leaue
That Conſequent behinde, That we muſt cleaue
Onely to that great Pow'r, nor from it ſhrinke,
Without which, we nor moue, nor ſpeake, nor thinke.
And becauſe we haue falne from Him by Sin,
To intimate, There is no way to win

How the heart may be reconciled to the Creator.

Our

Our peace and reconcilement, or diſpence
With our tranſgreſſion, but true Penitence.

I thus proceed: Great hath the Decertation
Bin'mongſt the Learned men, 'bout the Creation
Of bleſſed Angels. Some of them haue ſaid,
They many Worlds before this World were made,
To'attend th' Almighty. Others haue againe,
So curious a ſcrutinie held vaine,
And almoſt irreligious; aiming ſtill
To penetrate into his ſecret Will
Without his Warrant: and conclude, That they
Had with the Light ſubſiſtence the firſt day;
Were (with it) made of Nothing, had no Being
At all till then. The Fathers diſagreeing
About this point, ſome haue opinion held,
(But by the later Writers ſince refel'd)
As *Hieromc*, *Ambroſe*, *Gregory Nazianzen*,
Caſsianus, *Damaſcenus*, *Origen*,
Hilary, *Baſil*: Theſe with others, were
Reſolv'd, That becauſe nothing doth appeare
From *Moſes*, in his Booke of things created,
Concerning them, That they were fabricated
Long time before. Againe, Becauſe Saint *Paul*
(Writing to *Titus*) ſaith, *God firſt of all,*
Before the World, th' Hope of Eternall life
Promis dto vs, [&c.] Hence they maintaine this ſtrife,
Interpreting the Text, *Er'e the Creation.*
Which words include; If *Before* God did faſhion
All things that Being haue in earth or heauen,
There muſt be ſome to whom this power is giuen,
And thoſe the Angels. But on this Aſſertion
Learned Saint *Auſtin* layes a great aſperſion:
Affirming them with th' Heav'ns Emperiall made,
And that before, they no exiſtence had.
Saint *Paul* interpreting; Th' Almighty gaue
This Promiſe and bleſt Hope, Mankinde to ſaue
From all Eternitie, to elevate
Mans Fall, in that pure Lambe Immaculate,
His Sonne and our deare Sauiour. And thus
Opinion'd were graue *Athanaſius*,
Gregory, *Theodoret*, *Epiphanius*,
With diuers others: Which no ſooner mov'd
Was in the *Lateran Councell*, but approv'd

Sundry opinions concerning the Creation of Angels

Of

Of all the Biſhops, as of both the beſt.
Which in the ſacred Scripture is expreſt:
For thus 'tis writ, *God ended the ſeventh day*
The Worke He made, (for ſo doth *Moſes* ſay) Gen.2.2.
And in the day which He his Sabbath *nam'd,*
Reſted from All *the Worke which he had fram'd.*
Which vniuerſall word perforce doth carry
Spirituall things, as well as Elementary.
Such as before the World thinke them created,
In many doubts themſelues haue intricated.
I would (beſides) haue them reſolue me, How
(Vnleſſe his Worke imperfect they allow)
It can with reaſon ſtand, that if they were
In Time before Time was, and with ſincere
Faith and Obedience had ſo long aboad,
They onely then revolted from their God?
Should this be granted, it muſt needs inferre
Strong argument, a ſecond way to erre;
Namely, That no Cœleſtiall Hierarchy,
Subiects of that eternall Monarchy,
(Who haue remain'd, as by the Word appeares,
In bleſt eſtate ſo many thouſand yeares)
But, notwithſtanding the great grace th'are in,
May ſlide like *Lucifer*, and fall by Sin.
Which the Church holds erronious. Be it then
Granted, That God did make the Angels when
Th' Imperiall Heav'ns were faſhion'd, at firſt pure
And without ſin, for euer to endure;
Had they not falne through Proud Imagination,
By which they then incur'd his Indignation.
For nothing Euill can from Him proceed;
So much the Text implyes, where we may reade,
God ſaid, when he his rare Worke vnderſtood,
All things that I haue made be greatly good. Gen.1.
And leſt the Church might that way be deluded,
'Tis in the *Lateran Councell* thus concluded:
All Spirits were created pure at firſt;
But by their ſelfe-will after made accurſt.
To make things cleare: Although we muſt confeſſe,
That *Moſes* doth not in plaine termes expreſſe,
When, how, and in what order Angels were
At firſt created; yet it will appeare,
How that their Eſſences, and Natures bright
Were ſignified by names of *Heav'n* and *Light.* S.Aug.Sup. Gen.

And

And though they ſeeme forgotten in that Text,
Obſerue how other Scriptures are connext,
To giue them Name and Being. In that Oad
In which the three bleſt Children prais'd their God
Daniel 3. ver. 57. 58. 59. In the hot flames; to giue to vnderſtand,
That Angels were the Worke of his great Hand,
O all ye Workes of God the Lord (ſay they)
Bleſſe, praiſe, and magnifie his Name for aye:
Praiſe him ye Heav'ns, ye Angels praiſe the Lord.
Let vs to *Daniels* adde the *Pſalmiſts* word,
Pſal. 148. 2. *Praiſe Him all ye his Angels.* Some haue ſaid,
That Angels were the laſt worke that God made;
But moſt abſurdly. He in *Iob* thus ſayes;
Iob 38. 7. *When the Stars of the Morning gaue me praiſe,*
Then all the Angels (of my Sonnes the choice)
Extold my Name with an exalted voice.
Now when the Great and moſt Diuinely Wiſe,
Did the rare Fabricke of the World deuiſe,
And by the vertue of his Word create
The Heav'n and Earth in their ſo goodly ſtate;
He made the Angels in the firſt of Time,
Of Subſtances moſt noble and ſublime.
Amongſt which *Lucifer* was chiefe; and hee,
As he might challenge a prioritie
In his Creation, ſo aboue the reſt
A ſupereminence, as firſt and beſt:
For he was chiefe of all the Principalities,
And had in him the three ſtupendious qualities
Of the moſt holy Trinitie, which include
Firſt, Greatneſſe, Wiſedome next, then Pulchritude.
The Greatneſſe of the Sonne and holy Spirit,
The Father is, which they from him inherit.
Now of the Father and the Holy-Ghoſt,
The Wiſedome is the Sonne, (ſo ſtiled moſt.)
The Father and Sonnes Pulchritude is he
That's the third Perſon in the Trinitie.
And though of Angels the great pow'r be ſuch
As hath in Scripture been extolled much,
For their nobilitie and excellence:
As firſt of *Michael*, whoſe pre-eminence
Daniel 10. *Daniel* relates, as naming him for one
Of the prime Angels that attend the Throne.
Tobit. 12. As *Raphael*, who told *Tobit*, Of the ſeuen
That ſtill before th' Almighty ſtand in Heav'n,

Himſelfe

Himſelfe was one. Or as the Seraphim,
Who (as the holy Prophet ſpeakes of him)
With a cole toucht his lips, (from th' Altar tooke.)
Or as of *Gabriel*, whom the holy Booke
Mentions; who to the earth made proclamation,
Of our moſt bleſſed Sauiors Incarnation.
Yet aboue theſe was *Lucifer* inſtated,
Honor'd, exalted, and much celebrated.
And therefore many of the Learned ſtriue,
His greatneſſe from *Ezechiel* to deriue:
For thus he ſaith, (and what he doth infer
Gainſt Tyrus, they conuert to *Lucifer*.)
Thou ſealſt the Sum vp, art in Wiſedome cleare,
Thy beauty perfect doth to all appeare:
Thou haſt in Eden, Gods faire Garden, been;
Each pretious ſtone about thy garment's ſeene,
The Ruby, Topaz, and the Diamond,
The Chryſolite and Onyx there were found;
The Iaſper and the Saphyr, dearely ſold,
The Emerald, the Carbuncle with Gold.
The Timbrel and the Pipe were celebrated
For thee in the firſt day thou wert created.
Thou art th' anointed Cherub, made to couer,
Thee I haue ſet in honour aboue other,
Vpon Gods holy Mountaine placed higher:
Thou walked haſt amidſt the ſtones of fire.
At firſt, of thy wayes, perfect was the ground,
Vntill iniquitie in thee was found:
Thy heart was lifted vp by thy great beauty,
Therein tow'rds God forgetfull of thy duty,
By reaſon of thy Brightneſſe, (being plac't
'Boue them) thy Wiſedome thou corrupted haſt.
But to the ground I'le caſt thee flat and cold,
Lay thee where Kings thy ruin may behold:
In thy ſelfe-wiſedome thou haſt been beguild,
And by thy multitude of ſinnes, defil'd
Thy Holineſſe: A Spirit ſtill peruerſe,
Stain'd by th' iniquitie of thy commerſe.
Therefore from midſt of thee a fire I'le bring,
Which ſhall deuour thee: into aſhes fling
Thee from thy height, that all the earth may ſee thee.
This I haue ſpoke; and who is he can free thee?
Their terror, who did know thee heretofore,
(Moſt Wretched) thou ſhalt be, yet be no more.

Di. *Strozza lib de Spirit. & Incant.*

Ezechiel 28. *ver.* 12.

ver. 17.

In this, the Prophet (as theſe would allude)
Striues in this firſt-borne Angell to include
All Wiſedome, Pow'r, Gifts, Ornaments, and Graces,
Which all the reſt had in their ſeuerall Places.
God, this precelling Creature hauing made,
With all the Hoſt of Angels, (ſome haue ſaid)
He then began the Vniuerſall Frame,
The Heav'ns, Sun, Moon, and Stars, and gaue them name.
Then, Earth and Sea, his Diuine Will ordain'd,
With all the Creatures in them both contain'd.

The Creation of Man.

His laſt great Workemanſhip, (in high reſpect,
Of Reaſon capable, and Intellect,
But to the Angels natures much inferior,
Who with th' Almighty dwell in th' Heav'ns ſuperior,
To all Eternity ſounding his praiſe)
Man, (whom from Duſt he did ſo lately raiſe)

The Soule of Man.

Subſiſts of Soule and Body: That which ſtill
Doth comprehend the Vnderſtanding, Will,
And Memorie, namely the Soule, (Partaker
Of thoſe great Gifts) is th' Image of the Maker.

The Bodie of Man.

The nature of the Body, though it be
Common with Beaſts, yet doth it diſagree
In ſhape and figure; for with Eyes erected
It beholds Heav'n, whileſt Brutes haue Looks deiected.

What Man is.

This compos'd Man is as a ligament,
And folding vp in a ſmall continent,
Some part of all things which before were made;
For in this Microcoſme are ſtor'd and layd
Connexiuely, as things made vp and bound,
Corporeall things with incorporeall. Found
There likewiſe are in his admired quality,
Things fraile and mortall, mixt with Immortality.
Betweene thoſe Creatures that haue Reaſon, and
Th' Irrationall, who cannot vnderſtand,
There is a Nature intermediate,
That 'twixt them doth of both participate.
For with the bleſſed Angels, in a kinde,
Man doth partake of an intelligent Minde;
A Body with the Beaſts, with Appetite,
It to preſerue, feed, cheriſh, and delight,
And procreate it's like in ſhapes and features.
Beſides, Man hath aboue all other Creatures,
That whereas they their Appetites purſue,
(As ſolely ſencible of what's in view,

And

And gouern'd by inſtinct) Mans eminence
Hath pow'r to ſway his Will from common Sence;
And (beſides Earthly things) himſelfe apply
To contemplate things myſticall and hye.
And though his Excellence doth not extend
To thoſe miraculous Gifts which did commend
Great *Lucifer* at firſt, in his Majoritie,
Yet in one honour he hath iuſt prioritie,
Before all Angels to aduance his Seed:
Since God from all eternitie decreed,
That his owne Sonne, the euerlaſting *Word*
(Who to all Creatures *Being* doth afford,
By which they firſt were made) ſhould Heav'n forſake,
And in his Mercy, humane Nature take.
Not that he by ſo doing ſhould depreſſe
The Diuine Majeſtie, and make it leſſe;
But Humane frailtie to exalt and raiſe
From corrupt earth, his glorious Name to praiſe.
Therefore he did inſep'rably vnite
His Goodhood to our Nature, vs t'excite
To magnifie his Goodneſſe. This Grace ſhowne
Vnto Mankinde, was to the Angels knowne;
That ſuch a thing ſhould be they all expected,
Not knowing how or when 't would be effected.
Thus *Paul* th' Apoſtle teſtates: *'Mongſt the reſt,*
Without all oppoſition, be't confeſt,
Of Godlineſſe the myſterie is high;
Namely, That God himſelfe apparantly
Is manifeſt in Fleſh, is iuſtify'd
In Spirit; by the Angels clearely eſpy'd;
Preacht to the Gentiles, by the World beleev'd;
Into eternall Glory laſt receiv'd.
With Pride and Enuy *Lucifer* now ſwelling
Againſt Mankinde, whom from his heav'nly Dwelling,
He ſeemes in ſupernaturall Gifts t'out-ſhine,
(Man being but Terrene, and himſelfe Diuine)
Ambitiouſly his Hate encreaſing ſtill,
Dares to oppoſe the great Creators Will:
As holding it againſt his Iuſtice done,
That th' Almighties ſole begotten Sonne,
Mans nature to aſſume purpos'd and meant,
And not the Angels, much more excellent.
Therefore he to that height of madneſſe came,
A ſtratagem within himſelfe to frame,

The Incarnation of Chriſt reuealed vnto the Angels. *Epiſt. to Tim.*

To hinder this irrevocable Deed,
Which God from all eternitie decreed.
And that which moſt ſeem'd to inflame his ſpleene
And arrogance, was, That he had foreſeene,
That many Men by God ſhould be created,
And in an higher eminence inſtated,
Of place and Glory, than himſelfe or thoſe
His Angels, that this great Worke 'gan t' oppoſe.
Diſdaining and repining, that of Men
One ſhould be God Omnipotent; and then,
That others, his Inferiors in degree,
Should out-ſhine him in his ſublimitie.

Lucifers firſt Rebellion.

In this puft Inſolence and timp'anous Pride,
He many Angels drew vnto his ſide,
(Swell'd with the like thoughts.) Ioyntly theſe prepare
To raiſe in Heav'n a moſt ſeditious Warre.
He will be the *Trines* Equall, and maintaine,
Ouer the Hierarchies (at leaſt) to raigne.

*Iſay.*14.13.

'Tis thus in *Eſay* read: *I will aſcend*
Into the Heav'ns, and there my Pow'r extend;
Exalt my Throne aboue, and my aboad
Shall be made equall with the Stars of God.
Aboue the Clouds I will my ſelfe apply,
Becauſe I will be like to the Moſt-Hye.
To this great Pride, doth the Arch-Angell riſe
In boldeſt oppoſition, and replies,
(Whoſe name is *Michael*) Why what is he,
That like the Lord our God aſpires to be?
In vaine, ô *Lucifer*, thou ſtriv'ſt t' aſſay,
That we thine innovations ſhould obey;
Who know, As God doth purpoſe, be, it muſt;
He cannot will, but what is good and iuſt:
Therefore, with vs, That God and Man adore,
Or in this place thou ſhalt be found no more.
This ſtrooke the Prince of Pride into an heate,
In which a Conflict terrible and great
Began in Heav'n; the Rebell Spirits giue way,
And the victorious *Michael* winnes the day.

The Battel betwixt *Michael* and the *Diuel.*

*Reuel.*12.7.

Thus *Iohn* writes of the Battell: *Michael*
Fought, and his Angels, with the Dragon *fel:*
The Dragon *and his Angels likewiſe fought,*
But in the Conflict they preuailed nought;
Nor was their Place in Heav'n thence-forward found,
But the great Dragon *that old Serpent bound,*

The

(The Diuell call'd, and Sathan) was caſt out;
He that deceiueth the whole World about:
Ev'n to the loweſt earth being tumbled downe, The Fall of Angels.
And with him all his Angels headlong throwne.
This victorie thus got, and he ſubverted,
Th' Arch-Angell with his holy Troupes, directed
By Gods bleſt Spirit, an *Epiniceon* ſing, *Epinic.* a Song of praiſe and thankſgiuing. *Reuel.*15.3.
Aſcribing Glory to th' Almighty King:
Miraculous thy Workes are, worthy praiſe,
Lord God Almighty; iuſt and true thy waies,
Thou God of Saints. O Lord, who ſhall not feare,
And glorifie thy Name, who thy Workes heare?
Thou onely holy art: henceforth adore Thee
All Nations ſhall, worſhip, and fall before Thee;
Becauſe thy Iudgements are made manifeſt.
This Song of Vict'rie is againe expreſt
Thus: *Now is Saluation, now is Strength,*
Gods Kingdome, and the Power of Chriſt. At length *Reuel.*12.10.
The Sland'rer of our Brethren is refus'd,
Who day and night them before God accus'd.
By the Lambes bloud they ouercame him, and
Before Gods Teſtimonie he could not ſtand;
Becauſe the Victors who the Conqueſt got,
Vnto the death their liues reſpected not.
Therefore reioyce you Heav'ns, and thoſe that dwell
In theſe bleſt Manſions. But ſhall I now tell
The Weapons, Engines, and Artillerie
Vſed in this great Angelomachy.
No Lances, Swords, nor Bombards they had then, The weapons vſed in this Battell of the Angels.
Or other Weapons now in vſe with men;
None of the leaſt materiall ſubſtance made,
Spirits by ſuch giue no offence or aid.
Onely ſpirituall Armes to them were lent,
And theſe were call'd *Affection* and *Conſent.*
Now both of theſe, in *Lucifer* the Diuell
And his Complyes, immoderate were, and euill.
Thoſe that in *Michael* the Arch-Ange'll raign'd,
And his good Spirits, meekely were maintain'd,
Squar'd and directed by th' Almighties will
(The Rule by which they fight, and conquer ſtill.)
Lucifer, charg'd with inſolence and ſpleene;
When nothing but Humilitie was ſeene,
And Reuerence towards God, in *Michaels* breſt,
By which the mighty Dragon he ſuppreſt.

Therefore this dreadfull battell fought we finde
By the two motions of the Will and Minde;
Which, as in men, ſo haue in Angels ſway:
Mans motion in his body liues, but they
Haue need of no ſuch Organ. This to be,
Both *Averroes* and *Ariſtotle* agree.

Aver. Met. 12. 7. 44. Ariſt. de Anim. 3. 48.

It followes next, that we enquire how long
This *Lucifer* had reſidence among
The bleſſed Angels: for as ſome explore,
His time of Glory was ſix dayes, no more;
(The time of the Creation) in which they
(I meane the Spirits) ſeeing God diſplay
His glorious Works, with ſtupor and amaſe
Began at once to contemplate and gaſe
Vpon the Heav'ns, Earth, Sea, Stars, Moone, and Sunne,
Beaſts, Birds, and Man, with the whole Fabricke done.

How long *Lucifer* remain'd in glory.

In this their wonder at th'inſcrutabilitie
Of ſuch great things, new fram'd with ſuch facilitie;
To them, iuſt in the end of the Creation,
He did reueale his bleſt Sonnes Incarnation:
But with a ſtrict commandement, That they
Should (with all Creatures) God and Man obey.
Hence grew the great diſſention that befell
'Twixt *Lucifer* and the Prince *Michael*.

Note.

The time 'twixt his Creation and his Fall,
Ezechiel thus makes authenticall:
In midſt of fierie ſtones thou walked haſt,
Straight in thy wayes, ev'n from the time thou waſt
Firſt made; (as in that place I before noted.)
To the ſame purpoſe *Eſay* too is quoted;
How fell'ſt thou, Lucifer, *from Heaven hye,*
That in the morning roſe ſo cherefully?
As ſhould he ſay, How happens it that thou,
O *Lucifer*, who didſt appeare but now,
In that ſhort time of thy bleſt ſtate, to riſe
Each morning brighter than the morning skies
Illumin'd by the Sunne, ſo ſoone to ſlide
Downe from Gods fauour, laſtingly t'abide
In Hells inſatiate torments? Though he loſt
The preſence of his Maker, in which moſt
He gloried once; his naturall Pow'rs he keepes,
(Though to bad vſe) ſtill in th' infernall Deepes:
For his Diuine Gifts he doth not commend
Vnto the ſeruice of his God, (the end

A neceſſary obſeruation.

To

To which they firſt were giuen) but the ruin
Of all Mankinde; Vs night and day purſuing,
To make vs both in his Rebellion ſhare:
And Tortures, which for ſuch prepared are.
Of this malignant Spirits force and might,
Iob in his fourtieth Chapter giues vs light
And full deſcription, liuely expreſſing both,
In perſon of the Monſter *Behemoth.*
The Fall of *Adam*, by fraile *Eve* entic't, The Fall of *Adam.*
Was his owne death, ours, and the death of Chriſt.
In whoſe back-ſliding may be apprehended
Offendors three, three *Offences*, three *Offended.*
The three *Offendors* that Mankinde ſtill grieue,
Were *Sathan*, *Adam*, and our Grandam *Eve.*
The three *Offences*, that Sin firſt aduance,
Were *Malice*, *Weakeneſſe*, and blinde *Ignorance.*
The three *Offended*, to whom this was done,
The Holy *Spirit*, the *Father*, and the *Sonne*,
Eve ſinn'd of *Ignorance*; and ſo is ſaid,
Againſt the God of Wiſedome to haue made
Her forfeit (that 's the Son:) *Adam* he fell
Through *Weakeneſſe*, and 'gainſt him that doth excell
In pow'r (the Father) ſinn'd. With his offence
And that of hers, Diuine Grace may diſpence.
Malicious *Hate*, to ſinne, did *Sathan* moue,
Againſt the *Holy-Ghoſt* the God of Loue;
And his ſhall not be pardon'd. Note with me, *Mark* 3.23.
How God dealt in the cenſuring of theſe three:
He queſtions *Adams Weakeneſſe*, and doth call
Eve to account for th' *Ignorance* in her fall;
Becauſe for them he mercy had in ſtore
Vpon their true repentance: and before
He gaue their doome, told them he had decreed
A bleſſed Sauiour from the Womans ſeed.
But *Sathan* he ne're queſtion'd, 'twas becauſe
Malicioufly he had tranſgreſt his Lawes.
Which ſinne againſt the *Spirit* he ſo abhor'd,
His Diuine Will no mercy for him ſtor'd.
Moreouer, In the ſacred Text 'tis read, A neceſſary obſeruation.
The Womans Seed ſhall breake the Serpents head.
It is obſerv'd, The Diuell had decreed
To tempt our Sauiour, the predicted Seed,
In the ſame ſort, though not the ſame ſucceſſe,
As he did *Eve* our firſt Progenitreſſe.

All

All ſinnes (ſaith *Iohn*) we may in three diuide,
Luſt of the Fleſh, Luſt of the Eye, and *Pride*.
She ſees the *Tree*, and thought it good for meat;
The Fleſhes luſt perſuaded her to eat:
She ſees it faire and pleaſant to the eye,
Then the Eyes luſt inciteth her to try;
She apprehends that it will make her wiſe,
So through the Pride of heart ſhe eats and dies.
And when he Chriſt into the Deſart lead,
Bee'ng hungry, *Turne* (ſaid he) *theſe Stones to Bread:*
There's Fleſhly luſts temptation. Thence he growes
To the Eyes luſt, and from the Mountaine ſhowes
The World, with all the pompe contain'd therein;
Say'ng, *All this great purchaſe thou ſhalt win,*
But to fall downe and worſhip me. And when
He ſaw theſe faile, to tempt him once agen,
Vſing the Pride of heart, when from on hye
He bad him leape downe, and make proofe to flye.
And as the Woman yeelding to temptation,
Made thereby forfeit of all mans ſaluation,
And ſo the Diue'll, who did the Serpent vſe,
Was ſaid by that the Womans head to bruſe;
So Chriſt the Womans Seed, making reſiſt
To theſe ſeducemeuts of that *Pannurgiſt*,
Becauſe by neither Pride nor Luſt miſ-led,
Was truly ſaid to breake the Serpents head.
Angels bee'ng now made Diuels, let vs finde
What place of Torment is to them aſſign'd.
Firſt of the Poets Hell: *The dreadfull Throne*
Where all Soules ſhall be ſentenc'd, ſtands (ſaith one)
In a ſad place, with obſcure darkeneſſe hid;
About each roome blacke waters, ſuch as did
Neuer ſee day: Tyſephone *vp takes*
A ſcourge, her vnkemb'd locks craule with liue Snakes;
Of ſuch aſpect, th' Immortall eyes abhor her.
She in her rage doth driue the Ghoſts before her.
Ixion *there, turn'd on his reſtleſſe Wheele,*
Followes and flies himſelfe, doth tortures feele
For tempting Iuno's *Chaſti'ty*. Titius *ſtretcht*
Vpon the earth, and chain'd, whoſe body reacht
In length nine acres; hath for his aſpiring,
A Vulture on his intrals euer tyring.
Starv'd Tantalus *there's puniſht for his ſin,*
Ripe Fruits touching his lip, freſh Waues his chin;

But

Iohn 1.2 15.

Pannurg. a deceiuer or ſubtil perſon.

Tibull. lib. 1. *Eleg.* 3. *At ſcelerata iacet ſedes in nocte profunda, &c.*

But catching th' one to eat, th' other to drinke,
The Fruit flies vp, the Waters downeward ſhrinke.
There Danaus *Daughters, thoſe that dar'd to kill*
Their innocent ſleeping husbands, ſtriue to fill
(With waters fetcht from Lethe*) leaking tunnes,*
Which as they poure out, through the bottom runnes.
Another thus: *The Ghoſts of men deceaſt*
Are exercis'd in torments, (hourely encreaſt)
Where ev'ry puniſhment 's exactly fitted,
According to th' offence in life committed.
Some you ſhall there behold hang'd vp on hye,
Expos'd to the bleake windes, to qualifie
Their former hot Luſts. Some are head-long caſt
Into deepe gulfes, to waſh their ſinnes fore-paſt.
Others are ſcorcht in flames, to purge by fire,
More cap'itall crimes, that were in nature higher.
They with the leſſe delinquents moſt diſpence;
But mighty plagues purſue the great offence.
For all men ſuffer there as they haue done,
Without the leaſt hope of euaſion:
The ſinne doth call th' offendor to the Bar,
The Iudges of the Bench vnpartiall ar';
No Nocent there the Sentence can evade,
But each one is his owne example made.
For when the Soule the Body doth forſake,
It turnes not into Aire, as there to make
It's laſt account. Nor let the Wicked truſt,
Their Bodies ſhall conſume in their owne duſt:
For meet they ſhall againe to heare recited
All that was done ſince they were firſt vnited;
And ſuffer as they ſinn'd, in wrath, in paines,
Of Froſts, of Fires, of Furies, Whips, and Chaines.
Yet contrary to this ſome Authors write,
(As to the firſt opinion oppoſite)
Who to that doubt and diffidencie grow,
To queſtion if there be ſuch place or no.
After our deaths (ſaith one) can there appeare
Ought dreadfull, when we neither ſee nor heare?
Can ought ſeeme ſad by any ſtrange inuention,
To him that hath nor ſence, nor apprehenſion?
Shall not all things, involv'd in ſilence deepe,
Appeare to vs leſſe frightfull than our ſleepe?
Or are not all theſe feares conſer'd vpon
Th' infernall Riuers, Styx and Acheron,

Virg. Æneid. 6 Ergo exercentur pœnis veterumq; malorum, (upplicia expendunt, &c

Senec. in Herc. Fur. Quod quiſq; facit patitur, Authorem ſæ!us repetit, &c.

Val. Flac. Argonaut. 3. Quippe nec inultos nec in vltima ſoluimur oſſa, Ira manet, &c.

Lucret. li. 3. de nat. deor. —Poſt mortem deniq; noſtrã: numquid ibi horribile apparet?

After

After our deaths, in this our life made good?
No miſerable Ghoſt plung'd in the floud,
Feares any ſtone impending, full of dread,
Each minute ſpace to fall vpon his head:
'Tis rather a vaine feare that hath poſſeſt vs,
(Poore Mortals) of the gods pow'r to moleſt vs;
That in this life may, by the helpe of Fate,
Our fortunes cruſh, and ruine our eſtate.
No Vulture doth on *Titius* intrals pray,
'Tis a meere Emblem, that we fitly may
Confer on paſſionat *Tyteruss*, and inuented
To perſo'nate ſuch as are in Loue tormented,
Or with like griefe perplext, [&c.] Heare *Seneca*:
Senec. in Herc. Turent, verane eſt tam inferis, &c.
Is the fame true (ſaith he) that to this day
Holds many in ſuſpence? That in the jawes
Of Hell ſhould be maintain'd ſuch cruell Lawes;
That Malefactors at the Bar bee'ng try'de,
Are doom'd ſuch horrid torments to abide?
Who is the Iudge, to weigh in equall skale
The Right or Wrong? Who there commands the gaile?
Thus ſay the Ethnycks: but we now retyre,
And from the Scriptures of this place enquire.

Of Hell according to the Scriptures and Fathers. S. *Aug.*

Hell is the Land of Darkneſſe, deſolate,
Ordain'd for Sinne, to plague the Reprobate:
All ſuch as to that dreadfull place deſcend,
Taſte death, that cannot die, end without end;
For life begets new death, (the mulct of ſin)
And where the end is, it doth ſtill begin.

How Hell is called.

Th'originall name, we from the Hebrewes haue,
Sceol, which is a Sepulchre or Graue;
Which nothing elſe but Darkneſſe doth include.
To which, in theſe words, *Iob* ſeemes to allude:

Iob 10.21.22.

Before I go, not to returne againe,
Into the Land where Darkeneſſe doth remaine,
(Deaths diſmall ſhadow:) to that Land I ſay,
As Darkeneſſe darke, where is no ſight of Day,
But Deaths blacke ſhadow, which no order keepes,
For there the gladſome Light in Darkeneſſe ſleepes;
The place where euerlaſting Horror dwells.

Gehenna.

'Tis call'd *Gehenna* too, (as Scripture tells)
The word it ſelfe imports, The Land of Fire,
Not that, of the knowne nature, to aſpire,
And vpward flame; this hath no viſi'ble light,
Burnes, but waſts not, and addes to Darkneſſe, Night.

'Tis

'Tis of inviſi'ble ſubſtance, and hath pow'r
Things viſible to burne, but not deuour.
A Maxime from antiquity 't hath been,
There's nothing that's Immortall can be ſeen.
Nor is it wonder, that this fire we call
Inviſible, yet ſhould torment withall:
For in a burning Feuer, Canſt thou ſee
The inward flame that ſo afflicteth thee?
In Hell is Griefe, Paine, Anguiſh, and Annoy, — The torments of Hell.
All threatning Death, yet nothing can deſtroy:
There's Ejulation, Clamor, Weeping, Wailing,
Cries, Yels, Howles, Gnaſhes, Curſes, (neuer failing)
Sighes and Suſpires, Woe, and vnpittied Mones,
Thirſt, Hunger, Want, with lacerating Grones.
Of Fire or Light no comfortable beames,
Heate not to be endur'd, Cold in extreames.
Torments in ev'ry Artyre, Nerve, and Vaine,
In ev'ry Ioint inſufferable paine.
In Head, Breſt, Stomake, and in all the Sences, — The torments of the Sences.
Each torture ſuting to the foule offences,
But with more terror than the heart can thinke:
The Sight with Darkneſſe, and the Smel with Stinke;
The Taſte with Gall, in bitterneſſe extreme;
The Hearing, with their Curſes that blaſpheme:
The Touch, with Snakes & Todes crauling about them,
Afflicted both within them and without them.
Hell's in the Greeke call'd *Tartarus*, becauſe — *Tartarus.* Of the particle α & Τίρσις i. not to ſee.
The torments are ſo great, and without pauſe.
'Tis likewiſe *Ades* call'd, becauſe there be
No obiects that the Opticke Sence can ſee.
Becauſe there's no true temp'rature, *Avernus*: — *Avernus.*
And becauſe plac'd below, 'tis ſtyl'd *Infernus*. — *Infernus.*
The Scriptures in ſome place name it th' *Abiſſe*, — *Abiſſ.*
A profound place, that without bottom is.
As likewiſe *Tophet*, of the cries and houles — *Tophet.*
That hourely iſſue from tormented Soules.
There the Soules faculties alike ſhall be
Tormented (in their kindes) eternally.
The Memory, to thinke of pleaſures paſt,
Which in their life they hop'd would euer laſt.
The Apprehenſion, with their preſent ſtate
In horrid paines, thoſe endleſſe without date.
The Vnderſtanding, (which afflicts them moſt)
To recollect the great joyes they haue loſt.

And

Pœna ſenſus, Pœna Damni.

And theſe include Hells puniſhments in groſſe,
Namely the paines of *Torment*, and of *Loſſe*.

This dialogue is called *Necyomantia*, viz. a anſwer from the Dead.

If we enquire of *Lucian* after theſe,
Betwixt *Menippus* and *Philonides*;
His Dialogue will then expreſſely tell,
How he and ſuch like Atheiſts jeaſt at Hell.

The Dialogue.

Menippus.

HAile to the front and threſhold of my dore,
Which I was once in feare to'haue ſeene no more.
How gladly I ſalute thee, hauing done
My voyage, and againe behold the Sunne.

Philonides.

Is that the Dog *Menippus?* Sure the ſame,
Vnleſſe I erre both in his face and name.
What meanes that inſo'lent habit he is in?
Hauing an Harpe, Club, and a Lions skin?
I'le venture on him, notwithſtanding all.
Haile, good *Menippus*, 'tis to thee I call:
Whence cam'ſt thou now, I pray thee? and how iſt?
For in the City thou haſt long been miſt.

Men.

I am return'd from hauing viſited
The Cavernes and ſad places of the Dead,
Whereas the Ghoſts infernall liue and moue,
But ſeparated far from vs aboue.

Phil.

(O *Hercules!*) *Menippus* I perceiue,
Dy'de from amongſt vs, without taking leaue,
And is againe reduct.

Men.

You iudgement lacke:
Hell tooke me liuing, and return'd me backe.

Phil.

But what might the chiefe motiue be (I pray)
To this thy new and moſt incredible way?

Men.

Youth and Audacitie, both theſe combin'd,
Inciting me ſuch difficult ſteps to find.

Phil.

Deſiſt, ô bleſt man, thy cothurnate ſtile,
And from theſe forc'd Iambicks fall a while;
Giuing me reaſon in a phraſe more plaine,
Firſt, what this habit meanes? and then againe,
The reaſon of this voiage late attempted?
Since 'tis a way that cannot be exempted
From feare and danger: in it no delight,
But all aſtoniſhment and ſad affright.

Men.

Serious and weighty was the cauſe (ô friend)

Which

Which vrg'd me to the lower Vaults deſcend:
But to reſolue thee what did moue me moſt,
'Twas to aske counſell of *Tyreſia's* Ghoſt.
Of him? Thou mock'ſt me; 'Tis indeed a thing *Phil.*
To me moſt ſtrange, thou to thy friend ſhould ſing
Thy minde in ſuch patcht Verſes.
But be that *Men.*
No wonder, (man) for I of late had chat
With *Homer* and *Euripides* below.
Since when (but by what meanes I do not know)
I am ſo ſtuft with Verſe and raptures rare,
As that they ruſh out of my lips vnware.
But tell me, on the earth how matters runne,
And in the city hath of late been done.
There's nothing new, *Menippus*; As before, *Phil.*
They rape, extort, forſweare, (with thouſands more,)
Oppreſſe, heape Vſe on Vſe.
O wretched men, *Men.*
Moſt miſe'rable! It ſeemes they know not then,
What againſt ſuch that in thoſe kindes proceed,
Amongſt th' Infernalls lately was agreed:
The Sentence is denounc'd, (which Lots did tye)
And they (by *Cerberus*) can no way flye.
What ſaith *Menippus?* Is there ought that's new *Phil.*
Of late determin'd, which we neuer knew?
By *Iove*, not one, but many; to betray *Men.*
Which to the World (*Philonides*) none may:
I ſhall incur the cenſure of impiety,
To blab the ſecrets of the lower Diety,
(By *Rhadamant.*)
Menippus do not ſpare *Phil.*
To tell thy Friend, who knowes what ſecrets are,
(Bee'ng in the ſecrets of the gods inſtructed)
How theſe affaires are mannag'd and conducted.
Thou do'ſt impoſe things difficult and hard, *Men.*
Safe no way, as all vtterance debar'd;
Yet for thy ſake I'le do't: 'Tis then decreed,
That all ſuch money-Maſters as exceed
In Avarice, and Riches in their power
Abſtruſely keepe, like *Danaë* in her Tower. &c.
Further of that Decree, bleſt man forbeare, *Phil.*
Till thou relat'ſt (what gladly I would heare)
The cauſe of thy diſcent, and who thy guide,
(Each thing in order) what thou there eſpy'de,

And likewiſe heard. Moſt likely 'tis that thou
(Whom for approued iudgement moſt allow
Curious in obiects) ſleightly wouldſt not paſſe
All that there worthy thy obſeruance was.
Men. To thy deſire I then thus condiſcend;
For what is it we can deny a friend?
When bee'ng a childe, I gaue attentiue eare
To *Homer* firſt, and next did *Heſiod* heare;
Who of the demi-gods not onely ſung,
But of the gods themſelues, with Pen and Tongue,
Their Wars, Seditions, with their Loues eſcapes,
Whoredomes, Oppreſſions, Violences, Rapes,
Reuenges and Supplantings, where the Sonne
Expells the Father; and next, Inceſts done,
Where Siſters to the Brothers are contracted,
And thoſe approv'd in Poëms well compacted:
I thought them rare, they did me much accite,
And I perus'd them with no ſmall delight.
But when I now began firſt to grow Man,
And had diſcretion, I bethought me than,
How quite from theſe our Ciuill Lawes do vary,
And to the Poets taught quite contrary:
Namely, That mulct and puniſhment is fit
For the Adult'rous, ſuch as Luſt commit:
Of Rapine or Commotion who is cauſe,
Hath a iuſt Fine impos'd him by the Lawes.
With heſitation here I ſtood confounded,
As ignorant in what courſe to be grounded.
I apprehended firſt, the gods aboue
Would neither whore, nor baſe contentions moue;
And leaue example to be vnderſtood
By men on earth, but that they thought it good.
Againe, That when the Law-giuers intent
Was to teach vs another preſident,
To th' former quite oppos'd, he would not doo
That 'gainſt the gods, but thinking it good too.
I doubted then, and better to be'inſtructed,
My ſpeedy apprehenſion me conducted
To the Philoſophers, into whoſe hands
I gaue me freely, to vnlooſe thoſe bands
Which gyv'd me then. I bad them as they pleas'd
To deale with me, ſo they my ſcruples eas'd,
And ſhew me, without circumſtances vaine,
The path to good life, ſimpleſt, and moſt plaine.

Theſe

Theſe things advis'd, I to the Schooles proceed,
As was my purpoſe; ignorant indeed,
I tooke a courſe repugning my deſire,
As flying ſmoke, to run into the fire.
For ſuch with my beſt diligence obſeruing,
I nothing found but Ignorance; they ſweruing
From what I ſought, and ev'ry thing now more
Litigious and vncertaine than before:
So much, that I an Ideots life prefer
Before a prating vaine Philoſopher.
One bids, That I in nothing ſhould keepe meaſure,
But totally addict my ſelfe to pleaſure;
Becauſe Voluptuouſneſſe and Delicacy
Include the ſoueraigne felicitie.
Another, he perſuades me to all paine,
Trauell and labor; ſaith, I muſt abſtaine
From all things taſteſull, and my ſelfe enure
To Hunger, Thirſt, late Watching, and endure
All meagreneſſe, no contumely fly,
But run into contempt aſſiduately.
An in myne eare indulgently rehearſes
Thoſe accurate and much applauded Verſes
Of *Heſiod*, touching Vertue, which diſplay
A ſteepe Hill, and to that the difficult way,
Attain'd to by Sweat onely. One will teach
To'abandon Wealth, thruſt Riches from our reach;
And if already of good Meanes poſſeſt,
To hold it vile, indifferent at beſt.
Come to another, (contradicting this)
He ſaith the worlds Wealth is the ſoveraigne bliſſe.
Now for the World, of their opinions, what
Should I dilate at all, when all is flat
Foolerie; of their *Idæa's*, *Inſtances*,
And *Bodies*, ſuch as haue no ſubſtances,
Their *Atoms* and their *Vacuum*, ſuch a rabble
Of varying names, as that I am not able
In their origi'nall natures to expreſſe them,
Though I for faſhion ſake did once profeſſe them.
Of all Abſurds, the moſt abſurd reputed
Was, That of Contraries they ſtill diſputed,
And *Pro's* and *Contra's*, not to be refuted;
So forcibly and pregnantly, that hee
Who maintain'd *Hot* in ſuch and ſuch degree:
When in the ſame another *Cold* ſuggeſted,

Both were ſo confident, that I proteſted
I knew not which was which, nor durſt be bold
To'diſtinguiſh Cold from Heate, or Heate from Cold.
And yet I knew it correſponded not,
That the ſame thing ſhould be both cold and hot.
And therefore the like poſture I did keepe
In hearing them, that men do that would ſleepe;
As I diſtaſted, or did relliſh well,
(Nodding) my head this way or that way fell.
Yet moſt abſurd aboue theſe, when their actions
I well obſerv'd, it bred in me new factions;
To apprehend how each mans word and deed
Repugnant were, and in no point agreed.
Such as ſeem'd Wealth-contemners, I did marke,
'Boue others avaritiouſly to ſharke;
Profeſſing Temp'rance, yet no time affoording
From baſe extortion and continuall hoording:
For ſeruile hire ſome Art or Trade profeſſing,
Contentious, and with might and maine oppreſſing;
Thinking nought ill that's done to purchaſe Coine,
Be it to bribe, to cheat, or to purloine.
In thoſe that moſt ſeeme Glory to deſpiſe,
Pride in their hearts doth ſwell and tympaniſe.
Pleaſure, there's no man but doth ſeeme t'eſchew,
And yet in ſecret his delights purſue.
My hopes againe thus fruſtrate, I was troubled,
And by that meanes my diſcontentment doubled:
Yet onely chear'd my ſelfe, that more beſide,
In Wiſedome, Iudgement, and Diſcretion try'de,
Like Fooles and Ideots, ſtand at the ſame ſtay,
Who know the place, but cannot finde the way.
Long pauſing, after ſerious contemplation
About a more exact inveſtigation,
I'gan a ſudden courſe to thinke vpon,
And trauell ev'n as far as Babylon,
To meet of the Magitians ſome great Maſter,
Who had been ſcholler to learn'd *Zoroaſter*:
For I had heard, theſe with inchanting Verſe
The very jawes of Hell haue pow'r to pierce,
(With myſt'ries added) and haue free diſpence
To beare men thither, and to bring them thence.
Therefore (as my beſt courſe) I had intent
To cov'nant with ſome ſuch for my deſcent,
Of graue *Tyreſius* to be counſelled;

Who

Who being wiſe, a Prophet, and well read,
Might tutor me, which of all liues was beſt,
And by the Vertuous fit to be profeſt.
To Babylon my ſwift courſe I applye,
Where once arriv'd, I chanc'd to caſt mine eye
On a Chaldæan graue, but in his art
Miraculous, complete in ev'ry part;
His haire mixt white, his beard both full and long,
Of vene'rable aſpect, (for I'le not wrong
His preſence) and to tell thee true, his name
Mythrobarzanes: Vnto him I came,
Humbly entreating, but with much ado,
My earneſt ſuit he would giue eare vnto;
Though I then promis'd him ſufficient hire
To pathe the way I did ſo much deſire.
At length he yeelds, then inſtantly new-coynes me,
And for full fiue and twenty dayes enioynes me,
Iuſt as the Moone (as neere as I can gueſſe)
Begins to bathe her ſelfe in Euphrates,
To waſh with her. Each morning early then
He to a place conducts me, where and when
I muſt expoſe me to the Sunnes vpriſe;
When, mumbling to himſelfe in a ſtrange guiſe,
A tedious deale of ſtuffe, (but bad or good
I knew not, for no part I vnderſtood.)
As fooliſh Criers I haue knowne, ſo hee
Spake at high ſpeed, his volu'ble tongue was free,
Without delibe'rat period, not a word
Certaine, or leaſt diſtinction did afford:
It ſeemes he'invok'd ſome dead Ghoſt to the place.
That charme bee'ng done, he ſpit thrice in my face;
So brought me backe againe without more let,
Turning his eye vpon no man he met.
Our food was onely Maſt drop't from the Oke,
We had to drinke (when thirſt did vs prouoke)
Milke, Wine, with Honey mixt, (a liquor good)
With Water new drawne from *Choaſpes* flood:
Sauing the Graſſe, we had no other Bed.
Our Bottles and our Scrips thus furniſhed;
And we ſo victual'd, in the dead of night
To Tygris flood he guided me forthright:
There I was waſht againe and dry'de. A brand
He kindled then, ſuch as I vnderſtand
They vſe in purging ſacrifice; then takes

Vp a ſea-Onion, and of that he makes
(With like ingredients) a moſt ſtrange confection,
Mutt'ring againe, for our more ſafe protection,
His former Magicke Verſe, inchanting round
The circled place in which we then were bound.
And next he compaſt me with many a charme,
Leſt I from fearefull Spectors ſhould take harme;
Then brought me backe, hauing made preparation
In the Nights laſt part, for our Navigation.
An exorciſed robe (ſuch as the Medes
Are vs'd to weare) he then puts on, and leades
Me to his Wardrobe, and there furniſht me
With this diſguiſed habit that you ſee,
Namely a Lions skin, a Club, and Lyre;
Charging me, that if any ſhould deſire
To know my name, I by no meanes ſhould ſay
I was *Menippus*, and my ſelfe betray;
But either the faire-ſpoken man *Vlyſſes*,
Orpheus, or the great Club-man *Hercules*.

Phil. Reſolue me yet more plainly, friend, Whence came
This forrein habit, with thy change of name?

Men. I'le make't perſpicuous. Thus much he intended,
If I like thoſe who liuing had deſcended
Before our times, my ſelfe could truly ſhape,
I might perhaps th' Inquiſitiue eyes eſcape
Of *Æacus*, and ſo haue free admiſſion
In a knowne habit, without prohibition.

The day appear'd, the Lake we hauing entred,
And through a gloomy vault our ſelues aduent'red,
For he had all things ready there, the Barge,
The Sacrifice, the mixt Wine, and the charge
Of each concealed myſterie that needed;
All theſe bee'ng ſafely ſtow'd, we next proceeded,
To place our ſelues, both full of teares, and ſad;
Yet through the floud we gentle paſſage had;
And in ſhort ſpace to a thicke Wood we came,
Much like a Wilderneſſe, and in the ſame
A Lake, in which deepe Euphrates is hid.
That likewiſe paſt, as our occaſions bid,
We anchor'd in a Region, where we view'd
Nothing but Trees, Darkneſſe, and Solitude.
Where landing (for my Guide conducted ſtill)
We dig a pit firſt, then fat Sheepe we kill,

And

And with their luke-warme bloud beſprinke the place.
Now the Magitian after ſome ſmall ſpace
Kindles againe his brand, whiſpers no more,
But with a clamorous voice aloud 'gan rore,
And invocates thoſe Dæmons, ſuch as we
Call *Penæ*, *Erinnes*, and ſad *Hecate*;
Who in the night hath pow'r next *Proſerpine*,
And with their dreadfull names doth interline
Words many-ſyllabl'd, of obſcure ſence,
Barb'rous, abſurd, deriv'd I know not whence.
Theſe ſpoke confuſedly, crannies appear'd,
Through which the hideous yelling throats were heard,
Of *Cerberus*, ev'n *Orcus* ſeem'd to ſhake,
And frighted *Pluto*, in his Throne to quake.
Straight many places to be gaz'd vpon
Lay ope to vs, as *Perephlegeton*,
With many ſpatious Regions. Sinking next
Into that yawning Gulfe, we found perplext,
Sterne *Rhadamant*, with terror almoſt dead.
Now from his Kennell, where the Dog lay ſpread,
Cerberus rows'd himſelfe and barkt: when I
This Harpe into myne hand tooke inſtantly,
And with my Voice and Strings ſuch meaſure kept,
The Curre was charm'd therewith, ſunke down, and ſlept.
When to the Lake for waftage we were come,
No paſſage we could get for want of roome;
The Barge had her full fraight of wretched Soules,
In which was nothing heard ſaue ſhriekes and houles.
For all theſe Paſſengers had wounded bin,
Some in the breſt, ſome in the thigh and ſhin,
And in ſome one or other member; all
Theſe in a late-fought battell ſeem'd to fall.
But exc'llent *Charon* when he ſaw me clad
In theſe rich Lions ſpoiles, a great care had
To haue me plac'd vnto mine owne deſire,
Then wafted me without demanding hire,
Miſtaking me for *Hercules*. And when
We toucht the ſhore, he was ſo kinde agen,
As point vs out the way. Blacke darkeneſſe now
Involv'd vs round, neither diſcern'd I how
To place one foot; but catcht hold of my Guide,
And follow'd as he lead Vs faſt beſide
(Through which we paſt) a ſpatious medow was,
More full of Daffodillies than of Graſſe:

Here

Here many thouſand ſhadowes of the Dead
With humming noyſe were circumfus'd and ſpread,
Still following vs. On ſtill we forward trudge,
Vntill we came where *Minos* ſate as Iudge,
In a ſublime Tribunall: on one hand
The *Paines*, the *Furies*, and the *Tortures* ſtand,
With th' euill *Genij*. On the oppo'ſit ſide
Were many Pris'ners brought, in order ty'de
With a long cord; and theſe were ſaid to be
Accus'd for Whoredome and Adulterie,
Bawds, Cut-throats, Claw-backes, Paraſites, and ſuch
As in their life time had offended much,
And of theſe a huge rabble. Now apart
From theſe appear'd, with ſad and heauy heart,
Rich men and Vſurers, megre-lookt, and pale,
Swolne-belly'd, Gouty legg'd, each one his Gaile
About him had, bee'ng faſtned to a beame,
Barr'd and ſurcharged with the weight extreame
Of two maine pond'rous talents of old Iron.
Now whileſt theſe Pris'ners *Mino's* Seat inviron,
We ſtanding by, the while (nothing diſmaid)
Behold and heare all that is done or ſaid;
And after many curious inquiſitions,
How th'are accus'd by moſt ſtrange Rhetoricians.

Phil. And what are they, by *Iove* I'entreat thee tell,
(Deare friend *Menippus*) that can plead ſo well?

Men. Haſt thou obſerv'd ſuch Shadowes as appeare
To dog our Bodies, when the Sun ſhines cleare?

Phil. Yes frequently.

Men. We are no ſooner laid
Aſleepe in our cold graues, but theſe are made
The witneſſes againſt vs, and permitted
To teſtifie each ſinne by vs committed:
Ev'n theſe, that there reproue vs, are the chiefe;
Nor are they (Friend) vnworthy all beleefe,
As they who night and day about vs wait,
Bee'ng from our bodies neuer ſeparat.

Now *Minos* after ſtrict examination,
And iuſtly'informed by their accuſation,
Contrudes them all vnto the ſad ſociety
Of ſuch as are condemn'd for their impiety;
With them inceſſant torments to endure,
A iuſt inflict̃ion for their deeds impure.

But againſt ſuch he is incenſed moſt,
Who whileſt they liv'd did of their Riches boaſt;
Whom Dignity and Stile ſwell'd with oſtent,
Who in their proud hearts could haue been content
To haue had Adoration. He hates Pride,
And doth ſuch haughty inſolence deride,
As ſhort and momentary; becauſe they knowing
Themſelues vnto their Marbles hourely growing,
As being Mortals: yet in their great glory
Thinke not their wealth and riches tranſitorie.
But all theſe ſplendors they haue now layd by,
Wealth, Gentry, Office, Place, and dignity;
Naked, ſad-lookt, perplext with griefe extreame,
Thinking what paſt in life-time a meere Dreame.
To behold which I tooke exceeding pleaſure,
And was indeed delighted aboue meaſure.
If any one of them by chance I knew,
As priuat as I could I neere him drew,
Demanded what before was his condition,
And whether, as the reſt, ſwell'd with Ambition?
About the dore there was a throng of ſuch
By *Pluto's* Miniſters offended much,
Beaten and thruſt together all about,
Who, as it ſeemes, would gladly haue got out.
To theſe he ſcarcely mouing, in a gowne
Which from his ſhoulders to his heele flow'd downe,
Of Scarlet, Gold, and diuers colours mixt,
Caſting his head that way, on ſome he fixt
An auſtere eye; ſuch counting it a bliſſe,
To whom he but vouchſaft a hand to kiſſe:
At which the others murmur'd. *Minos* then
Setling himſelfe vpon his Throne agen,
Some things with fauor ſentenc'd. There appear'd
The Tyrant *Dionyſius*, ev'lly chear'd,
Not knowing what excuſes to rely on,
Being of heinous crimes accus'd by * *Dion*:
The Stoicks teſtates were to that conviction.
And he now ready to be doom'd to'infliction.
But *Ariſtippus Cyrenæus* now
In th' interim comes, whom all the Ghoſts allow,
And giue him before others the prioritie,
As bearing ſway, and of no meane authoritie.
The Tyrant, ſentenc'd to *Chimæra*, hee
By oratory'acquitted and ſet free;

*Hiſtoriagrapher.

As

As prouing, That he Learning did admire,
And gaue to the Profeſſors libe'rall hire.
From the Tribunall, we our courſe extend
Vnto the place of Torments, where (ô Friend)
Infinite miſeries at once appeare,
All which we freely might both ſee and heare,
Together with the ſound of ſtripes and blowes;
Loud ejulations, ſhrieks, teares, paſſionate woes
Echo'd from thoſe wrapt in inviſible flames,
Wheeles, Racks, Forks, Gibbets; to tel all their names,
Not poſſible. Here *Cerberus* beſmeares
His triple chaps in bloud, rauens and teares
The wretched Soules: the fell *Chimæra* takes
Others in her ſharpe phangs, and 'mongſt them makes
A fearefull maſſacre, limbe from limbe diuiding.
Not far from thence, in a darke place abiding,
Were Captiues, Kings and Prefects, (of theſe ſtore)
And with them mingled both the Rich and Poore;
Theſe all together, and alike tormented,
Who now too late haue of their ſinnes repented:
And ſome of them whom we beheld, we knew,
Who dy'de not long ſince. Such themſelues withdrew,
And as aſham'd to be in torments ſeene,
In darke and obſcure noukes their ſhadowes skreene;
Or if they doubtfully caſt backe their eyes,
Bluſhes are ſeene from their pale cheekes to riſe:
And onely ſuch themſelues in darkneſſe ſhroud,
Who were in life moſt inſolent and proud.
As for the Poore, whom they in life did ſcoff,
Halfe of their puniſhment in Hell 's tooke off,
As hauing intermiſſion from their paine,
And after reſt tormented are againe.
What by the Poets is in Fables told
Of Phrygian *Tantalus*, I there behold;
Of *Siſiphus*, *Ixion*, and the ſon
Of our great Grandam *Earth*, bold *Tytion*.
O ye iuſt gods, (like as I oft haue read)
How many acres doth his body ſpread!
Theſe Objects hauing paſt, at length wee come
Vnto the Field call'd *Acheruſium*.
No ſooner there, but ſtraight we hapt among
The demi-gods, the Heroës, and a throng
Of ſev'rall troupes, (it ſeemes in Tribes ſequeſtred)
Some appear'd old and feeble, as if peſtred

With

With Cramps and Aches. Theſe (as *Homer* writes)
Thin vaniſhing Shadowes: Others, Youthfull Sprites,
Sollid and ſound, vpright, and ſtrongly nerv'd,
As if their bones had better been preſerv'd
Beneath Ægyptian ſtructures. And now moſt
Difficult 'twas for vs to know one Ghoſt
From other, for their bones alike were bare;
Diſtinguiſh them we cannot, though we ſtare
With leaue and leaſure: neither wonder was 't,
They were ſo'obſcurely and ignobly plac't,
Shadow'd in holes, our better view t' eſcape,
And keeping nothing of their priſtine ſhape.
So many fleſhleſſe bones at once appeare,
Peeping through holes in which their eyes once were,
Who wanting lips, their teeth now naked ſhow.
I 'gan to thinke, by what marke I might know
Therſites from faire *Nereus*; as deſirous,
From great Corcyra's King to point out *Irus*.
Or elſe diſtinguiſh *Agamemnons* looke,
From *Pirrhia's*, the fat and greaſie Cooke.
Now remaines nothing of them to be ſeene,
By which the eye may iudge what they haue beene;
All of one ſemblance, Incorporeall,
But not to be diſtinguiſhed at all.
Theſe things beholding, I conſid'red than,
How fitly to compare the life of Man
Vnto a lingring Pompe, of which (who knowes her)
Fortune is made the Guide and free diſpoſer,
To prouide Robes and Habits, and indeed
All properties and toyes the Actors need.
On him whom ſhe moſt fauors, ſhe beſtowes
A Kingly veſture: To his head ſhe throwes
A ſtately Turban, giues him Knights and Squires,
With all ſuch ornaments his pompe requires,
(According to her pleaſure) and with them,
Perhaps a rich and ſtately Diadem.
The habit of a ſeruant poore and bare
She puts vpon another: makes him faire,
The next deform'd, and to the Stage a ſcorne,
(A ſpectacle) in which ſhe doth ſuborne
All kinde of People, Sexes, and Degrees,
Many of which their States and Garments leeſe
In the mid-Scœne, nor ſuffers them to run
In the ſame paſſage that they firſt begun,

But

But changing ſtill their garment: *Cræſus* graue
She forceth to the habit of a Slaue.
Meandrides then, ſitting 'mongſt his Groomes,
She brings into the rich and ſtately roomes
Of Tyrant *Polycrates*, ſeemes to ſmile,
And lets him there perchance abide a while,
Clad in thoſe Regall ornaments: but when
The time of his great pompe is ouer, then
Each Actor muſt his borrow'd ſute reſtore,
As by him, after to be worne no more;
Now being as at firſt, and in the end
Nought differing from his Neighbour or his Friend.
Yet ſome through ignorance, loth to lay by
Thoſe painted Robes in which they late lookt hy,
Are on the ſudden ev'n as penſiue growne,
As had they put off nothing but their owne
They being of anothers goods poſſeſt,
In which they had no claime or intereſt.
I know thou haſt ſeene often in a Play,
Amongſt the Tragicke Actors, how ſtill they
In ev'ry paſſage, as the project 's laid,
One in this *Dramma* is a *Cræon* made;
A *Priam* that, an *Agamemnon* hee:
Perhaps the ſame too (as the chance may be)
Cecrops or *Erictheus* before playd,
And of them both a true reſemblance made:
Yet he (if ſo the Poet but aſſent)
Next day a ſeruile Groome ſhall repreſent.
But when the Play is done, and that each one
Reſignes the golden Veſture he put on;
With that, the perſon likewiſe repreſented,
His pantofles and all: he is contented,
Bee'ng from the Stage acquitted, to walke forth
A priuat man, it may be nothing worth.
Nor doth he looke like *Agamemnon* now,
The great *Atræa's* ſonne; neither (I vow)
Reſembles *Cræon*, *Menicæus* heire;
Polus he may, a fellow leane and ſpare,
Of *Caricleus Samoſenſis* bred;
Of *Satyrus*, from *Theogiton* (dead)
Deſcended. Such as I beheld them then,
Appear'd to me th' affaires of mortall Men.
Phil. One thing, *Menippus*, tell me I entreat;
Thoſe that haue Tombes magnificent and great

Here

Here on the earth, with Columnes, Pictures, and
Inſcriptions large; haue theſe no more command,
Nor honors done them, than to ſuch as ar'
Priuat, and with the reſt familiar?
Thou ſport'ſt with me: Hadſt thou *Manſolus* ſeene, *Men.*
So much affected by the Carian Queene;
Him, o're whoſe rotten bones erected is
So famous and ſo rich a Pyramis;
Thou would'ſt thy very bulke with laughter ſwell,
To ſee how in an obſcure nooke of Hell
He lies contruded and oppreſſed ſore,
Skulking himſelfe amongſt a thouſand more.
The greateſt benefit that I conceiue
His ſo great Monument to him can leaue,
Is, That he there below takes leſſer reſt,
As with ſo huge a burden ouer-preſt.
For (Friend) when *Æacus* to each one dead
(As Hells old cuſtome is) chalkes out his bed,
The quantitie of ground that he doth ſcore
Is but the meaſure of one foot, no more:
Therefore perforce they muſt contracted ly,
When to that ſmall ſpace they themſelues apply.
But much more thou would'ſt long (in mine opinion)
To ſee thoſe that haue had ſuch large dominion,
(I meane the Kings and Great Men) Salt-fiſh ſell,
Oppreſt with want, teach igno'rant Ghoſts to ſpell,
And learne their *A B C*: to all diſgraces
Subject, their eares boxt, beaten on the faces,
Like Slaues and Captiues. As I lookt vpon
Philip the mighty King of Macedon,
I could not chuſe but ſmile, in a ſmall nooke,
To ſee how buſie, and what paines he tooke,
Cobling old Shooes, for a poore hire compeld.
Others in high-wayes begging I beheld;
As *Xerxes* and *Darius*: beſides theſe,
Many, and amongſt them *Polycrates*.
Thou tell'ſt me (ô *Menippus*) of theſe Kings *Phil.*
Newes vnbeleeuable, miraculous things.
Of *Socrates* and of *Diogenes* what
Is (with the Wife) become? reſolue me that.
For *Socrates*, he ſtill repeating is *Men.*
What in Mans life time hath bin done amiſſe.
With him are conuerſant *Neſtor*, *Vlyſſes*,
And *Naulus* ſonne, the wiſe *Palamides*;

With all ſuch as were voluble in tongue,
Yet in their Beeing ſpake to no mans wrong.
But by his poys'nous draught, which life expel'd,
I might behold his legs tumor'd and ſwel'd.
But excellent *Diogenes* his ſeat
He hath already tooke vp, by the great
Aſſyrian Monarch: Phrygian *Midas* there
Hath reſidence, where infinites appeare
Of like condition, coſtly fellowes all:
Whom when he heares aloud to ſhrieke and yall,
(Comparing with the preſent, their firſt ſtate,
Before ſo bleſt, now ſo infortunate)
He laughs and grinnes, and lying with his face
Vpward, chants thouſand things to their diſgrace.
They willing ſtill ſome other place to chuſe
To lament in, whom ſtill the Dog purſues.

Phil. Of theſe enough. But touching the Decree
Of which thou ſpak'ſt at firſt, what might that be,
Publiſht againſt the Rich?

Men. Thou call'ſt me well
To my remembrance; what 'twas I ſhall tell.
But Friend, I feare me I haue done thee wrong,
From what I purpos'd to haue ſtayd ſo long.
Whilſt I converſt there, th' Officers of State
Call'd an Aſſembly, to deliberate
Of things behoofull for the Common good.
A mighty Confluence gather'd there, I ſtood
Thronging among the Dead, to heare what newes:
They (after many things debated) chuſe
That of Rich Men: all other things or'e-paſt,
They make it the moſt ſerious and the laſt.
For many Crimes againſt them bee'ng objected,
As thoſe whoſe vileneſſe was at length detected,
Their Violence, Extortion, Inſo'lence, Pride,
Rapine and Theft, with other things beſide;
One (as it ſeemes a prime amongſt the Dead)
Starts vp, and by command this Edict read:

The *Decree.* *Becauſe* (ſaith he) *theſe Rich Men, when of late*
They breath'd on earth, did great things perpetrate,
Ravening, extorting, hauing in deriſion
The Poore, of whoſe Eſtates they made diviſion:
Therefore both to the Court and Comminalty,
Who haue concluded it vnanimouſly,

It ſeemes expedient, That when ſuch be dead,
Their Bodies be to the ſad places lead,
To ſuffer with the Wicked equall paine,
But that their Soules ſhall be return'd againe
Vnto the vpper world, and each one paſſe
And ſhift into the body of an Aſſe;
Subiect vnto his Dulneſſe, Toile, and Feares,
Full fiue and twenty times ten thouſand yeares.
From Aſſes borne of Aſſes by ſucceſſion,
O're whom the baſeſt and moſt vile profeſſion
Shall haue command, with heauy burthens lade them,
And as they pleaſe, with whips or ſtaues inuade them.
That time expir'd, they ſhall againe returne,
That the dull Soules may with the Bodies burne.

This Sentence through *Calvarius* lips did paſſe,
He that the ſonne of *Aridellus* was,
A Manicenſian borne, and of the Tribe
Of learn'd *Alibantiades* the Scribe.

This bee'ng denounc'd by publique Proclamation,
Had from the Princes firſt an approbation:
The Plebe with the motion ſeem'd content,
Proſerpine ſmil'd, and *Cerb'rus* howl'd conſent:
And thus all matters muſt eſtabliſht bee,
Which the Infernals 'mongſt themſelues agree.
Such and no other than I haue repeated,
The cauſes were on which the Court entreated.
But now my ſelſe I recollect together,
Touching the motion which firſt brought me thither:
I ſpy *Tyreſias*, and to him I go,
Tell him my purpoſe, and entreat him ſhow
What kinde of life was beſt in his opinion?
At which the little blinde old man (now Minion
To *Rhadamant*) at firſt began to ſmile;
Then with a low voice (hauing paus'd a while)
Beſpake me thus: The cauſe is knowne to mee
Of this thy ſad doubt and perplexitie,
From th' heſitation of the Wiſe proceeding,
Their vaine Diſputes nothing ſaue cauils breeding:
Nor do'ſt thou well to ſearch theſe things too far,
Which to divulge, the Dead forbidden ar'.
Not ſo, my moſt deare father, I reply'd;
Onely in this, thy judgement do not hide,

But (as I know thou canſt) inſtruct me well,
Who walke on earth more blinde, than thou in hell.
He tooke me then aſide, and in mine eare
Thus ſoftly whiſper'd, ſo that none might heare:
The beſt of liues (if thou dar'ſt truſt the Dead)
Is that which meerely Fooles and Ideots leade.
Abjure the madneſſe of all ſuch as teach
To apprehend things high aboue their reach.
Study no inſight into things forbidden,
Nor ſtriue to finde what Nature would haue hidden:
Enquire no cloſe conceptions or darke ends:
All trifling Syllogiſmes, on which depends
Nothing of weight, caſt off with expedition;
And, with them, all things of that vaine condition.
Theſe Precepts in thy more ſtayd life purſue,
Catch at the preſent, aime at nothing new:
Shun Curioſitie, be at nothing troubled,
Grieue not at all, ſo ſhall thy ioyes be doubled.
This hauing ſpoke, he ſuddenly withdrew
Into the place where Daffodillies grew;
So left me. Night grew on, when I affraid,
Thus to my Guide *Mythrobarzanes* ſaid;
Why do we longer in theſe Shades remaine,
Not inſtantly returne to life againe?
To which he anſwer'd, Prethee doe not feare,
(Menippus) for a way more ſhort and neare
I'le ſhew thee. So conducts me to a Road
Darker than that in which we late aboad;
And with his finger pointed me forthright
(But afarre off) vnto a glimpſe of light
Which broke through a ſmall crannie; That (ſaith he)
Is the direct and plaine path by which we,
Deſcending by Boëtia, paſſage finde
To where *Trophonias* Temple is aſſign'd.
Climbe vp thoſe ſteps as I direct thine ey,
And then in Greece thou ſhalt be inſtantly.
Pleas'd with theſe words, ſaluting the Magitian,
Vnto that place I made all expedition;
And creeping through that ſtraight and narrow way,
Was at an inſtant in Lebadia.

Humanum eſt errare.
Diabolicum perſeverare.

Explicit Metrum Tractatus ſexti.

THEO-

Theologicall, Philoſophicall, Poeticall, Hiſtoricall, Apothegmaticall, Hierogliphicall and Emblematicall Obſeruations, touching the further illuſtration of the former *Tractat.*

COr, is the Heart of Man, and commeth of the Greeke word *Kardia, as*, which is often taken for the Minde; from whence comes the word *Recordor*, which is as much as to ſay, I recall my ſelfe into my Heart or into my mind, that is, I remember my ſelfe. Hence is the word *Socors, i. ſine Corde*, without a heart: and *Socordia*, which intimates Sloath; and *Concors*, which is, Of one Heart or of one Minde. And ſo much for the word. Saint *Auguſtine ſuper Ioan.* ſaith, That the Gluttonous man hath his Heart in his Belly; the Laſciuious man, in his Luſt; the Couetous man, in his Lucre or Gaine. *Hugo, lib. de Anim.* hath theſe words; The Heart is a ſmall thing, yet deſireth great matters; it will ſcarce ſuffice a Kyte for a breake-faſt, yet a ſpatious World can ſcarce ſuffice the appetite thereof. For amongſt all the Creatures ſubiect to haue commerce with mundane vanities, than the Heart of man nothing more noble, nothing more ſublime, nothing more like vnto the Creator: And therefore, ô Man, He reciprocally deſireth from thee nothing ſo much as thy Heart. Man examineth the Heart by the words, but God ballanceth the words by the Heart. What is an hard and obdure Heart? (ſaith Saint *Bernard*, 5. *de Conſider.*) It is that which by Compunction is not wounded, by Pietie is not mollified, by Prayers is not moued, by Threats is not changed: by Afflictions it is hardned, for Benefits receiued ingratefull, in Counſels committed Vnfaithfull, in judgements pittileſſe, in Immodeſt things impudent, in Dangers improuident, in Humane things inhumane, in things Diuine raſh & prophane; of Paſt things forgetfull, of Preſent things neglectfull, of Future things vnmindefull. It is indeed that thing, of which only it may be ſaid, Of Paſt things, all things paſſe it ſaue injuries; and of things Future there is nothing expected, but how to reuenge

Of the Heart of Man.

uenge them. *Hierome, ſup. Mat.* 5. ſaith, When God leaueth the Heart it is loſt, when He filleth it, it is found; neither by depreſſing of it doth he deſtroy it, but rather by departing from it, leaue it to it's owne perdition. I will ſhut vp the Sentences of the Fathers introduced to this purpoſe, with that of Saint *Bernard, in Serm. lib. 2. de Injurijs*; The Heart of man is diuided into foure Affections, What thou loueſt, What thou feareſt, What thou reioyceſt in, and What thou art ſorry for. But the puritie of the Heart conſiſteth in two things, firſt in acquiring the glory of God; and next in ſeeking the profit of our Neighbour.

I come now to the Poets. *Manlius, lib. 4. Aſtronom.* hath theſe words:

——— *Projecta jacent Animalia cuncta*
In terra, vel merſa vadis, vel in Aëra pendent, &c.

All Animals that be, projected lye,
Or in the Earth, the Water, or the Skye;
One Reſt, one Sence, one Belly, (like in all)
Which they communicate in generall.
But Man ſubſiſts of Soule and Body linkt,
Of Counſels capable, of Voice diſtinct;
He into Naturall cauſes hath inſpection,
And knowes both to aduiſe, and take direction.
Science and Arts into the World hee brings,
Able to ſearch into the birth of things.
The ſtubborne Earth hee to his Will ſubdues,
And all that it brings forth, knowes how to vſe.
The rebell Beaſts he at his pleaſure bindes,
And in the Sea vntrodden paths he findes.
He onely ſtands with an erected breſt,
As Lord and Victor ouer all the reſt.
His ſtarre-like eyes hee in the Starres enquires,
And what is it can ſatiate his deſires?
He ſeekes out *Iove* (in his ambitious Pride;)
In vaine the gods from him themſelues can hide:
Who not content to looke them in the faces,
But he will ranſacke their moſt ſecret places.
Such is the height of his all-daring minde,
He hopes himſelfe amongſt the Starres to finde.

The Ambition of the Heart.

At ſuch ſublimities aimeth the vnlimited Heart of Man; but vnto all ſuch as are proudly bold, or prophanely impudent, I propoſe that of the excellent Poet *Claudian* to be weightily conſidered of, in *Lib. 3. de Rapt. Proſerp.*

Quid

Quid mentem traxiſſe Polo? Quid profuit altum
Erepiſſe caput? pecudum ſi more, &c.

What profits thee to ſay, That from the Skye
Thy minde's deriv'd? or that thou look'ſt on hye?
Since that, of all thy glory is the leaſt,
If thou a Man, beeſt ſenſuall like a Beaſt.

The ſubſtance of which Mankind ſubſiſts, is nothing but ſtone: as *Ovid* ingeniouſly inſinuateth, *Lib.* 1. *Metam.* being repaired by *Deucalion* and his wife *Pyrrha*, the ſole remainder after the deluge. His words be theſe:

Diſcedunt, velantque caput, tunicaſque recingunt;
Et juſſos Lapides, ſua poſt veſtigia mittunt, &c.

They part, their heads vaile, then their garments binde
About them cloſe; the ſtones they caſt behinde:
Theſe ſtones (which who would credit, vnleſſe we
May for our prooſe produce Antiquitie)
Began to loſe their hardneſſe, ſoft to grow;
And when they had a ſpace remained ſo,
To gather forme: ſoone as they did encreaſe,
The ruder matter by degrees 'gan ceaſe,
And a more pliant temper they put on,
As ſometimes you may ſee ſtatues of ſtone
Halfe wrought, yet promiſing the ſhapes of men;
Such an vnperfect Worke they appear'd then.
What part affoorded any humid juice,
And was of earth, turn'd to the Bodies vſe;
And the more ſollid ſubſtance of the Stones,
Too ſollid to be wrought, was chang'd to Bones.
The Veines ſtill keepe their name, and theſe are they
That through the body do the bloud conuey.
Thus by the helpe of pow'r Diuine, at laſt
Thoſe that the man did o're his ſhoulders caſt,
Attain'd Mans figure; and thoſe which ſhe threw
Behinde her backe, they both, for women knew.
" How hard our natures be, may here be read,
" For in our liues we ſhew whence we were bred.

The inſtabilitie and corruption of mans Heart is liuely diſciphered in *Iuvenals* 13 Satyre:

Mobilis & varia eſt ferme natura malorum;
Cum ſcælus admittunt, ſupereſt conſtantia, &c.

Mouing

Mouing and various is the nature ſtill
Of corrupt Men: yet when they purpoſe ill,
In that th'are conſtant; which when they haue long
Practis'd, they then begin to thinke what 's wrong;
But yet repent it not. Their Natures (ſlacke
In any goodneſſe) bids them to looke backe
Vpon their damned manners, and (what's ſtrange)
Remaines immutable, and free from change.
For who hath to himſelfe propos'd an end
Of ſinning, and the high Pow'rs to offend?
Who of his life doth reformation ſeeke,
After the bluſh be once exil'd his cheeke?
Shew me a man through all the large extent
Of the whole earth, that's with one ſinne content?

I may conclude with *Claud. lib. 2. in Eutrop.*

——— *Parvæ poterunt impellere cauſæ*
Inſcælus, ad mores facilis natura reverti.

Now concerning the Creation of the Angels, when and where they were made, let vs wade no farther, than to reconcile the Scriptures by the Scriptures; and conferring the Text of *Moſes* with that of the Prophet *David*, the Truth will the more plainely manifeſt it ſelfe. It is thus written in *Geneſis*; *Then God ſaid, Let there be Light, and there was Light.* To which the *Pſalmiſt* alludeth, *Pſal. 33. verſ. 6. By the Word of the Lord the Heauens were made, and all the Hoſt of them by the breath of his mouth.* Now who or what can be more properly ſtiled the Hoſt of Heauen, than the Angels?

Gen. 1.

Pſal. 33. 6.

Saint *Auguſtine* is of opinion, That the Angels and incorruptible Soules were created the firſt day; and that the Soule of *Adam* was created before his body, like as the Angels were, and afterwards breathed and infuſed diuinely into him. For the creation of the Angels is vnderſtood in the Light, being at the ſame time made partakers of the life eternall. For ſo alſo doth *Rupertus* expound that place, in his booke of the Workes of the Holy-Ghoſt; ſaying, There was then no Light at all ſeene to be made, ſauing the brightneſſe and illuſtration of the Aire. But many worthy and learned Fathers haue better vnderſtood the place, *viz.* That the name of Light ſignified the Angelicall nature; not for any ſimilitude, but for a certain truth, That when Light was commanded, then the Angels were created.

Aug. ſup. Gen. lib. 7. cap. 21.

Rupert. de operib. ſacr. ſpir. cap. 2.

And when it is ſaid, That God ſeparated the Light from the Darkneſſe; by that diuiſion is likewiſe vnderſtood the dreadfull and

and terrible iudgements of God againſt the Diuell and his Angels; who were created good in nature, but they would not continue in that excellent puritie: and therefore of Angels of Light, through their owne Rebellion and Pride they were made Diuels of Darkneſſe.

We reade in *Eccleſiaſticus, Qui vivit in æternum creavit omnia ſimul. i.* Hee that liueth for euer, created all things together or at once. To which Saint *Baſil*, Saint *Auguſtine*, *Dionyſ. Ambroſ.* Reuerend *Bede*, and *Caſſiodor.* aſſent, ſaying, That God created and brought forth all things together. *Eccleſ.* 18.1.

Peter Lombard, (ſyrnamed Maſter of the Sentences) by authoritie deriued from *Eccleſiaſticus*, maketh this expoſition; The bodily nature and matter of the foure Elements was created with the ſpiritual Creatures, that is to ſay, with the Soule and the Angels, who were created together. To approue which he produceth the teſtimonie of Saint *Auguſtine*, ſaying, That by Heauen and Earth ought to be vnderſtood the ſpirituall and corporeall Creatures created in the beginning of Time. *Per. Lumb. li. 2. diſtinc 2.* *Aug. ſup. Gen.*

In another place of *Eccleſiaſt.* it is ſaid, *Prior omnium creata eſt Sapientia*: Wiſedome hath been created before all things. Yet hereby is not to be vnderſtood that God himſelfe is meant, or his Sonne Chriſt, who is the Wiſedome of the Father: for God was not created at all; the Sonne was begotten, and therefore neither made nor created at all: and the holy Trinitie is but one Wiſedome. *Eccleſ.* 1.4.

Ieſus the ſonne of *Syrach*, in that place, by this Wiſedome vnderſtandeth the Angelicall Nature, often termed in the Scriptures, Life, Wiſedome, and Light. For the Angels are called and ſaid to be Vnderſtanding: and though they were created with the Heauen and Time; yet are they ſaid to be firſt created, by reaſon of their Order and Dignity, being the moſt worthy and excellent Creatures. Neither were theſe Angelical Powers (ſaith he) made for any need or neceſſitie that the Almighty God had of them; but to the intent that he might be contemplated, praiſed & magnified, and his liberalitie and bounty be the more aboundantly knowne throughout all generations.

And whereas it is written, That God created all things together; being elſewhere ſaid in *Geneſis*, That he produced all thoſe bodily Subſtances by pauſes and diſtinction of dayes: *Dionyſius Rihellus* to that hath giuen a ſufficient anſwer, namely, That the Subſtances of things were created together, but not formed and faſhioned together in their ſeuerall diſtinct kindes. They were diſgeſted together by ſubſtance of matter, but appeared not together in ſubſtantiall forme, for that was the worke of ſix dayes. *Dionyſ. Rihell. lib. de Creat. Mundi, ca. 2.*

Moreouer,

Moreouer, when *Moſes* in his firſt Chapter of *Geneſis* ſaith, That things were created in euery one of the ſix dayes ſeuerally: in the ſecond chapter of the ſame Booke he ſpeaketh but of one day only, by way of Cataſtrophe or Epilogue. All which hee had before diſtinctly deſcribed, ſaying, *Theſe are the generations of the Heauen and the Earth when they were created, in the day that the Lord God made the Earth and the Heauens.* Neither is this any contradiction; for we muſt not take the dayes according to the diſtinction of Times; for God had no need of Time, as being firſt made by him: but by reaſon of the works of Perfection, which is ſignified and compleated by the number of Six, which is a moſt perfect number. Moreouer, (as the Pſalmiſt ſaith) *A thouſand yeares are vnto him but as one day.* *Avenzor* the Babylonian ſaith, That he which knoweth to number well, knoweth directly all things. Neither was it ſpoken in vaine, but to the great praiſe of Almighty God; *Omnia in menſura, & Numero & Pondere diſpoſuiſti. i.* Thou haſt diſpoſed all things in Number, in Meaſure, and in Weight. It is moreouer ſaid in *Eccleſ.* 1 2. *Who can number the ſands of the Sea, and the drops of the raine, and the dayes of the world? Who can meaſure the height of the Heauen, the bredth of the Earth, and the depth? Who can finde the Wiſedome of God, which hath beene before all things? &c.*

Philo lib. de Operib. Dei.

Wiſdom 11.17.

Eccleſ. 1.2.

It is worthy remarke, which one ingeniouſly obſerues: Two wayes (ſaith he) we come to the apprehenſion and knowledge of God; by his Workes, and by his Word: by his Works we know that there is a God, and by his Word we come to know what that God is: his Workes teach vs to ſpell; his Word, to reade. The firſt are his backe-parts, by which we behold him afarre off: the later repreſent him vnto vs more viſibly, and as it were face to face. For the Word is as a booke conſiſting of three leaues, and euery leafe printed with many letters, and euery letter containeth in it ſelfe a Lecture. The Leaues are Heauen, the Aire, and the Earth, with the Water: the Letters ingrauen, are euery Angell, Starre, and Planet: the Letters in the Aire, euery Meteor and Fowle; thoſe in the Earth and Waters, euery Man, Beaſt, Plant, Floure, Minerall, and Fiſh, &c. All theſe ſet together, ſpell vnto vs, That there is a God.

Moſes in the very firſt verſe of *Geneſis* refuteth three Ethnycke opinions: firſt, Thoſe that were of opinion the World was from eternitie, and ſhould continue for euer; in theſe words, when hee ſaith, *In the Beginning.* Secondly, he ſtoppeth the mouth of ſtupid and prophane Atheiſts, in this phraſe, *Elohim created.* Thirdly and laſtly hee oppoſeth all Idolaters, ſuch as held with many gods; for he ſaith in the concluſion of the ſame Verſe, *Elohim, He* created Heauen and Earth; vſing the ſingular number. It is the opinion

opinion of ſome antient Diuines, That the Creation of the Angels was concealed by *Moſes*, leſt any man ſhould apprehend (like thoſe Heretiques ſpoken of by *Epiphanius*) that they aided and aſſiſted God in the Creation. For if the day of their Creation (which as the beſt approued Theologiſts confeſſe, was the firſt day) had beene named by *Moſes*, wicked and vngodly men might haue taken them to haue been Agents in that great and inſcrutable Worke; which indeed were no other than Spectators. Therefore as God hid and concealed the Body of *Moſes* after his death, leſt the Iſraelites (ſo much addicted to Idolatry) ſhould adore and worſhip it; ſo *Moſes* hid and concealed the Creation of the Angels in the beginning, leſt by them they ſhould be deified, and the honour due to the Creator, be by that meanes attributed and conferred on the Creature. *Rabbi Salom* affirmeth them to be created the firſt day: and ſome of our later Diuines, the fourth day; but their opinions are not held altogether authenticall.

It is likewiſe obſerued, That God in the creation of the world beginneth aboue, and worketh downwards. For in the firſt three dayes he layd the foundation of the world; and in the other three dayes he furniſhed and adorned thoſe parts. The firſt day he made all the Heauens, the matter of the earth, and commeth downe ſo low as the Light. The ſecond day he deſcendeth lower, and maketh the Firmament or Aire. The third, loweſt of all, making a diſtinction betwixt the Earth and Water. Thus in three dayes the three parts or body of the World is laid; and in three dayes more, and in the ſame order, they were furniſhed. For on the fourth day, the Heauens, which were made the firſt day, were decked and ſtucke with ſtarres and lights. The fift day, the Firmament (which was made the ſecond day) was filled with Birds and Fowles. The ſixt day, the Earth (which was before made fit and ready the third day) was repleniſhed with Beaſts, and laſtly with Man. And thus God Almighty in his great Power and Wiſedome, accompliſhed and finiſhed the miraculous worke of the Creation.

Rabbi Iarchi vpon the ſecond of *Geneſis* obſerueth, That God made ſuperior things one day, and inferiour another. His words being to this purpoſe: In the firſt day God created Heauen aboue, and Earth beneath: on the ſecond day, the Firmament aboue: on the third, Let the dry land appeare beneath: on the fourth, Lights aboue: and the fift, Let the waters bring forth beneath, &c. On the ſixt day he made things both ſuperior and inferior, leſt there ſhould be confuſion without order in his Work. Therefore he made Man conſiſting of both, a Soule from aboue, and a Body from beneath, &c.

An

An Allegorie drawne from theſe is, That God hath taught vs by the courſe he took in the framing and faſhioning of the world, how we muſt proceed to become a new Creation, or a new Heauen and Earth, renewed both in ſoule and body. In the firſt day he made the Light; therefore the firſt thing of the new man ought to be light of Knowledge: for Saint *Paul* ſaith, *He that commeth to God muſt know that He Is.* On the ſecond day he made the Firmament, ſo called becauſe of it's ſtedfaſtneſſe: ſo the ſecond ſtep in Mans new Creation muſt be *Firmamentum Fidei, (i.)* the ſure foundation of Faith. On the third day, the Seas, and Trees bearing Fruit: ſo the third ſtep in the New man, is, That he become Waters of relenting teares, and that he bring forth fruit worthy of Repentance. On the fourth day God created the Sunne, that whereas on the firſt day there was light without heate, now on the fourth day there is Light and Heate ioyned together. So the fourth ſtep in the new creation of the New man, is, That he joine the heate of Zeale with the light of Knowledge; as in the Sacrifices, Fire and Salt were euer coupled. The fift dayes worke was of Fiſhes to play in the Seas, and the Fowles to fly and ſoare towards Heauen. So the fift ſtep in a New Creature, is, To liue and reioyce in a ſea of Troubles, and fly by Prayer and Contemplation towards Heauen. On the ſixth day God made Man: now all thoſe things before named being performed by him, Man is a new Creature. They are thus like a golden Chaine concatinated into ſeuerall links by Saint *Peter*; *Adde to your light of Knowledge, the firmament of Faith; to your Faith, ſeas of repentant Teares; to your Teares, the fruitfull Trees of good Workes; to your good Workes, the hot Sun-ſhine of Zeale; to your Zeale, the winged Fowles of Prayer and Contemplation.* And ſo, *Ecce, omnia facta ſunt noua, Behold, all things are made new, &c.*

Heb.11.

Mat.3.

Angels immutable.

Further concerning the Angels. *Baſil, Hom. ſup. Pſal.44.* faith, The Angels are ſubject to no change; for amongſt them there is neither Child, Yong-man nor old, but in the ſame ſtate in which they were created in the beginning, in that they euerlaſtingly remaine: the ſubſtance of their proper nature being permanent, in Simplicitie and Immutabilitie. And againe, vpon *Pſal.33.* There is an Angel of God aſſiſtant to euery one that beleeues in Chriſt, vnleſſe by our impious actions wee expell him from vs. For as Smoke driueth away Bees, and an euill ſauour expelleth Doues; ſo our ſtinking and vnſauory ſinnes remoue from vs the good Angell, who is appointed to be the Keeper and Guardian of our life.

Euery Soule hath his Angell to attend it.

Hier. ſup. Mat. 13. Magna dignitas fidelium Animarum, &c. Great is the dignitie of faithfull Soules, which euery one from his

his birth hath an Angell deputed for his Keeper. *Bernard* in his Sermon *ſuper Pſalm.* 12. 19. vſeth theſe words; Woe be vnto vs, if at any time the Angels by our ſinnes and negligences be ſo prouoked, that they hold vs vnworthy their preſence and viſitation, by which they might protect vs from the old Aduerſarie of Mankinde, the Diuell. If therefore wee hold their familiarities neceſſarie to our preſeruations, wee muſt beware how wee offend them; but rather ſtudy to exerciſe our ſelues in ſuch things in which they are moſt delighted, as Sobrietie, Chaſtitie, Voluntarie Pouertie, Charitie, &c. but aboue all things they expect from vs Peace and Veritie. Againe hee ſaith, How mercifull art thou, ô Lord! that thinkeſt vs not ſafe enough in our weake and ſlender walls, but thou ſendeſt thine Angels to be our Keepers and Guardians.

Woe be vnto vs if we offend the Angels.

Iſidor. de Sum. Bon. It is ſuppoſed that all Nations haue Angels ſet ouer them to be their Rulers; but it is approued, That all men haue Angels to be their Directors. He ſaith in another place, By Nature they were created mutable, but by Contemplation they are made immutable; in Minde paſſible, in Conception rationall, in Stocke eternall, in bleſſedneſſe perpetuall. *Greg. in Homil. Nouem eſſe Ordines Angelorum teſtante ſacro eloquio ſcimus, &c. i.* We know by the witneſſe of the holy Word, That there are nine degrees of Angels, namely, *Angels, Arch-Angels, Vertues, Poteſtates, Principates, Dominations, Thrones, Cherubim,* and *Seraphim.* And proceedeth thus; The name of Angell is a word of Office, not of Nature: For theſe holy Spirits of the Cœleſtiall Countrey are euer termed Spirits, but cannot be alwayes called Angels; for they are then onely to be ſtiled Angels, when any meſſage is deliuered them to be publiſhed abroad. According to that of the Pſalmiſt, *Qui fecit Angelos ſuos Spiritus.* Thoſe therefore that deliuer the leaſt things haue the title of Angels; but thoſe that are imployed in the greateſt, Arch-Angels: for *Angeli* in the Greeke tongue ſignifieth Meſſengers, and *Arch-Angeli,* Chiefe Meſſengers. And therefore they are character'd by particular names, as *Michael, Gabriel, Raphael, &c.*

Angell gouerneth Nations.

Angell a name of Office, not of Nature.

We likewiſe reade *Nazianzen* thus, *Orat.* 38. *Atque ita ſecundi Splendores procreati ſunt, primi ſplendoris Adminiſtri, &c. i.* So the ſecond Splendors were procreated, as the Miniſters of the firſt Light; whether of Fire quite void of matter and incorporeall, or whether of ſome other nature comming neere vnto that matter: yet my minde prompteth me to ſay thus much, That theſe ſpirits are no way to be impelled vnto any euill, but they are ſtil apt and ready to do any good thing whatſoeuer, as alwaies ſhining in that firſt ſplendor wherein they were created, &c.

The ſame *Nazianzen*, *Carmine de Laude Virginitatis*, writeth thus:

At talis Triadis naturæ eſt vndique puræ,
Ex illo puro certiſsima lucis origo
Cœtibus Angelicis; mortali lumine cerni,
Qui nequeunt, &c.

Such is the nature of the pureſt Trine,
In whom th'originall Light began to ſhine,
From whence the Hoſt of Angels we deriue,
Such Lights as can be ſeene by none aliue.
The Seat of God and his moſt bleſſed Throne
They alwayes compaſſe, and on him alone
Th'attend; meere Spirits. If from the Moſt Hy
Sent, through the pure aire they like Lightning fly,
And vndiſturb'd, be the winde rough or ſtill,
They in a moment act their Makers Will.
They marry not; in them 's no care expreſt,
No griefe, no troubled motions of the breſt:
Neither are they compos'd of limbes, as wee,
Nor dwell in houſes; but they all agree
In a miraculous concord. Euery one
Is to himſelfe the ſame; for there are none
Of diffrent nature; of like ſoule, like minde,
And equally to Gods great loue inclin'd.
In daughters, ſonnes, or wiues, they take no pleaſure,
Nor are their hearts bent vpon Gold or Treaſure.
All earthy Glories they hold vile and vaine;
Nor furrow they the ſpatious Seas for gaine:
Nor for the bellies ſake plow they, or ſow,
Or ſtudy when to reape the fruits that grow.
The care of which hath vnto Mankinde brought
All the mortiferous Ills that can be thought.
Their beſt and onely food is, to behold
God in his Light and Graces manifold.

Of the forming & faſhioning of man.

Hauing diſcourſed ſufficiently of the Creation of Angels; it followeth in the next place to ſpeake ſomething of the forming and faſhioning of Man. The ſixt day God created the four-footed Beaſts, male and female, wilde and tame. The ſame day alſo he made Man; which day ſome are of opinion was the tenth day of the Calends of Aprill. For it was neceſſarie (ſaith *Adam* arch-Biſhop of Vienna, in his Chronicle) That the ſecond *Adam*, ſleeping in a vivifying death, onely for the ſaluation of Mankinde, ſhould

ſhould ſanctifie his Spouſe the Church, by thoſe Sacraments which were deriued out of his ſide, euen vpon the ſelfe ſame day, not onely of the weeke, but of the moneth alſo, wherein hee created *Adam* our firſt Father, and out of his ſide brought forth *Evah* his wife, that by her helpe the whole race of Mankinde might be propagated.

God made Man after his owne Image, to the end that knowing the dignitie of his Creation, he might be the rather incited to loue and ſerue him. Not that hee ſhould proudly ouerweene, That the ſhape and figure of God is anſwerable in a true and iuſt conformity with his owne; for the word Image is not ſo to be vnderſtood, to accord & correſpond with the exterior ſhape or ſimilitude, but rather with the ſpirituall Intelligence, which conſiſts of the more pretious part, namely the Soule. For as God by his vncreated Power is wholly God, gouerning and giuing life to all things; (for as the Apoſtle ſaith, *In Him we liue, moue, and haue our Being*) euen ſo the Soule by his prouidence giueth life to the bodie, and vnto euery part thereof; and is ſaid to be the Image of God, like as in the Trinitie: for though in name it is but one Soule, yet hath it in it ſelfe three excellent dignities, The Vnderſtanding, the Will, and the Memorie.

The three dignities of the Soule.

And as the Son is begotten of the Father and the Holy-Ghoſt, and proceedeth both from the one and the other; in like manner is the Will ingendred of the Vnderſtanding and Memorie. And as the three perſons of the Trinitie are but one God, ſo theſe three powers and faculties of the Soule make but one Soule.

The end, why Man was created.

Man then was created according to the Image of God, that euerie Like delighting in his Like, hee ſhould euermore wiſh to bee vnited vnto his Similitude, which is God: firſt, to acknowledge him: next, in knowing him, to honor him; and in honoring him, to loue him; and in louing him, to ſerue and obey him. For this cauſe he made him with an vpright and erected body, not ſo much for his diſſimilitude vnto beaſts, (who be ſtooping and crooked, hauing their eyes directed to the earth) as to eleuate his lookes, and to mount his vnderſtanding toward heauen his original; leauing all the obiects of terreſtriall vanities, and exerciſing his faculties in the contemplation and ſpeculation of things ſublime and permanent.

Why God made man vpright.

God when he created Man, beſtowed vpon him three eſpeciall good gifts: the firſt, His owne Image: the next, That hee made him after his owne ſimilitude: the third, That hee gaue him the Immortalitie of the Soule. Which three great bleſſings (ſaith *Hugo S. Victor*) were conferred by God vpon Man, both naturally, and by originall juſtice. Two other gifts hee hath inriched

Three giftsbeſtowed vpon Man in his Creation.

Eccerp. lib. 8. cap. 2, 3, 4.

Man with; the one vnder him, the other aboue him: vnder him, the World; aboue him, God. The World as a viſible good, but Tranſitorie: God, as an inviſible Good, and Eternall.

Three oppoſite Evils.

There be three principall Hurts or Euils, which abuſe and corrupt the three before-named Bleſſings: the firſt, Ignorance of Goodneſſe and Truth: the ſecond, an appetite and deſire of Euil and Wickedneſſe: the laſt, Sickneſſe and infirmity of the body. Through Ignorance the Image of God hath beene defaced in vs; by Carnall deſires, his Similitude blemiſhed; and by Infirmities, the body for the preſent made incapable of Immortality. For theſe three Diſeaſes there be three principall Remedies, Wiſedome, Vertue, and Neceſſitie: to ouercome Ignorance, we are to make vſe of Wiſedome, that is, to vnderſtand things as they are, without idle curioſitie. To ſuppreſſe the appetite to do euill, we are to embrace Vertue, which is the habitude of the Soule, after nature conformable with Reaſon. To make Neceſſitie tread down Infirmitie, is meant of abſolute Neceſſitie, without which, things cannot be done; as without eyes wee cannot ſee, without eares heare, without feet walke, &c. There is another kinde of Neceſſitie which is called Conditionall; as when a man is to trauell a journey, he vſeth an horſe for his better expedition. And ſo the like.

Neceſſity abſolute & conditionall.

Theoricke. Practicke. Mechanicke.

For theſe three Remedies, all Arts and diſciplines in generall haue been deuiſed and inuented: as firſt, to attain vnto Wiſdome and Knowledge, the Theoricke or Contemplatiue: for the atchieuing vnto Vertue, the Practiuqe and Actiue: and to ſupply Neceſſitie, Mechanicke, which is that which we call Handicraft, or Trading; which as *Iohannes Ludouicus* in his Booke called The Introduction to Wiſedome, ſaith, *Vtile indumentum excogitauit neceſsitas, &c. i.* Neceſſitie found out Garments profitable, pretious, light, neat, and vaine.

The iuſt meaſure of mans Body.

Man conſiſteth of the Body and the Soule. The true exact meaſure of Mans body wel proportioned, is thus defined; His height is foure cubits or ſix feet, a cubit being iuſt one foot and an halfe: the foot is the meaſure of foure palmes or hand-bredths; a palme is the bredth of foure fingers ioyned. The armes being ſpread abroad, the ſpace betweene the end of the one longeſt finger, vnto the other, is the iuſt meaſure from the plant of the foot, to the crowne of the head; according to *Pliny, lib. 7. cap.* 17. The parts of the Body are thus proportioned; the face, from the bottom of the chinne, to the top of the forehead, or skirt of the haire, is the tenth part of the height or length thereof: the ſame is the bredth of the forehead from one ſide to the other. The face is diuided into three equall parts, one from the bottom of the chinne, to the loweſt

loweſt tip of the noſe; the ſecond, from thence vpward to the eye brow; the third, from thence to the top of the forehead. The length of the eye, from one angle oppoſed to the other, is the fiue and fortieth part: the like proportion beareth the diſtance and ſpace betwixt the one eye and the other. The length of the noſe is the thirtieth part, and the hollow of the noſthrill the hundred and eightieth. The whole head, from the bottome of the chinne to the crowne of the head, the eighth part: the compaſſe of the necke, the fifteenth: the length of the breaſt and ſtomack, and ſo the bredth, almoſt the ſixt part. The Nauil holdeth the mid ſeat in the body, and diuideth it ſelfe into two equall diſtances. The whole length of the thighes and legs, to the plant or ſole of the foot, is little leſſe than the halfe part: the length of the foot the ſixt part: ſo alſo are the armes to the cubit, and the cubit to the hand: the hand is the tenth part. *Vitruv. lib.* 13. *Cardan. lib.* 11. *de Subtilitate, &c.*

Plotinus the Platonicke Philoſopher being earneſtly ſolicited by the cunning Painter *Emutius*, that he would giue him leaue to draw his picture, would by no meanes ſuffer him; but made him this anſwer, Is it not enough that wee beare this image about vs whileſt we liue, but we muſt by way of oſtentation leaue it for poſteritie to gaze on? For he was of the opinion of *Pythagoras*, who called the Body nothing elſe but the Caſe or casket of the Mind; and that hee ſaw the leaſt of Man, who looked onely vpon his bodie. And *Diogenes* the Cynicke was wont to deride thoſe who would keepe their Cellars ſhut, barred, and bolted, and yet would haue their Bodies continually open by diuers windowes & dores, as the mouth, the eyes, the noſthrils, and other ſecret parts thereof. *Stobæus, Serm.* 6.

The Body is deſcribed by *Lucretius* in this one Verſe:

Tangere enim aut tangi, niſi corpus nulla poteſt res;

i. Nothing is ſenſible either to touch or to be touched, but that which may be called a Body.

Three ſorts of liuing Spirits created by God.

God created three liuing Spirits, ſaith *Gregor. lib. Dialog.* The firſt, ſuch as are not couered with fleſh: the ſecond, that are couered with fleſh, but doth not die with the fleſh: the third, both with fleſh couered, and with the fleſh periſheth. The firſt, Angels; the ſecond, Men; the third, Brutes. The wiſe *Socrates* was accuſtomed to ſay, That the whole Man was the Minde or Soule, and the Body nothing elſe but the couer, or rather the priſon thereof; from whence being once freed, it attained to it's proper juriſdiction, and then onely began to liue bleſſedly. *Eraſm.*

Eraſm. (*in Declamat. de Morte*) and learned *Seneca* ſaith, That as he which liueth in another mans houſe is troubled with many diſcommodities, and ſtill complaining of the inconuenience of this room or that; euen ſo the Diuine part of Man, which is the Soule, is grieued, now in the head, now in the foot, now in the ſtomacke, or in one place or other. Signifying thereby, That he liueth not in a Manſion of his owne, but rather as a Tenant, who expecteth euerie houre to be remoued from thence.

Of the Soule of Man.

The Soule of Man, ſaith Saint *Auguſtine*, *aut regitur à Deo, aut Diabolo*; It is either gouerned by God or by the Diuell. The Eye of the Soule is the Minde: it is a Subſtance, created, inuiſible, incorporeall, immortall, like vnto God, and being the Image of the Creator: *Lib. de Definition. Anim. Et ſup. Geneſ. addit, Omnis Anima eſt Chriſtis Sponſa, aut Diaboli Adultera:* Euery Soule is either the Spouſe of Chriſt, or the Strumpet of the Diuell.

Saint *Bernard*, *Serm.* 107, vſeth theſe words; Haue you not obſerued, That of holy Soules there are three ſeuerall ſtates? the firſt, in the corruptible Body; the ſecond, without the Body; the third, in the Body glorified. The firſt in War, the ſecond in Reſt, the third in Bleſſedneſſe? And againe in his *Meditat.* O thou Soule, ſtamped in the Image of God, beautified with his Similitude, contracted to him in Faith, endowed in Spirit, redeemed in Bloud, deputed with the Angels, made capable of his Bleſſednеſſe, heire of Goodneſſe, participating Reaſon; What haſt thou to do with Fleſh, than which no dung-hill is more vile and contemptible.

Saint *Chriſoſtome* likewiſe, *De Reparat. Lapſ.* If wee neglect the Soule, neither can we ſaue the Body: for the Soule was not made for the Body, but the Body for the Soule. He therefore that neglecteth the Superior, and reſpecteth the Inferior, deſtroyes both; but hee that doth obſerue order, and giueth that preheminence which is in the firſt place, though he neglect the ſecond, yet by the health of the firſt he ſhall ſaue the ſecond alſo.

Iſiod. Etymol. 11. The Soule whileſt it abideth in the Body to giue it life and motion, is called the Soule: when it purpoſeth any thing, it is the Will: when it knoweth, it is the Minde: when it recollecteth, it is the Memorie; when it judgeth truly, it is the Reaſon: when it breatheth, the Spirit: when paſſionate, it is the Sence. And againe, *Lib.* 1. *de Summo Bono:* O thou Man, Why doſt thou admire the height of the Planets, and wonder at the depth of the Seas; and canſt not ſearch into the depth of thine owne Soule?

The Philoſophers concerning the ſoule.

We haue heard the Fathers: let vs now enquire what the Philoſophers haue thought concerning the Soule. There is nothing great

great in Humane actions, ſaith *Seneca in Prouerb.* but a Minde or Soule that diſpoſeth great things. Thus ſaith *Plato, in Timæo:* To this purpoſe was the Soule ioyned to the Body, that it ſhould furniſh it with Vertues and Sciences; which if it doe, it ſhall bee gentlywelcommed of the Creator: but if otherwiſe, it ſhall bee confined to the inferior parts of the earth.

Ariſtotle, lib. 2. de Animal. ſaith, The Soule is more noble than the Body; the Animal, than that which is Inanimate; the Liuing, than the Dead; the Being, than the Not being. Three things (ſaith *Macrob. lib. 7. Saturnal.*) there be which the Body receiueth from the prouidence of the Soule: That it liueth, That it liueth decently, and That it is capable of Immortalitie.

Of Soules (ſaith *Cicero*, 1. *Tuſcul. Quæſt.*) there can be found no originall vpon the earth; for in them there is nothing mixt or concrete, or that is bred from the earth, or framed of it; for there is nothing in them of ſubſtance, humor, or ſollid, or fiery. For in ſuch natures there is nothing that can comprehend the ſtrength of Memorie, the Minde or Thought; which can record what is paſt, or foreſee things future; which do altogether participate of a Diuine nature. Neither can it euer be proued that theſe Gifts euer deſcended vnto Man, but from God himſelfe.

And in another place; There is nothing admixt, nothing concrete, nothing co-augmented, nothing doubled in theſe Minds or Soules. Which being granted, they can neither be diſcerned or diuided, nor diſcerpted, nor diſtracted. And therefore they cannot periſh; for periſhing is a departure or ſurceaſe, or diuorce of thoſe parts, which before their conſumption were ioyned together in a mutuall connexion.

Phocillides in his Precepts writeth thus: *Anima eſt immortalis, viuitque perpetuò, nec ſeneſcit vnquam. i.* The Soule is immortall, liueth euer, neither doth it grow old by Time. And *Philiſtrio:* The Soule of a wiſe man is ioyned with God, neither is it death, but an euill life, that deſtroyeth it. And *Egiptius Minacus*, when one brought him word that his father was dead; made the Meſſenger this anſwer, Forbeare, ô Man, to blaſpheme and ſpeake ſo impiouſly: for how can my father be dead, who is immortall?

Nicephorus ex Evagrio. Panorm. lib. de Alphonſ. Reg. geſtis, relates, That the King *Alphonſus* was wont to ſay, That he found no greater argument to confirme the immortalitie of the Soule, than when he obſerued the bodies of men hauing attained to their full ſtrength, begin to decreaſe and wax weake through infirmities. For all the Members haue the limits and bounds of their perfection, which they cannot exceed, but arriuing to their height, decline and decay. But the Mindes and Intellects, as they grow in time,

time, ſo they encreaſe in the abilitie of vnderſtanding Vertue and Wiſedome.

Elian. lib. 11. *de Varia Hiſtoria,* reporteth of *Cercitas Megala Politanus*, who falling into a moſt dangerous diſeaſe, and being asked by ſuch friends as were then about him, whether hee were willing to dye? O yes (ſaid he) by any meanes; for I deſire to depart this world, and trauell to the other, where I ſhall be ſure to meet with men famous in all kindes of Learning: of the Philoſophers, with *Pythagoras*: of the Hiſtoriographers, with *Hecataus*: of the Poets, *Homerus*: of Muſitions, *Olympius*: who by the Monuments of their judgments & learning haue purchaſed to themſelues perpetuitie.

Note. *Æneas Sylvius* reporteth of the Emperour *Fredericke*, That ſojourning in Auſtria, it hapned that one of his principall Noblemen expired; who had liued ninety yeares in all voluptuouſneſſe and pleaſure, yet was neuer knowne to be either diſeaſed in body, or diſquieted in minde, by any temporall affliction whatſoeuer. Which being related vnto the Emperour, he made this anſwer; Euen hence we may ground that the Soules of men be immortal: for if there be a God, who firſt created, and ſince gouerneth the World, (as both the Philoſophers and Theologiſts confeſſe) and that there is none ſo ſtupid as to deny him to be iuſt in all his proceedings; there muſt then of neceſſitie be other places prouided to which the Soules of men muſt remoue after death: ſince in this life we neither ſee rewards conferred vpon thoſe that be good and honeſt, nor puniſhments condigne inflicted vpon the impious and wicked.

Cicero, in Caton. Maior. reporteth, That *Cyrus* lying vpon his death bed, ſaid vnto his ſonnes; I neuer perſuaded my ſelfe, ô my Children, that the Soule did liue whileſt it was comprehended within this mortall body: neither that it ſhall die when it is deliuered from this fleſhly priſon.

Anaxarchus being ſurpriſed by *Nicocreon* the Tirant of Cyprus, he commanded him to be contruded into a ſtone made hollow of purpoſe, and there to be beaten to death with iron hammers. In which torments he called vnto the Tyrant and ſaid, Beat, batter, and bruiſe the fleſh and bones of *Anaxarchus*, but *Anaxarchus* himſelfe thou canſt not harme or damnifie at all. The excellent Philoſopher intimating thereby, That though the Tyrant had power to exerciſe his barbarous and inhumane crueltie vpon his body; yet his Soule was immortal, and that no tyrannie had power ouer, either to ſuppreſſe or deſtroy it. *Bruſonius, Lib.* 2. *Cap.* 3. *ex Plutarc.*

Of leſſe conſtancie was *Iohannes de Canis* a Florentine Phyſition;

tion of great fame for his practiſe: who when out of the Principles of *Mataſophia*, he had grounded the Soule to be mortal with the Body, and in his frequent diſcourſes affirmed as much; yet when his laſt houre drew on, he began to doubt within himſelfe, and his laſt words were theſe: So, now I ſhall ſuddenly be reſolued whether it be ſo or no. *Iohan. Bapt. Gell. Dialog. de Chimærico.*

As ill if not worſe, *Bubracius, lib.* 28. reporteth of *Barbara*, wife to the Emperour *Sigiſmund*; who with *Epicurus* placed her *Summum Bonum* in voluptuouſneſſe and pleaſure: and with the Sadduces beleeued no reſurrection or immortalitie of the Soule, but God and the Diuell, heauen and hell, equally diuided.

From the Philoſophers, I come now to the Poets. *Ouid, lib. Metam.* 15. ſaith, The Poets concerning the Soule.

Morte carent Animæ, ſemperque priore relicta
Sede: nouis domibus viuunt, &c.

The Soules can neuer dye; when they forſake
Theſe houſes, then they other Manſions take.

Phocilides the Greeke Poet, *Anima autem immortalis & inſeneſibilis vivit per omne tempus. i.* For the Soule is immortall, not ſubject vnto age, but ſurviveth beyond the date of Time. And *Menander*; *Melius eſt corpus quam Animam ægrotare. i.* Better it is for thee to be ſicke in body than in Soule: and how ſoeuer thy Body fare, be ſure to phyſicke thy Soule with all diligence.

Propert. 4. 7.

Sunt aliquid manes, lethum non omnia ſiunt:
Luridaque euictos, effugit vmbra rogos.

Sp'rites ſomething are; Death doth not all expire:
And the thin Shadow ſcapes the conquer'd fire.

The ingenious Poet *Tibullus*, either inclining to the opinion of *Pythagoras*, or elſe playing with it, (who taught, That the ſoule after death did tranſmigrate and ſhift into the bodies of other perſons and creatures) we reade thus:

Quin etiam meatunc tumulus cui texerit oſſa,
Seu matura dies fato properat mihi mortem:
Longa manet ſeu vita, &c.

When theſe my bones a Sepulchre ſhall hide,
Whether ripe Fate a ſpeedy day prouide?

Or

Or that my time be lengthned? when I change
This figure, and hereafter ſhall proue ſtrange
Vnto my ſelfe, in ſome ſhape yet vnknowne;
Whether a Horſe of ſeruice I be growne,
Taught how to tread the earth? or Beaſt more dull
Of ſpeed, (the glory of the herd) a Bull?
Whether a Fowle, the liquid aire to cut?
Or into what Mans ſhape this Spirit be put?
Theſe Papers that haue now begun thy praiſe,
I will continue in thoſe after-dayes.

Manl. lib. 4. de Aſtronom. is thus quoted:

An dubium eſt habitare Deum ſub pectore noſtro,
In cœlumque redire, Animas cœloque venire?

Who doubts but God dwells in this earthly Frame;
And Soules returne to Heav'n, from whence they came?

And *Lucretius* we reade thus:

Cedit enim retro de terra quid fuit ante
In terra, ſed quod miſſum eſt ex Etheris oris,
Id rurſum Cœli fulgentia templa receptus, &c.

That which before was made of earth, the ſame
Returnes backe vnto earth, from whence it came.
But that which from th' æthereall parts was lent,
Is vp vnto thoſe ſhining Temples ſent.

Of Man in generall.

I haue hitherto ſpoke of the two diſtinct parts of Man, the Soule and the Body. A word or two of Man in generall.

Homo, Man, is *Anima Rationalis*, or *Mortalis*; A Creature reaſonable and mortall. Not ſo denominated *ab Humo*, as *Varro* would haue it; for that is common with all other Creatures: but rather of the Greeke word *Omonoia*, that is, *Concordia*, or *Conſenſus*, Concord or Con-ſocietie, becauſe that Man is of all other the moſt ſociable. The Nobilitie of Man in regard of the ſublimitie of his Soule, is expreſſed in *Geneſ.* 1. *Let vs make Man after our owne Image and ſimilitude, &c.* The humility which ought to be in him, concerning the ſubſtance whereof he was made, *Geneſ.* 2. *The Lord made Man of the ſlime of the earth.* The ſhortneſſe of his life, *Pſal.* 102. *My dayes are declined like a ſhadow, and I am as the Graſſe of the field.* The multiplicitie of his miſeries, *Gen.* 3. *In the ſweat of thy browes ſhalt thou eat thy bread, &c.*

Gregory Nazianzen in Oration. 10. vſeth theſe words; What is Man,

Man, that thou art ſo mindefull of him? What new miſerie is this? I am little and great, humble and high, mortall and immortal, earthly and heauenly; the firſt from this world, the later from God: the one from the Fleſh, the other from the Spirit.

An excellent Argument againſt ſuch as deny the Reſurrection.

Tertullian, Apollogetic. adverſ. Gentil. cap. 48. hath this Meditation: Doſt thou aske me how this diſſolued Matter ſhall be again ſupplied? Conſider with thy ſelfe, ô Man, and bethinke thy ſelfe what thou waſt before thou hadſt Being: Certainely nothing at all; for if any thing, thou ſhouldſt remember what thou hadſt beene. Thou therefore that waſt nothing before thou wert, ſhalt againe be made nothing when thou ſhalt ceaſe to be. And why canſt thou not againe from Nothing haue Being, by the wil of the ſame Workeman, whoſe will was, That at the firſt thou ſhouldſt haue exiſtence from nothing? What new thing ſhal betide thee? Thou which waſt not, wert made; when thou againe art not, thou ſhalt be made. Giue me (if thou canſt) a reaſon, how thou wert created at firſt; and then thou mayſt reſolue mee how thou ſhalt be re-created againe. Obſerue how the Light this day failing, ſhineth againe to morrow; and how the Darkneſſe, by giuing place, ſucceedeth againe in it's viciſſitude. The Woods are made leaueleſſe and barren, and after grow greene and flouriſh. The Seaſons end, and then begin: the Fruits are firſt conſumed, and then repaired moſt aſſuredly: the Seeds proſper not and bring forth before they are corrupted and diſſolued. All things by periſhing are preſerued: all things from deſtruction are regenerated. And thou ô Man, thinkeſt thou that the Lord of the Death and the Reſurrection will ſuffer thee therefore to dye, that thou ſhalt altogether periſh? Rather know, That whereſoeuer thou ſhalt be reſolued, or what matter ſoeuer ſhall deſtroy, exhauſt, aboliſh, or reduce thee to nothing, the ſame ſhall yeeld thee vp againe and reſtore thee: For to that God, the ſame nothing belongs, who hath all things in his power and prouidence. The whole frame of heauen (ſaith Saint *Ambroſe in Pſal.* 119) God made and eſtabliſhed with one hand; but in the creation of Man he vſed both. He made not the Heauens to his Similitude; but Man. He made the Angels to his Miniſterie, but Man to his Image.

The Liues of Beaſts, Men, and Angels.

Saint *Auguſtine, ſuper Ioan. Serm.* 18. ſaith, One is the life of Beaſts, another of Men, a third of Angels. The life of irrational Brutes deſireth nothing but what is terrene: the life of Angels, onely things cœleſtiall: the life of Man hath appetites intermediate betwixt Beaſts and Angels. If he liueth according to the fleſh, he leadeth the life of Beaſts: if according to the Spirit, hee aſſociateth himſelfe with Angels.

Hugo in Didaſc. lib. 1. ſpeaking of the birth of Man, ſaith, That all

Of the Birth of Man.

all Creatures whatſoeuer (Man excepted) are bred and born with naturall defences againſt injuries and diſcommodities; as the Tree is preſerued by the Barke, the Bird is couered with her Feathers, the Fiſh defended with his Skales, the Sheepe clad with his Wooll; the Herds and Cattell, with their Hides and Haire; the Tortoiſe defended with his Shell, and the skin of the Elephant makes him feareleſſe of the Dart. Neither is it without cauſe, that when all other Creatures haue their muniments and defences borne with them, Man onely is brought into the World naked and altogether vnarmed. For behoofull it was, that Nature ſhould take care of them who were not able to prouide for themſelues. But Man borne with Vnderſtanding, had by his natiue defects the greater occaſion offered to ſeeke out for himſelfe; that thoſe things which Nature had giuen to other Animals freely, he might acquire by his Induſtry: Mans reaſon appearing more eminent in finding out things of himſelfe, than if they had freely bin beſtowed vpon him by another. From which ariſeth that Adage,

Ingenioſa fames omnes excuderit Artes.

To the like purpoſe you may thus read in *Chriſoſtome* vpon *Mathew*; God hath created euerie ſenſible Creature armed and defended; ſome with the ſwiftneſſe of the feet, ſome with clawes, ſome with feathers, ſome with hornes, ſome with ſhells, &c. but he hath ſo diſpoſed of Man, by making him weake, that he ſhould acknowledge God to be his onely Strength; that being compelled by the neceſſitie of his infirmitie, he might ſtill ſeek vnto his Creator for ſupply and ſuccour.

The Ethnicks concerning Man.

Silenus.

To come to the Ethnycks: *Solon* being asked, What Man was? made anſwer; Corruption in his birth, a Beaſt in his life, and Wormes meat at his death. And *Silenus* being ſurpriſed by *Midas*, and demanded of him, What was the beſt thing which could happen to Man? after a long pauſe, and being vrged by the King for an anſwer, burſt out into theſe words, The beſt thing, in my opinion, that Man could wiſh for, is not to be borne at all: And the next thing vnto that is, Being borne, to be ſoone diſſolued. For which anſwer he was inſtantly releaſed and ſet at libertie.

Phavorinus.

Phavorinus was wont to ſay, That Men were partly ridiculous, partly odious, partly miſerable. The Ridiculous were ſuch, as by their boldneſſe and audacitie aſpired to great things beyond their ſtrength. The Odious were ſuch as attained vnto them: the Miſerable were they who failed in the atchieuing of them, *Stæb. Serm.* 4.

Alphonſus.

King *Alphonſus* hearing diuers learned men diſputing of the miſerie of Mans life, compared it to a meere Comedie, whoſe laſt Act concluded with death. And (ſaith he) no ſuch is held to be a good

a good Poet, who doth not wittily and worthily ſupport his Scœnes with applauſe euen to the laſt cataſtrophe.

Ariſtotle the Philoſopher being demanded, What Man was? made anſwer, The example of Weakeneſſe, the ſpoile of Time, the ſport of Fortune, the image of Inconſtancie, the ballance or ſcale of Enuy and Inſtabilitie *Stobæ. Serm. 96.* Man (ſaith an other) hath not power ouer miſeries, but miſeries ouer him; and to the greateſt man the greateſt miſchieſes are incident. *Cicero* ſaith, That to euery man belong two powers, a Deſire, and an Opinion; the firſt bred in the body, acciting to pleaſure; the ſecond bred in the Soule, inuiting to goodneſſe. And that man (ſaith *Plato*) who paſſeth the firſt part of his life without ſomething done therein commemorable and praiſe-worthy, ought to haue the remainder of his life taken from him, as one vnworthy to liue.

Ariſtotle.

From the Philoſophers, we come next to the Poets. We reade *Homer* in his *Iliads* to this purpoſe interpreted:

Hom of Man, with other Poets.

Quale foliorum genus, tale & hominum, &c.

As of Leaues is the Creation,
Such of Man's the Generation:
Some are ſhak'd off by the winde,
Which ſtrew'd vpon the earth we finde;
And when the Spring appeares in view,
Their places are ſupply'd with new.
The like of Mankinde we may ſay;
Their time fulfil'd, they drop away.
Then they the Earth no ſooner ſtrow,
But others in their places grow.

Claudian writeth thus:

——— *Etenim mortalibus ex quo*
Terra capta coli nunquam ſincera bonorum, &c.

To mortall men, by whom the earth began
Firſt to be cultur'd, there is none that can
Say, hee's ſincerely happy; or that Lot
Hath deſign'd him a temper without ſpot.
Him to whom Nature giues an honeſt face,
The badneſſe of his manners oft diſgrace.
Him whom endowments of the Minde adorne,
Defects found in the body make a ſcorne.
Such as by War their noble fames encreaſe,
Haue prov'd a very peſtilence in Peace.

Others, whom peacefull bounds could not containe,
We oft haue knowne, great fame by Armes to gaine.
He that can publique buſineſſe well diſcharge,
Suffers his priuat houſe to rome at large.
And ſuch as fault can with another finde,
To view their owne defects ſeeme dull and blinde.
He that created all, (and He alone)
Diſtributes all things, but not all to one.

Iacobus Auguſtus Thuanus, in his Title *Homo Cinis*, you may reade thus:

Diſce Homo de tenui Conſtructus pulvere, qua te
Edidit in lucem conditione Deus, &c.

Learne, ô thou Man, from ſmalleſt duſt tranſlated,
On what condition God hath thee created:
Though thou this day in Gold and Purple ſhine,
And ſcorning others, think'ſt thy ſelfe Diuine;
Tomorrow of thy pompe art diſ-array'd,
And in the Graue (aſide) for wormes meat layd.
Why doth thy tumerous heart ſwell thus in vaine?
Things both beyond thee, and deny'd, t'attaine?
Why in *Manſolean* Structures aime to ſleepe?
Thinking thereby thy rottenneſſe to keepe
From the (leſſe putrid) earth? O fooliſh man!
Be not deceiv'd; for know, Before thou can
Aſpire a glorious place aboue to haue,
Thou muſt (as all) lie rotten in thy Graue.

Adages. Adages concerning man; and their good or bad affections one towards another, are theſe:

Homo Homini Deus:
Homo Homini Lupus.

One Man, to Man a god we ſee:
Another a meere Wolfe to be.

Amongſt many other ingenious and accurate Emblems written by *Anton. F. Caſtrodunenſis*, I haue onely ſelected one to this purpoſe:

Emblem. *Ornamenta gerens, Cornix aliena ſuperbit, &c.*

The Crow trickt vp in borrow'd plumes, growes prowd,
And thinkes her ſelfe, with what 's her owne endow'd.

But

But when each Bird doth for her feather call,
Diſ-rob'd, ſhe growes a publique ſcorne to all.
Man, whilſt he liues, to be that Crow is knowne,
Who nothing that he weares can call his owne;
Death ſummoning, and you ſtript naked, then
Alas, what haue you to be proud of, Men?

Hierogliphick

The Hierogliphycke of Man is the Palme tree; and that for a twofold reaſon: firſt, Becauſe it bringeth forth no fruit, vnles the male be planted neere and in ſight of the female. By which it is imagined they haue a kinde of *Coitus* or copulation; the boughes being full of maſculine gemmes, like ſeed. And next, becauſe in the vpper part thereof there is a kinde of braine, which the Hebrewes call *Halulab*, and the Arabs, *Chedar*, or *Gemmar*; which being bruiſed or tainted, the tree inſtantly withereth, (as man dieth preſently when his braine is periſhed) which is onely to be found in this Plant. Beſides, in the top or head thereof there is that which reſembleth haire. The branches grow after the manner of the armes and hands, extended and ſtretched forth; and the fruit thereof is like fingers, and therefore are called *Dactili*, or *Digiti*, *Erudit. quid. lib. 2. Hierogl. Collect.*

Of Hell.

Concerning Hell and the torments thereof, wee reade the Fathers thus. *Gregory, Moral. lib. 9.* ſaith, In horrible manner it happeneth to thoſe wretched Soules, who haue Death without death, End without end, Defect without defect: becauſe Death euer liueth, the End alwayes beginneth, and Defect knoweth not how to be deficient: Death ſlayeth, but killeth not; ſorrow excruciateth, but eaſeth not; the flame burneth, but conſumeth not. And the ſame Father, *Lib. 4. Dialog.* The Soule confined thither hath loſt the happineſſe to be well, but not to Be: for which reaſon it is compelled to ſuffer death without death, defect without defect, end without end; becauſe vnto it, Death is made immortall, Defect indeficient, and End infinite. And Saint *Auguſtine, lib. de Agenda cura pro Mortuis*; ſpeaking of the Rich man tormented in Hell, ſaith, That his care of the Liuing, whoſe actions hee knew not, was like ours of the Dead, of whoſe eſtate wee are ignorant. *Iſiod. lib. 1. de Summo Bono*, ſaith, That the fire of Hell giues light vnto the Damned, ſo farre as they may ſee whereat to grieue, but not to behold from what they may draw comfort. And the ſame Author in his Meditation, *Gehennalis ſupplicij*; Conſider all the paines and afflictions of this World, all the griefe of torments, the bitterneſſe of ſorrowes, and grieuouſneſſe of afflictions, and compare them with the leaſt torment of Hell, and it is eaſie which thou ſuffereſt: for the puniſhment of the Damned is in

that place doubled; for ſorrow burneth the heart, and the flame the body. And *Hugo, lib.* 4. *de Anima*; The internall Lake is without meaſure, it is deepe without bottome, full of incomparable heate, full of intollerable ſtench, full of innumerable ſorrowes: there is miſerie, there is darkeneſſe, there is no order, but all confuſion; there is horror eternall, no hope of any good, nor termination of euill.

Saint *Chriſoſtome, Hom.* 48. *de Ira*, vſeth this ſimilitude: I would not haue thee to thinke, (ſaith he) that as it is in this life, ſo it is in the other; That to haue partners and companions in grief can be any comfort or abatement to thy ſorrow, but rather of the contrarie. For tell me, If a father condemned to the fire, ſhal behold his ſonne in the ſame torment, will not the very ſight thereof bee as another death vnto him? For if thoſe who be in perfect health, at the ſight of others torments faint, and are ready to depart with life; how much more ſhal they be afflicted and excruciated, when they are fellow-ſufferers of the ſame tortures? Mankind is prone to compaſſion, and wee are eaſily moued to commiſerate other mens grieuances: Therefore how can the Father take comfort to behold his ſonne in the ſame condemnation; the husband the wife, or the brother the brother? &c. rather it doth adde vnto their miſeries, and make their griefe the greater,.

Saint *Origen, in Matth. cap.* 16. vſeth this compariſon; As euery gate of a city hath it's proper denomination; ſo may wee ſay of euery port or dore that opens into Hell: one may be called *Scortatio*, or Whoring, by which Whore-monghrs enter: another, Swearing, by which Blaſphemers haue acceſſe. And ſo of Enuy, Gluttony, and the reſt; euery one bearing name according to the nature of the offence.

The Ethnicks concerning Hell.

Bion was wont to ſay, That the paſſage vnto Hell was eaſie, becauſe men might finde the way thither blinde-fold, or with ſhut eyes. For ſo it fareth with all dead men: from whence wee reade that in *Virgil*:

——— facilis diſcenſus Averni,
Noctes atque dies patet atri janua ditis.

The ſame *Bion* was wont to jeſt at the puniſhment of the daughters of *Danaus* in Hell, who are forced to carry water in bottomleſſe pales to fill a leaking Veſſell; ſaying, The torment had beene greater if their pales had been whole and ſound, for ſo their burdens had been the heauier. *Laërtius, lib.* 4. *cap.* 7.

And *Demonax* being demanded of one, What he thought the eſtate and condition of the Soules departed was, in the other World?

made anſwer, That he could not as then reſolue him, but if hee had the patience to ſtay till hee had beene there, hee would write him newes thereof in a letter. Intimating thereby, That hee beleeued there was no Hell at all. *Eraſmus, Lib. Apotheg. Sophocles, in Oedip.* calleth Hell a blacke Darkneſſe. And *Euripides, in Ariſtid.* An obſcure Houſe or Pallace, ſhadowed from the bright beames of the Sunne. *Theogius* giues it the name of the Blacke Gates. And *Euſtathius, in* 1. *Iſliad*, ſaith it is a dark place vnder the earth. Saint *Baſil, ſup. Pſal.* 33. calleth it a darke Fire that hath loſt it's brightneſſe, but keepes it's burning. And Saint *Gregory*, *Moral. lib.* 9. *cap.* 46. It burneth, but giueth no light at all.

The antient Poets, in regard of the tenebroſitie thereof, compare Hell to a territorie in Italy betwixt Baiæ and Cumæ, where a people called Cimerij inhabit; which is ſo inuironed with hills and mountaines, that the Sunne is neuer ſeene at any time of the yeare to ſhine amongſt them. From whence grew the Adage, darker than the darkeneſſe of Cimeria.

Hell is called in the Scriptures by the name of *Abyſſus*, which implyeth a deepe and vaſt gulfe or a bottomleſſe pit, from which there is an aſcent vp vnto the earth, but no deſcent lower. *Nicolaus de Lyra*, vpon *Eſay*, holdeth it to be in the centre of the earth. The Locall place of Hell.

Rabbi Abraham, in cap. 2. *Iona*, ſaith, *Sheol* (a Graue) is a deepe place, and directly oppoſed to Heauen, which is aboue. *Rabbi Leui, in cap.* 26. *Ioan.* affirmeth, That *Sheol* is abſolutely below, and in the Centre. *Moſes* ſaith, *Fire is kindled in my wrath*, (ſpeaking of God) *and ſhall burne to the bottome of Hell.* The *Pſalmiſt* calleth it the Pit of Perdition, *Pſal.* 55. And *Pſalm.* 140. 10. *Let him caſt them into the fire, and into the deepe pits, that they riſe not again.* Saint *Iohn, Revel.* 20. calleth it a burning Lake. And *Solomon* ſpeaking of the depth of this place, ſaith, that *The Gueſts of an Harlot are in the depth of Hell.* And elſewhere, *The way of Life is on high, to auoid Hell beneath.* The *Rabbins* of Hell. *Prou.* 9. *Prou.* 15. 24.

Hell is likewiſe called *Tophet*, which was a Valley neere vnto Ieruſalem, ioyning to the Fullers Poole, and the field *Acheldema*, ſcituate on the South ſide of Sion. It is called likewiſe *Gehinnon*, of the Valley of *Hinnon*, becauſe the place was the habitation of one *Hinnon*; and for that it was once in his poſſeſſion, therefore euen to the dayes of our Sauior it bare his name. Such is the opinion of *Aretius*: and in this Valley did the Iewes (following the abhomination of the children of *Ammon*) ſacrifice their children in the fire to the Idoll *Moloch*.

Montanus, vpon *Eſay*, is of opinion, That vnder the name of *Moloch* was ſignified *Mercury*. Others, (as *Scultetus* writeth) that it was *Saturne*, whom the Poets feigne to haue eaten and deuoured his

his owne children. Itwas a braſen Image,hollow within,and figured with his hands ſpread abroad,ready to receiue all ſuch infants as through their curſed Idolatry were tortured in the fire, and ſacrificed vnto him. *Snepffius* deſcribeth this Idoll to be made of Copper, and ſtretching forth his armes and hands in manner aforeſaid.

The Figure of a *Moloch.*

The Iewes write of this Idoll *Moloch*, That he was of a large and mighty ſtature, faſhioned like thoſe vſed amongſt the Serronides the antient Inhabitants of Gaule, (now France.) Hee had within his bulke or belly ſeuen ſeuerall roomes or chambers; the firſt was to receiue all ſuch meat as was offered vnto him; the ſecond, Turtle Doues; the third,a Sheepe; the fourth, a Ramme; the fiſt, a Calfe; the ſixt,an Oxe; the ſeuenth, a Childe. This Idol(as the *Talmudiſts* write) had the face of a Calf, in the imitation of the Idolatry which their fore-fathers had ſeene vſed in Ægypt. His Prieſts (*Reg.*2.23.) were called *Chemarimes*, becauſe they were ſmoked with the Incenſe offered vnto that Idoll. This *Tophet* or Valley of *Hinnon*, amongſt many other abhominations, was put downe by the good King *Ioſiah*, and in meere deteſtation thereof, dead Carrion and the filth and garbage of the City caſt therein. The Iewes likewiſe report, That in this Valley of *Tophet* there was a deepe ditch or caue called *Os Inferni*, the Mouth of Hell, which could neuer be filled; into which the Chaldæans,hauing ouercome the Iſraelites in battell,caſt their dead carkaſſes, which were neuermore ſeene. And to trace my Author a little further: Some thinke this word *Tophet* to haue deriuation, *à Tophis lapidibus*, from the Topaz ſtone,which like to the Punicke nouriſheth fire. But this he holdeth not to be altogether authentique; but rather of the Hebrew word *Toph*, which ſignifies a Tabret or loud Inſtrument: becauſe when they ſacrificed their children, they ſtrooke vpon their Tabrets, that their noiſe might drowne the ſhriekes and clamors of their Infants, when they paſt through the fire: For ſo ſaith *Piſcator* vpon *Eſay*.

The Argument of Sir *Thomas Moore* vpon this *Dialogue.*

To the Dialogue of *Lucianus* before recited, (intitled *Nyceomantia*, or an Anſwer from the Dead) the moſt learned and neuer to be forgotten S^r *Thomas Moore* hath left this Argument:

Lucian (ſaith he) would leaue that chiefely to be remembred vnto vs, which towards the concluſion of the Fable is whiſpered in the eare of *Menippus* by the Prophet *Tyreſias*: namely, That a priuat and retyred life is the moſt contented and ſecure of all other. Which the Grecians ſeeme likewiſe to allude vnto into their old Adage, τῶ λάθε βιῶσας. For Riches, Glory, Power, Potency, with things of like nature and condition, which the World ſeemeth moſt to acquire, are moſt fraile and vncertaine. But chiefly the

the liues and fortunes of Rich men, as they are the moſt ſubject and obnoxious to caſualtie and diſaſter; ſo they haue the greateſt correſpondence with ſolemne Pomps and tragick Fables; which in many of their miſerable ends is frequent and apparant. Which the World giueth vs cleerely to vnderſtand, by that Decree made in Hel againſt auaritious & rich men: who in their bodies are not onely deſigned to diuers pains and tortures, but euen their minds and ſoules tranſmigrated and ſhifted into Aſſes and brute beaſts. By which he inſinuateth vnto vs, That theſe couetous men be for the moſt part barren of learning, ſloathfull, and wanting iudgement. It is inſcribed, *An Anſwer commanded from the Ghoſts or the Dead*: by which is manifeſt, That hee obſerueth the ſelfe ſame ſcope in this Dialogue, which ariſeth from that which was before propoſed to be learned from *Tyreſias*. For alwayes in theſe or the like titles, ſome aime at the nobleneſſe of the perſon, ſome at the dignitie of the Argument: after the manner of *Plato*, whom *Lucian* in this Dialogue ſeemeth moſt to imitate. It conſiſteth of a long narration, in which he commemorateth both the cauſe and the manner of his deſcent into the darke and lower Regions; and therewithall the occaſion why ſo peremptory and ſtrict an Edict was denounced againſt the Rich men of the world. The maine and moſt illuſtrious things in this Fable contained, are, The frivolous and vncertaine doctrines and documents of the Philoſophers; the ſuperſtition and power preſuppoſed to be in Magitions and Magicke: The ſeuerall roomes and corners of Hell, with the torments and puniſhments inflicted vpon the miſerable and wretched Ghoſts; with the equalitie of the perſons there. And laſtly, a compariſon of Humane life, with the affinitie it hath to vaine Pompe, and the Fables deuiſed by the Tragicke Poets. The occaſion and beginning being deriued from the habit and known abſence of *Menippus*, &c.

And now being ſo far entred into *Lucian* (though not pertinent to the Argument in hand) I will commend another of his Dialogues vnto your reading. Incited thereunto by reaſon of the elegancie thereof: and the rather, becauſe the Scœne lies in Hel.

¶ The Argument.

Three mighty Men amongſt themſelues contend,
To which of them precedence ſhall be giuen.
The ſtrife, ſad Minos *vndertakes to end:*
So the great odds betwixt them is made euen.

The Speakers be *Alexander*, *Minos*, *Hanibal*, and *Scipio*.

The

The Dialogue.

Alex. THou Lybian, I before thee am in fame,
And therefore iuſtly a precedence claime.
Hanib. To which I'le neuer yeeld.
Alex. *Minos* the Wiſe
And moſt iuſt Iudge, this Quarrell comprimiſe.
Minos. What are you, ſpeake?
Alex. This, *Hanibal*: I, ſon
To mightie *Philip* King of Macedon,
Call'd *Alexander*.
Minos. Glorious, by my life,
Both of you are; now tell me what's your ſtrife?
Alex. 'Tis for prioritie: for he auerres
Himſelfe the better Captaine; but he erres.
For I, (as all report) not him alone
In proweſſe haue exceeded; but Times gone,
And ſcarce remembred, cannot ſpeake that name
Able to equall my vnlimited fame.
Minos. Speake interchangeably your beſt and worſt,
And freely too; but thou, ô Lybian, firſt.
Hanib. Yet one thing I am proud of, To haue got
The Greeke tongue here, and my Antagoniſt not
In that before me. Next, I am of minde,
The worthier place ſhould be to him aſſign'd
Who bee'ng at firſt but low, and meanly ſtated,
Hath ev'n from thence great glories propagated
Making himſelfe moſt potent, in ſtate hye,
And capable of Principalitie.
I with an hand-full Spaine did firſt inuade,
A bare ſub-Conſull, to aſſiſt and aid
My Brothers, in thoſe Puny dayes: yet fir'd
T'attaine the height to which I ſince aſpir'd.
Ere long I tooke the Celtiberians, and
Subdu'd the Gaules with this all-conquering hand.
Huge mountaines (and vnpaſſable before)
I cut, and thoſe I led my Armies o're.
The Floud Eridanus, ſwift aboue meaſure,
I did command, and croſt it at my pleaſure:
Vpon which, many Cities I ore'threw,
And did in time all Italy ſubdue;
Through which I made my Sommers Progreſſe ſtill,
And viſited Romes ſuburbs at my will.

Nay

Nay more, in one pitcht battell I fought there,
So many warlike Romans ſlaughter'd were,
(And theſe too of the valianteſt and moſt ſtout)
Their very rings in buſhels were mete out:
Made of their bodies bridges to paſſe flouds,
And lakes on land grew from their reaking blouds.
All theſe did I, yet neuer had the pride
To be call'd *Ammons* ſonne, or deify'de;
I feign'd my ſelfe no god, nor had th' impietie
To make my mother ſtrumpet, though to'a Dietie.
I ſtill profeſt my ſelfe a man, and fought
'Gainſt Princes of ripe iudgement, ſuch as thought
Themſelues no more than mortall; Souldiers too
Both bold and valiant. I had not to doo
With Medes and cold Armenians, a baſe Crew,
Such as ſtill fled before he could purſue;
And if a man but ſet a face, and dare,
Poore wretches they his eaſie conqueſt are.
This *Alexander* was a Prince borne hye,
And his dead fathers kingdome did ſupply;
Fortune his large demaines encreaſing ſtill,
With force impetuous, almoſt 'gainſt his will.
Who when the Wretch *Darius* was o'rethrowne
At Iſſa and Arbela, as his owne
He'appropriated all; was not content
To keepe within his fathers competent
And moderat bounds, but muſt be needs ador'd.
The Medes loſt looſeneſſe he againe reſtor'd,
Nay more, profeſt it: in his lauiſh boules,
Of his beſt ſubiects rending out the Soules
From their torne bodies, (paying Natures debt)
He after ſuch as ſlew them did abet.
I was my Countries Father, and when aid
They claim'd of me, I inſtantly obey'd;
Encountring an huge Nauy, all prepar'd
To inuade Carthage: hauing all this dar'd
Moſt willingly, the word they had but ſed,
And I my ſelfe ſoone gaue both loſt and dead.
This did I a Barbarian, and thought rude,
Vnexpert of your Greekiſh plenitude.
I neuer read his *Homer*, nor was ſutor
The Sophiſt *Ariſtotle* ſhould become Tutor
To *Hannibal*: ſuch helps I counted vaine;
What came from me was mine owne breſt and braine.

The Battell of *Cannæ*.

And

And theſe are they by which I ſtill prefer
My ſelfe before the Greeke King *Alexander*.
But if you thinke this yong man ought take place
Before me, cauſe a Diadem doth grace
His temples? This I'am ſure, It might ſhew well
In Macedonia, but not here in Hell:
Nor therefore now ſhould be before me chus'd,
Who haue my ſelfe and mine owne fortunes vs'd.
Minos. He neither hath like one ingenerous ſayd,
Nor hath a Lybian barbariſme betrayd:
His ſmoother ſtile, his eloquence, flies hye.
Now Macedonian, what canſt thou reply?
Alex. Silence, ô *Minos*, would become me beſt,
Rather than I at this time ſhould conteſt
'Gainſt one ſo impudent and raſh: my griefe
Is, That this *Hanibal*, ſo great a Theefe,
Againſt ſo great a Conqueror ſhould hold
This difference. But grow he ne're ſo bold,
(O thou moſt juſt of Iudges) note me well,
And thou ſhalt know how much I antecell.
Who being but a yong man, tooke on mee
The mannage of a mighty ſoueraigntie;
As my firſt juſtice, 'reaving thoſe of breath,
Who had been actors in my fathers death.
Hauing ſubuerted Thebes, I then became
To whole Greece ſuch a terror, and my name
'Mongſt them ſo famous, that the Princes all
Choſe me with vnite voice their Generall.
Nor did I hold it fit to be confin'd
Within one kingdomes bounds, my'vnlimited mind
Aſpir'd vnto more amplitude; the rather,
Becauſe in all things to exceed my father.
A World was my ambition, not content
Till I had made my knowne name eminent
In ev'ry part. Aſia by force I entred,
And by the riuer Granicus aduent'red
A mighty battell, vanquiſht and purſu'd,
In that one fight whole Lydia I ſubdu'd.
Ionia and Phrygia then I tooke:
And paſſing thence (by *Iove*) I could not looke
On any durſt oppoſe me; conquering euer,
Where e're my Army mov'd, ev'n to the riuer
Of Iſſa, where the King *Darius* then
Attended me with infinites of men.

What

What there I did, thou *Minos* canſt tell beſt,
How many in one day I ſent to reſt:
Charon well knowes, his Barge that time vnable,
And Styx ſcarce for ſuch numbers nauigable:
Forc'd was he then, ſtrange Ferry-boats to hire,
And all too little. This out of the fire
Of mine owne ſpirit I did; my dauntleſſe breath
Still daring wounds, and boldly'out-daring death.
I paſſe great acts by me in perſon done,
What I at Tyrus and Arebela woon.
India (till then vnknowne) I did inuade,
And of my Empire, the vaſt Ocean made
Th'vnbounded limits. The Elephants moſt rude
I tam'd; King *Porus* hauing firſt ſubdu'd.
The Scythians, (ſouldiers not to be deſpis'd)
A *Mars*-ſtarr'd people, no way ill aduis'd,
Hauing paſt Tanais, I did ſoone ſubdue,
And with my troupes of horſemen ouerthrew.
And as my rage vnto my foes extends,
So ſtill my loue and bounty grac'd my friends.
That me a Man, thoſe gaue what was diuine,
And call'd a god, none juſtly can repine:
For by the greatneſſe of my deeds amaz'd,
(In others neuer knowne) their wonders rais'd
Me to that glory; yet no helpe it can,
For I a god and King, dy'de like a man.
This *Hannibal* was left a Wretch, confin'd
To Lybia and Bithynia; of a mind
Barb'rous, and meerely'inhumane, puſt with pride,
Who as he baſely liv'd, he poorely dy'de.
How Italy he conquer'd I omit,
By malice, falſhood, guile, not Vertue, it
Was brought ſo low; he bee'ng perfideous ſtill,
And before others Worths vaunting his Will.
Now where he with effœminacie brands
My looſer life; none here but vnderſtands
How he in Capua liv'd; where this chaſt man,
So temperat and abſtemious, nothing than
But whor'd and ſurfetted, wantonning and playing,
The very ſoule of Diſcipline betraying.
Yet if what I i'th Weſt parts had atcheev'd,
Things aboue wonder, ſcarce to be beleev'd,
Had not too little thought, I had not bent
My purpoſe to the Eaſterne Continent:

Who

Who without bloud-ſhed, and with ſmall adoo,
Could haue tooke in Romania, Lybia too;
Ev'n to the Iſle of Gades, vnconquer'd yet,
Where mighty *Hercules*, *Non vltra* writ.
I held them ſcarce worthy my paines, ſince they
To my great name already ſeem'd t' obey.
Of many infinites let theſe ſuffice;
I now haue ſaid: judge (*Minos*) thou art wiſe.
Scipio. Not before me (ô *Minos*) thou doſt heare.
Min. Reſolue me what thou art? how born? & where?
That with theſe mighty Captaines dar'ſt compare?
Scip. I, Roman *Scipio*, who left Carthage bare
Of riches and of ſouldiers: I ſubdu'de
Of Africans th'vnnumber'd multitude,
In many and great battels.
Minos. And what now
Haſt thou to ſay?
Scip. To th' Macedon I bow,
As my ſuperior; but my ſelfe preferre
Before this *Hannibal*; judge if I erre.
Nor from him do I challenge more than right,
As hauing once put him to ſhamefull flight.
How comes he then ſo impudent and bold
As to contend 'gainſt him with whom I hold
No competition? Yet of all 'tis knowne,
This *Hannibal* by me was ouerthrowne.
Minos. By *Iove*, the Roman *Scipio* hath ſpoke well;
And thus I judge: You *Alexander* excell
And haue prioritie. The ſecond place,
Scipio, belongs to thee. Nor is 't diſgrace
Or leaſt affront, ô *Hannibal*, to thee,
That thou art numbred one amongſt the three.

Greenwood vpon Tophet.

But from the Poets, it behooues mee to looke backe vnto the Theologiſts; for with the torments in Hell there is no jeſting. *Bullinger* in *Eſay*, with other approued Diuines, hold the fire of hel to be true and ſubſtantiall fire. God puniſhed with fire in this world, Sodom and Gomorrha, and the Murmurers, *Numb. ca.* 11. and the name of the place was called *Thabberah*, becauſe the fire of the Lord burnt amongſt them. And Chriſt ſhall come to judgement with fire, *Eſay* 66. Which ſhall haue two properties; to *burne*, which ſhall puniſh the Wicked; to *ſhine*, which ſhall comfort the Saints: for ſo ſaith *Theoderet*, *Pſalm.* 96. And what

ſhall

ſhall hinder a fire to be in Hell, when all the extremities of torment ſhall be put vpon the Damned?

Queſt.

Saint *Auguſtine* affirmeth this fire to be corporeall. Now here a queſtion may ariſe, being corporeall, whether it tormenteth the body onely, or body and ſoule together? and, How a corporeall fire can worke vpon a ſpirituall Subſtance. Saint *Bernard, De Interior. Domo, cap.* 38. ſaith, *Ignis exterius carnem comburit, vermis interius Conſcientiam corrodit. i.* The fire without burneth the body; the worme within tormenteth the Conſcience. And *Iſiod. de Sum. Bon. lib.* 1. *Duplex eſt pœna Damnatorum; quorum mentem vrit triſtitia, & corpus flamma. i.* Double is the puniſhment of the Reprobate, whoſe Minde ſorrow burneth, whoſe Body, the flame. In which they ſeeme to proue, That the fire faſtneth on the body; but make queſtion, Whether it haue power ouer the Soule. But *Zanchy, De Operib. Dei, Part.* 1. *lib.* 4. *cap.* 19. is of opinion, That the Diuels, with mens bodies and ſouls, are tormented with fire euerlaſting. For as they were (like *Simeon* and *Levi*) brethren in the ſame euill; ſo both of them ſhall be tormented in the ſame fire. *Iuſtine Martyr, Apolog.* 1. *pro Chriſtian.* affirmeth, That the Diuell ſhall ſuffer puniſhment and vengeance, incloſed in euerlaſting fire. The truth of which is ratified by our Sauiour himſelfe, in theſe words; *Depart from me ye Curſed, into euerlaſting fire prepared for the Diuell and his Angels.* And is alſo apparant by the ſpeech of *Dives*: for it is no parable, but an hiſtorie; as Saint *Chriſoſt.* ſaith, *Parabolæ ſunt vbi exemplum ponitur tacenter nomina. i.* Thoſe are Parables, where the examples are propounded, but the names are concealed; but here the name is expreſſed.

Mat. 25. 41.

Luke. 16. 24.

On ſuch Atheiſts as will not beleeue this, may be conferred the words of *Ruffinus*; *Si quis negat Diabolum æternis ignibus mancipandum, partem cum ipſo æterni ignis accipiet, & ſentiat quod negavit. i.* Hee who denieth the Diuell to be doomed to euerlaſting fire, ſhall haue part with him in thoſe eternall flames, and ſo be ſenſible of that which hee would not beleeue. But after what manner this corporeall fire ſhall torment the Diuels and the damned Ghoſts, it is not for vs to define. And, *Melius eſt dubitare de occultis, quam litigari de incertis, compeſcat igitur ſe humana temeritas, & id quod non eſt non quærat, ne illud bonum quod non eſt inveniat. i.* Better it is to doubt of things hid, than to contend of what is vncertaine. And let no man raſhly meddle about things that are not reuealed, leſt he findeth not the profit of thoſe things that are reuealed.

Hugo.

It being probable, That that fire is ſubſtantiall and corporeal, vexing and tormenting the ſoules of the Damned, let vs ſee how it differeth from this of ours which is elementarie. Firſt, They

In fiue properties, the Fire of Hell differeth from our Fire Elementary.

are ſaid to differ in reſpect of heat; for this here, compared with that there, is but as fire painted. For the Prophet *Eſay* ſpeaking of that terrible fire, ſaith, *Who is able to dwell in this deuouring fire? or Who ſhall be able to dwell in theſe euerlaſting burnings?* Secondly, In regard of the light; for ours is luminous, chearfull, and comfortable; but the fire of Hell giueth no luſtre at all. For as *Gregory, Mor. cap.* 46. ſaith, *Crematronem habet, lumen vero non habet. i.* It burneth, but lighteth not. Thirdly, our elementall fire conſumeth the body onely, but that of Hell burneth both body and ſoule. Fourthly, Our elementary fire conſumeth only that which is caſt into it; but that of Hell doth alway burne, but neither waſteth it ſelfe, nor that which it burneth. Fiftly, The one may be quenched, the other can neuer be extinguiſhed and put out: *The Chaffe* (ſaith the Text) *ſhall be burned with vnquenchable fire. Eſay 66. Their worme ſhall neuer die, their fire ſhall neuer be put out.* It is internall, externall, and eternall; and as there is nothing that maintaineth it, ſo there is nothing that can extinguiſh it. We reade, *Revel.* 8. *Væ, Væ, Væ*; three Woes: *Væ pro amaritudine, Væ pro multitudine, Væ pro æternitate, pœarum:* Woe for the bitternes, Woe for the multitude, Woe for the eternitie of the paines and torments. Concerning which, we may read *Aquin. Minima pœna inferni, major eſt maxima pœna hujus mundi. i.* The leaſt torment in hel is greater than the greateſt puniſhment that can be inflicted in this world.

Mat. 3.

Iudicis in lite, brevis eſt vox, Ite, Venite:
Dicetur Reprobis, Ite; Venite Probis.
Aſpera vox Ite, vox eſt benedicta Venite;
Quod ſibi quiſque ſerit præſentis tempore vitæ,
Hoc ſibi meßis erit, cum dicitur Ite, Venite.

Three reaſons, to proue the perpetuite of the Torments of the damned.

There were ſome comfort to the damned Souls, if their torment might haue end; but that ſhall neuer be, and no torment greater than that of perpetuitie. The reaſon of this perpetuity is threefold: the firſt drawn from the ſtate and condition of the Majeſty offended. The ſecond, from the ſtate and condition of the Reprobates; for as long as they remaine ſinnefull, ſo long ſhall they remaine tormented for ſinne. But in Hell they euer remaine ſinnefull; and ſinne is like oile, and the wrath of God like fire; as long as the oile laſteth, the fire burneth; and ſo long as ſinfull, ſo long tormented, and therefore damned for euer. For moſt ſure it is, That in Hell there is neither grace nor deuotion. The Wicked ſhall be caſt *in exteriores tenebras, extra limitem Diuinæ miſericordiæ; i.* Into vtter darkneſſe, without the limits of Gods mercie. For though their weeping in Hell may ſeeme penitentiall; yet they

do

do but *Lugere pœnas, non peccata*; lament their puniſhment, but not their ſinne. The third reaſon is drawne from Gods juſtice; for when life was offered them, they refuſed it: and therefore juſtly, when in Hell they beg it, they go without it.

I ſhut vp the premiſſes in the ſucceeding Emblem.

The Emblem.

IT is reported by the Poets and ſome antient Hiſtoriographers, That in Dodonia (a Forreſt in Greece, famous for the Okes there growing, and therefore dedicate to *Iupiter*) there is a Fountaine or Well, into which whoſo putteth a Torch lighted or flaming, it is preſently extinguiſhed: but take one vnlighted, which neuer came neere the fire, and it is inſtantly kindled. The Motto which the Author of this Emblem groundeth hereon, is, *Sic rerum invertitur ordo.* Hauing ſome conſimilitude with that of *Gregory*, 14 *Moral. Hoſtis noſter, quanto magis nos ſibi rebellare conſpicit, quanto amplius expugnare contendit: Eos autem pulſare negligit, quos quieto iure ſe poſſidere ſentit.* *i.* Our ſpirituall Enemy the Diuell, the more he perceiueth we rebell againſt him, the greater his oppoſition is againſt vs: but ſpareth to trouble or moleſt ſuch as he knoweth to be already in his quiet poſſeſſion. The two maine Engins by which the Diuell ſeeketh to vndermine Mankinde, are Deſperation and Preſumption. Concerning the firſt S. *Bernard* ſaith, Let no man deſpaire of grace, though he begin to repent in his later age; for God iudgeth of a mans end, not of his paſt life: for there is nothing ſo deſperate which Time cannot cure, nor any offence ſo great which Mercy cannot pardon.

Dodonia quercus.

The Deuills, two maine Engins.

Comfort againſt Deſperation.

Livy telleth vs, That of all the perturbations of the minde, Deſpaire is the moſt pernicious. And *Lactantius* informes vs, That if he be a wicked and wilfull homicide that killeth any man wittingly; needs muſt he be the ſame or worſe, who layeth violent hands vpon himſelfe diſpairingly. For what is Diſpaire, but the feare of puniſhment, and diſtruſt in Gods mercy; by reaſon of which, man making himſelfe his owne judge, becomes his owne Executioner. For as *Stobæus* ſaith, The dread and terror of inevitable puniſhment is the ſole cauſe of deſperation. Againſt which irremittable ſin, *Seneca, in Medæa*, thus counſels vs; *Qui nihil poteſt ſperare, nihil deſperet*: He that hath nothing to hope for, let him nothing feare. And *Ovid, lib. 2. de Ponto*;

Confugit interdum Templi violator ad Aram;
Nec petere offenſi numinis, horret opem.

Sometimes Church-robbers to the Altars fly,
And to the injur'd gods for mercy cry.

Againſt the ſinne of Preſumption.

Concerning Preſumption, Saint *Auguſtine* ſaith, *Nulla præſumptio eſt pernicioſior, quam de propria juſtitia & ſcientia ſuperbire; ô ſuperba præſumptio, ô præſumptuoſa ſuperbia. i.* No preſumption is more dangerous, than to be proud of our owne righteouſneſſe or knowledge: ô proud preſumption! ô moſt preſumptuous pride. *Philo* telleth vs, That one prime occaſion why leuen was forbidden the Iewes at the ſolemne Feaſt of Eaſter, was to teach them to haue a great care to keepe themſelues from pride and preſumption, into which they were apt to fall, who held any extraordinarie conceit or opinion of themſelues; their hearts being ſuddenly ſwelled therewith, as the dough is puft vp with the leuen.

Claud. de 4 Honor. Conſ. ſaith,

Inquinat Egregios adiuncta ſuperbia mores:

Preſumption bred from Pride.

i. Where Pride ſets in it's foot, it corrupteth the beſt manners. It is ſaid to deuour gold, and to drink bloud, and to climbe ſo high by other mens heads, til at length it fall and breake it's own neck. *Plutarch* calls it a vapour, which ſtriuing to aſcend high, preſently turneth into ſmoke and vaniſheth. Therefore commendable was that modeſtie in the ſonne of King *Ageſilaus*; who hearing that *Philip* the father of *Alexander* the Great, much gloried in a victorie not long before gained; ſent him word, That if hee pleaſed to meaſure his ſhadow, he ſhould finde it no greater after his Conqueſt, than it was before.

I conclude with *Seneca, in Hercul. fuerent: Sequitur ſuperbos victor à tergo Deus.* And now come to the Author vpon the former Emblem, moſt pertinent to this purpoſe:

Fax limphis Dodonatuis immerſa, necatur
Quæ micat igne: nitet, quæ ſine luce fuit.
Fons ſacer iſte deo, (ſic priſtina credidit ætas)
At Deus hic ſtigij rex Acheontis erat.
Patrat idem, cum fonte ſuo, regnator Averni
Ordinis inverſi, gaudet & ille dolis;
Nempe pios rigidæ percellit Acumine legis
Blanditurque malis, ſanguine Chriſte tuo.

¶ Thus paraphraſed:

A Taper without fire in Dodon drencht,
Is kindled: But if lighted, as ſoone quencht.
Which Well, the men of Old in their blinde piety
Made ſacred to a god, but no true Diety.
The Diuell keepes this Fountaine, nor doth leaue
By inverſt order, Mankinde to deceiue:
Good men with the Lawes rigor ſtill purſuing;
Flattring the Bad with Mercy, to their ruin.

A Me-

A Meditation vpon the former Tractate.

I.

THou Great God, *now and euer bleſſed,*
Thy Seruants wretched and diſtreſſed,
Aſſiſt with thy Diuineſt aid:
Leſt We (like Thoſe that did rebell,
And head-long were throwne downe to Hell)
Be Reprobates and Out-caſts made.

II.

O Thou, *who Heav'n and Earth doſt guide,*
And aboue all ſinnes hateſt Pride,
(Becauſe ſoone after the Creation,
The firſt bright Angell *led the way,*
And then our two firſt Parents, *They*
Trod the ſame path, to our Damnation.)

III.

There is no Sinne that can be nam'd,
But with a ſtrange ſelfe-loue inflam'd,
Originall 'tis, and In-nate.
And ſince that time, it is (wee finde)
Diſperſed into all Mankinde,
To ouerthrow our bleſt eſtate.

IV.

He that is with this Sinne infected,
Hath both Thy Loue and Feare reiected.
Although Thou bee'ſt the onely Holy,
And that Thy Maieſtie and Might,
With Thy great Glory ſhining bright,
Are ſtill to be adored ſolely.

V.

The Heart that's obſtinate ſhall be
With ſorrowes laden heauily. Eccleſ. cap. 30. verſ. 29. 30.

He that is wicked in his wayes,
What doth he but heape ſinne on ſin?
Which where it endeth, doth begin:
Whom nothing (being downe) can raiſe.

VI.

To the perſuaſion of the Prowd
No remedie there is allow'd:
His ſteps ſhall faile, that ſteddy ſeem'd
Sinnes Root in him is planted deepe,
And there doth ſtrong poßeßion keepe;
He therefore ſhall not be eſteem'd.

VII.

We know the Sinne from whence it grew;
We know the Tormcnt thereto due,
And the ſad place for it aßign'd.
And yet the more we ſeeme to know,
The more we dull and ſtupid grow;
As if we ſenceleſſe were, and blind.

VIII.

Ope then our hearts, our eyes vnmaske,
And grant vs what we humbly aske:
So much of Thy Diuineſt Grace,
That we may neither erre nor ſtray;
But finding out the perfect way,
We may evade both Paine and Place

IX.

Though Atheiſts ſeeme to jeſt at Hell,
There is a Tophet, *we know well:*
(O Atheiſmes peſtilent infection!)
There's a Gehinnon, *a ſad Graue,*
Prepar'd at firſt for ſuch as haue
No hope in the bleſt reſurrection.

X.

Three times our Sauior wept, we read:
When he heard Lazarus *was dead,*
Bewailing Humane frailty then.
When to Ieruſalem he rid,

And

And a poore Aſſes Colt beſtrid;
At the groſſe folly blinding men.

XI.

He wept vpon the Croſſe againe,
'Gainſt Humane Malice to complaine;
Seeing their inſolence and pride,
When in ſuch bitter groſſe deſpight
They crucify'd the Lord of Light,
Him who for Mans redemption dy'de.

XII.

How neceſſarie then are Teares,
To free vs from all future feares
Of Death, of Torment, of Damnation?
Teares that can waſh our Soules ſo white,
To bring vs to Eternall light,
Inſtating vs in our ſaluation.

XIII.

A contrite Spirit, a broken Heart,
Moiſt eyes, whence many dew drops ſtart,
O grant vs then, thou heav'nly King:
So we with Hearts and Tongues vnited,
May with the Pſalmiſt *be accited,*
And Praiſe and Glory to Thee ſing.

XIV.

Ye Sonnes of Men, with one accord
All Strength and Glory giue the Lord:
You that are Sonnes to men of Fame,
Giue them the Lord, they are his due.
For know that it belongs to you,
To magnifie his holy Name.

XV.

Within his glorious Temple Hee
Deſcrueth Worſhip on the knee:
O kneele then at His ſacred Shrine.
His Voice is on the Waters great,
His Glory thunders from his Seat;
His Pow'r doth on the Waters ſhine.

XVI.

His Voice is mighty, glorious too,

For

For all things the Lords Voice can doo.
The ſtrongeſt Cedars He doth breake;
When the Lords Voice from him is gon,
The Cedars ev'n of Lebanon,
(Torne as they ſtand) his Pow'r can ſpeake.

XVII.

His Voice them of their leaues can ſtrip,
He makes them like yong Calues to skip.
Nor doth the ſtedfaſt Mountaine ſcorne,
Or Hermon, for his Dew ſo prais'd;
But when his voice aloft is rais'd,
To skip like a yong Vnicorne.

XVIII.

When the Lords Voice is lifted higher,
It doth diuide the flames of fire:
It makes the Wilderneſſe to quake,
Ev'n the great Wilderneſſe of all,
The Deſart which we Kadeſh call,
It doth compell to moue and ſhake.

XIX.

His Voice doth make the Hinde to beare,
And all thoſe Forreſts that cloath'd were,
Stand at his pleaſure nak'd and bare.
And therefore in his Temple now
All meet, and to his Glory bow,
With Sacrifice of Praiſe and Prayer.

XX.

The Lord the raging Seas doth ſway,
The mighty Flouds to Him obay;
And neuer ſhall his Kingdome ceaſe.
The Lord ſhall giue his People ſtrength,
And will deliuer them at length,
And bleſſe them with his ioyfull Peace.

Non Delinquenti, ſed peccata relinquenti, condonat Deus. *Ambroſ.*

THE

THE PRINCIPAT.



Ex. muner: G: Glouer Sculpt:

THE ARGVMENT of the ſeuenth Tractat.

OF *Gods great* Works *a ſerious view,*
(For which all praiſe to him is due.)
The ſeuerall Claſſes that are held
Amongſt the Angels that rebel'd.
Of Lucifer *the principall,*
And his ſtrange figure ſince his Fall.
Of Such as moſt in Power *excell,*
And of their Gouernment *in* Hell:
Their Orders, Offices, *and* Names,
And what Prioritie *each claimes.*
The Liſt *of Thoſe that fell from* Bliſſe.
The Knowledge *that in* Dæmons *is,*
And how far ſtretcht. Next, of their Wrath
Tow'rds Mankinde, *and what Bounds it hath.*
Diſcouery of thoſe Ginnes *and* Snares
They lay t' entrap Men *vnawares.*
Of Compacts *common in theſe* Ages;
And of the Aſtrologomages.

The ſecond Argument.

IN Heav'n, *in* Earth, *in* Hell, *ſome* ſway:
Others againe are taught t' obay.

The Principats.

GOds wondrous Works that haue before me beene, *Eccleſ.42.15.*
I will record, and ſpeake what I haue ſeene;
(Saith *Wiſedome*) No Worke preſent, or decay'd,
But by his pow'rfull Word at firſt was made:

The

The Sun that ſhines, and doth on all things looke,
What is it elſe but an illuſtrious booke,
In which th' Almighties Glory may be read ?
Hath not the Lord, who hath accompliſhed
All things in ſeaſon, made each thing ſo rare,
That all his Saints his Glory ſhall declare ?
Theſe wondrous Workes, ſurpaſſing humane ſence,
T'expreſſe his Majeſtie and Excellence ?
The Heart he ſearcheth, and the depth of man,
In his pre-Science, knowing all he can
Or thinke or act; the wonders of the Skies,
And each obſcure thing's plaine before his eies:
Things paſt nor future can eſcape his breſt,
All ſecret paths to Him are manifeſt.
Iob 4.4. Iſay.29.15. No thought can Him eſcape, (of that be'aſſur'd)
Nor can the leaſt word be from him obſcur'd.
His Wiſedomes exc'lent Works He doth extend
From Euerlaſting, Neuer to haue end.
He needs no Counſellor, his Will to act;
To Him can none adde, no man can detract.
O how delectable (Thou Lord of All)
Are thy ſtupendious Workes in generall!
By vs to be conſider'd, from things higher,
Ev'n to the very common ſparks of Fire.
They liue, by Thee created firme and ſure,
And they to euerlaſting ſhall endure:
And when he calls them to a reck'ning, ſtill
(As His) they are obſeruant to his Will.
Doubled they are, one ſet againſt another,
And there is nothing his rare Works can ſmother;
The one, the others workmanſhip commends.
How far then, ô thou Mighty God, extends
Thy wondrous Pow'r ? or Who (to Earth ally'd)
With thy great Glory can be ſatisfy'd ?
Eccleſiaſt. Cap.43.1. Behold this high and ſublime Ornament,
The beauty of the Heav'ns, the Firmament,
The Sun. So glorious to the eye; in it, the Sunne,
A maruellous Worke, by the Creator done,
Which in it's dayly progreſſe through the Skie
Points vnto vs the hand of the Moſt-Hye.
He burnes the Soile from his meridian ſeat,
And who is he that can abide his heat ?
Three times more hot the mountaine tops he makes,
Than he that with his great care vndertakes

To

To keepe a furnace in continuall flame.
His fiery vapors He caſts out, the ſame
In their owne kinde ſo luminous and bright,
As that they dazle the beholders ſight.
Great is the Lord that made the Sunne indeed,
And by his Word commands it run with ſpeed. *Geneſ.1.16.*
The Moone He likewiſe made, in ſubſtance cleare, The Moone.
According to the Seaſon to appeare;
That it ſhould be a future declaration
Of Time, and the Worlds Signe to ev'ry Nation: *Exod 12.2.*
Feaſts are by it appointed, the Moneths claime
Proper denomination from her Name;
Waining or growing, be ſhe bright or dull,
In her continual Change ſhee's wonderfull.
Shee's a lampe plac'd aboue our heads, and thence
Sends downe her ſhining beames in excellence.
The beauty of the Heav'ns, perceiv'd from far,
Is ev'ry great or leſſe refulgent Star: The Starſ.
Theſe, luſtre to the Firmament afford,
And ſhine in the high places of the Lord.
From whoſe command they no way dare rebell,
But all night long keepe watch and ſentinell.
Looke on the Rain-bow in it's mixed hew, *Gen.9,13,14.* The Rainbow
Obſerue how beautifull it is in view,
What ſev'rall colours, with what cunning layd,
And praiſe Him who ſo great a Worke hath made:
He into ſuch a ſpacious arch extends it, *Eſay 40.12.*
It is the hand of the Moſt-High that bends it.
At his command the Snow makes haſte from hye: The Snow.
The Lightnings of his judgements ſwiftly flye. The Light-
When He vnlocks his Treaſure, Clouds repaire, ning.
And like ſo many Fowles ſoare in the aire;
His Pow'r doth giue them ſtrength. When he but ſpeaks,
The mighty Hail-ſtones into ſmall he breaks. The Haile.
At his dread ſight the mountaines skip like Roes. The Moun-
'Tis at his pleaſure that the South winde blowes. taines.
His Thunders ſound the trembling Earth doth beat, The Wind.
As doth the ſtormy North the fields entreat. The Thun-
The Whirle-windes, like ſo many feather'd Fowle, ders.
Scatter the Snow, the white flakes downeward rowle;
As if ſo many Graſhoppers together
Should light on th'earth, brought in by ſtormy weather.
The Eye admires the whiteneſſe: and the Braine The Rayne.
Cannot conceiue the beauty of the Raine.

The Froſt.

The Froſt like Salt vpon the ground he powres,
Which hardned, ſtickes vpon the Herbs and Floures:
When the bleake North winde from his Quarter blowes,

The Ice.

A congeal'd Ice vpon the Water growes;
Vpon the gath'ring of the waues it reſts,
And with a chryſtall couering armes their breſts.
The Mountaines it deuours, the Deſarts burnes,
And (like the Fire) what's greene, to nothing turnes.
Yet by a melting Cloud, and timely Raine,
Theſe, ſeeming dead, are ſoone refreſht againe.
He by his Word the bluſtring Windes doth ſtill,

The Seas.

The Seas rough Surges, All obey his Will.
He in the vnknowne Deepes foundations layes,
And in the midſt thereof doth Iſlands raiſe.
They that the Ocean ſaile, (which hath no bound)
Tell of the wonders that are therein found:
Which ſo miraculous to vs appeare
When they are told, we ſtand amas'd to heare.

The Whales.

For there be his rare Works of Beaſts and Whales,
Begetting terror from their finnes and ſcales.
Through Him all things are aim'd at bleſſed ends,
And his eſtabliſht Word his Worke commends.
When we haue ſpoken moſt, yet all 's but vaine;
We neuer to their knowledge ſhall attaine.
This is the ſum of all, That He alone
Muſt be the ſole All, and beſides Him none.
Of his true Praiſe how can we giue account,
Since He (we know) doth all his Works ſurmount.

Pſal. 96.4.

The Lord our God is terrible and great;
Who ſhall his Pow'r and marv'lous Acts repeat?
Praiſe, laud, and magnifie him all we can,
Yet doth He far exceed the thoughts of Man.
Exalt Him in our ſtrength, and be not tyr'd,
Yet ſhall not his Leaſt, fully be admir'd.

Iohn 1.15. *Pſal.*106,2,

Who is't hath ſeene Him, that his ſhape can tell?
Or who can praiſe him as He doth excell?
For greater things haue yet eſcapt our view,
And of his rare Works we haue ſeene but few.
The Lord hath made all things in Earth and Heav'n,
And vnto ſuch as feare Him Wiſdome 's giv'n.
The Orders, Names, the Qualities, and Charge
Of the bleſt Angels, we haue ſpoke at large.

The quality and condition of the malignant Spirits.

It followes next, to touch the true condition
Of thoſe malignant Sp'rits, whoſe proud Ambition

Caſt

Caſt themſelues head-long both from the bleſt Place
Firſt made for them, and from th' Almighties Grace.
Nor is it to be doubted, but that thoſe
Who in their peruerſe malice durſt oppoſe
Their glorious Maker, and againſt Him war;
But that they likewiſe ſtill intentiue ar',
And their peruerſeneſſe totally enclin'd
To Gods contempt, and ruine of Mankind.
Now ſince thoſe diſobedient Sp'rites that fell
(With their grand Captaine) downe from heav'n to hell,
Were out of all the Hierarchies extruded;
It therefore as a Maxime is concluded,
(Not to be queſtion'd) That as th' Angels bleſt,
Who ſtill inhabit their faire place of reſt:
So likewiſe thoſe by *Lucifer* miſ-guided,
Are into ſev'rall Ternions diuided,
And haue amongſt them Orders and Degrees.
And though the benefit of Grace they leeſe,
Yet ſtill that naturall pow'r and force retaine,
At firſt bequeath'd them: bee'ng reduc'd againe
To Order, and their Offices ſtill keepe,
As once in Heav'n, ſo in th' infernall Deepe.
To this the Fathers with one voice agree.
For one writes thus; In the great Hierarchie
Of the bleſt Sp'rits, ſome are employ'd to tell
Things futurely to come: others excell
In working Miracles; (for no portent
Is done on earth, but by ſome Angell ſent.)
Some ouer others haue predominance,
Employing them Gods honor to aduance.
By executing Myſteries Diuine,
Others in greater pow'r and eminence ſhine;
Hauing vnnumber'd Armies in their ſway,
Vnto whoſe Heſts the leſſe degreed obay.
Some are ſo plenteouſly endu'd with grace,
That God himſelfe in them hath chus'd a place
In which t' enhabit: and theſe haue profeſt
His ſecret judgements to make manifeſt.
Others are with ſo ſacred links entir'd
Vnto their Maker, and withall inſpir'd
With ſuch re-pur'd zeale, there appeares not much
Place intermediat betwixt Him and Such:
By what degrees they do precell the reſt
In ardent loue, ſo much more intereſt

The Diuels ſtill retaine their firſt Naturall Faculties.

Dionyſ. Areopag. de Cœleſt. Hierar.

They challenge with acuteneſſe to behold
His Wiſedome, Iuſtice, and Grace manifold.
The degrees among Divels
Now as theſe ſev'rall Functions are aboue
With Thoſe that ſtill perſever in their Loue:
So 'mongſt the Diſobedient is remaining
Like order ſtill, their naturall pow'rs retaining.
For till the World be quite conſum'd andgon,
It is a Maxim to be built vpon,
Angell o're Angell, (which none alter can)
Diuell o're Diuell, Man ſhall rule o're Man.
Lucifer prince of Diuels,
Of the Rebellious, *Lucifer* is prime
Captaine and King; who in the firſt of Time,
From out the ſeuerall Claſſes had ſelected
Legions of Angels, with like pride infected,
Againſt *Iehovah*; and with expedition
Hurld them with himſelfe headlong to perdition.
Lucifer quaſi lucem ferens.
And as in his Creation he was fram'd
More glorious far than others before-nam'd;
More goodly featur'd, beautifull, and bright,
And therefore had his name deriv'd from Light:
So ſince his Fall, there's nothing we can ſtile
So ougly foule, abominably vile;
The putred Fountaine, and bitumenous Well,
From whence all Vice and malefactures ſwell.
Whoſe horrid ſhape, and qualities infeſt,
Are by the Poet *Dantes* thus expreſt:

L' Imperador del Doloroſo Regno,
Da mezo l petto vſciva Della Gliaccia.
Et piu ch'un Gigante, io ti conuegno
Che Giganti, nouo fan conte ſue Braccia
Vedi Hoggimai quant' eſſer Dce quel tutto
Ch' a Coſi fatta parte ſi conſaccia
Se fu ſi bello come e Hora brutto
E contra al ſuo fattore alzo le Ciglia
Ben de da lui procedor ogni lutto,
G quanto parve a me gran meraviglia
Quando vide tre faccie a la ſua teſta
L' una dananzia, & quella era vermiglia
De l' altre due che s' agginuge ano a queſta,
Sour eſſo almeza Di Ciaſcuna ſpalla,
Es agginuge ano al ſomno de la Creſta
La deſtra mi parea trabianca & gialla.
La ſiniſtra al vedere, era tal quali

Vengon

Vengon di la onde' l nilo s' aunalla
Sotto Ciaſcuna vſciuan Due grand Ali
Quanto ſi Convenina a tanto ocello
Vele di Mar, non vidi Mai Cotuli
Non Havean penna Ma di veſpertello,
Era lor modo & quelle ni ſu Alzana.
Si che tre venti ſi movean de ello
Quindi Cocito tutto s' Aggellava
Con ſei occhi piangena, & con tre menti
Gocciava il pianto & ſanguinoſa Baua.

In which Deſcription he firſt notes the place *Lucif.* Figu
Where this great Prince of Darkeneſſe, ſhut from Grace,
Is now tormented, namely, 'a congeal'd Lake.
His mighty ſtature next, which he doth make
Two thouſand cubits. By his Creſt is meant
His Enuy, Arrogance, and proud oſtent.
Three Faces with three ſev'rall colours ſtain'd,
Import in him three Vices ſtill maintain'd:
One, fiery red, Wrath and Exorbitation
Denotes to vs, with the Spleenes inflammation.
The pale and meagre, Auarice implies.
From the third, blacke and ſwarthy, doth ariſe
Vnprofitable Sloath. From the two eyes
Which to each face belongs, we may deuiſe
All Appetites immod'rat. In the growth
Of theſe three Ills, Ire, Avarice, and Sloath,
Two Wings, two great accitements to thoſe Sinnes
Propoſe to vs: The firſt of them beginnes
In Turbulence and Fury; from hence grow
The windes of Crueltie that hourely blow.
Rapacitie and Grippleneſſe are they
That to the Miſers Avarice obey.
The horrid blaſts that hence proceed, include
The moſt vnnat'urall ſin, Ingratitude.
Sorrow with Negligence on Sloath attend:
Th' immoderat guſts of Hatred hence aſcend.

Thoſe windes of Wrath, Ingratitude, and Hate,
With feareſull ſtormes trouble and agitate
Cocitus ſtreames, withall ſuppreſſing quite
Thoſe good and godly motions which accite
Either to Faith, or vnto Hope and Charity,
Leſt any ſhould in them claime ſingularity.

The greatneſſe of his Wings improue th' elation
Of his ſwel'd heart and proud imagination.
That ev'ry face hath a wide mouth and throat,
So much the Morall doth to vs denote,
That all whom ſuch blacke ſinnes contaminate,
His jawes and rav'nous throat ingurgitate.
His Teares, which he did neuer yet imploy,
But (as the Crocodile vſeth) to deſtroy,
Imports to vs, that wretched Sinners ſtate,
Whoſe ſlacke Repentance euer comes too late.
And ſo far *Dantes*. I muſt now enquire,
To what ſphere theſe Refractories retyre:
Or in what place more ſeruile they remaine,
Who, as they Knowledge more or leſſe retaine,
Accordingly their faculties are ſquar'd.
One euill Angell takes into his gard
A Kingdome; he, a Prouince, and no more.
One leſſer gifted, hath predom'nance o're
A City; and ſome other but a Tower:
Some ouer one particular man hath power:
Some of one only Vice, and limited there.
Nor ſtriue they in leſſe eminence to'appeare,
Either ſubuerting Man, Forts to demoliſh,
Cities ſubuert, good Statutes to aboliſh,
T' encourage forreine or domeſticke ſtrife;
Than are the Angels, the bleſt Sonnes of Life,
Each of them in their ſeuerall Place and Calling,
Either induſtrious to keepe men from Falling,
Preſeruing Cit'adels, inſtituting Lawes
Wholſome and good; or bee'ng th' immediat cauſe
To ſecure Cities, Countries, and encreaſe
(Home and abroad) happy and proſp'rous Peace.
Nor do the lower of bad Spirits obey
Thoſe of ſuperior office, becauſe they
Or loue them, or eſteeme them. The cauſe why
They yeeld themſelues to ſuch priority,
Is, for that th' other haue more pow'r, and can
With greater ſubtiltie inſidiate Man:
For in their Fall th'are ſtain'd with all impuritie,
From whoſe temptations there is no ſecuritie:
Crafty they are, and prone to all iniquity,
No place debar'd, bee'ng pow'rfull in vbiquity.
With man they are at deadly oppoſition,
And into all his wayes make inquiſition;

Priority among the Diuels.

A neceſſary obſeruation.

Firſt, tempt, and then accuſe hourely prepare,
By day them to intrap, by night enſnare:
His ſences they peruert, his thoughts eſtrange
From better vnto worſe, (a fearefull change.)
They bring Diſeaſes, Tempeſts, Troubles, Feares,
Not one of them but at his will appeares.
By transformation, a bleſt Spirit of Light
They challenge alſo as their proper right,
A Diuine pow'r. And though theſe *Dæmons* bee
Amongſt themſelues at hoſtile enmitee;
Yet by conſpiracie ſtriue all they can,
How with vnanimous force to deſtroy Man.
Yet this (worth obſeruation) we may reade
In holy Scripture, That ſuch as miſ-leade
Our humane frailty, haue not might alike
With the good Spirits, nor ſuch force to ſtrike,
As the bleſt Angels, who the pow'r retaines
To take and binde old Sathan faſt in chaines.
One ſtory I haue choſen, out of many,
To ſhew, the Diuell doth th' Almighty zany
For in thoſe great works which all wonder aske,
He is ſtill preſent with his Anti-maske.
A man of Greece was with three children bleſt,
To him ſo deare all, it could ſcarce be gheſt,
Which he was moſt indulgent o're. The firſt
A ſweet and hopefull Boy, and therefore nurſt
Not with a common care, for his eſtate
Was great, his birth did him nobilitate.
Two Daughters he had more: the elder faire
And well accompliſht; but the yongeſt rare,
Not to be paralel'd: for ſhe was one
Whom none was euer knowne to looke vpon,
But with ſuch admiration, that he ſaid,
Nature ſurpaſt her ſelfe, when ſhe was made.
For all ingredients of her choice perfection
Appear'd both in her feature and complexion,
(So faire ſhe was.) Three Luſtres being ſpent,
And not a day but adding ornament
Both to her growth and beauty; now fifteene,
(An age we cannot properly call greene,
Nor fully ripe, not mellow, ſcarce mature)
Not yet reſolv'd, a Virgin to endure,
Nor fancy Man, but ſtaggering betwixt
Both agitations, and her minde not fixt:

A ſecond obſeruation.

The Diuell ſtriues to imitate God in his workes, to the perdition of Mankind. An excellent Hiſtory, wherin to the life is expreſt the inſtability of Fortune.

Luſtrũ, according to *Livy*, the ſpace of fiue yeares.

But

But ſenſible (as being much commended)
How far ſhe others of her Sex tranſcended,
Though quite ſequeſtred from the common road,
Yet much delighted to be ſeene abroad.
And 'cauſe emergent *Venus* from the Seas
Was ſaid to riſe; her humor beſt to pleaſe,
It was her dayly cuſtome to riſe early,
To greet the goddeſſe whom ſhe lov'd ſo dearly:
She was call'd *Dea Spanniger-na*, becauſe *orta ſalo*, i. borne of the Sea.
And hearing what of her the Poets ſung,
To view the ſome from which 'tis ſaid ſhe ſprung.
Stirring betimes one morning with the Cocke,
Pyrats had hid their ſhip behinde a rocke,
And as ſhe tooke her pleaſure on the ſhore,
The youngeſt Siſter ſtoln by Pyrats.
Snacht her away: and then with ſaile and oare
Made ſpeed from thence, and proud of ſuch a Peece,
Hurry'd her to the fartheſt part of Greece,
So far remote from her owne habitation,
That almoſt it appear'd another nation.
We leaue her there. The father hauing miſt
His Darling, in whom chiefly did conſiſt
The ſolace of his age; hauing moſt care
Of her, becauſe ſhe was ſo matchleſſe faire:
At firſt ſome ſtrange diſaſter gan to doubt,
The Fathers feare for the loſſe of his Daughter.
And ſent to ſeeke her all the Iſle about.
At once hee's troubled with a thouſand feares;
As ſometimes dreading, that her vnripe yeares
Might be ſeduc'd, and that ſome ſprightly Youth
Had train'd her thence: (but far alas from truth.)
Againe, he doth imagin a wilde beaſt
Might ſeiſe on her; which more his griefe encreaſt.
But of ſuch feare there was no certaine ground,
Becauſe no part of her torne limbes was found.
If drencht by falling from a Riuers brim,
Her gall bee'ng burſt, ſhe would be ſeene to ſwim.
But when no Hill, no Valley, Rocke, nor Caue,
Leaſt ſigne of her, or of her garments gaue;
A ſtrong ſuſpition in his thoughts did breed,
Pyrats had ſtolne her thence: (as 'twas indeed.)
Thus confident, he homeward backe returnes;
His breaſt with ardent inflammation burnes:
To trauell in her ſearch none can diſſuade him,
Nor in his queſt may ſonne or daughter aid him.
His trauell to finde her.
Himſelfe he will commit to his owne fate,
So parts, and leaues to them his whole eſtate;

With

With a ſtrict vow, he neuer more will tread
Vpon that ground, till finde her liue or dead.
Suppoſe him in his voyage, and decreed
(That in his purpoſe he might better ſpeed)
To ſaile to Delphos, and that he may take
Inſtruction thence, in haſte doth thither make.
His Offring paſt, and all things done with grace,
(Beſt ſuting with the cuſtome of the place)
This anſwer from the Delphian Prieſt he had:
" Thou carefull Father be no longer ſad,
" But from henceforth exhilerate thy minde;
" One Daughter thou haſt loſt, but two ſhalt finde.
This ſaying much perplext him; he withdrew,
Long pondring with himſelfe, becauſe he knew
He loſt but one, he held that anſwer vaine,
And in that thought return'd to ſea againe.
The elder ſiſter ſeeing both ſo gone,
The houſe left deſolate, ſhe now alone,
Saue with her Brother, whom nought could perſuade
From ſighes and ſorrow, by their abſence made;
The place grew tedious to her, ſince no cheare
Did in him or the family appeare.
She therefore after ſome deliberation,
Purpos'd and did prouide for Nauigation.
A Barke ſhe hyr'd, (diſguis'd) to ſea ſhe makes,
And vndergoes a ſtrict vow for their ſakes;
From which ſhe neuer will her ſelfe vnbinde,
Till ſhe her father or her ſiſter finde.
By chance ſhe lands at Delphos, and bee'ng there,
Deſires to know what ſhe might hope or feare.
When (all the ceremonious Rites bee'ng done)
The Oracle thus ſpake: " Thou that doſt runne
" This deſp'rat courſe, if thou expect'ſt ſucceſſe
" In this thy journey, then thy ſelfe profeſſe
" One of my Prieſts; in comely greene attyre thee,
" Get Bow and Shafts, and note how I'le inſpire thee:
" And thoſe looſe lockes that 'bout thy ſhoulders flow,
" Winde vp in curles, like yong *Apollo* go.
No more he ſpake: ſhe held his words for true;
Encourag'd, her aduenture to purſue,
And ſearch (ſo ſhap'd) all forrein ſeas and lands.
We left the yonger in the Pyrats hands:
Who after many a dangerous billow paſt,
By croſſing ſundry channels, came at laſt

His anſwer from the Oracle.

A paſſage of the elder ſiſter

Her anſwer from the Oracle.

To

To a ſafe Harbor, with intent to ſtay
Till they had made ſale of ſo choice a Pray:
And for no other cauſe kept her from ſtaine,
But that thereby to raiſe the greater gaine.
They brought her to the open market, there
Merchants from ſev'rall coaſts aſſembled were:
And in thoſe dayes, than Beauty (much commended)
Nothing more ſoone bought, or more dearely vended.
They ſet her in an eminent place for view,
When ſoone a great concourſe about her grew,
Throngings to gaze: The firſt thing they then did,
They tooke the vaile off, which her face had hid;
At which the very aire ſeem'd to grow proud;
As when the Sunne new breakes out of a Cloud,
To ſhine with greater fulgence doth appeare,
Than had the Sky in ev'ry part been cleare.
No ſooner was the vaile drawne from her face,
But her bright eyes illumin'd all the place:
At once they with ſuch admiration gaze,
As what they onely thought to merit praiſe,
Doth now beget a wonder. Some ſuppoſe,
That a new Goddeſſe is amongſt them roſe,
To be ador'd: for moſt of them agree,
That of a mortall ſtraine ſhe cannot bee.
But they of better iudgement, and more ſtayd,
Finding what change of face her feare had made,
Becauſe the Roſe and Lilly in her cheeke
For maſtry ſtroue; they need no further ſeeke,
Since they perceiue ſad griefe her minde perplex,
But that ſhe is the wonder of her Sex,
Meerely humane: as knowing, To Diuinitie,
Paſſions and troubled lookes haue no affinitie.
And that ſhe is no other, they may gheſſe,
Becauſe a Pyrat, after an O-Yes,
With a loud clam'rous voice, and count'nance bold,
Proclaimes her for a Captiue to be ſold.
By which reſolv'd, the Merchants neerer grow,
And ſome demand of them her price to know?
Of whom the couetous Slaues ſet ſuch a rate,
As would haue ſhooke a common mans eſtate.
Yet ſome there were moſt willing to haue payd
The entyre ſumme, to haue enjoy'd the Maid;
So it might with ſecuritie be done.
But now a whiſper is amongſt them runne,

(Which

The younger ſiſter offred to ſale.

The Effects of her beauty.

Paſſions cannot truly be ſaid to be in the Deities.

(Which with it ſome ſuſpitious feare did bring)
That ſhe was onely fitting for ſome King.
And being of ſo choice a jemme poſſeſt,
If ſuch ſhould heare her fame, (it might be gheſt)
She might be forc'd from him. For Tyrants make
Their Will their Law: And what, for Beauties ſake,
Will thoſe leaue vnattempted, that ſit hye?
This was the cauſe few cheapned, none did buy.
The Market ends; and now begins her fame,
The brute of which vnto the Kings eare came:
Whoſe rareneſſe had ſuch generall confirmation,
(With ſuch additions too in the relation)
That he begins to loue, before he ſee her,
And hath a purpoſe, from the Slaues to free her.
He ſends, they come; the Prince lookes, and admires,
Within his amorous breſt he feeles new fires:
His loue turnes almoſt into adoration,
And all the Beauties now of his owne nation
He vilifies, finding in her no want
Of any grace, to make her parauant.
Ten thouſand Drachma's are her price; 'tis payd,
The Rouers thinke they good exchange haue made.
O, but the King 's ſo with his bargaine pleas'd,
As if he had a ſecond Empire ſeis'd;
No price could part him, ſince he hop'd to finde,
The more ſhe coſt, the more ſhe would proue kinde.
She firſt was to a Princely chamber brought;
Hung with Attalicke Arras richly wrought:
There ſhe was ſeated in a chaire of ſtate,
And Ladies readie at her call to wait.
A Queen-like robe was ſent her from the King,
His chiefeſt Eunuch brought it, with a ring
Of exc'lent life and quickneſſe: both ſhe tooke,
With ſuch a modeſt and a gracefull looke,
As did amaſe the bringer. Theſe put on,
And with her anſwer he no ſooner gon,
But ſtraight in comes another, and preſents
A Casket full of rich habiliments;
As Carquenets ſtucke full of ſhining gems,
Fit to haue grac'd moſt glorious Diadems;
A jewell for her fore-head, bright and faire,
With other ſtones t'entangle in her haire:
A pendant Vnion to adorne her eare,
Rarer no Queene was euer ſeene to weare:

The entrance into her Fortune.

The King inamored.

So cal'd from King *Attalus*: the firſt who was known to vſe rich Arras hangings and brought them to Rome.

Some

Some for her necke, and others for her breſt.
And being in all theſe compleatly dreſt,
Wonder in them, no change in her doth breed,
But mildely ſhe attends what would ſucceed.

Ornament addeth to beauty.

When through a priuat doore in comes the King,
A youthfull Prince, apparel'd like the Spring,
When he would court bright May: his yeares twice ten,
And ſomewhat more; you ſhall not ſee 'mongſt men
A goodlier preſence. And when to her view
He giues himſelfe, th' Attendants ſtraight withdrew.
She riſeth from her chaire, and with ſo low
Obeiſance made, as if ſhe meant to throw
Her ſelfe beneath his feet; ſpreading the place;
By which he knew her breeding was not baſe.

A deſcription of the King.

He takes her by the hand, and bids her riſe,
Which (by his helpe) ſhe did, whilſt from her eyes
Some few pearles drop, which pitty ſeem'd to craue,
Or elſe no change at all her viſage gaue.
The Prince is pleas'd, thoſe jewels he had ſent
Should to her beauty adde ſuch ornament:
If but praiſe-worthy it appear'd before,
Theſe adjuncts had encreaſt it ten times more;
Appearing to him of ſuch ſpeciall note,
If then he lov'd, he now of force muſt doat.
He ſtudieth next, ſome grace from her to haue;
For he hath quite forgot ſhe is his Slaue,
Rather a goddeſſe dropt downe from ſome Sphere,
To depoſe him, and ſhe to gouerne there.
He graſps her fingers, ſoft, and white as Biſſe,
And then preſents her with a modeſt kiſſe:
One he beſtowes, a ſecond then doth ſeeke;
Both ſhe receiues, and neuer turnes her cheeke,
But with ſuch modeſty ſhe gaue them ſtill,
As if part with, and part againſt her will.

His firſt courting her.

The Prince hath now to her a further ſute,
But ſtill as he would moue it, he growes mute:
Yet in his face ſuch Rhet'oricke ſhe doth ſpye,
As if his tongue were ſpeaking in his eye.
At length he 'gan entreat her to accept
A Traitor, to betray the Fort ſhe kept,
That maiden Tow'r, which though ſome had aſſail'd,
Yet neuer any in th' attempt preuail'd.

Her rare Modeſty.

Which was a motion ſhe ſo ill could brooke,
That ſuch a bluſh into her face it ſtrooke,

As

As none could truly iudge from whence it came,
Whether from ſudden Anger, or from Shame.
But when he ſaw her, with dejected eye
Fixt on the ground, to yeeld him no reply;
Yet he ſo far purſu'd it, to perſuade
An anſwer to the motion he had made.
Shee's ſo far diſtant from all putrid ſin,
That though ſhe knew the bondage ſhe was in,
Hereditarie Vertue (in her bred)
Courage infus'd, and thus to him ſhe ſed:
From that ſad Fate (Great Sir) which hath made mee — Her Anſwere.
Thus wretched, the great'ſt Princes are not free.
Ev'n I not many months ſince did deride
That Fortune which ſo far doth now diuide
Me from my Countrey. Yet (in ſome part) ſince
She makes amends, t'expoſe me to a Prince
So royall, to whoſe vnexampled feature
If his minde ſute, the earth affords no creature
That can out-do his goodneſſe. But if 'a caſe
Of ſuch a golden out-ſide, encloſe baſe
And ſordid mettall; I muſt tell you then,
Theſe Preſents I thus throw you backe agen:
They are not myne, receiue them all in groſſe,
And adde not theſe vnto your former* loſſe. — *Hauing relation to the price hee had payd for her ranſome.
Which ſaid, like one now almoſt in deſpaire,
She tore thoſe gems from necke, breſt, brow, and haire,
(But with a modeſt anger, as 't was meet)
And humbly layd them at his Highneſſe feet.
Then ſpake, I haue one jewell I more priſe
Than all the wealth that in your Treas'ry lies:
Which (ſpight of all diſaſter) I will keepe
Vnblemiſht; (and with that began to weepe.)
Put me to any teſt, and you ſhall finde,
My body you may kill, e're ſlaue my minde.
But why ſhould I in ſuch vaine doubts proceed, — True Vertue hardly to be corrupted.
When of the leaſt ſuſpition there's no need?
Since from your ſweet aſpect there growes ſuch cheare, — A modeſt Inſinuation.
Chaſtitie need not ſtart, nor Innocence feare.
And this reply ſhe vtter'd with ſuch grace,
(His conſtant eye bee'ng fixt ſtill in her face,
And liſtning to her ſoft and muſicall tongue,
Which nothing elſe ſaue Truth and Goodneſſe ſung)
He graſp'd her tender waſte his armes betweene,
And vow'd thenceforth t'acknowledge her his Queene.

Where we inſtated leaue her, and the rather,
Becauſe we now muſt haſte to ſeeke her Father.
Whom no ſurge frights, how rough ſoeuer curl'd,
His purpoſe is to wander 'bout the world,
To croſſe all ſeas, throug ev'ry land to ſtray,
For if not home, he cannot miſſe his way.
Who now after a long peregrination,
As hauing ſought in many'a forrein nation,
(Some ſo remoat, ſcarce heard of him before)
At length he came within the ſight of ſhore
Where his faire Daughter, but a Captiue late,
Was now aduanc'd vnto a Regall ſtate.
(Indulgent Father) this had he but knowne,
Into the Sea himſelfe he would haue throwne
With deſp'rat haſte, his choice Delight to finde;
Thinking the Tyde too ſlow, too ſlacke the Winde.
O but obſerue! Where Fate intends to croſſe,
Our joy to ſorrow turnes, our gaine to loſſe;
And when we to our wiſhes come moſt neere,
It often falls we haue moſt cauſe to feare.
For ſuddenly a mighty tempeſt roſe,
With many'a ſtubborn guſt the North winde blowes;
His Barke the billowes beat vpon the ſhelues,
The poore men forc'd to ſwim and ſaue themſelues
On planks and rafters; to the ſhore they make,
And them the Iſlanders for Pyrats take.
(Hapleſſe Miſpriſion!) For they, troubled long
With ſuch ſea-Rouers, who oft landing ſtrong,
Had many outrages committed late:
And theſe they thought to ſuffer ſuch hard fate
By Diuine Iuſtice, for ſuch rape and ſpoile
As had been late committed on their ſoile.
In this ſuſpition, as they ſwim to ſhore
Weary'd and faint, and now ſcarce able more
To helpe themſelues; th' Inhabitants ſurpriſe
Them one by one, as on the Beach he lies.
But Him, becauſe both by his graue aſpect
And habit, he the reſt ſeem'd to direct,
They held for Captaine, bearing him moſt hard;
For ouer him they ſet the ſtrongeſt gard
Hail'd him to th' Dungeon, and ſo hatefull made him,
That they with heauy gyues and fetters lade him:
His hands they manacle, and harſhly ſpeake,
As fearing he the priſon walls would breake.

Shee is made Queene.

The Fathers ſucceſſe in his trauels.

The Inſtability of Fortune.

The Father ſhipwrackt.

Taken for a Pyrat.

Impriſoned.

Which

Which, had it but arriv'd his Daughters eare,
She ſoone had rid him both from paine and feare.
Here we haue loſt him, wretched and vnknowne,
Till robes proue rags, his head and beard o're-growne.
Where haue we left the elder all this while?
(I now remember me,) In Delphos Iſle;
Clad like *Endymion* vpon Latmos hill,
On whom the Moone could neuer gaze her fill.
Or like *Amintas* in Arcadian greene,
The very next day he had *Phillis* ſeene.
Or like *Adonis*, fitted to the chaſe,
Whom *Venus* met, and ſweetly did embrace.
Had ſhe had wings, as ſhe had Shafts and Bow,
Saue in her ſtature, you could hardly know
Her from the Loue-god *Cupid*. Now her minde
She freſh and ſuting with her ſhape doth finde,
Ceaſing her former loſſes to bewaile.
Thus with a ſprightly courage ſhe ſets ſaile:
At ev'ry Coaſt ſhe landeth ſhe enquires,
But findes no anſwer fram'd to her deſires.
Twelue times the Moone had wain'd, and fill'd her round,
And yet her ſiſter no where to be found.
At length vpon the fortunat Iſle ſhe lands,
Where then her wretched father was in bands;
And the bright Damſell new inſtated Queene.
Not many dayes before, the King had beene
Inuited, two great Princes to attone;
In whoſe forc'd abſence ſhe now reignes alone.
In which ſhort int'rim, newes is brought to Court,
Of a ſtrange ſhip new landed in the Port:
But chiefely, That one paſſenger therein
Is of a choice aſpect, whoſe beardleſſe chin
No manhood ſhewes; they tooke him at firſt ſight
To be no other than *Ioues* Catamite:
(For ſuch was *Ganimed*, by all account,
What time he ſnatcht the Boy from Ida Mount.)
The Queene (all ſpirit before) is now growne fiery
To know him better by more ſtrict enquiry,
Anſwer's return'd, his perſon is Diuine,
As one made ſacred at *Apollo*'s Shrine;
And there's no greater ſacriledge, than wrong
Any that to *Apollo* ſhall belong.
A Lord is ſent the yong Prieſt to inuite:
He comes, and ſhe affects him at firſt ſight.

The ſucceſſe of the elder Siſter in her trauels.

The King abſent.

Her Intertainment at Court.

For Nature hath a ſecret working ſtill,
And to her owne ends ſwayes the captiv'd will.
Nor is it wonder ſhe ſo ſoone is woon,
Since ſuch neere bloud in both their veines doth run.
The Delphian Idoll, when he ſaw the ſtate
The Lady bore, was much amas'd thereat;
Her princely habit, and her numerous Traine,
The diſtance that ſhe kept, thereby to gaine
The more obſeruance, ſeated in a Throne,
And marking with what gems her garments ſhone;
The Diamonds that were wouen in her haire,
And ev'ry thing about her then ſo rare:
For ſhe in all reſpects ſo far ſurpaſt
His fathers Daughter, when he ſaw her laſt,
It neuer once could ſinke into his minde,
Seeking a Captiue, he a Queene ſhould finde.
Beſides, her port, her geſture, garments ſtrange,
Suting that Countrey, bred in her ſuch change:
The diſguis'd Prieſt hath quite forgot her face,
And apprehends ſome goddeſſe is in place.
Againe, The Delphians habit did ſo blinde
The Princeſſe eyes, ſhe little dream'd to finde
(Though elſe he hardly could her knowledge ſcape)
A woman or a Siſter in that ſhape.
And though they make a ſerious inter-view,
Looking both oft and long, yet neither knew:
Though an alternate ſympathie appear'd,
That one vnto the other was indear'd.
She feaſts the Prieſt, and with ſuch ſumptuous cheare,
As if *Apollo's* ſelfe had then been there.
Some ſhort diſcourſe they had, the banquet ended,
But nothing to their owne affaires that tended.
All the choice fauors ſhe can well affoord
She freely giues: night growes, he haſts aboord;
But ſhee'l not ſuffer him to lye ſo hard,
For in the Court his lodging is prepar'd;
And in that Iſland whilſt he makes aboad,
He is to her as welcome as his god.
Now (curteouſly compel'd) Time calls to bed,
And they are both to ſundry lodgings led:
His chamber rich, and his Attendants great.
She now retyr'd, begets a ſtronge conceit;
Which may in her the better be allow'd,
Since there's no Faire-one but is ſomewhat proud.

Pregnant reaſons why the one Siſter did not know the other.

A ſtrange apprehenſion in the Queene.

Thinks

Thinks ſhe, My beauty is of ſuch rare note,
That all who looke on me, from liking, dote.
My royall husband, Soueraigne of the land,
Swayes all his Subiects; and I him command.
If any of my feature make relation,
His praiſe he ſoone turnes into admiration.
I am not ſeene in publique, but they cry,
She is deſcended from ſome Deitie.
But what 's all this, if onely theſe allow
My Beauty, ſuch as neuer tooke ſtrict Vow?
Here 's one that 's to the Votaries ally'd,
By a religious Oath from *Venus* ty'd:
Now were there in my face ſuch vertue found,
To pierce his chaſte breſt with an vnſeene wound,
Should it tempt him, whom all luſt doth abjure,
To gaine the Palme by merit, I am ſure.
But till of ſuch, a tryall I haue made,
To be ſtill equal'd I am much afraid.
Shee's now reſolv'd to put her to the teſt,
And the next morning ſends to ſee her gueſt. The Queene courteth her Sifter.
Hee 's brought into her preſence; whom ſhe ſpies
No ſooner, but ſhe courts him with her eyes:
Next, change of bluſhes in her lookes appeare,
As if ſhe would ſay ſomething, but did feare.
She then began to wooe him with her hand;
But that he would not ſeeme to vnderſtand:
Then with her ſighes, but all the while was mute,
And ſhe no whit the neerer in her ſuit.
But to breake ſilence ſhe is now decreed;
Knowing, Who ſpares to ſpeake, oft failes to ſpeed.
To proue how far bright beauty can preuaile,
She to this purpoſe frames a paſſionate Tale.
No Sex, (ſaith ſhe) no Age, Degree, or State,
But all are ſubiect to the will of Fate: A cunning Apologie.
Their pow'r ſo ſtrong (I cannot ſay ſo juſt)
As what they bid we ſhall do, that we muſt:
Our Wills are not our owne, nor can we do
But meerely that which they enforce vs to.
That their ſtrict Lawes no Mortals can evade,
Ev'n I this day am an example made;
Who apprehend the beſt, and would purſue it,
But 'gainſt mine owne beſt nature muſt eſchew it.
With that ſhe bluſht, and turn'd her cheeke aſide,
As if the lone ſhe ſhew'd, ſhe faine would hide.

Proceeding thus; I that am now a wife,
Did once reſolue to leade a Veſtall life;
Many Women alledge theſe things wantonly which ſhee doth only wittily.
And gladly would haue kept it to this hower,
But my chaſt Will they alter'd by their power.
After my Virgin girdle was vnty'de,
And that I was made both a Queene and Bride;
My beſt endeauors I did then imply
To keepe vnbroken our conjugall Ty.
But they haue brought thee from I know not whence,
To make me with my nuptiall Oath diſpence.
They haue enforc'd my Lord to a far Clime,
To ſort to vs conuenient place and time:
If to do what? Thou doſt deſire to heare,
Looke in my face, and thou mayſt reade it there.
And if I to my Lord proue thus ingrate,
What is it but our fortunes, and his fate?
My loue-ſicke thoughts are thus before thee layd;
And know, ſhe ſues that muſt not be gain-ſayd;
For vnreſiſtable is my deſire:
Pauſe, but returne ſhort anſwer. I'le retyre.
This ſpoke, (as much aſham'd) away ſhe flings.
Now the yong Prieſt conceiues a thouſand things;
The Delphian ſtrangely intangled.
What ſay or do, he doth both feare or doubt;
Inſnar'd he is, and no way can get out.
Such a *Dædalian* Maſe ſhould *Theſeus* try,
He ne're could finde the dore he entred by.
He apprehends, what ſtrange malicious ſpleenes
Meane women (loue-croſt) haue; then, what's in queens?
By them he may conie&ture, as to ſwell
More, by how much in greatneſſe they excell,
And than a woman, who hath greater art
To ſearch and diue into a womans heart?
As better finding how the cards were dealt,
By the like paſſions ſhe her ſelfe had felt.
But for a while I muſt her Sex forget,
For by no means I muſt diſcloſe her yet.
Caſteth all doubts.
He knowes he is a ſtranger, and alone,
That to ſupport him 'gainſt the Queene there's none;
How doubly now his life is layd to gage.
For if oppoſe her ſuit? her inſenc't rage
May proue implacable. And then againe,
To yeeld to her late motion were but vaine;
Since Nature (in the moulding) did deny
To lend her that which ſhould the Queene ſupply.

If

If ſay he was a Woman, and diſcloſe
His Sex to her? The Princeſſe might ſuppoſe
He was ſome ſtrange Impoſtor, to abuſe
Apollo's name, which nothing could excuſe.
But that which mov'd him moſt, It might preuent
The aime at which his trauell firſt was bent.
And in that ſhape, ſome hope he ſtill doth gather,
In time to finde a Siſter or a Father:
To compaſſe which he will make future triall,
And giue the luſtfull Queene a flat deniall.
In which reſolue he waits what ſhall ſucceed; The Queenes courting habit.
When in the Queene comes, hauing chang'd her Weed,
Which now flies looſe about her, her bright haire
More wantonly diſplay'd, her breaſts quite bare,
Saue with a ſlender thin tranſparent Lawne
(Scarſe viſible it ſelfe) before them drawne.
Indeed I cannot to the life expreſſe
The art ſhe vſed in her careleſſe Dreſſe:
An Habit more for dalliance than for ſtate,
And yet as rich as that ſhe put off late.
In which, great care was mingled, with neglect,
And each thing added to her ſweet aſpect.
By this, let no man raſhly apprehend, An Apologie for the Queen.
That Luſt and hatefull Spouſe-breach was her end;
Aſperſe her ſpotleſſe vertues let none dare,
Since ſhe was ev'ry way as chaſte as faire.
It onely was an innate fœminine pride
Which euermore to beauty is ally'de:
For where is a ſuppoſed Singularitie,
There (for the moſt part) can be brookt no paritie.
And in the leaſt kinde ſhould the Youth but bow
To her feign'd motion, and ſo breake his Vow;
She would haue held him impiouſly baſe,
And ſo diſmiſt him branded with diſgrace.
Yet further ſhe is conſtantly inclin'd,
Like Gold to try him, that 's by fire refin'd.
And therefore ſhe appear'd in that looſe veſture,
With paſſionate looks, and an effœminate geſture;
All things ſo ſutable, as if ſhe came
An Icy-vein'd *Hippolitus* to inflame.
He on his elbow ſadly leans the while;
But ſhee affronts him with an amorous ſmile,
And plucks him by the ſleeue, bids him be'of cheare,
Tells him the way to pleaſure is made cleare:

Intreats

Intreats (withall) an anſwer, ſince ſhe knowes
There's nothing can their purpoſe interpoſe.
He then, as one awakened from a tranſe,
Rowſeth himſelfe, and caſts a ſcornefull glanſe
Vpon the Queene, ſtriuing to make appeare
Wrinkles in that ſmooth brow which none could beare.
The Delphians anſwer. Then ſaid, Is 't poſſible that one ſo yong
Should be ſo wicked? That ſo ſweet a tongue
Can vtter ſuch harſh diſcords? Or to finde
In a rare Feature ſo deform'd a Minde?
Or may it be, that ſuch as to their Will
Haue Pow'r annext, ſhould ſtretch both to do ill?
Great Ones on earth we to the gods compare,
And whilſt they keepe their Goodneſſe ſuch they are:
But they, if once they ſwerue from Vertue, then
In the gods ſight are worſe than common men.
For my part, proue you ill as can be gheſt,
Or worſe than yet you haue your ſelfe expreſt,
(Which ſcarſe can be) I'am ſtedfaſt in my will,
Conſtant vnto my Vow, and ſhall be ſtill.
So turnes aſide. At which ſhe ſeemes inrag'd,
The Queenes counterfet paſſion. And calls to ſuch as were to her ingag'd
In the Kings abſence, with a brow auſtere
Said, Am I not your Queene, and now moſt neere
To extreme danger? You who haue dependance
And meanes from vs; I through your weake attendance
Might miſerably haue ſuffer'd. See! this Gueſt,
Whom almoſt I had tooke into my breſt,
Becauſe of his ſtrict order; gaue him all
Reſpect and reuerence canonicall:
Nay had his god been preſent, (as 'tis ſaid
He once came downe, either to court ſome Maid
On whom he doated; elſe, when th' Earths proud Race
In mighty battell had the gods in chaſe,
This was in that great *Gigomantia*, or the battell betwixt the *Titanes* and the gods. *Apollo* 'mongſt the reſt, not leaſt affeard,
Fled to the earth, and kept *Admetus* Herd
Till that great Broile was ouer:) had he than
Been caſt vpon this ſhore, as this yong man;
Nay, had I lookt in his beſt fulgence on him,
No greater fauors could I caſt vpon him,
Than on his Prieſt I'haue done, (let me proclaime
Him to the world vnworthy ſuch a name)
For he, who but adult'rates ſuch a ſtile,
(I know not whether I ſhould frowne or ſmile)

To

To vtter it) would ſuch a deed haue done,
As had at that time his owne god the *Sunne*
By accident beheld his Prieſt ſo baſe,
Behinde a Cloud he would haue ſhrunke his face.
My meaning you may gheſſe: it was a deed
So heinous and ſo horrid, that it need
No further tongue; my modeſtie (alas)
Cannot endure to tell you what it was:
Onely imagin it of ſuch diſtaſte,
I had diſhonor'd been, the King diſgrac't.
This ſaid, her ſelfe into a chaire ſhe threw,
In ſuch an angry poſture, that none knew
But all was ſerious, and about her came,
Asking what ſeruice ſhe from them would claime,
T'auenge her in the abſence of the King?
When ſuddenly ſhe from her ſeat doth ſpring,
Like an inſens't Virago, and then bad,
A ſharpe two-edg'd ſword quickely might be had.
Scarſe had the Princeſſe ſpoke, but it was brought:
" Engins for ill are found as ſoone as ſought.
Which peiſing in her hand, Take this (ſaith ſhe)
Who of you all loues beſt the King or me,
And ſheath it in the breaſt of that Impoſter,
Whoſe ſimple lookes doth many miſchiefs foſter;
Haſty and bold was his attempt on me;
So, ſharpe and ſudden my reuenge ſhall be.
At this they ſtarted and drew backe: for tho
They held the Queene chaſt, and did likewiſe know
Her ſtrict impoſe (although ſeuere) was iuſt,
As due infliction for ſuch capitall luſt;
And that a ſpeedy vengeance was moſt fit:
Yet none was pleas'd to haue a hand in it,
Becauſe they held it impiouſly prophane,
To wrong ſuch as had holy Orders ta'ne.
She ſeeming more inſenc't now than before,
Said, Muſt I then my ſubiects aid implore,
In abſence of a Soueraigne? and their pride
Or neglect ſuch, a Queene muſt be den'yd?
Hath he all his true-breaſted tooke along,
And left no one to right our mutuall wrong?
I now remember me, ſome nine months paſt,
How deſp'rat Rouers on this ſhore were caſt,
Villeins deboſht and bloudy, ſterne and bold;
And what is it for freedome or for gold

All generally are affraid to lay violent hands on perſons enterd into holy orders.

Theſe

Theſe will not act? or both theſe ioyn'd together?
Goe fetch the Captaine thence, and bring him hither;
Knocke off his gyues, ſay I propoſe his peace,
With large reward added to his releaſe.
A Meſſenger is ſent, who makes what ſpeed
He can t' excuſe the reſt from that blacke deed:
For ev'ry one in deepe amaſement ſtood,
As loth to dip their hands in ſacred blood.

A ſhort digreſſion.

Pray giue me leaue to make a ſhort digreſſion,
Of a moſt needfull note to make expreſſion;
Fitly'inſerted here, t' auoid confuſion,
Which elſe might be ſome maime to the concluſion.

The Queene euery way vertuous.

She was no ſooner Partner in the Throne,
But fearing how her father would bemone
Her deſp'rat loſſe; ſhee 's willing that her ſtate
He and her friends ſhould all participate.
And therefore Letters were diſpatch'd with ſpeed,
To ſignifie how all things did ſucceed:
The journall of her trauels ſhe recites,
With ev'ry circumſtance, and then inuites
Her Father, Brother, Siſter, (hauing paſt
So many dangers, and now come at laſt
To ſuch an eminent fortune) they would pleaſe
To leaue their natiue Soile, croſſing the ſeas,
To giue her a wiſht viſit, ſince all joyes,
Pleaſures, delights, and honors, ſeem'd but toyes
And idle dreames; nay ev'n the Diadem
It ſelfe, if not worne in the ſight of them.

Too late this newes was, for vpon her loſſe
Immediatly the good man needs would croſſe
To Delphos: then the Siſter him purſues,
Of him or her t' enquire ſome certaine newes;
Reſolv'd, abroad their trauels how to frame.
So both were abſent when theſe letters came.

The Brother prepareth for trauell.

But the glad tydings when the Brother h'ard,
He for a voyage inſtantly prepar'd:
For till he ſaw her in her ſtate appeare,
Each day an Age ſeemes, ev'ry houre a yeare.
Imagin him arriv'd vpon the Coaſt
Where ſhe whoſe preſence he deſired moſt,
Waits till the Captaine of the Pyrats can
Be thither brought; who meagre, pale, and wan,

The Father appeares at Court.

Enters, but like the picture of Deſpaire,
His head, browes, cheekes, and chin o'regrowne with haire;

His

His Cloathes ſo ragg'd and tatter'd, that alas
No one could gheſſe him for the man he was.
Beſides, conſider but their ſeverall change,
No wonder each to other ſeem'd ſo ſtrange:
For none of them could haue leaſt expectation
To meet there, after ſuch long ſeparation.
Therefore the Queene conceiues not the leaſt doubt,
But that he was the ſame he was giv'n out:
For a meere deſp'rat Ruffian ſhe doth take him,
And in the open confluence thus beſpake him:
Thou of the Seas, a Rouer and a Theefe,
And of theſe late-wrackt Pyrats, head and chiefe;
By the Heav'ns iuſt doome throwne vpon our borders,
And for your outrages and baſe diſorders
Doom'd vnto laſting durance; if this day
I ſhall propoſe to thee a certaine way
By which thou mayſt thine owne inlargement gaine,
With all the reſt of thine impriſoned traine,
Wilt thou accept it? He who had not ſeene
The Sun of long, till then, caſts on the Queene
A ſtedfaſt looke, and with ſome admiration
Of her rare beauty, makes this proteſtation:
Angell, or goddeſſe whether? 'Tis my feare
To queſtion which you are? for you appeare
To be the one or other; ſince that face
Had neuer breeding from a mortall Race:
O, but your language, tun'd to ſuch a motion,
Makes me beleeue you'are ſhe who from the Ocean
Was thought to be emergent. Elce that Maid
Who of the braine of *Iupiter* was ſaid
To be conceiv'd; not borne (although there bred)
Till *Vulcan* with an hatchet cleft his head.
Elce *Iuno*, ſhe that kindles *Hymens* fires,
The Queene of Marriage and of Chaſt deſires.
One of theſe three vnto your lot muſt fall,
Who ſtroue on Ida for the golden Ball.
You ſpeake of my inlargement: Set me cleare,
And were 't to coape a Tygre or a Beare,
With *Theſeus* Minotaure, or *Perſeus* Whale,
That huge ſea-Monſter, who had ev'ry ſcale
Leſſe penetra'ble than braſſe; ſet me vpon
A fierce Chimæra, as *Bellerephon*
Was once implov'd, (three horrid ſhapes commixt)
An Hiena and a Crocodile betwixt,

The Queenes ſpeech to her Father.

The Fathers anſwer to the Queene.

Venus.

Pallas.

Iuno ſyrnamed *Prombu.*

Place

Place me, and mighty Queene I'le be content
Ev'n thence to purchaſe my infranchiſement.
For neuer can my troubled thoughts haue reſt,
Whilſt bondage hinders me from my faire queſt.
This ſaid, he paus'd. To whom the Queene replies.
I will propoſe thee no ſuch enemies:
The taske I'enioyne thee ſhall be free from danger;
Onely receiue this ſword, and kill that ſtranger,
Yong and vnarm'd: ſee, this is all thy charge;
Which done, thee and thy fellowes I inlarge.
He takes the ſword, and with his hand makes ſhow
To proue if point and edge were ſharpe or no.
Then firſt vpon the Queene he caſts an eye:
Next, on *Apollo*'s Prieſt, then ſtanding by,
Awaiting death; which as he did out-braue,
His ſweet and chaſt lookes pitty ſeem'd to craue.
Doubly diſtracted is th'old man, to ſee
In two bright Beauties ſuch antipathie.
That one ſhould be ſo cruell and ſo faire,
Th'other ſo yong and valiant, it ſeem'd rare:
Which in his breaſt did greater wonder ſtrike,
Since they in their aſpects were both ſo like.
But theſe conceptions ſoone were ouerpaſt,
And he retires into himſelfe at laſt:
Thinks now how baſely he is diſ-eſteem'd,
And of his Loſſe (hopeleſſe to be redeem'd)
Knowes there's no poſſibilitie to win
His freedome, but to act that bloudy ſin.
How can he frame his innocent hands to kill,
Who all his life nought fear'd ſaue to do ill?
All his diſaſters ſtand at once before him,
And to his priſtine joyes how to reſtore him
He ſees no means. He next doth apprehend,
Of all his ſorrowes Death to be the end;
Which he would ſearch out through all forrein ſtronds,
Rather than to re-enter gyues and bonds.
He findes his hand is of a ſword poſſeſt,
A way to bring him to perpetuall reſt:
But that he ſhould dye branded in that kinde,
Is no way ſuting with his noble minde.
Therefore thus frames his ſpeech vnto the Queene:
Madam, I know not whence you ground your ſpleene
'Gainſt this yong man, whoſe looks beare ſuch a charme,
Him (for a World) I haue no pow'r to harme.

Nature hath a working in all things.

A deep apprehenſion of all his diſaſters.

Death the end of miſery.

But

But ſince I needs muſt into miſchiefe runne,
Your Will is Law, and ſomething muſt be done.
Yet firſt beare record, you and all your Traine,
I am no ſuch baſe Ruffian, as to ſtaine
My hands in innocent bloud: I haue nor skill
Nor practiſe, how to rauiſh, rob, or kill.
No Pyrat, but a Father much diſtreſt,
By *Neptune*'s fury ſhipwrackt in the queſt
Of a loſt Childe, whom might I liue to ſee,
Death (now alas) would be new life to mee:
But that 's paſt hope. In ſearch of her I came,
Epyre my Countrey, *Theſtor* is my name:
And be you Teſtates all of you, how I
A wretched Father, *Fortunes* Martyr dy.
No ſooner had he vttred that laſt word,
And ready now to fall vpon the ſword;
But out the Prieſt ſteps from amongſt the reſt,
And ſnatcht the weapon from her fathers breſt.
Which forc'd out of his hand, ſhe ſaid, No, father,
There is no cauſe why you ſhould die, but rather
This luſtfull Queene; Then aim'd to ſtrike her dead:
Who ſtands amas'd at what her father ſed.
A Courtier next her the keene point put by;
When ſuddenly the Queene was heard to cry,
O Father, I am ſhe you longhaue ſought:
And with that word, about his necke him caught.
This when the elder Siſter (wondring) ſees,
Her haire with ſtrugling fell below her knees;
Seeming to thoſe which did this change behold,
As were ſhe mantled in a ſhroud of gold:
Which made her Sex apparant to their view;
So by degrees each one the other knew.
How ſhould my barren Braine or Pen be able
T'expreſſe their joyes, which are not explicable?
For extaſies ariſing from the heart
By ſudden chance, ſurcharging ev'ry part
Of the Soules faculties, in moſt ſtrange faſhion
Make rapture to proceed from admiration:
In ſuch a pleaſing diffidence they grow,
They ſcarce beleeue what they both ſee and know;
Of what all are aſſur'd, no one but feares,
Till joyes affects breed the effect of teares.
Much would be ſaid, but none can ſilence breake;
All full of matter, but none pow'r to ſpeake.

He diſcloſeth himſelfe.

The elder Siſter ſaueth her Father with purpoſe to kill the Queene her Siſter.

The Delphian Prieſt by accident diſcouered.

Sudden ioyes not ſuddenly expreſt.

In this diſtraction there 's a rumor growne
Of a yong man a ſtranger, and vnknowne,
Arriv'd at Court; who hearing the great fame
Of that braue Queene, as far as Epire came
To viſit her. At the word Epire they
Are ſtartled all: the Princeſſe bids make way
To giue him entrance. O what expectation
Had they then to behold one of their Nation!
By reaſon of her Letters, the Queene ſhe
Might happily conjecture who't might be.
But the two other could not apprehend
What man ſhould be employ'd, or who ſhould ſend.
Therefore new ſcruples in their thoughts begin,
When by a Lord-like Eunuch vſher'd in,
Hee 's brought into the Preſence, and ſoone knowne,
Becauſe aſſuming no ſhape but his owne.
Then ſuddenly they all vpon him runne;
The Siſters cry out, Brother; *Theſtor*, Sonne:
And all at once their armes about him caſt;
But were ſo chang'd from that he ſaw them laſt,
To haue retyr'd himſelfe was his intent,
Not vnderſtanding what ſuch greeting meant:
Becauſe the elder Siſter at firſt ſight
Appear'd to him a ſtrange * Hermophrodite:
Nor of the other could he knowledge haue,
The Sire ſo ragged, and the Queene ſo braue.
But finding them perſiſt in their embraces,
And ſeriouſly then looking in their faces;
Partly by that, part by their tongues, at length
His timerous doubts begin to gather ſtrength.
Aſſur'd at laſt, e'r either Siſter greet,
He caſts himſelfe low at his fathers feet:
A Bleſſing is no ſooner crav'd but had.
The Queene commands her Father to be clad
In a rich habit ſuting his eſtate.
Which whilſt her ſeruants haſte t' accommodate,
The Brother now hath leiſure to impart
Cordiall ſalutes from an vnfeigned heart,
(With his faire Siſters now no longer ſtrange)
Which they with him as freely interchange.
By this, the Queene is giv'n to vnderſtand,
The King her Lord and Husband is at hand,
With thoſe two Princes, 'twixt whom he had made
Such peace, not one the other ſhould inuade.

Whom,

The brother arriued at Court.

Seuerall diſtractions.

* Which was by reaſon of her doubtfull ſhape.

The returne of the King.

Whom by his wiſdome, after long hoſtilitie,
He had reduc'd vnto a faire ciuilitie,
Contracting league betwixt them; and as Gueſts
To Triumphs, to Ovations, and high feaſts
Inuited them: his ſole and maine intent,
To make that league more firme and permanent.
The King, before he can approch the Court,
Of all the former newes hath full report,
Of Father, Brother, Siſter; and ſo met,
As that the Iſland ſhall remaine in debt
To all poſteritie, where hee's inſtated,
To haue the bruit from Age to Age related.
For where the place he liv'd in was obſcure,
The memory of this ſhall make't endure,
Whilſt there's a Summer to ſucceed the Spring,
Or Winter, Autumne; whilſt vpon his wing
Time hath a feather: and ſhall credit win,
Till *Lacheſis* haue no more thred to ſpin.
The patient Reader I am loth to cloy,
T' expreſſe their meeting, jubilee, and joy;
Who doubtleſſe will conceiue it to be ſuch, (much.
Though more than need, yet was not thought too
Beſides, in Feaſts and Banquets (knew I when)
I'de rather blunt my knife, than tyre my Pen.
Theſe and the like occaſions were the cauſe, The originall of Idolatry.
Men to their good ſucceſſe gaue ſuch applauſe,
That one, vnto the Oracle indeer'd,
A ſtately Temple to *Apollo* rear'd.
And *Theſtor*, who through *Neptune* had the fate
To finde his beſt lov'd childe, did conſecrate
To him an Altar, thinking ſo to pleaſe
The Pow'r that wrackt, then ſav'd him from the Seas.
And ſo the Queene, ſince *Fortune* was ſo kinde
To haue her in all troubles ſtill in minde,
She in a new-built Temple yearely prais'd her,
Who to that height from her dejection rais'd her.
Such as in woods and forreſts haue by chance
Eſcap'd wilde beaſts, through their blinde ignorance,
Haue had a ſtrong conception there might bee
A *Genius* or ſome Sp'rit in ev'ry Tree,
To whom their ſafety they aſcrib'd. If paſſe
A brooke or riuer where leaſt danger was;
This or that water-Nymph, they durſt proteſt,
Had leant them aid when they were moſt diſtreſt.

And thus the Diuell did the Ethnycks foole,
That would o're ev'ry Groue, Lawne, Streame, or Poole,
Inſtate goddeſſe or god, on whom to call;
That Pow'r neglecting, who created All.
The Diuels firſt courſe of Idolatry. At Diuine worſhip hath been ſtill his aime,
For all Idolatry from him firſt came.
Nine Claſſes of Diuels. Of the Rebellious there be Orders nine,
As correſponding with the Spirits Diuine.
1 Order. In the firſt eminent place are thoſe inſtall'd
As would on earth be worſhipt, and gods call'd.
As he that did his Oracles proclaime
In Delphos, Shadow'd by *Apollo*'s name:
He that the Pythian Propheteſſe inſpir'd,
As likewiſe thoſe th' Ægyptians ſo admir'd,
D. Stroz. Ventin lib. de ſpe-rit. & Incant. Aſcribing to themſelues Honour and Feare;
And thoſe in ſundry Idols worſhipt were:
And of theſe *Belzebub* is Lord and Maſter.
2 Order. Prince of the ſecond is that great Diſtaſter
Of Sanctitie and Truth, Author of Lies,
Who alwayes ſpeakes in doubts and fallacies;
3 Order. Hee's *Python* ſtyl'd. The third Claſſe comprehends
Veſſels of Wrath, who haue no other ends
Than to to deuiſe all Miſchiefes; *Belial* hee
Is call'd, for his approv'd Iniquitie.
4 Order. I'th fourth Forme are ſuch Spirits as conuince
Man in his ſinne, then puniſh him; their Prince
5 Order. Is *Aſmodeus*. The fift Scale compriſes
Deceiuers full of fraudulent diſguiſes;
And 'tis their function, office, and condition,
T' attend the deform'd Witch, and damn'd Magition:
6 Order. And of theſe *Sathan*'s chiefe. The ſixt containes
The airy Poteſtates, who Hailes and Raines,
Thunders and Lightnings haue great dom'nance in:
And of theſe the prime Lord is *Meraſin*.
7 Order. In the ſev'nth are the Furies; they giue life
To Diſcord, War, Strage, and contentious Strife,
Then caſt them vpon Man in their fierce wrath:
Abaddon ouer theſe dominion hath.
8 Order. The eighth includes Explorers that accuſe:
Thoſe *Aſtaroth* doth as his Vaſſals vſe.
9 Order. The ninth and laſt, Tempters who ambuſh Soules,
Thoſe *Maimon* in his Principat controules.
Now of theſe Cacadæmons we haue ground
For many names, in ſacred Scripture found.

The

The word *Diabolus* doth ſignifie
A falſe Accuſer full of calumnie.
Belial is likewiſe read there, and the word
Imports an Out-Law without Yoke or Lord.
Knowledge acute, *Dæmonium* implies:
And *Beelzebub* is the King of Flies.
Sathan, an Aduerſarie; *Bohemoth*, a Beaſt:
Leviathan, where groſſe ſinnes are increaſt,
And builded vp. Such from *Abaddons* race
Be ſtyl'd, as are extermined from grace.
We finde in *Dantes* theſe by obſeruation,
Alchino, i. Vnto Vice an inclination.
Then *Calchabrina, i.* One who doth deſpiſe
All Diuine Grace. Neither did he deuiſe
Vainly theſe names. An euill-biting Dog
Cagnazzum; *Coriato*, a fat Hog;
Barbariccia, i. Fraudu'lent and Vniuſt:
And *Libicocco*, One inflam'd with Luſt.
Faraffel doth a Trifler intimate;
And *Rubicante*, Fir'd with Spleene and Hate.
Briefely to paſſe their names o're, it would well
Become this place, to ſpeake how many fell
In that great Conflict; and 'tis my deſire,
As far as leaue permits me, to enquire.
Moſt probable it is, and beſt agreeing
With common Sence, ſince all things that haue Beeing,
By naturall inſtinct their Pow'rs extend,
And faculties, all aiming at the end
For which they firſt were made; and Nature ſtill
Her ordinarie courſe ſtriues to fulfill:
So that all Births which out of order come
Are monſtrous and prodigious, of which, ſome
(Although not many) in each Age we ſee:
As likewiſe that Sinne ſtill doth diſagree
With Diuine nature, and therefore their Fall
And proud Rebellion moſt vnnaturall,
As meere Extrauagants, theſe reaſons may
Induce vs to beleeue, and thinke that they
Are more in number that remaine in Bliſſe,
Than thoſe caſt headlong to the deepe Abiſſe.
Some learned Rabbins haue opinion held,
The number of the Angels that rebell'd,
And in one Conjuration then compacted,
Out of each ſev'rall Ternion extracted,

Diabolus.

Belial.

Dæmonium.
Beelzebub.
Sathan.
Bohemoth.
Leviathan.
Abaddon.

The names of Diuels according to *Dantes*

Concerning the number of Angels that fell.

Equall one Chorus. Saint *Iohn* doth auer,
*Apoc.*12.14. That he beheld the Dragon *Lucifer*,
The third part of the Stars with his Taile draw
From the high Heav'ns, (which he in Viſion ſaw.)
By ſtarres are meant intelligences or ſpirits. But of the Angels, th'exact number who
Shall vndertake to tell, he ſhall but grow
From Ignorance to Error; yet we may
Conie&ture, That as in perfe&tion they
Excell all other Creatures; ſo conclude,
That likewiſe they exceed in multitude
Thoſe that haue had, ſtill haue, or ſhall haue Beeing.
For diuers Authors are in this agreeing,
More Angels than Men, more men than Animals. *D.Stroz.lib.de natural magis.* Mans generation hath been multiply'de
Aboue all other Animals beſide.
Daniel 7.10. Saith *Daniel*, *Thouſand thouſands Him before*
Stand, and'bout him ten thouſand thouſands more.
Which Thouſand he thus duplicates, to ſhow
Their countleſſe number, which our dull and ſlow
Nature wants facultie to aphrehend.
As likewiſe when he further would extend
Their Legions, Miriads he to Miriads layes:
Noting to vs, of thoſe that ſound his praiſe
The infinite Armies, like a Circle round,
The number ending where it firſt was found.
Apocalip. In *Iohn*'tis read, *A mighty voice I heard*
Of many Angels, and their Troupes appear'd
To be of thouſand thouſands. *Iob* ſaid well,
The number of his Souldiers who can tell?
'Mongſt others, one much daring, his bold Pen
Seem'd to out-ſtrip his Vnderſtanding, when
Albert. magn. de Angel.num. He would confine each Chorus to containe,
(The meere Chimæra of an idle braine)
Saying, To each belongs (in theſe bleſt Regions)
Six thouſand ſix hundred ſixty and ſix Legions:
Each Legion too doth (bee'ng exactly told)
Six thouſand ſix hundred ſixty ſix Angels hold.
But of their number let no man diſcuſſe
Further than ſacred Scripture warrants vs.
Concerning the motion of the Angels. It followes that I next make inquiſition
Into the Angels motion, a Poſition
Needfull to be examin'd. Know then, He
Is not contain'd in place, as Brutes and we;
But Place it ſelfe he in Himſelfe containes,
Bee'ng ſaid to be ſtill where his Pow'r remaines.

And

And though it paſſe our weake ingenioſitie,
Yet He is knowne to be of ſtrange velocitie;
And without paſſing places, can with eaſe
Or go or come at all times when he pleaſe:
From heav'n to earth He can deſcend, and bee
Aboue and here in ſpace vnmomentarie:
Hence, thence, He (vndiſturb'd) hath paſſage faire
Through both the elements of Fire and Aire,
Without incumbrance or the leaſt moleſt.
And though it ſinke not into th' Ethnycks breſt,
Hee's without circumſcription, vnconfin'd.
For if theſe Spirits, Places had aſſign'd,
And ſo from one into another ſhifted,
How could they then ſo ſuddenly be lifted
Into the vpper Heav'ns? or thence apply
Themſelues to th' earth in twinkling of an eye?
It is agreed vpon, the Good and Euill,
The bleſſed Angell, as the curſed Diuell,
Haue all thoſe faculties, and without aine
Or paſſing intermediat things, can gaine
To what they purpoſe, in one inſtant round
The ſpatious world, and where they pleaſe be found.
Thoſe that the Mathematicke Art profeſſe
Tell vs, That 'twixt th' eight Heav'n and earth 's no leſſe
Than one hundred and ſev'nty millions 100 and three
Of ſpacious miles mete by Geometrie.
By which account, the mighty ſpace extending
Is, from the watry and tenth Heav'n deſcending,
Ten times ſo much at leaſt: for if a ſtone
Should from the ſtarry and eight Heav'n be throwne,
And ev'ry houre paſſe without intermiſſion
One thouſand miles in it's ſwift expedition,
In motion ſtill, without ſtay or re calling,
It muſt be ſixty fiue yeares in it's falling.
To amplifie what hath before been ſaid,
Some Sectiſts haue their ignorance betray'd;
Affirming Angels are not: If they were,
They, with the Soule, of force muſt likewiſe beare
Bodies about them too and ſo to bee
Subiect vnto our viſibilitie.
How vaine this is it may be eas'ly gheſt,
When none that hath Philoſophy profeſt,
But hold, That there are Subſtances Diuine,
Intelligent call'd, which neuer did incline

The diſtance betweene the 8. Heauen and the Earth.

With ſome moneths, daies and houres added.

Into

The Intelligent Subſtances are incorporeall.

Into commixtion, or knowne to require
Subſtance from th' Earth, the Water, Aire, or Fire.
A ſecond thing th' obiect, That if ſo great
Their number be, as that the Aire's repleat
With infinit Armies? 't muſt be needs confeſt,
That they ſhould hourely whole Mankinde moleſt.
But theſe conſider not, He that created
All things out of meere Nothing, hath inſtated
Them in ſuch order, diſtance, and conſent,
One to another's no impediment.
Neither is any of his great Works found
That hath the pow'r to paſſe beyond his Bound:
As in the Waters element, though far
It'exceeds the Earth, yet keepes within it's bar;
And though the proud waues with curl'd billowes rore,
Threatning as if to ſwallow vp the ſhore;
Yet by th' Almighties hand their pow'r is ſtay'd,
No Inundation or great Deluge made:
Vnleſſe his Wrath ſome ſudden vengeance brings,
Opening Heav'ns ſpouts, and letting looſe the Springs.
No maruell then, that Spirits be in number
So many, that the very Aire they comber;
And they to vs, and we to them ſo odious,
They neither hurtfull are nor diſcommodious:
Their Malice not bee'ng able to withſtand
Thoſe bounds prefixt by the Almighties hand.
For ſo much in *Iobs* Hiſtorie is found;
Iob. cap. 1. When *Sathan* ſaith, he hath compaſt the earth round,
He doth not ſay, In his large progreſſe hee
Hath done to Man leaſt diſcommoditie
Or harme at all: not that he wanted Will,
But (in himſelfe) the Pow'r to hurt or kill.
Nor durſt he touching *Iob* make inquiſition,
Till he from God himſelfe had free permiſſion;
Who gaue him limit, and his fury ſtaid
Vpon his outward Fortunes, when he ſaid,
Lo, all he hath now at thy mercy ſtand;
Onely againſt his perſon lift no hand.
Againe, when He his Body to him gaue
Captiue, his Life he did command him ſaue.
Whence we may ground, Though this rebellious Prince
Great *Lucifer*, with his Adherents, ſince
Their Fall retaine th' abilitie and pow'r
To meaſure th' Earth in leaſt part of an houre;

Yet

Yet without leaue they neither dare nor can
Vſe the leaſt violence on Gods creature Man.
Next, touching the rare knowledge which inſiſts
In them by nature; Some Theologiſts
Affirme them pregnant in Theologie,
Philoſophie, Mathematicks, Aſtrologie,
In Muſicke they are skill'd, expert in Phyſicke,
In Grammer, Logicke, and Arithmeticke.
Nay, he that is among them the moſt low,
Contemn'd and vile, more than weake Man doth know.
Nor are their reaſons vaine; for in reſpect
A Spirit is but a meere Intellect,
Not burden'd with a body, of agilitie
Nimble and quicke; therefore with much facilitie
In all materials he acquainted is,
From the Earths ſuperficies, to th' Abiſſe.
He knowes ſuch vertues as in Stones abide,
Gems, Minerals, creeping Wormes, and Beaſts (for hide
From him you nothing can) for he doth vant
Still in the Marble, Porphyre, Adamant,
The Corall, Pumice, and the Chryſolit,
The Smarage, Topaz, and the Margarit,
The Onyx, Carbuncle, Gold, Siluer, Lead,
Braſſe, Iron, and Sulphur. He is likewiſe read
In the proprieties of Creeping things,
Ants, Toads, Snakes, Serpents, (all that the earth brings.)
Of all the ſev'rall Fiſhes he hath notion,
Bred in freſh waters or the briny Ocean.
Of Beaſts the ſundry qualities he findes,
Lions, Beares, Tygres, Camels, Horſes, Hindes,
The Elephant, the Fox, Ape, Aſſe, Mule, Cat,
Sheepe, Wolfe, Hare, Hedge-hog, with each other, that
The Earth produceth. So in Herbs and Trees,
Plants, Leaues, Fruits, Roots, Seeds, juices, Liquors, theſe
No Artiſt hath like skill in. He can tell
The ſev'rall qualities of Fowles, and well
Diſtinguiſh them; as, ſuch and ſuch belong
To the Earth, Aire, or Water He is ſtrong
In further knowledge of the Elements,
As in their pow'r, their natures, and extents,
Of Thunder, Tempeſt, Meteors, Lightning, Snow,
Chaſemates, Trajections, of Haile, Raine. And ſo
With piercing eyes he hath a deepe inſpection
Into the Sunne, Moone, Stars, the true direction

The admirable knowledge of Spirits.

Of

Of all Stars fixt or wandring; Zodiacke Lines,
Articke and the Antarticke Poles, and Signes,
The courſes of the Heav'ns, the qualities,
Their influence, their effects, and properties.
And as they haue a vertuall pow'r to know
All our inferior bodies here below;
So of the Sp'rits of Glory or Perdition,
The Orders, Offices, and the Condition.
Briefely, There is no Creature God hath made,
From the firſt Chaos, but it may be ſaid,
Whether it be abortiue or full growne,
That to the Angels nature it is knowne.
Since then ſo great and ſo profound 's their skill,
Infus'd into them by the Makers Will;
No wonder 'tis, that they ſuch ſtrange things can,
Beyond the weake capacitie of Man.
We onely by things ſenſible attaine
To a ſmall knowledge, and with mighty paine;
And into error we may quickly fall:
For in it is no certaintie at all.
Sp'rits cannot erre and be deceiv'd, as we,
Seeing and knowing all things perfectly,
In their true reall Eſſence: which is meant
Onely of Naturall things, and hath extent
No further. For, as Angels Creatures bee,
Th' are limited in their capacitie;
In all ſuch things as on Gods Pow'r depend,
Or Mans Free-will, their skill is at an end,
And vnderſtand no further than reueal'd
By the Creator: elſe 'tis ſhut and ſeal'd.
Hence comes it that the euill Angels are
So oft deceiv'd, when as they proudly dare
To pry into Gods Counſels, and make ſhow
By ſtrange predictions future things to know.
This makes their words ſo full of craft and guile,
Either in doubts they cannot reconcile,
Or elſe for certainties, falſe things obtruding,
So in their Oracles the World deluding.
Whoſe anſwers either were ſo doubtfull, and
So intricate that none could vnderſtand,
Or meerely toyes and lies for their words were,
By interpointing, ſo diſpos'd, to beare
A double ſence, and ſeeming truth to tell,
Whether or this or that way the chance fell.

Where the knowledge of Spyrits is limited.

But

But the good Angels they can no way erre:
The reaſon is, That they themſelues referre
Wholly to Gods good pleaſure, from which Square
And perfect Rule they neuer wandring are.
They iudge not raſhly, hid things they deſire not,
And after future chances they enquire not;
Nor further of ought elſe to vnderſtand,
Than they are limited by his command.

The Good Angels cannot erre.

How many thouſand traines hath Sathan layd,
By which he dayly doth fraile man inuade;
By entring Contract as a ſeeming friend,
Thereby to draw him to more fearefull end?
Of which the Fathers witneſſe; for one ſaith,
The Diuell with Magitions compact hath.
Another, That all Magicke cov'nants bee
Meere ſuperſtition and Idolatrie;
Which growes from a ſocietie combin'd
Betwixt the euill Dæmons and Mankind.

Sundry Seducements of Sathan diſcouered.

Cipr. de dupl. Martyr.

Auguſt lib. 2. de doct. Chriſt. cap. 23.

If theſe were not, Why ſhould the Ciuill Law,
Firm'd by th' Imperiall ſanction, keepe in awe
Such damn'd Impoſtors? For the words thus run;
Many (we know) abſtruſe Arts haue begun
To put in practiſe, to diſturbe the Aire:
Vpon the innocent Soules theſe likewiſe dare
Vomit their malice, and from the graues call
Spirits from reſt, by Diabolicall
And curſed Spells. All ſuch as ſhall rely
On things prepoſterous and contrary
To Natures courſe, Gods people to annoy,
The Churches Curſe, them and their Arts deſtroy.
The like againſt theſe ſelfe-opinion'd fooles
Is Articled in the Pariſian Schooles.

Cap. de Maleſ. & Mathem.

Artic. 3. Scol. Pariſien.

Of ſuch like Miſcreants 'tis in *Eſay* ſaid,
We haue ſtrooke hands to league with Death, and made
Cov'nant with Hell. How can Man be exempt
From this Seducer, he that dar'd to tempt
The Sonne of God? *All theſe will I giue thee,*
If thou wilt proſtrat fall and worſhip mee.

Eſay 28. Percuſſimus fœdus cum morte, & cum Inferno fecimus pactum

Mathew 4.

Of theſe Compacts and Couenants we finde
Two ſorts, and both blaſphemous in their kinde.
The firſt, When willingly we ſeeke inſpection
Into that Art, and labour our direction
From Magicke bookes, or vſe their Circles, Lines,
Their ſuperſtitious Characters and Signes.

Of theſe compacts writes *Sprangerus, Spinæus, Nabarra, Grillandus, Remigius, Sibilla, Mengius,* &c.

The

The ſecond, when without maleuolence
We ſearch into that art, with no pretence
Of Curioſitie; onely we vſe it
Knowledge to gaine, and got, not to abuſe it.
The manner of the Diuels temptations ſet downe, the better to avoid them.
And that is dangerous too, all Such compact
League with the Diuell, as in word or act,
Breathe words vnknowne, obſcure, inſerted vainly,
Or ſuch things as are holy, vſe prophanely;
As by obſeruing certaine Characters,
Signes, Figures, Angles, Squares, Diameters, &c.
Certaine Dayes, Houres, Stars, Planets, Conſtellations,
Graines, Numbers, Inſtruments, of antique faſhions, &c.
And theſe beyond their naturall operations.
When Sacraments, or any thing that's holy
Shall be abus'd by their ridiculous folly:
When Images of Wax or ſuch like matter
Are caſt into a pot and boyl'd in water:
When certaine Numbers, vnknowne Markes or Notes
Writ in ſtrange coloured paper, he deuotes
To ſuperſtitious vſe. When as to Coine
Of gold or ſiluer, or of braſſe, they ioyne
Stamps of new Characters; and this to bee
When ſuch a Planet is in ſuch degree.
Paſetis a great Magitian.
Such Pieces did *Paſetis* vſe to weare:
What e're he bought, he neuer payd too deare;
Who parting from the Merchant, did but name
The ſum he payd, and backe to him it came.
When holy Ceremonies (through the Malicious)
Are made idolatrous and ſuperſtitious.
When Linnen neuer waſht is vs'd; and hee
Muſt hold a Wand that's cut from ſuch a Tree:
With which he ſtrikes the Eaſt, and then the Weſt,
The North or South, (as to his purpoſe beſt.)
That all his Haire ſhaues off by night or day,
Thinking thereby to driue the Div'll away.
That takes duſt from a Sepulchre, to vſe;
Or from the Graue the Deads bones, to abuſe.
Or ought beſides that ſhall ſeeme retrograde
To Reaſons courſe, or what's by Nature made.

Diuerſe magick bookes were impiouſly fathered vpon good and godly men.
Further, Vnto this Cov'nant doth belong
All ſuch as ſtand in their opinions ſtrong,
To meditate thoſe fond Bookes bearing name
From *Ada*, *Abelus*, *Enoch*, *Abraham*,

Ciprian,

Cyprian, *Albertus Magnus*, or *Honorius*
Paulus, with thoſe in Magicke ſtill held glorious;
Who boaſt ambitiouſly with great oſtent,
This Art had both it's birth and ornament
Either from *Adams* Cuſtos, *Razael*;
Or elſe from *Tobits* Keeper, *Raphael*.
Another ſtrange Booke they produce, and ſay
'Twas *Salomons*, call'd his *Clavicula*. *Salom. Clauic.*
Theſe *Magi*, by old Sathan thus miſguided,
Another Volume in ſev'n parts diuided,
Stuft with Spels, Charmes, Oblations, (all Confuſions
Of Non-ſence, and the Diuels meere obtruſions)
As a Worke learn'd and ſacred, ſtill preſer,
To ev'ry curious yong Practitioner.
All theſe are but his ſubtill traines, to draw
Men from Gods Feare, and honour of his Law.
For in this Art whoeuer ſtriues t' excell,
He ſtrikes a laſting Couenant with Hell.
And as in theſe, ſo likewiſe in paſt Ages,
He wanted not his *Aſtrologomages*: *Aſtrologomages*
For moſt of this prognoſticating Tribe,
Mettals vnto each Planet can aſcribe;
Siluer vnto the *Moone*, to the *Sunne* was
Gold ſacred, vnto *Iove* Copper and Braſſe; Seuerall metals aſcribed to euery ſundry Planet.
To *Venus*, white Lead; vnto *Saturne*, Blacke;
Iron and Steele to *Mars*; nor doth there lacke
Amber to *Mercury*. To each of them
They likewiſe conſecrate ſome ſeuerall Gem: *Electrum* is either amber, or a mixture of gold & ſiluer.
Vnto the *Sun* the Carbuncle is due,
And Hyacinth, of colour greene and blew.
Th' Adamant and Chryſtall to the *Queene of Night*; Seuerall gems conſecrated to the Planets.
To *Saturne*, th' Onyx and the Chryſolite;
The Saphyr with the Diamond, to *Iove*;
The Iaſper and the Magnet *Mars* doth loue;
Smaraged and Sardix *Venus* doth not hate;
Nor *Mercury* the Topaz and Achate. *Achates quod merorem & curas Abigal.*
Now in theſe ſtones at ſet houres they would cut
Faces, in which the Heav'nly Signes ſhould put
Strange vertue; ſo that each impreſſiue faſhion
Should haue in it a ſev'rall operation:
(The manner would ſeeme tedious) Theſe impreſt,
They held to be much nobler than the reſt.
As firſt, the ſignet of the *Sun* to haue The ſignet of the *Sunne*,
Pow'r to make men wiſe, valiant, potent, graue,

Moone. Happy, but full of Thoughts. The *Moone*'s to make
Proſp'rous in Voyages they vndertake,
Jupiter. And gratious amongſt women. *Ioves* Seale-Ring
Doth Friendſhip, Dignities, and Honours bring,
To Riches, Office, into Princes grace,
To peace of thoughts, Prieſthood, and eminent place;
All theſe, if *Saturne* nothing ſhall oppoſe.
Mars. The Seale of *Mars* makes pow'rfull ouer Foes,
Victorious, full of Fortitude, audacious,
If *Mercury* ſhall at that time be gracious.
Venus. Th' impreſſion that from *Venus* they deriue,
Doth make men louely, gratious, to ſuruiue
In Princes fauors, but in Womens beſt;
It helps in fortunat Mariage, doth inueſt
In gracefull Clergy, baniſheth all care,
And makes Man affable and debonaire.
Mercury. *Mercury*'s, works to be ſolicitous,
Quicke, nimble witted, and facetious,
Cunning in Trading, crafty, worldly wiſe,
And apt for all Commerce and Merchandiſe,
Ingenious in each Mechanicke trade,
And fortunat in ev'ry bargain's made.
Saturne. *Saturne*'s makes Man of a relenting ſtraine,
A thouſand wayes inſidiating gaine;
To Rich men deare, to hate Women aboue meaſure,
And fortunat in finding hidden treaſure.
And theſe are the delirements practis'd ſtill
By thoſe profeſſing naturall Magicks skill.
The abſurditie of the former explained. In th' Heav'ns motion who ſo dull can bee,
But knowes them of ſuch quicke velocitie,
That before they ſuch pourtraitures can faſhion,
The Stars, that are ſtill mouing, change their ſtation.
Nor can a Figure cut in Lead or Gold,
Siluer, or other mettall, that doth hold
No correſpondence with the Stars, then take
A ſecond nature, and the firſt forſake:
Adding to the Materiall a new Power,
Which neuer it aſſum'd vntill that hower.
But our Theologiſts and Doctors all
(Without exception) this, plaine Magicke call.
Bonaventur. in Cantileg. Saith one; Theſe Obſeruations, from the firſt,
Idolotrous are, by God himſelfe accurſt,
And interdicted by the Church: for ſure
We are, That what they by the Stars procure,

Is

Is meere deception and illuſion vaine,
By *Sathans* cunning crept into Mans braine.
The Schoole of Paris doth that Art thus tax;
Thoſe Images of Mettall or of Wax,
Or other Matter whereſoeuer ſought,
Whether by certaine Conſtellations wrought;
Or whether they are figures that infer
Sculpture or forme of certaine Character;
Or whether that Effigies be baptis'd,
Or elſe by Incantation exorcis'd,
Or conſecrate, (or rather execrate)
Obſeruing punctu'ally to imitate
Bookes of that nature; all we hold to bee
Errors in Faith and true Aſtrologie.
My Verſe no longer ſhall your patience tyre;
The Proſe may yeeld what further you deſire.

All Magick condemned by the ſchoole of Paris.

The words of the Cannon.

Amor Dei { *Donatione*, *Condonatione*, } *eſt in* { *Miſſione*. *Remiſſione*. }

Explicit Metrum Tract. ſeptimi.

Theologicall, Philoſphicall, Poeticall, Hiſtoricall, Apothegmaticall, Hierogliphicall and Emblematicall Obſeruations, touching the further illuſtration of the former *Tractat*.

Of wilfull ignorance.

I Began the precedent Tractat with a Contemplation of the great Works of the Almighty; I deſcend now to an apprehenſion, What Ignorance, (or at leaſt wilfull Ignorance) is.

Seneca, in Octavia, ſaith, *Inertis eſt neſcire quod liceat ſibi:* It is the part of a ſloathfull man to be ignorant of ſuch things, to the knowledge of which he by his induſtry may attaine. It is a thing worthy remarke, to obſerue how the Dull and Stupid emulate and enuy the Pregnant & Learned. One not vnfitly compared them to a Fox, who being hungry, and ſpying a Peare tree laden with ripe fruit, layd all his force to the root thereof; but finding his ſtrength too weake, and that by his vaine ſhaking thereof nothing fell from thence, he departed, ſaying, Fie vpon them, theſe Peares are a bitter fruit, and would neuer haue agreed with my ſtomacke. The ſame Fox looking vpon an Aſſe, and imagining that his hanging teſticles would euery inſtant fall; after he had followed him ſome miles, till he was wearie, and finding himſelfe fruſtrat of his expectation, returned back with theſe words; Now I conſider better with my ſelfe, the ſtones of this Aſſe are ſtinking and loathſom, beſides they are very hard of digeſtion. It may be thus applied: There is no wiſe or diſcreet man but doth honour all good Sciences and humane Learning; To ſuch onely they are in contempt and ſcorne, whoſe weakneſſe of iudgement, and imbecilitie of braine finde themſelues vnable to attaine to ſuch noble Myſteries.

Henr. Bibellius lib. facetiar. 1.

It is reported of one *Daiglinus* a Mimicke in the city of Conſtance, That hearing of a ſimple and ignorant man to be elected Conſull, came to him in a kinde of gratulation for his new honour, in theſe words; O Sir, I hold you to be a moſt fit man to vndertake this noble Office of Iudicature. The other demanding of him the reaſon why he thought ſo? He made him this anſwer;

Becauſe

Becauſe, Sir, you haue ſo husbanded your good words, and ſo treaſured vp your wiſedome, that hitherto neither of them hath been heard to proceed from you. Of ſuch wiſe Senators there is a prouerbe amongſt the Germans to this purpoſe; If thou haſt Wit which thou wouldſt not be rob'd of, truſt it with ſuch an Alderman; for there it ſhall be moſt ſafe, becauſe no man will ſuſpect any ſuch thing from him. To be ignorant in ſuch things as concerne euery man in his priuat eſtate, is not onely a blemiſh, but a miſchiefe. According to that of *Horace*, *Lib.* 2. *Sat.* 6.

——— *Sed quod magis ad nos,*
Pertinet & neſcire malum eſt, &c.

Such things as moſt concerne vs, not to know,
Is ill in vs; and therefore we muſt grow,
To ſearch if thoſe inſtated 'boue the reſt,
Be more in Riches than in Vertue bleſt.
Next, thinke vpon the means that they accite
To friendſhip, goodneſſe, or to do what's right:
And then, not onely what is Good to finde,
But to the ſoueraigne Good apply thy minde.

Of wilfull Ignorance ſaith *Salomon*, *Qui evitat diſcere, incidit in mala:* He that deſpiſeth to learne, falleth into euil, *Prov.* 17. *Therefore were my People lead captiue, becauſe they had no knowledge*; ſaith *Eſay*, *cap.* 5. And in *Cap.* 27. *It is not a wiſe People, therefore hee will not haue mercy on them, that made them*; *and Hee that faſhioned them will not ſpare them.* And *Baruch*, *cap.* 3. *And becauſe they had no wiſedome they periſhed in their folly.* We reade Saint *Auguſtine* thus: Of the euill mother Ignorance come two like bad Daughters, Deception, and Doubt; the one wretched, the other miſerable; the firſt pernitious, the laſt peſtilent. *Bernard* in one of his Epiſtles ſaith, Men are ignorant of many things needful to be known, either by the injurie of Knowledge, the ſloathfulneſſe in learning, or the backwardneſſe in acquiring; yet are none of theſe excuſable. And the ſame Father, *ſup. Cant.* The knowledge of God and thy ſelfe, are both neceſſarie to ſaluation: for as from the knowledge of thy ſelfe the feare of God ariſeth in thee, and by that knowledge thou art taught how to loue him; So on the contrarie, From not knowing thy ſelfe groweth Pride, and from not knowing God, Deſperation. And in another place; *Ignorantia ſui initium omnis peccati*; *ignorantia Dei conſummato omnis peccati, &c.* The blockiſhneſſe of the minde is the ſtupiditie of acute reaſon, bred from the groſſe ſences of carnall Intemperance. Not euerie one that is ignorant is free from puniſhment: for ſuch may bee *Hugo.*

excuſed who gladly would learne if they knew what to learn; but ſuch cannot be pardoned, who knowing from whom to learne, apply not their will and induſtrie vnto it. *Seneca* in one of his Proverbs ſaith, It is a more tollerable puniſhment not to liue at all, than not to liue a Knowing man. And in another of them; It is no lighter thing to be altogether ignorant what is lawfull, than to do that which is vnlawfull. *Socrates* ſaith, Where there is no Capacitie, there Counſell is vainly beſtowed. And *Solon*; Ignorance hath euer the boldeſt face, nor is it eaſie to be truely diſcouered, till it be matched by Knowledge. The Inſcious man may be knowne by three things: He cannot gouern himſelfe, becauſe he wanteth Reaſon; nor reſiſt his carnal affections, becauſe he lacketh Wiſedome; nor hath he freedome to do what himſelfe deſireth, becauſe he is in bondage to Ignorance. Idleneſſe begetteth Ignorance, and Ignorance ingendreth Error. The three-ſhap'd Monſter *Sphinx* is the emblem of Ignorance; which is thus expreſſed:

Stultus quod perdat habet, ſed in id quod oportet impendat non habet.

Quid Monſtrum id? Sphinx *eſt: cur candida Virginis ora,*
Et Volucrum pennas, crura Leonis habet?
Hanc faciem aſſumpſit rerum Ignorantia, tanto
Scilicet eſt triplex cauſa & origo mali.

What Monſter's that? 'Tis *Sphinx*. Shew me the cauſe
Why a Maids face, Birds wings, and Lions pawes?
Such ſhape beares Ignorance, or want of skill;
And is the triple ground of ſo much ill.

The excellencie of Knowledge.

Hauing ſomewhat diſcouered the defects of Ignorance, let vs a little looke into the excellencie of Knowledge. He that wanteth Knowledg, Science, and Nurture, is but the ſhadow of a man, though neuer ſo much beautified with the gifts of Nature. It is a ſaying of *Socrates*, That in war, Iron is better than Gold: And in the courſe of a mans life Knowledge is to be preferred before Riches. Excellent was that Apothegme of *Pythagoras*; He that knoweth not that which hee ought to know, is a Beaſt amongſt men: He that knoweth no more than he hath need of, is a Man amongſt Beaſts: But he that knoweth all that he ought to know, is a god amongſt Men.

Cap. 9.

The firſt thing we ought to ſtudy, is truly how to know God: For we reade in *Ieremy*, *Let not the Wiſe man glory in his Wiſedome; Let not the Strong man glory in his Strength; Let not the Rich man glorie in his Riches: But he that glorieth let him glory in this, that he knoweth Me, becauſe I am the Lord who makes Mercy and Iugement and Iuſtice on the Earth.* He is knowne by the conſideration of his Creatures:

tures: Saith *Iob*; *Aske the Beaſts, and they will teach thee; demand of the Fowles of Heauen, and they will declare vnto thee; Speake to the Earth, and it will anſwer vnto thee; the very-Fiſhes in the Sea will tell thee: For who is ignorant that the hand of the Lord hath made all theſe?* We may know him by the Scriptures: *Search the Scriptures,* (ſaith *Iohn*) *becauſe in them you thinke to haue life eternall; and theſe are they that teſtifie of me.* Againe, *Cap.17. For this is life eternall, to know thee to be the onely true God, and him whom thou haſt ſent, Chriſt Ieſus. In the face of the Prudent, Wiſedome ſhineth,* ſaith *Salomon.* And *Eccleſiaſtes, Cap.8. The Wiſedome of man ſhineth in his countenance, and the moſt Mighty ſhall change his face.*

Iob.11.

Cap.6.

Prov.17.

Touching the Knowledge of our ſelues; Be mindefull of thine owne nature, (ſaith *Baſil*) and thou ſhalt neuer be tumor'd with Pride: ſo oft as thou obſerueſt thy ſelfe, ſo oft ſhalt thou know thy ſelfe; and the accurat knowledge of that, is ſufficient to leade thee as by the hand, to the knowledge of God. For man to acknowledge himſelfe ignorant (ſaith *Didimus*) is a great point of Wiſedome: and of juſtice, to know himſelfe to be vnjuſt. And *Chriſoſtome* ſaith, That hee beſt knoweth himſelfe, who thinketh worſt of himſelfe.

Of the Knowledge of our ſelues.

Wiſe *Socrates* being demanded, Why hee writ no Worke to leaue to future memorie? with great modeſtie anſwered, That whatſoeuer hee could write was not worthy the paper which hee ſhould write in. *Stob.* And *Demonax* being demanded, When he firſt began to be a Philoſopher? replied, At the very firſt houre when I began truly to know my ſelfe. *Stob. Serm.21. Heraclitus* being a yong man, was therefore iudged to be moſt wiſe, becauſe being asked, What he knew? he made anſwer, That he knew only this, that he was able to know nothing. *Ex Ariſtom. ſcriptis. Theocritus,* demanded, Why being of ſuch ability in learning and iudgment, he would write no famous Work to leaue vnto ſucceſſion? replied, The reaſon is, becauſe to write as I would I cannot; and to write as I can, I will not, *Stob. ex Ariſtom. Bias,* to induce men to the true knowledge of themſelues, counſelled euery man to looke vpon his owne actions in a myrrhor, that ſuch things as appeared good and commendable, he might cheriſh and maintain; but whatſoeuer ſauored of ſuſpition or deformitie, he might correct and amend. As the eye which diſcerneth all other obiects, yet cannot ſee it ſelfe; ſo the corrupt heart of man can more accurately looke into the vices of other men, than their owne.

Socrates.

Demonax.

Heraclitus.

Theocritus.

Bias.

We reade of *Placilla,* the religious wife of the Emperour *Theodoſius,* Still to admoniſh her husband after hee came to weare the Imperiall Purple, That hee would not forget that hee had beene once no better than a priuat man; and that the title of *Cæſar* ſhould

Placilla the Empreſſe.

ſhould not make him thinke himſelfe a god, as others before him had done: but rather calling ſtill to minde his owne frailtie, by acknowledging himſelf to be Gods Seruant, he ſhould proue the better Soueraigne. *Nicephorus Caliſtius, lib.12. cap.42.* Saith *Terence, in Heuton. Itanc comparatam, &c.* Is the nature of men grown to that paſſe, that they can looke better into other mens actions, than they can iudge of their owne? Or is the reaſon thereof, That in our proper affaires wee are hindered by too much joy, or too much griefe? *Horace* giueth vs this counſell, *Lib.1. Sat.3.*

Terence.

Teipſum
Concute, num tibi quid vitiorum Inſeverit olim
Natura, aut etiam conſuetudo mala, &c.

Perfectio eſt in tribus rebus, deuotio in religione patientia in aduerſis, & prudentia in vita.

Sift thy ſelfe throughly, whether there be nurſt
Thoſe wicked ſeeds of Vice which Nature firſt
Did plant in thee; Examining to know
What other ills might from bad Cuſtome grow.
Fearne in neglected fields we ſee aſpire,
Though it be good for nothing but the fire.

Perſeus in his firſt *Satyr* ſaith,

Nete quaſiveris extra.

And *Iuv. Sat.11.*

Illum ego iure
Deſpiciam qui ſcit quanto ſublimior Atlas
Omnibus in Libiæ ſit montibus: Hic tamen idem
Ignoret quantum ferrata diſtat ab Arca
Sacculus, è Cœlo diſcendit * Gnothi Seauton, *&c.*

* *Noſce Teipſum.*

His iudgement I by good right may deſpiſe,
Who for no other cauſe thinks himſelfe wiſe,
Than know the mountaine Atlas lifts his head
Aboue all other hills in Lybia bred:
Yet I from him the difference cannot wreſt,
Betwixt a ſmall Bag and an iron-barr'd Cheſt.
To Know thy Selfe did firſt from Heav'n deſcend;
Of all thine actions then make that the end:
Whether thou purpoſe Marriage to embrace,
Or in the ſacred Senat ſeek'ſt a place.
Therſites aim'd not at *Achilles* Shield,
Which merit did to wiſe *Vlyſſes* yeeld.
If being Conſull, doubtfull cauſes come
To be debated; e're thou giue thy doome,

Sapientiſſimus hominum eſt qui fines reſpicit.

Qui non diſcernit bonum à malo, adiunge eum cum beſtijs.

Or

Or without good aduiſement ſilence breake,
Examine firſt what's in thee e're thou ſpeake;
And what thou art: Whether a *Curtius*, or
A *Matho*, or ſome vehement Orator.
Nay thou muſt be ſo carefull as to know
The meaſure of thy cheekes, leſt ought might grow
Vnwares from thence; and with like care entreat
As well in euery ſmall cauſe, as the great.

Ne crede te ſapientem eſſe, donec eo animi robore fueris vt poſſis regere cupiditates.

Thomas Aquin. in his Epiſtle of the meanes to acquire Knowledge; Let this (ſaith he) be my admonition, and thy inſtruction, Shun verboſitie, ſpeake ſeldome, and then to the purpoſe; haue a pure conſcience, and pray often; ſtudy much, and be familiar with few: ſhun ſuperfluous diſcourſe, follow the ſteps of godly and deuout men: Regard not from whom thou heareſt what is good, and hauing heard it forget it not: What thou readeſt or heareſt, ceaſe not till thou doſt vnderſtand: Be reſolued of doubts, and ſearch not too far into things which are not lawfull for thee to know.

A way to get Wiſedome.

Knowledge is one thing, but Wiſedome is a degree far aboue it; for a man may know the World ſomething, vnderſtand himſelfe a little, but be altogether forgetfull of God. For *Salomon* ſaith, *Prov.* 11. *The feare of the Lord is the beginning of Wiſedome.* Therefore it ſhall not be amiſſe to enquire, What Wiſedome is? One calls it the knowledge of many and miraculous things. *Ariſt. lib. Rhetor.* And in another place, The knowledge of the firſt and moſt high cauſes. *Ariſtot. lib.* 1. *Metaph. Apharab. lib. de Diviſ. Philoſoph.* ſaith it is the knowledge of things euerlaſting. Wiſedome differeth from Science in this reſpect, becauſe Wiſdome is the knowledge of things Diuine; and Science, of things Human. Therefore we thus reade Saint *Auguſtine, Corinth.* 1. *Cap.* 11. Wiſdome is the contemplation of things eternall; Science is the occupation of things temporall. And in his booke *De Trinit.* wee reade him thus: This is the true diſtinction betwixt Wiſedome and Knowledge, That the intellectuall knowledge of things eternall belongs to Wiſedome; the rationall knowledge of things temporall belongeth to Science.

Of Wiſdome.

The difference betweene Knowledge and Wiſdome.

The word *Sapientia* commeth of *Sapio*, which is, Truly to know: and thoſe which in antient times profeſſed it, were called *Sophoi*, *i.* Wiſe men. For ſo were thoſe famous men of Greece called, namely, *Thales Mileſius, Solon Salaminius, Chilon Lacedæmonius, Pittachus Mytilinæus, Bias Primæas, Cleobulus Lyndius, Periander Corinthius.* After whom ſucceeded *Pythagoras*, who in his modeſty would not cal himſelfe *Sophus*, but *Philoſophus*; that is, not a Wiſe man,

The Etimologie of Wiſdom

man, but a louer of Wiſedome. His reaſon was, That no man can truly call himſelfe wiſe, becauſe Wiſedome ſolely appertaineth vnto the Creator of all things. All true Wiſedome is to be asked of God; as we may reade, *Reg.2. Cap.3. And God ſaid vnto* Salomon, *Becauſe thou haſt asked this thing, and haſt not asked for thy ſelfe long life, neither asked Riches for thy ſelfe, nor haſt asked the life of thine Enemies, but haſt asked for thy ſelfe Vnderſtanding, to heare iudgement; Behold, I haue done according to thy words: Lo, I haue giuen thee a wiſe and an vnderſtanding heart, ſo that there hath beene none like thee before thee, neither after thee ſhall the like ariſe vnto thee, &c. Wiſedom* (ſaith *Salomon* in his Booke of *Wiſedome*) *cannot enter into a wicked heart, nor dwell in the body that is ſubiect vnto ſinne. Bar.3. verſ.* 10. *What is the cauſe, ô* Iſrael, *that thou art in thine Enemies land? and art waxen old in a ſtrange Countrey? and art defiled with the Dead? and counted with them that go downe to the Graues? Thou haſt forſaken the Fountaine of Wiſdome: for if thou hadſt walked in the way of God, thou hadſt remained for euer.* And againe, *Verſ. 26. There were the Gyants, famous from the beginning, that were of great ſtature, and ſo expert in warre; theſe did not the Lord chuſe, neither gaue he the way of Knowledge vnto them, but they were deſtroyed, becauſe they had no Wiſedome, and periſhed through their owne fooliſhneſſe. Who hath gone vp to Heaven to take her, and brought her downe from the Clouds? Who hath gone ouer the ſea to finde her, and hath brought her rather than fine Gold? No man knoweth her wayes, neither conſidereth her paths, &c.* We reade alſo, *Iob* 38. 36. *Who hath put Wiſedome into the Reines? and Who hath giuen the Heart Vnderſtanding? &c.* And *Cap.28. verſ.12. But where is Wiſedome found? and Where is the place of Vnderſtanding? Man knoweth not the price thereof, for it is not found in the land of the Liuing. The Depth ſaith, It is not in me: The Sea alſo ſaith, It is not in me: Gold ſhall not be giuen for it, neither ſhall Siluer be weighed for the price thereof. It ſhall not be valued with the wedge of the Gold of Ophyr, nor with the pretious Onyx, nor the Saphyr: the Gold nor the Chryſtall ſhall be equall vnto it, nor the exchange ſhall be for plate of fine Gold: no mention ſhall be made of Corall, or of the Gabiſh. For Wiſedome is more pretious than Pearles; the Topaz of Æthiopia ſhall not be equall vnto it, neither ſhall it be valued with the wedge of pure Gold, &c.*

cap.1. ver. 3.

The excellencie of Wiſdom

The Wiſdome of the Iuſt.

The wiſedome of the Iuſt (ſaith one of the Fathers) is to colour nothing by oſtentation, to hide no ſence by equivocation; to loue Truth becauſe it is true, to hate Falſhood becauſe it is falſe; to diſtribute good things willingly, to ſuffer bad things patiently, to reuenge no injurie. But this ſimplicitie of the Iuſt will be derided; becauſe that of the wiſe men of the world, the puritie of Vertue is held to be fooliſhnes. For what to the worlds eye can ſauour of greater folly, than to ſpeake ſimply and truely, without

without mentall reſeruation, and to practiſe any thing without craſty imagination? To reuenge no injuries that are offered vs? and to pray for ſuch as ſpeake euill againſt vs? To deſire pouerty, and deſpiſe riches? Not to reſiſt him that taketh violently from thee? and when thou art ſtrooke on the one cheeke, that the other ſhould be offered by thee. *Greg.* 10. *Cap.* 27. *Moral.* Saint *Bernard* in one of his Epiſtles hath theſe words; *O vtinam ſaperes & intelligeres, ac noviſſima provideres, &c. i.* O that thou wouldſt be wiſe and vnderſtand, and prouide for the laſt things: thou ſhouldeſt be wiſe in thoſe things which concerne God, thou ſhouldeſt vnderſtand ſuch things as belong to the World, and foreſee all the dangers of Hell. By this means thou ſhouldſt abhorre what is infernall, deſire what is ſupernall, contemne what is terreſtriall. *Ricard. De Contempl. Cap.* 1. ſaith, Nothing than Wiſedome is more ardently beloued; nothing more ſweetly and delightfully poſſeſſed. From hence it growes, that many would, but few can be wiſe. All juſt men may be juſt, that truly deſire to be ſo. Thou mayſt loue Wiſedome, and yet want it; but the more thou doſt loue juſtice, the more juſt thou ſhalt be. *Hugo, de Clauſ. Anim. lib.* 1. teacheth vs, That Idleneſſe breedeth Folly, and Induſtrie begetteth Knowledge. The Labour to attaine vnto Knowledge is diuided into three, namely Diſcipline, Exerciſe, and Doctrine: In our Childehood is the labour of Diſcipline; in our Youth, of Exerciſe; in our Age, of Doctrine: that what wee knew not, in our Childehood we may learne; what we learned in our Childehood, we may exerciſe in our Youth; what wee exerciſed in our Youth, we may teach vnto others in our Age.

Non eſt ſapiens, donec cupiditates ſuas omnes vincat.

The Poets concerning Wiſedome we may reade thus: Wiſedome and Vertue are the two wings by which we aſpire & attaine vnto the knowledge of God. According to that of *Boëth. lib.* 4. *Met.* 1.

The Poets concerning Wiſdome,

Sunt etenim pennæ Volucris mihi,
Quæ Celſa conſcendant Poli.
Quas ſibi cum velox mens induit,
Terras peroſas deſpicit.

The Feathers of a Bird I wore,
By which aboue the Poles I ſoare.
Which when my ſwift Minde doth embrace,
All earthly things I count as baſe.

A Wiſe man, by others, is held to be little leſſe than *Iupiter* himſelfe. As *Hor. lib.* 1. *Epiſt. ad Mecen.*

Sapiens

——— *Sapiens vno minor eſt* Iove: *Diues,*
Liber, Honoratus pulcher, Rex denique Regum.

The Wiſe man ſomewhat is to *Iove* inferior,
Rich, free, faire, honor'd, King o're Kings, ſuperior.

And in another Epiſtle of his, *ad Mecen.*

Virtus eſt vitium fugere, & ſapientia prima
Stultitia caruiſſe. ———

Hee 's onely vertuous, that doth Vice deſpiſe;
And who hates Folly ſhall be counted wiſe.

We reade diuers of the Greeke Poets to the like purpoſe: Amongſt the reſt, *Heſiod* thus interpreted:

Hic quidam optimus, qui per ſe omnia cognoſcit
Intelligens ſequentia. ———

Qui ſeipſum habet pro ſapiente, eum habent deus & homines pro ignaro.

Hee 's the beſt, who can challenge as his owne,
To conceiue all things needfull to be knowne,
(Things due to vnderſtanding) and can call
To minde before-hand, what may after fall.
Hee's likewiſe a good man, who doth not need
Warning, by others miſchiefs to take heed;
But giues it of himſelfe. But he whoſe pride
Thinkes that his owne breaſt doth all Wiſedome hide,
And others iudgements to be vaine and weake,
Who (ſaue himſelfe) will liſt to none that ſpeake.
I hold that man is ev'ry way vnable,
To others, and himſelfe vnprofitable.

Phocilides alſo we finde thus quoted:

Sapientiam ſapiens dirigit Artes Coartifex, &c.

The Wiſe man knowes his wiſedome how to vſe:
Th' Artificer, what Art is beſt to chuſe.
'Tis a true ſaying, and approued long,
The Wiſe man is more worthy than the Strong:
The fields he tills, the City he can guide,
And for the Ships in tempeſts well prouide.

And ingenuous *Menander* thus:

Non eſt Sapientia poſſeſſio pretioſior, &c.

Than

Than Wiſedome, no more rich poſſeſſion;
'Tis of thy ſelfe to make expreſſion,
And in thy thoughts deſcend ſo low
To learne thoſe things thou doſt not know.
Our ſpeech which we ſo highly priſe,
Was firſt inuented by the Wiſe.
Nor can we truly call him ſuch,
Who little doth, and ſpeaketh much.
Wiſedome doth Riches far excell;
For that doth teach vs to liue well.
By hearing Wiſe men, Wiſedome 's caught,
And none 's ſo wiſe, but may be taught.
His proper loſſes he will hide,
And make Diſcretion ſtill his Guide.
Yet I that Wiſe man needs muſt hate,
Who ſhall neglect his owne eſtate.

Philip of Macedon.

All Ages haue afforded men to this day famous, for their Vertues, Knowledge, and wiſe and witty ſayings: I will giue you only a taſte of ſome few, and thoſe the leaſt vulgar. One *Smithicus* complaining of *Nicanor*, That hee inceſſantly ſpake euill of the King, and therefore deſired to haue him ſeuerely puniſhed; *Philip* of Macedon would no way aſſent thereto: but after hearing the ſame *Nicanor* to be in great indigence and want, he ſent him a great ſumme of mony. Soone after *Smithicus* brought him word, That in all companies *Nicanor* ſpake well and nobly of him. To whom the King anſwered, Thou ſeeſt how much better a Phyſition I am than thou.

Two fellowes of notorious bad life accuſing one another before the King; hee gaue ſentence, That the one with all ſpeed ſhould depart the kingdome of Macedonia, and the other with the like celeritie follow him. The ſame *Philip* hauing taken a fall, and when he roſe againe ſpying the print of his whole body in the duſt; ſighing ſaid, O the great folly of Princes, whom many kingdomes cannot content in their life, yet ſo ſmall a piece of earth muſt ſuffice them in their deaths, &c.

Alexander.

When a faire yong woman was brought to *Alexander* late in the night, and the King demanding, Why ſhe ſtayd ſo long? She making anſwer, That ſhe but tarried vntill ſhe had got her huſband to bed: He called to his ſeruants, and with an angry countenance commanded them to conuey her backe to her houſe; For (ſaid he) by your default I was but a little from being made an Adulterer. One *Parillus*, numbered amongſt *Alexanders* friends, demanded a dowry of him towards the mariage of his daughters.

To whom the King bad fifty talents ſhould be preſently deliuered. But he replying, That ten were ſufficient. True, (ſaith *Alexander*) for thee to receiue, but not for me to giue. When he ſate in judgement, he euer vſed to ſtop one eare whileſt the Accuſer told his tale. And being asked the reaſon? Becauſe (ſaith he) I reſerue ſtill one eare for the Defendant. Hauing made a journey to Delphos, and at that time the Propheteſſe (being a day prohibited) would by no intreatie ſolicit the god for any anſwer: *Ariſtotle* haled her into the Temple perforce; and by his violence being drawne thither whether ſhe would or no, ſhe vttered theſe words, Thou art inuincible my ſonne. At which word hee diſmiſſed her, ſaying, It is enough for *Alexander*, I receiue theſe words as an anſwer from the Oracle, &c.

Antigonus. It is ſaid of *Antigonus* the firſt King of Macedonie, That being asked, Why in his youth being no better than a Tyrant, in his age he gouerned with ſuch clemencie & gentleneſſe? his anſwer was, That in his youth he ſtroue to get a kingdome, and in his age hee deſired to keepe it. The Poet *Hermodotus* in one of his Poëms had called the King, the ſonne of *Iupiter*. Which when the King heard, he ſaid, Surely he that attends me in my chamber when I am forced to do the neceſſities of Nature, was neuer of that Fellowes counſell.

Iulius Cæſar. When the Souldiers and men at Armes that followed *Scipio* in Africa were fled, and *Cato* being vanquiſhed by *Cæſar* at Vtica, had ſlaine himſelfe; *Cæſar* ſaid, I enuy thy death vnto thee, ô *Cato*, ſince thou haſt enuied vnto me the ſauing of thy life. In a great battell, when one of his Standard-bearers was turning his backe to haue fled; *Cæſar* tooke him by the ſhoulders, and turning him about, ſaid, See Fellow, yonder be they whom we fight againſt. When many dangerous conſpiracies were abroch, and diuers of his friends wiſhed him to be chary of his ſafety; hee anſwered, Much better it is to die at once, than to liue in feare alwayes.

Auguſt. Cæſar. The Inhabitants of Tarracon, as a glad preſage of proſperous ſucceſſe, brought tydings to *Auguſtus*, That in his Altar a young Palme tree was ſuddenly ſprung vp. To whom hee made anſwer, By this it appeareth how oft you burne Incenſe in our honour. When hee had heard that *Alexander* hauing at two and thirtie yeares of age ouercome the greater part of the knowne world, and had made a doubt what he ſhould finde himſelf to do the remainder of his life: I maruell (ſaid *Auguſtus*) that *Alexander* iudged it not a greater act, to gouern well what he had gotten, than to purchaſe ſo large a dominion. It was hee who ſaid, I found Rome made of Brickes, but I will leaue it of Marble. Which ſaying putteth me in mind (conſidering the vncertaintie and inſtability

of

of things) of an excellent Epigram compoſed by *Ianus Vitalis, de Roma antiqua,* Of antient Rome:

Quid Romam in media quæris, novus Advena Roma,
Et Romæ in Roma nil reperis medio?
Aſpice murorum molas, præruptaque ſaxa,
Obrutaque horrenti vaſta Theatra ſitu:
Hæc ſunt Roma, &c.

New Stranger to the City come,
Who midſt of Rome enquir'ſt for Rome,
And midſt of Rome canſt nothing ſpye
That lookes like Rome, caſt backe thine eye;
Behold of walls the ruin'd mole,
The broken ſtones not one left whole;
Vaſt Theatres and Structures high,
That leuell with the ground now lye.
Theſe now are Rome, and of that Towne
Th' Imperious Reliques ſtill do frowne,
And ev'n in their demoliſht ſeat
The Heav'ns aboue them ſeem to threat.
As ſhe the World did once ſubdue,
Ev'n ſo her ſelfe ſhe ouerthrew:
Her hand in her owne bloud ſhe'embru'd,
Leſt ſhe ſhould leaue ought vnſubdu'd:
Vanquiſht in Rome, Invict Rome now
Intombed lies, as forc'd to bow.
The ſame Rome (of the World the head)
Is Vanquiſher and Vanquiſhed.
The riuer Albula's the ſame,
And ſtill preſerues the Roman name;
Which with a ſwift and ſpeedy motion
Is hourely hurry'd to the Ocean.
Learne hence what Fortune can; what's ſtrong
And ſeemeth fixt, endures not long:
But more aſſurance may be layd
On what is mouing and vnſtayd.

The riuer *Tyber* firſt called *Albula.*

Phocion a noble Counſellor of Athens, of high wiſedom, ſingular prudence, noble policie, incorrupt manners, and incomparable innocencie and integritie of life, of ſuch admirable conſtancy of minde, that he was neuer known to laugh, weepe, or change countenance: He, knowing the ignorance and diſſolute manners of the people; vpon a time hauing made a very excellent Oration, much commended and highly applauded by the multitude, hee turned

Phocion.

to his friends and ſaid, What is it that I haue ſpoke amiſſe, or otherwiſe than well, for which the people thus extoll mee. To *Demoſthenes* the Orator (who ſaid vnto him, The Athenians will put thee to death one day, *Phocion*, when they ſhall grow to bee mad) he replied, Me indeed when they are mad; but thee moſt certainly when they come to be in their right wits againe. *Alexander* ſending vnto him an hundred talents, hee demanded of the meſſengers that brought it, For what cauſe the King was ſo bountifull to him aboue others? They anſwered, Becauſe hee iudged him, of all the Athenians, to be a iuſt and honeſt man. When refuſing the gold, he ſaid, Then let him ſuffer me not onely to be ſo reputed, but to proue me to be ſuch an one indeed, &c.

Pompey the Great.

Pompey being yong, and hauing done many worthy and remarkable ſeruices for *Sylla*, (who was now growne in yeares) demanded a Triumph; which *Sylla* oppoſed. But after *Pompey* in a great confluence of people had ſaid aloud, *Sylla*, Art thou ignorant that more people adore the Sun at his riſing, than his going downe? *Sylla* with a loud voice cried out, Let him triumph.

Cicero.

To one *Caius Pompilius* an ignorant Lawyer in Rome, who being brought to giue euidence in a Cauſe, and ſaying, That hee knew nothing, nor could ſpeake any thing in the matter; *Cicero* replied, You thinke perchance, *Pompilius*, that you are asked a queſtion about ſome point in the Law. *Pompey* and *Cæſar* being at great debate and variance, he ſaid, He knew not whoſe part to refuſe, or whoſe ſide to follow. After the great battell fought in Pharſalia, when *Pompey* was fled, one *Nonius* a great Captain thinking to incourage the Souldiers, bad them to be of good comfort, for there were yet ſeuen Eagles left. To him *Cicero* replied, Thy chearing, ô *Nonius*, might proue very aduantageous vnto vs, if we were now to fight againſt Iayes. Of one *Cuminius Revelus* (who was choſen Conſull, and within two houres diſplaced, by reaſon hee was tainted of Perjury) he ſaid, That he had one chance hapned him aboue all other in that place; for the Records were ſearched, in which Conſuls time he was Conſull. To one *Iulius Curtius*, belying his age becauſe hee would be ſtill eſteemed young; *Cicero* ſaid, Then it appeareth, That at the ſame ſeaſon when you and I were yong ſchollers firſt, and exerciſed Orations together, you were not borne. And to one *Fabia Dolabella*, (affirming ſhee was but thirty yeares old) hee replied, Indeed Lady I haue heard as much as you ſpeake, twenty yeares ago.

Demoſthenes.

Demoſthenes being one of the tenne whom the Athenians ſent Embaſſadors to *Philip* King of Macedon; at their returne, when *Eſchines* and *Philocrates* (whom *Philip* had entertained with extraordinary courteſie aboue the reſt) had ſpoken royally and amply

in

in his commendations, praiſing him eſpecially for three things, That he was of an extraordinarie beautifull aſpect, That hee had a fluent and eloquent tongue, and, That he was a liberall and free Drinker; *Demoſthenes* interrupted them, and arouched publiquely, That not one of all thoſe was ſeemely in a King: For the firſt (he ſaid) belonged to Women; the ſecond appertained to Sophiſts and Rhetoricians; and the third to Sponges. Being baniſhed the City, in his way he looking backe, lifted vp his hands toward heauen, ſaying, O *Pallas*, thou Lady of this City, why takeſt thou ſuch delight in three the moſt vnluckie Monſters of the world, the Owle, the Dragon, and the People. Being reuiled by an injurious prating Companion, and being forced to make reply in his owne behalfe, (by which, ſcolding and loud language muſt needs ariſe) I am now compelled (ſaid hee) to vndertake ſuch a combat, in which he that hath the vpper hand getteth the worſt; and whoſo ouercommeth ſhall be moſt ſure to loſe the Victorie, &c.

It was a ſaying of the Emperour *Sigiſmund*, That thoſe Courts were onely happy, where proud men were depreſſed, and meeke men aduanced. The ſame Prince being asked, What man he held worthy of a Diadem? Onely ſuch an one (ſaith hee) whom proſperitie puffeth not vp, neither can aduerſitie diſmay. To one who praiſed him aboue meaſure, ſo farre hyperboliſing, that hee would needs make him more than mortall; the Emperour much diſpleaſed with ſuch palpable flatterie, ſtrooke him two or three blowes vpon the cheeke. Who ſaying to the Emperor, Why do you ſtrike me? Mary (quoth the Emperour) becauſe thou didſt bite me, &c. *Sigiſmund Imperat.*

Fredericke the Emperor being demanded, Which of his Subiects and Seruants he loued beſt, and that were deareſt vnto him? made anſwer, Thoſe that feare not me more than they feare God. The ſame Emperor, when one asked him, What hee thought to be the beſt thing that could happen to a man in this world? Replied, To haue a good going out of the World? *Frederic. Emper.*

Rodulphus Cæſar, the firſt that traduced the Empire into the Auſtrian Family; when one asked of him, Why generally all men deſpiſed the exerciſe of ſuch Arts as they had been taught? but to rule and gouerne (which was the Art of Arts) no man refuſed? That is no wonder, (ſaid hee) becauſe they thinke all ſuch to be Fooles, that cannot rule; and there is no man that thinks himſelf a Foole. *Rodulph. Cæſar.*

But what are all theſe, where the wiſedome to ſeeke after God ſhall be in the leaſt kinde neglected? *God* (ſaith *Salomon*) *loueth no man, if he dwelleth not with Wiſedome: for ſhee is more beautifull than* *wiſd. 7. ver. 28.*

the Sunne, and is aboue all the order of the Starres, and the Light is not to be compared vnto her; for Night commeth vpon that, but Wickedneſſe cannot ouercome Wiſedome.

I end this Argument with theſe few lines extracted *Ex Antholog. Sacr. Iacob. Billij:*

Pythagoras *olim quid ſenſuerit, &c.*

Not what *Pythagoras* in times paſt thought,
Nor ſharpe *Chriſippus* by his ſtudy ſought;
What *Plato*'s, or what *Zeno*'s cenſure was,
Or what th'opinion of *Protagoras:*
What *Anaxagoras* brought forth to light,
Or *Ariſtotle*, the learn'd Stagerite:
How many heathen gods there were to ſhow,
Or goddeſſes: ſhall we call this, *To Know?*
He that for ſuch cauſe ſhall himſelfe aduance,
Can brag of nothing but blinde Ignorance.
He onely can of Wiſedome truly boſt,
Who knowes the Father, Sonne, *and* Holy-Ghoſt.

Of things prodigius.

Many things are found to be monſtrous & prodigious in Nature; the effects whereof diuers attribute to ſundry cauſes: ſome, either to defect, or ſuper-aboundance in Nature; others, to the power and operations of Dæmons, good or bad. We read, That when *Lucius Martius* and *Iulius Sextius* were Conſuls in Rome, two mountaines remoued from their proper places, and ſo impetuouſly met together, that hauing vented a great quantitie of fire and ſmoke into the aire by the violence of their encounter, they returned backe againe into their owne ſcituation, firſt hauing deſtroyed many Villages which lay betwixt them, killing much cattell: where many Roman Knights too aduenturous periſhed by the ſame prodegie. The ſame Author relateth, That in the time that *Nero Cæſar* wore the Imperiall Purple, *Veſſus Marcellus*, whom the Emperour had ſent into the Kingdome of Naples, had two fields, diſtant the one from the other certaine furlongs; the one was a faire greene medow, the other planted with Oliue trees, which miraculouſly changed places; for the Oliue field was tranſported where the medow was, and the medow to the place where the Oliues grew: And this was ſuppoſed to be done by an Earthquake. This is approued for a truth by the Annals of ſundry Learned men, bur eſpecially remembred in the booke of the Mountaines.

Plin. lib. 9. 6. cap. 14.

Plin. 9. cap. 10.

It hath been likewiſe obſerued, that in the ſacrifice of Beaſts no hearts haue beene found in the bodies: For ſo it happened when

Cæſar

Cæſar the Dictator firſt ſate in the golden Chaire. *Cicero* and *Pliny* both report, That *Caius Marius* offering ſacrifice at Vtica, no heart was found in the beaſt: which the Prieſt coniectured proceeded from no naturall cauſe. And therefore it may be thought to be the impoſture of euill Spirits, who to delude and abuſe the people, ſtole the heart away from the Altar; inſpiring the Prieſt to ſay ſomething thereupon, as partly foreſeeing what was likely to ſucceed after. *Plin. lib. 14. cap. Cicero de Diuin. cap. 9.*

It is recorded alſo, That in the ſacrifice which *Marcus Marcellus* made before he was ſlain in the battell fought againſt *Hannibal*, That the firſt day the Prieſt could finde no heart in the beaſt; and the ſecond day opening another, he found two.

Aulus Gellius telleth vs, That vpon the ſame day when *Pyrrhus* died, after the heads of the ſacrificed beaſts were cut off, they licked vp their owne bloud which was ſpilt vpon the ground. As alſo, That the ſame yeare when *Hannibal* was vanquiſhed by *Scipio* (*Publ. Ælius* and *Cneius Cornelius* being Conſuls) wheat was ſeene to grow vpon trees. Many more I could alledge to the like purpoſe, &c. *Aul. Gel. lib. 16. cap. 15.*

Ficin. Epiſt. lib. 11. vſeth theſe words; Prodegies hapning before or at the death of Princes, come not by fortune, becauſe they obſerue order: nor by Nature, by reaſon they are diuers amongſt themſelues. If therefore neither accidentally nor naturally, it muſt needs inferre, they ariſe by a more ſublime Intelligence, exuperant aboue the power or ſtrength of Nature. And they are referred vnto three chiefe cauſes. For there is Perſon, which is the Dæmon Familiar, which the Theologiſts call *Angelus Cuſtos*. Then there is a Power, called the Keeper or Gardian of the Place, the Houſe, the City, or the Kingdome; and this is tituled by the name of Principate. Aboue theſe is the ſublime Order or Chorus of Powers, Dæmons, or Angels; into which number or lot, by the ſimilitude of Office, the excellent Minde or Soule is to ſhift, as it were into it's owne Star, there to remaine as a Collegue in the ſame office. And as there are three Authors of prodegies, ſo there are three kindes: The ſublime Claſſe kindleth the creſted or bearded Comets, prouoketh Thunder, caſteth out Lightning, cauſeth Incendiaries and falling Starres. The Power of the Prouince, ſhaketh the Prefect, ouerturneth buildings, declareth Oracles, and deſigneth violent Heats and Vapours. The Familiar Cuſtos or Dæmon begetteth Dreames, cauſeth or diſturbeth ſleepes, and taketh charge of man as well in his priuat chamber, as in the ſtreets or fields. The firſt giueth vs to know, That excellent Spirits are not by Death extinguiſhed or neglected, but are rather tranſmigrated from the earth, to reigne with the Powers aboue. The ſecond *Philoſophica Sententia.*

ſecond fore-ſhewes the calamitie of a People new left deſtitute of a Prince or Gouernor; thereby fore-warning them to preuent and prepare themſelues againſt all imminent perils. The third giues vs warning, that the time of the laſt expiration being come, his friends and Allyes ſhould take notice of the Diuine fauour, that his body dying, his Soule ſtill ſuruiueth, and that hee is not loſt to his friends and familiars. This was the opinion of ſome Philoſophers. *Iamblic. de Myſter.* ſaith, That as God oftentimes from the mouth of Fooles produceth wiſedome, declaring thereby, that Man ſpeaketh not, but God himſelfe: ſo by euery ſleight and vile thing hee portendeth what is to enſue, keeping ſtill his owne ſuper-eminence, and thereby inſtructing our weake vnderſtanding. And *Guliel. Pachimer. Hiſt. lib. 6.* ſaith, *Prodigium eſt Diuinæ iræ ſignum, &c.* A Prodegy is a ſigne of the wrath of God; but whether it portendeth or looketh vpon things paſt or preſent, is beyond our apprehenſion. But this is an argument which I deſire not too long to inſiſt vpon, &c.

In the diſcourſe of *Lucifer* and his Adherents, newly fallen from grace, it will not be impertinent to ſpeake ſomething of his firſt and greateſt maſter-piece, in tempting our firſt Parents to ſinne, by which came death. For Death was not made by God, being nothing els (as Saint *Auguſtine* againſt the Pelagians ſaith) but a priuation of life, hauing a name, and no eſſence; as Hunger is ſaid to be a defect of food, Thirſt a want of moiſture, and Darkneſſe the priuation of light. It therefore hauing a name, and no Being, God was neither the Creator nor Cauſe thereof. *Salomon* ſaith, *God hath not made Death, neither hath he any pleaſure in the deſtruction of the Liuing: for he created all things that they might haue their Being, and the generations of the world are preſerued.* And in an other place; *Through enuy of the Diuell came Death into the world.* He then being the author of Sin, is likewiſe the author of Death. And yet though he had power to tempt man to Sinne, (Man hauing Free-will) he could not conſtraine him to giue conſent.

Ang. contra pelag. cap 9.

wiſd. 1. v. 13. 14.

wiſd. 2. ver. 24.

This proud Angell by his owne inſolence being caſt from heauen, began to enuy mans felicity vpon earth; and to that purpoſe entred the Serpent, which is ſaid to be more ſubtill than any beaſt of the field. And as *Rupertus ſuper Geneſis* ſaith, Before the Serpent was made the Diuels Organ, hee might haue beene termed moſt wiſe and prudent: for it is ſaid in *Mathew, Be ye therefore wiſe as Serpents.* Him (as Saint *Chriſoſtome* writes) the Diuell found beſt fitting for his helliſh enterpriſe, and in his ſpirituall malice (by meanes of his Angelicall preſence and excellent nature, abuſing both as inſtruments of his falſehood and treacherie) hee wrought with, to ſpeake to the woman, being the weaker Bodie, and

Gen. 3. 1.

Lib. 3. cap. 2.

Math. 10. v. 16.

Chriſ. ſup. Gen. Homil. 15.

and therefore the leſſe able to reſiſt temptation. Neither did the Serpent ſpeake vnto her, but the Diuell in him; as the good Angell did in *Balaams* Aſſe: for the good Angels and euill work like operations, but to diuers effects. *Numb.* 22.28.

Petrus Commeſtor in his Scholaſticall Hiſtorie writeth, That at the time when the Serpent tempted the woman, hee was ſtraight, and went vpright like a man; but after the Curſe he was doomd, to crawle vpon the face of the earth. *Hiſt. Scholaſt. cap. 2.*

And Venerable *Bede* ſaith, That the Diuell choſe a Serpent which had the face of a woman, *Quod ſimilia ſimilibus applaudant*, That Like might be pleaſing to Like. *Bead in Allegſup. bib.*

The Holy Hiſtorie doth recite three diſtinct puniſhments, of the Serpent, the Woman, and the Man: the Serpent was curſed beyond any other beaſt or creature, to crawle vpon his belly, and eat duſt all his life time, enuy being put betweene the woman and her race on the one ſide, and the Serpent and his race on the other; ſo that Man ſhould breake the head of the Serpent, and the Serpent bruiſe the heele of Man. The Serpent curſed.

The Woman was puniſhed by pluralitie of paines in her conception, and to bring forth her children with teares and lamentations, &c. The Womans Sentence.

In the next place comes Man, who hauing heard and giuen conſent to the words of his wife, and eaten the fruit of the forbidden Tree, hee muſt alſo be puniſhed; God ſaid vnto him, That the earth ſhould be accurſed for his ſake, in trauel and pain ſhould he till it all his life time, it ſhould bring forth thornes and thiſtles vnto him, he ſhould feed on the herbs of the field, and eat his bread in the ſweat of his browes, vntill he was returned vnto that earth from whence he had been taken. The Sentence pronounced againſt Man.

Of this great Tempter the Diuell, by whom ſinne, death, and damnation firſt entred, Saint *Auguſtine* in one of his Meditations vſeth words to this purpoſe: The Tempter was preſent, neither wanted there time or place; but thou keptſt me, ô Lord, that I gaue not conſent vnto him. The Tempter came in Darkneſſe, but thou didſt comfort mee with thy Light. The Tempter came armed and ſtrong; but thou didſt ſtrengthen mee and weaken him, that he ſhould not ouercome. The Tempter came transfigured into an Angell of Light; but thou didſt illuminate mee to diſcouer him, and curbe him that he could not preuaile againſt me. *S. Aug in ſoliloq. cap. 16.*

He is the Great and Red Dragon, the old Serpent called the Diuell and Sathan, hauing ſeuen heads and ten hornes; whom thou didſt create, a derider and mocker in the great and ſpacious ſea, in which creepe Creatures without number, ſmall and great. Theſe are the ſeuerall ſorts of Diuels, who night and day trauell from place to place, ſeeking whom they may deuoure, which doubtleſſe

doubtleſſe they would do, didſt not thou preſerue them. This is the old Dragon who was borne in the Paradiſe of pleaſure, that with his taile ſweepes away the third part of the Stars of heauen, and caſts them on the earth; who with his poyſon infects the waters of the earth, that ſuch men as drinke thereof may die; who proſtitutes gold before him as duſt; who thinkes hee can drinke Iordan dry at one draught; and is made ſo that he doth not feare any.

As *Mammon.*

And who ſhall defend vs from his bitings, and plucke vs out of his jawes, but thou ô Lord, who haſt broken the head of the great Dragon? Do thou helpe vs, ſpread thy wings ouer vs, that vnder them we may fly from this Dragon who purſueth vs, and with thy ſhield and buckler defend vs from his hornes. It is his ſole deſire and continuall ſtudy, to deſtroy thoſe Soules whom thou haſt created: And therefore, ô God, we call vnto thee, to free vs from our deadly Aduerſarie, who whether we wake or ſleepe, whether we eat or drinke, or whatſoeuer elſe wee doe, is alwayes at hand night and day with his craft and fraud, now openly, then ſecretly, directing his impoyſoned ſhafts to murther our ſoules.

And yet ſuch is our madneſſe, that though we behold this Dragon dayly with open mouth ready to deuoure vs, yet we notwithſtanding, wanton in our ſloath, are ſecure, before him who deſireth nothing ſo much as to deſtroy vs. He alwayes waketh without ſleepe, to purſue vs, and we will not awake from ſleep to preſerue our ſelues.

Behold, he layeth infinite ſnares before our feet, and ſpreadeth ginnes in all our wayes, to intrap our Soules; and who can auoid them? He hath layd ſnares in our Riches, ſnares in our Pouertie, in our meat, our drinke, our pleaſure, our ſleepe, our watching, in our words, our actions, and in all our wayes. But thou, ô Lord, free vs from the ſnares of the Hunter, that wee may confeſſe vnto thee and ſay, Bleſſed is the Lord, who hath not deliuered vs into his jawes to be deuoured. My Soule hath eſcaped as the Sparrow from the ſnare of the Hunter, the ſnare is deſtroyed, and I am now ſet free. Amen.

Of ſpirits that challenge to themſelues diuine worſhip.

Now of thoſe Spirits which attributed vnto themſelues Diuine worſhip and adoration, Such an one was he who ſpake in the Oracle of *Apollo* at Delphos, called the Diuiner: he made choice of a Virgin called *Pythia*, who ſate on a Trypos or three-footed ſtoole, and held a rod in her hand; and when ſhee deliuered any anſwer, was crowned with a Chaplet of freſh greene Lawrell.

Diuerſe Oracles.

There were Oracles in many other places: *Liber* or *Bacchus* was the Oracle of the Sicilians, *Ceres* to the Rhodians, *Diana* to the Epheſians, *Berecinthia* to the Romans, *Belus* to the Aſſyrians, *Iuno*

to

to the Numidians, *Venus* to the Thebans and Cypriots, &c. In whom poore abuſed Idolaters repoſed all their confidence, tendring their vowes and ſacrifices in vaine, their ridiculous anſwers being meere imaginary and fabulous, as proceeding from the Diuell, who is the Father of Lies, &c.

It is worthy obſeruation, to ſee in what abſurd and more than brutiſh manner he abuſed the Gentiles. The Sarronides were a kinde of Philoſophers who vſed Diuination and Sacrifice among the antient Gaules: Theſe in their ſolemne meetings would cut the throat of a man, and by the manner of his fall, the flux of his bloud, or the ſeparation of limbes and members, predict of future things.

The *Sarronides* of antient Gaule.

They had Idols of immeaſurable height, made of twiggs and oſiers, which they ſtuffed and filled with liuing men, and then ſetting them on fire, with ſtraw, reeds, and other things combuſtible, there the poore creatures died moſt miſerably. Commonly they made vſe of malefactors and ſuch as were apprehended for robberies: but for want of ſuch offendors, they would not ſpare honeſt and innocent perſons. The like we reade amongſt the Samothracians, obſerued in the honour of *Ceres* and *Proſerpina*, in an Iſland where Hebrus falls into the Ægean ſea.

Their Idols.

Cæſar in Coment.

Strabo ſaith, They builded Coloſſi of wood, many parts whereof were interlaced with ſtraw: in theſe they in their ſacrifices were accuſtomed to burne beaſts and men among them. And *Diodorus* writeth, That they vſed an impiety anſwerable to their brutiſh nature; for they would reſerue men, ſuch as were conuinced of notorious crimes, for the ſpace of ſome yeares, then ſpit them on ſharpe ſtakes from the fundament to the mouth, then place them vpon the piles of wood and put fire vnto them: and this was their maner of inuocation to their falſe gods *Pomponius Mela* thus ſpeaketh of them: The Gaules are a proud Nation, ſuperſtitious, and cruell; for they vndoubtedly beleeue, that men are the beſt and moſt acceptable ſacrifice to their gods.

Strab. lib. 3.

Diod. lib. 4.

Pomp. Mel. Lib 3. cap. 7.

The greatneſſe of their Idols and Statues is not to be wondred at, becauſe it ſhould ſeeme they were frequent in thoſe times: for we reade in *Pliny*, We beheld (ſaith he) huge maſſie ſtatues of new inuention, which they called Coloſſi, and were no lower than Towers, but of equall height with them. Amongſt which hee nameth *Apollo Capitolinus*, of thirty cubits height, *Iupiter Tarentinus*, of forty cubits height; the *Sunne* at Rhodes, ſeuenty; *Apollo* of Tuskany (which was in the Librarie of the Temple of *Auguſtus*) contained fifty foot in height: that which *Nero* cauſed to be made, was an hundred foot high: but of the greateſt *Zenodorus* ſpeakes, which was the ſtatue of *Mercury* erected in Auergne a prouince

Plin. l. 34 c. 7.

Zenodorus.

prouince belonging to the Gaules, which ſurpaſſed all others in height, bigneſſe, and value, being foure hundred foot from the Baſſe to the crown. This ſheweth, that the ſtatues of Idols belonging to the Gaules were of extraordinarie and wonderfull greatneſſe; which (as *Cæſar* ſaith) they filled with liuing men, making them their Sacrifices and Offerings.

Jul. Cæſ. in Comment. lib. 6.

Nor were the Gaules thus ſeduced by the Diuel only, but euen the Romans alſo: for the Hiſtoriographer *Livy* telleth vs, That after the great ouerthrow at Cannas (a towne in Apulia) by *Hannibal*, certaine extraordinarie Sacrifices were performed, by conſultation had with diuers fatall bookes; wherein a man and woman of Gaule, and a man and woman of Greece, were brought to the Oxe market in Rome, and layd along vpon the ground aliue, in a place round beguirt with ſtones, which neuer had been ſullied with humane Offering, and there ſacrificed according to the Romane Rites and ceremonies. The like hath beene amongſt the Arabians, Thracians, Scythians, Ægyptians, and Grecians: of which I will onely deliuer you what I haue read in one or two Authors.

Humane Sacrifices performed at Rome.

Dionyſius Halicarnaſſeus telleth vs, That *Iupiter* and *Apollo* (vnder whoſe names the Diuell himſelfe was ſhadowed) becauſe the tenth borne of euerie male childe was not ſacrificed vnto them, ſent great and grieuous calamities and plagues throughout Italy. And *Diodorus* declareth, That in his time there was at Carthage an Idoll of *Saturne*: and it was ſuppoſed (ſaith he) that *Saturne* was much offended with the people, becauſe in former times they had been wont to ſacrifice vnto him the moſt worthy and beſt born of their children; but by the ſucceſſe of times, in ſtead of their own children, they bought and entertained others, ſecretly nouriſhing them in their houſes, and after ſacrificed them to their gods. The which being diſcouered, and they eaſily perſuaded, That by this diſſimulation and impoſterous dealing, *Saturne* was inſenced againſt them, (becauſe that ſome of their Allyes were deſpoiled, and part of their Countrey layd waſte by the publique Enemie) therefore the better to appeaſe him, they ſacrificed publiquely at one time two hundred young men, ſuch as were the choiceſt and beſt borne of all their Nobilitie: and after that, picked out three hundred more, which with their owne good liking (becauſe they perceiued themſelues to be ſuſpected) gaue their liues freely to be ſacrificed. He that of theſe things deſires to be further ſatiſfied, let him reade *Euſebius* in his Eccleſiaſtical Hiſtory, who hath many examples and diſcourſes to this purpoſe, extracted out of ſundry Nations: affirming, That in the time of *Adrian*, and when the Euangelicall doctrine began ſomwhat earneſtly to be embraced,

Dionyſ. Halic. lib. de Antiq. Rom. 3.

Diod. lib. 20.

Lib. 4. cap. 7.

ced, theſe abhominable cruelties by degrees ceaſed, and were in ſhort time aboliſhed.

Of the prioritie and degrees that Diuels haue amongſt themſelues, of their Fall, number, motion, and excellencie of knowledge, ſo much hath beene ſpoken as may (with ſafetie and without prophaneneſſe) be held ſufficient. And to proue that there is Dæmoniacall Magicke needs not be queſtioned; as may be gathered by the antient Philoſophers, *Treſmegiſtus, Pythagoras, Plato, Pſellus, Plotinus, Iamblicus, Proclus, Chalcidius*, and *Apuleius*: And of the Perepateticks, *Theophraſtus, Ammonius, Philoponus, Avicenna, Algazel*, and others. Saint *Clement* witneſſeth, That this Art was deuiſed before the Floud, and firſt by Diuels deliuered vnto the Gyants: and that by them *Cham* the ſonne of *Noah* was inſtructed. For thus he writeth, They taught, That the Diuels by Art Magicke might be obliged to obey men, which was done by charmes and incantations, and as out of a forge or furnace of miſchiefe (all light of pietie being ſubſtracted) they filled the world with the ſmoke of that vngodly practiſe. For this & ſome other cauſes was the Deluge brought vpon the world, in which all mankinde was deſtroyed ſauing *Noah* and his family, who with his three ſonnes and their wiues were onely preſerued. Of which ſonnes, *Cham*, to one of his ſonnes called *Miſraim*, taught this Diuelliſh Art: from whom the Ægyptians, Babylonians, and Perſians deriue their progenie. The Nations called him *Zoroaſter*: in whoſe name diuers Magicall bookes were divulged, &c. It is ſaid, that hee comprehended the whole Art in an hundred thouſand Verſes, and after in a great whirle-winde was hurried away aliue by the Diuell, from the middeſt of his Schollers, as *Suidas* reporteth.

Apuleius aſcribeth to the Perſians the inuention of two-fold Magick: for they beleeued in two gods, as the Authors & Lords of all things; one good, whom they ſtiled *Ormuſda*, and thought him to be the Sunne: Another euill, whom they called *Arimanes*, or *Pluto*. From theſe they deriued a double Magicke; one which conſiſted altogether in ſuperſtition, and the adoration of falſe gods; the other in the inueſtigation and ſearch of the obſcurities of hidden Nature, to acquire the ſecrets thereof. Hence ſome diuide this abſtruſe Art into *Theurgia*, White Magicke, and *Goetia*, Blacke Magicke, or the Blacke Art, otherwiſe called *Necromantia*. The effects of the firſt they conferre vpon the good Angels, and the effects of the other vpon euill: affirming the one to be lawfull, the other vnlawfull; for ſo *Scotus Parmenſis* with diuers other Platonickes haue affirmed. But that they are both moſt blaſphemous and impious, heare what *Cornelius Agrippa* an

The antiquity of Magicke.

Clement lib. 4. Recognit.

Art Magicke before the Floud.

Suidas.

Apul. Plut. in lib. de Iſid. & Oſyrid.

The Diuiſion of Magicke. *Theurgia Goetia ſiue Necromantia.*

Cornel.Agrip. Archimagi himſelfe writeth: theſe be his words, This *Theurgia* vnder the names of God and his good Angels, doth comprehend and include the fallacies of the euill Dæmons: and though the greateſt part of the ceremonies profeſſe puritie of minde and bodie, with other externall complements; yet the impure and vncleane Spirits are deceiuing powers, and vndermine vs, that they may be worſhipped as gods. To which he addeth; The Art *Almadel*, the Art Notarie, the Art *Paulina*, the Art of Reuelations, and the like, full of ſuperſtitions, are ſo much the more pernitious and dangerous, by how much they appeare to the Vnlearned, Diuine and gratious.

Artic.9.19.23. Hence came that Decree in the Pariſian Schoole, That for God, by Magicke Art to compell his Angels to be obedient to Incantations; this to beleeue is an error. That the good Angels can be included in gems or ſtones, or ſhal conſecrate or make holy any figures, Images, or garments, or to doe any ſuch things as are comprehended in their wicked Arts; to beleeue, is an errour. For, by what can theſe Spirits which they vſe in their exorciſmes be thought, or called good, when they deſire to be adored as gods, and to haue ſacrifices made vnto them? than which treaſon againſt the Diuine Majeſtie, there is nothing in them more alien and forrein; they as much abhorring and deteſting it, as the euill Angels purſue and ſeeke after it.

The Deriuation of *Goetia* or *Necromãtia.* *Goetia* in the Greeke tongue ſignifieth *Impoſtura*, or Impoſture: euen as *Necromantia* commeth of *Nechros*, *Mortuus*, which is dead, and of *Manteia*, which is *Diuinatio*, as much to ſay as a diuination from the Dead. But from definitions, I will proceed to hiſtorie.

Of the Witch *Hercyra.* In the yeare 1558, in a Village belonging to Thuringia, not far from the towne Iena, a certaine Magitian being apprehended and examined, confeſſed publiquely that hee learned that helliſh Art of an old woman of Hercyra; and ſaid, that by her means he had often conference with the Diuell, and from him had the skill to know the properties and vertues of diuers herbes and Simples, which helped him in the cure of ſundry diſeaſes and infirmities.

Arteſ.magus. *Arteſius* a grand Magitian ſo ſpeaketh of the Art, as if there were no difference at all betwixt white and blacke Magicke: firſt he propoſeth the Characters of the Planets, Rings, and Seales, how and vnder what conſtellation they ought to be made. Next, what belongs to the art of Prediction and telling things future, eſpecially by the flight of Birds. Thirdly, how the voices of brutiſh Animals may be interpreted and vnderſtood; adding the Diuination by Lots from *Proclus*. Fourthly, hee ſhewes the power and vertue of Herbs. Fiftly, what belongs vnto the attaining of the Philoſophers ſtone. Sixtly, how things paſt, future, and preſent,

ſent, may be diſtinguiſhed and knowne. Seuenthly, by what rites and ceremonies Art Magicke may be exerciſed. Eightly, by what means life may be prolonged: where he tells a tale of one that liued one thouſand twenty and fiue yeares, &c.

The mention of theſe things are not, that the leaſt confidence or credit ſhould be giuen vnto them; but to ſhew by what cunning and ſubtill ſnares the Diuell workes, to intrap and intangle poore Soules in his manifold deceptions and illuſions.

In this Goeticke and Necromanticke Magicke, it is obſerued by *D. Thom. Gulielmus Pariſienſis, Scotus, Gerſon, Abulenſis, Victoria, Valentia, Spinæus, Sprangerus, Navarra, Grillandus, Remigius*, and others, That it is the foundation of a ſecret or expreſſe compact with the Diuell, by the force of which, miſerable men pawne and oblige their ſoules vnto him: He interchangeably ſubmits himſelfe to them as their Vaſſall; he is preſent as ſoone as called, being asked he anſwers, being commanded hee obeyes; not bound vpon any neceſſitie, but that he may thereby intricate and indeare vnto him the ſoules of his Clients, to deſtroy them more ſuddenly and vnſuſpectedly. For the Magitian hath onely a confidence that he hath empire ouer the Diuell; who againe counterfeiteth himſelfe to be his ſeruant and Vaſſal.

All Magick is a compact with the Diuell.

Eutichianus Patriarch of Conſtantinople recordeth this Hiſtorie: In the time of the Emperour *Iuſtinianus* (ſaith hee) there liued in Adana a city of Cilicia, one *Theophilus*, who was by office the Steward of the Church; hee was ſo beloued and gratious in the eyes of all men, as that hee was held to be worthy of an Epiſcopall dignitie. Which notwithſtanding he moſt conſtantly refuſed: and afterward being vnmeritedly accuſed, by ſuch as emulated his honeſt life & ſincere carriage, he was put by his place of Stewardſhip: which droue him into that deſperation and impotencie of minde, that by the counſell of a Iewiſh Magitian, he renounced his Sauiour by an Indenture writ vnder his owne hand, deliuering himſelfe wholly into the empire of Sathan, who was many times viſible vnto him. But now miſerable man what ſhall he doe? hee groweth repentant of the act, and troubled in Spirit, when he thinkes how much hee hath inſenced his Maker and Redeemer, by deliuering himſelfe vp a voluntarie ſlaue and captiue to the great Aduerſarie the Diuell. The ſtory ſaith, In this anxiecie and perturbation of minde he thought it beſt to fly for ſuccor to the bleſſed Virgin *Mary*; and to that purpoſe retired himſelfe to a Temple conſecrate vnto her, in which he tendred many ſupplications and prayers, ioyned with faſting and teares, making great ſhew of effectuall repentance. Forty daies together hee frequented the Church, without intermiſſion or ceſſation of weeping

Eutichian. Patriarch.

A ſtrange Hiſtory of one *Theophilus.*

ping and praying; preſenting his blaſphemous writing vpon the Altar, which miraculouſly (as they ſay) was taken thence, and he receiued againe into Gods fauor.

The maner of Homage done to the Diuell.

The manner of this homage (and others) done to the Diuell, is as followeth: Firſt, the Magitian or Witch is brought before the Tribunal of Sathan, either by a familiar Spirit, or elſe by a Mage or Hag of the ſame profeſſion: hee ſits crowned in a Majeſticke Throne, round inguirt with other Diuels, who attend on him as his Lords, Barons, and Princes, richly habited. The Palace ſeemeth wholly to be built of marble, the walls hung with gold and purple-coloured Arras; all ſhewing the pompe of regalitie and ſtate. Sathan himſelfe from his Royall ſeat caſts his eyes round about, as if ready to incline his benigne eares to any humble ſuitor whatſoeuer.

Then ſteps forth a Diuell of a venerable aſpect, and ſaith, O moſt potent Lord and Maſter, great Patron of the ſpacious Vniuerſe, in whoſe hands are all the riches and treaſures of the earth, and all the goods and gifts of the world; this man I preſent before thine Imperiall Throne, to follow thy ſtandard, and to fight vnder the patronage of thy great name and power; who is ready to acknowledge thee to be God and Creator of all things, & none but thee. It ſhall be in thy clemencie, ô moſt ſoueraigne Lord, to vouchſafe this man (or woman) the grace of thy benign aſpect, and receiue him (or her) into thy patronage and fauor.

Towhich he with a graue countenance and loud oration thus anſwereth; I cannot but commend this thy friend, who ſo cordially hath committed himſelfe into our ſafegard and truſt; whom as our Client and Fauorit we accept, and promiſe to ſupply him with all felicitie and pleaſure, both in this preſent life and the future. This done, the miſerable wretch is commanded to renounce his Faith and Baptiſme, the Euchariſt, and all other holy things, and to confeſſe *Lucifer* his onely Lord and Gouernor. Which is done with many execrable ceremonies, not fit to be here remembred. Then is the Writing deliuered, (as was before ſpoken of *Theophilus*) written with the bloud of the left thumbe. Then doth the Diuell marke him either in the brow, neck, or ſhoulder, but commonly in the more ſecret parts, with the ſtampe or character of the foot of an Hare, a blacke Dog, or Toad, or ſome ſuch figure, by which he brands him (as the cuſtome was of old to mark their ſlaues and captiues whom they bought in the market for mony) to become his perpetuall ſlaue and Vaſſal.

And this, *Nigerius, Sprangerus, Bodinus, &c.* ſay, The wicked Spirit doth, as deſirous to imitate God in all things; who in the old Teſtament marked his choſen People with the ſeale of Circumciſion,

ciſion, to diſtinguiſh them from the Gentiles; and in the New Teſtament with the ſigne of the Croſſe, which, as *Hieronimus* and *Nazianzen* ſay, ſucceeded that of Circumciſion. And as the Diuell is alwayes aduerſe to his Creator, ſo hee will be worſhipped with contrarie Rites and ceremonies. Therefore when Magitians and Witches preſent themſelues vnto him, they worſhip him with their faces from, and their backes toward him, and ſomtimes ſtanding vpon their heads, with their heeles vpward: but which is moſt beaſtly and abhominable of all, in ſigne of homage hee preſents vnto them his taile to kiſſe. For ſo *Petrus Burgolus* and *Michael Verdunus*, with diuers other Magitians beſides, haue confeſſed.

Now to ſpeak of thoſe Sorteligers, and the effects of their Art. S. *Auſtin* is of opinion, That *Pythagoras* vſed characters, numbers, and letters, by which he wrought many things ſeeming miraculous. Amongſt others, he tamed a wilde Beare of an vnmeaſurable greatneſſe and fierceneſſe, making it to follow him like a dog, whitherſoeuer he went or came, and at length gaue him leaue to depart againe into the Deſarts; but with condition, That hee ſhould neuer offer any violence to man or woman: which Couenant (it is ſaid) he kept inuiolate.

Pythagoras vſed characters, &c.

Cælius telleth vs, That the ſame *Pythagoras* neere to Tarentum ſpying an Oxe to feed vpon Beanes, called the Heardſman, and bid him driue away the beaſt, and to forbid him from eating any more of that kinde of graine. To whom the other laughing, replied, That his Oxe was not capable of ſuch admonition, but told him his aduice had been better beſtowed in his Schoole amongſt his Schollers. Which ſaid, *Pythagoras* hauing murmured ſome few words to himſelfe, the Oxe left eating, ran to his manger in the City, could neuer after be coupled to the Yoke, but like a domeſticke Spaniel would take food from the hands of any man.

Cæl. li. 9. ca. 7.

Plut. in Vita Numæ.

Much after this kinde is that which the Laplanders, the Finlanders, and the Bothnienſes vſe: The Necromancer entereth his chamber, with his wife and one companion onely; there he takes a braſen Frog and Serpent, layeth it vpon an anvill, and giueth it a certaine number of blowes with an iron hammer: then after the muttering of ſome few Magicke Verſes, in a great rapture he falleth downe into a trance. Whileſt he thus lies as ſeeming dead, his Attendant watcheth him, leſt he be troubled with Flea, Flie, or any ſuch thing. At length comming to himſelfe, he can reſolue you of any difficultie, whoſe ſolution you before demanded.

Lapland. Finland Bothnienſes.

The like may be ſaid of that ſuperſtition vſed by the Magitian *Iamnes*, Schoolemaſter to the Emperor *Theophilus*; who (as *Cedrenus* witneſſeth) when three great Commanders and Captaines of

Iamnes Magus.

the barbarous Nations were vp in armes againſt the Empire, *Theophilus* doubtfull of the euent of that warre, deſired of *Iamnes* to be reſolued thereof. Who preſently cauſed three great iron Hammers to be made: which done, hee deliuered them into the hands of three ſtrong and able men, and about mid-night, after ſome incantations whiſpered, he brought forth a ſtatue with three heads, and commanded them with all their ſtrength to ſtrike vpon thoſe three heads at once; which they did: two of them were quite beat off, and the third was much bruiſed, but not decollated. By which *Iamnes* gaue the Emperour hope of victorie: and ſuch indeed was the euent of that War; for of thoſe three Captains two periſhed in the battell, and the third grieuouſly wounded, with the ſmall remainder of his Army got with great difficultie into his Countrey. *Nicetas* affirmeth, That *Enphroſine* the wife of *Alexius Angelus* Emperor of Conſtantinople, was much deuoted to this kind of Magicke.

In Dioceſi, Argentoratenſi. Meng. in Comp. Exercif.

The Count of Veſtrauia, by a Concubine of his (whoſe companie before his lawfull Nuptials he had vſed) was alike effaſcinated. She by the aduiſe of an old Witch had caſt an inchanted pot into a deepe Well which was in a backe yard belonging to the Pallace of the ſaid Earle; by which he was made incapable of all congreſſe, and therefore out of all hope of any Iſſue to ſucceed him. Which continued for the ſpace of three whole yeares: after which ſeaſon, meeting with this gentlewoman of his former acquaintance; after a friendly ſalutation had paſt between them, ſhe asked him how he fared ſince his mariage, how his wife and hee agreed together, and how many children they had betweene them? The Earle out of thoſe words gathering ſome cauſe of ſuſpition, diſſembling his diſcontent, anſwered, That (he thanked Heauen) all was well at home, and that God had bleſt him with three ſweet and hopefull children, and that his wife at the preſent was as great as ſhe could well goe with the fourth. At which anſwer he perceiued a change of colour in her face; when ſhee in a great rage ſaid, And may I beleeue this? Then euill betide that curſed old Hag, who perſuaded me, That ſhe had ſo wrought with the Diuell that you ſhould neuer haue child, nor haue the abilitie to be the father of any. The Count ſmiling at this, deſired to be ſatisfied from her, what ſhe intended by thoſe words. To whom ſhe diſcloſed all the circumſtances, How being much grieued that he had ſo vnkindely forſaken her, ſhee had dealt with a Witch, who had promiſed vnto her, &c. telling him of the inchanted pot. Which the Count vpon her words cauſing to be ſearcht & found, and after burnt, his naturall vigor and vertue returned, and he was after the father of a numerous Iſſue.

One

One neere to this, but of greater malice, *Niderus* reporteth to haue hapned in a towne called Boltingeu: A famous Conjurer called *Stradelin*, being conuicted of ſundry malefactions; among other confeſſed, That for malice he bore to a man and his wife, for ſeuen yeares together hee had ſtrangled ſeuen children in her wombe, inſomuch that all hir births were abortiue. In all which time all their Cattell in the ſame ſort miſcarried, and not one of them brought forth a liuing and thriuing Iſſue. And all this was done by burying a Lizard vnder the threſhold of his doore, which if it were remoued, fruitfulneſſe and fertilitie ſhould come again both to her, and to their herds of cattell. Vpon this free confeſſion the threſhold was ſearched, but no ſuch Worme or Serpent found: for it is probable, that in that time it was rotten and turned to duſt. But they tooke the threſhold and all the earth about it, and cauſed them to be burned, and then the Ligature ceaſed, and they were all reſtored to their former increaſe of progenie.

Niderus in Formicario.

In Dioeſi, Lanſonenſi.

The ſame Author ſpeaketh of one *Oeniponte* a moſt notorious Witch, who by making a picture of wax, and pricking it with needles in diuers parts, and then burying it vnder the threſhold of her neighbours houſe, whom ſhe much hated, ſhe was tormented with ſuch grieuous and inſufferable prickings in her fleſh, as if ſo many needles had beene then ſticking at once in her bodie. But the Image being found and burned, ſhe was inſtantly reſtored to her former health and ſtrength.

Oeniponte Maga.

But to leaue theſe, and come to other kindes of Sorceries and Witchcraft, ſuch as we finde recorded in Hiſtorie. *Grillandus* is of opinion, That euerie Magition and Witch, after they haue done their homage to the Diuell, haue a familiar Spirit giuen to attend them, whom they call *Magiſtellus*, *Magiſter Martinettus*, or *Martinellus*; and theſe are ſomtimes viſible vnto them in the ſhape of a Dog, a Rat, an Æthiope, &c. So it is reported of one *Magdalena Crucia*, That ſhe had one of thoſe *Paredrij* to attend her, like a Blacke-More. *Glycas* telleth vs, That *Simon Magus* had a great blacke Dog tyed in a chaine, who if any man came to ſpeak with him whom he had no deſire to ſee, was ready to deuoure him. His ſhadow likewiſe hee cauſed ſtill to goe before him: making the people beleeue that it was the ſoule of a dead man who ſtil attended him.

Grillandus.

Magiſtellus. Martinettus. Martinellus.

Glycas: Simon Magus.

Theſe kindes of familiar Spirits are ſuch as they include or keepe in Rings hallowed, in Viols, Boxes, and Caskets: not that Spirits hauing no bodies, can be impriſoned there againſt their wills; but that they ſeeme to be ſo confined of their own free-wil and voluntarie motion.

Theſe are called *Paredrij*.

Iohannes Leo writeth, That ſuch are frequent in Africke, ſhut in caues,

Aves Hariolatrices.

caues, and beare the figure of birds called *Aves Hariolatrices*, by which the Magitions raiſe great ſummes of mony, by predicting by them of things future. For being demanded of any difficulty, they bring an anſwer written in a ſmall ſcroll of paper, and deliuer it to the Magition in their bills. *Martinus Anthonius Delrius*, of the ſocietie of *Ieſus*, a man of profound learning and iudgment,

An advocat of Burgdegal.

Mart. Anton. Delrius.

writeth, That in Burdegall there was an Aduocate, who in a Viol kept one of theſe *Paredrij* incloſed. Hee dying, his heires knowing thereof, were neither willing to keepe it, neither durſt they breake it: and demanding counſell, they were perſuaded to go to the Ieſuits Colledge and to be directed by them. The Fathers commanded it to be brought before them and broken: but the Executors humbly beſought them that it might not be done in their preſence, being fearefull leſt ſome great diſaſter might ſucceed thereof. At which they ſmiling, flung it againſt the walls and broke it in pieces; at the breaking whereof there was nothing ſeene or heard ſaue a ſmall noiſe, as if the two elements of water and fire had newly met together, and as ſoone parted.

Philoſtratus.

Philoſtratus telleth vs, That *Apollonius Tyaneus* was neuer without ſuch Rings. And *Alexander Neapolitanus* affirmeth, That he receiued them of *Iarcha* the great Prince of the Gymnoſophiſts, which he tooke of him as a rich Preſent; for by them he could be acquainted with any deepe ſecret whatſoeuer. Such a Ring had

Iarcha Magus.

Iohannes Iodocus Roſa, a Citiſen of Cortacenſia, who euery fift day had conference with the Spirit incloſed, vſing it as a counſellor and director in all his affaires and enterpriſes whatſoeuer. By it he was not onely acquainted with all newes, as well forrein as domeſticke, but learned the cure and remedie for all griefs and diſeaſes: inſomuch that he had the reputation of a learned and expert Phyſition. At length being accuſed of *Sortelige* or inchantment, At Arnhem in Guelderland he was proſcribed: and in the yeare 1548 the Chancellor cauſed his Ring in the publique market place to be layd vpon an Anvil, and with an iron hammer beaten to pieces.

A ſtrange ſtirie related by *Mengius.*

Mengius reporteth, from the relation of a deare friend of his, (a man of approued fame and honeſtie) this hiſtorie: In a certain towne vnder the juriſdiction of the Venetians, one of theſe præſtigious Artiſts (whom ſome call Pythonickes) hauing one of theſe Rings, in which he had two familiar Spirits exorciſed and bound, came to a Predicant or preaching Frier, a man of ſincere life and conuerſation; and confeſſed vnto him, that hee was poſſeſſed of ſuch an inchanted Ring with ſuch Spirits charmed, with whom he had conference at his pleaſure. But ſince he conſidered with himſelfe, that it was a thing dangerous to his Soule, and abhominable

hominable both to God and man, he deſired to be clearely acquit thereof; and to that purpoſe hee came to receiue of him ſome godly counſell. But by no perſuaſion would the Religious man be induced to haue any ſpeech at all with thoſe euill Spirits (to which motion the other had before earneſtly ſolicited him) but admoniſhed him to cauſe his Magicke Ring to be broken, & that to be done with all ſpeed poſſible. At which words the Familiars were heard (as it were) to mourne and lament in the Ring, and to deſire that no ſuch violence might be offered vnto them; but rather than ſo, that it would pleaſe him to accept of the Ring and keepe it, promiſing to do him all ſeruice and vaſſallage: of which if he pleaſed to accept, they would in ſhort time make him to be the moſt famous and admired Predicant in all Italy. But he perceiuing the Diuels cunning, vnder this colour of courteſie, made abſolute refuſall of their offer; and withall conjured them to know the reaſon why they would ſo willingly ſubmit themſelues to his patronage? After many euaſiue lies and deceptious anſwers, they plainly confeſſed vnto him, That they had of purpoſe perſuaded the Magition to heare him preach, that by that ſermon his conſcience being pricked and galled, he might be weary of the Ring; and being refuſed of the one, be accepted of the other: by which they hoped in ſhort time ſo to haue puſt him vp with pride and hereſie, to haue precipitated his ſoule into certaine and neuer-ending deſtruction. At which the Church-man being zealouſly inraged, with a great hammer broke the Ring almoſt to duſt, and in the name of God ſent them thence to their own habitations of darkneſſe, or whither it pleaſed the higher Powers to diſpoſe them.

Gyges Ring.

Of this kinde doubtleſſe was the Ring of *Gyges* (of whom *Herodotus* maketh mention) by vertue of which he had power to walke inuiſible; who by the murther of his Soueraigne *Candaules*, maried his Queene, and ſo became King of Lydia. Such likewiſe had the Phocenſian Tyrant, who (as *Clemens Stromatæus* ſpeaketh) by a ſound which came of it ſelfe, was warned of all times ſeaſonable and vnſeaſonable, in which to mannage his affaires: who notwithſtanding could not bee forewarned of his pretended death, but his Familiar left him in the end, ſuffering him to be ſlain by the Conſpirators. Such a Ring likewiſe had one *Hieronimus* Chancellor of Mediolanum, which after proued to be his vntimely ruine.

Clemens Stromatæus.

Concerning the mutation or change of Sex, which ſome haue attributed to the fallacies of the Diuell; it is manifeſt that they haue been much deceiued therein, ſince of it many naturall reaſons may be giuen, as is apparant by many approued hiſtories.

Of Women that haue changed their Sex.

Phlegon

Phlegon in his booke *De Mirabil. & Longev.* telleth vs, That a virgin of Smyrna called *Philotis*, the ſame night that ſhe was maried to a yong man, thoſe parts which were inuerted and concealed, began to appeare, and ſhee roſe in the morning of a contrarie ſex. As likewiſe, That in Laodicea a city of Syria, one *Æteta* after the ſame manner roſe from her husbands ſide a yong man, and after altered her name to *Ætetus*; at the ſame time when *Macrinus* was Preſident of Athens, and *L. Lamia* and *Ælianus Veter* were Conſuls in Rome.

Fulgosius, lib. 1. Excup. cap. 6.

In the time that *Ferdinand* the firſt was King of Naples, one *Ludovicus Guarna* a citiſen of Salern, had fiue daughters, of which the two eldeſt were called *Franciſca* and *Carola*; either of which at fifteene yeares of age found ſuch alteration in themſelues, that they changed their fœminine habits, and names alſo, the one being called *Franciſcus*, the other *Carolus*. In the reigne of the ſame King, the daughter of one *Eubulus* being deliuered vnto an huſband, returned from him altered in her ſex, ſued for her dowerie, and recouered it.

Amatus Luſit. Cent. 2. Curſ. 39.

Amatus Lucitanus teſtifieth, that in the town of Erguira, diſtant ſome nine leagues from Couimbrica, there liued a Nobleman who had a daughter named *Maria Pachecha*, who by the like accident prouing to be a yong man, changed her habit, and called her ſelfe *Manuel Pachecha*. Who after made a voiage into the Indies, and became a valiant ſouldier, attaining to much wealth and honour; and returning, married a Lady of a noble Family, but neuer attained to haue iſſue, but had an effœminat countenance to his dying day. The like *Livy* remembreth of a woman of Spoleta, in the time of the ſecond Punicke war.

Ant. Torquin. Dial. 1.

But a ſtory ſomewhat ſtranger than theſe is related by *Anthonius Torquinada*; That not far from the city Beneventum in Spain, a Countrey-man of a meane fortune married a wife, who becauſe ſhe was barren vſed her very roughly, inſomuch that ſhee lead with him a moſt diſcontented life. Whereupon one day putting on one of her husbands ſuits, to diſguiſe her ſelf from knowledge, ſhe ſtole out of the houſe, to proue a more peaceable fortune elſewhere: and hauing been in diuers ſeruices, whether the conceit of her mans habit, or whither Nature ſtrangely wrought in her, but ſhe found a ſtrange alteration in her ſelfe, inſomuch that ſhe who had been a wife, now had a great deſire to do the office of an huſband, and married a woman in that place whither ſhe had retyred her ſelfe. Long ſhe kept theſe things cloſe to her ſelfe, till in the end one of her familiar acquaintance trauelling by chance that way, and ſeeing her to be ſo like vnto that woman whom hee before knew, demanded of her, If ſhe were not brother to the wife

of

of ſuch a man, who had forſaken his houſe ſo many yeares ſince? To whom, vpon promiſe of ſecrecy, ſhe reuealed all, according to the circumſtances before rehearſed. Examples to this purpoſe are infinite: let theſe ſuffice for many.

The Hiſtory of *Machates* and *Philemium*.

A ſtrange Tale is that which *Phlegon* the freed-man of *Hadrianus* reporteth, of which he proteſts himſelfe to haue bin eye witneſſe. *Philemium* (ſaith he) the daughter of *Philoſtratus* and *Charitus*, fell deepely inamoured of a yong man called *Machates*, who at that time gheſted in her fathers houſe. Which her parents tooke ſo ill, that they excluded *Machates* from their family. At which ſhe ſo much grieued, that ſoone after ſhe died and was buried. Some ſix moneths after, the yong man returning thither, and entertained into his wonted lodging, *Philemium* his Beloued came into the chamber, ſpake with him, ſupt with him, and after much amorous diſcourſe, ſhe receiued of him as a gift, a Ring of iron and a Cup guilt; and ſhe in interchange gaue him a Ring of gold and an hand-kerchiefe: which done, they went to bed together. The Nurſe being very diligent to ſee that her new gheſt wanted nothing, came vp with a candle and ſaw them both in bed together. She ouer-joyed, runneth in haſt to bring the Parents newes that their daughter was aliue. They amaſed riſe from their bed, and finde them both faſt ſleeping; when in great rapture of ioy they called and pulled them to awake. At which ſhee riſing vpon her pillow, with a ſeuere looke caſt vpon them thus ſaid, O you moſt cruell and obdurat Parents; and are you ſo enuious of your daughters pleaſure, that you will not ſuffer her for the ſpace of one three dayes to enioy her deere *Machates?* but this curioſitie ſhall be little for your eaſe, for you ſhall againe renew your former ſorrowes; which hauing ſpoke, ſhe changed countenance, ſunke downe into the bed, and died: at which ſight the father and mother were both intranced. The rumor of this came into the city, the Magiſtrats cauſed the graue to be opened, but found not the body there, only the iron Ring and the Cup giuen her by *Machates*. For the ſame Coarſe was then in the chamber and bed; which by the counſell of one *Hillus* a Soothſayer was caſt into the fields: and the yong man finding himſelf to be deluded by a Spe-ctre, to auoid the ignominie, hee with his owne hands ſlew himſelfe.

Hillus Magus.

Eunapius.

Poſſible it is, that the inferiour Diuels at the command of the ſuperiour ſhould poſſeſſe the bodies of the Dead for a time, and moue in them; as by examples may appeare. *Eunapius* reports, That an Ægyptian Necromancer preſented the perſon of *Apollineus* before the people. But *Iamblicus* a greater Magition ſtanding by, told them, It was not he, but the body of a Fencer who had

had before been ſlaine. When whiſpering a ſtronger charme to himſelfe, the Spirit forſooke the body, which falling down dead, appeared to them all to be the ſtinking carkaſſe of the Fencer before ſpoken of, and well knowne to them all.

Donica. The like is reported of one *Donica*, who after ſhe was dead, the Diuell had walked in her body for the ſpace of two yeares, ſo that none ſuſpected but that ſhe was ſtill aliue: for ſhe did both ſpeak and eat, though very ſparingly; onely ſhee had a deepe paleneſſe in her countenance, which was the only ſigne of death. At length a Magition comming by, where ſhe was then in the companie of many other Virgins; as ſoone as hee beheld her, hee ſaid, Faire Maids, why keep you company with this dead Virgin, whom you ſuppoſe to be aliue? When taking away the Magicke charme which was tied vnder her arme, the body fell downe liueleſſe and without motion.

A ſtrange Story of *Cornelius Agrippa.* *Cornelius Agrippa* liuing in Louvaine, had a yong man who tabled with him. One day hauing occaſion to be abroad, hee left the keyes of his ſtudy with his wife, but gaue her great charge to keepe them ſafe, and truſt them to no man. The Youth ouer-curious of noueltie, neuer ceaſed to importune the woman till ſhee had lent him the key to take view of his Librarie. Which entring, he hapned vpon a booke of Conjuration: hee reads, when ſtraight hee heares a great bouncing at the doore, which hee not minding, readeth on; the knocking groweth greater, & the noiſe louder: But hee making no anſwer, the Diuell breakes open the doore and enters, and askes what he commands him to haue done, or why he was called? The Youth amaſed, and through feare not able to anſwer, the Diuell ſeiſeth vpon him, and wrythes his neck aſunder. *Agrippa* returneth, findeth the yong man dead, and the Diuels inſulting ouer him: Hee retyres to his Art, and calls the Diuels to account for what they had done: they tell all that had paſſed. Then he commanded the homicide to enter into the body, and walke with him into the market place where the Students were frequent, and after two or three turnes to forſake the bodie. Hee did ſo; the body falls downe dead before the Schollers; all iudge it to be of ſome ſudden Apoplexy, but the markes about his necke and jawes make it ſomewhat ſuſpitious. And what the Archi-Mage concealed in Louvaine, (being baniſhed thence) hee afterward feared not to publiſh in Lotharinge.

A ſtrange Story. *Don Sebaſtian de Cobarruvias Orozco*, in his treaſurie of the Caſtilian Tongue (ſpeaking how highly the Spaniards priſe their beards, and that there is no greater diſgrace can be done vnto him, than to be plucked by it, and baffled) reporteth, That a noble Gentleman of that Nation being dead, a Iew who much hated him

His name *Cid*, Ruiz Diaz.

him in his life, ſtole priuatly into the roome where his body was newly layd out; and thinking to do that in death, which hee neuer durſt doe liuing, ſtooped downe to plucke him by the beard: at which the body ſtarted vp, and drawing his ſword (that then lay by him) halfe way out, put the Iew into ſuch a fright, that he ran out of the Roome as if a thouſand Diuels had been behind him. This done, the body lay downe as before vnto reſt, and the Iew after that, turned Chriſtian. Let theſe ſuffice out of infinites.

Of Aſtrology.

Hauing diſcourſed in the former Tractat, of the Aſtrologomagi, it ſhall not be impertinent to ſpeake ſomething concerning Aſtrologie, which is defined to be *Scientia Aſtris*, a knowledge in the Starres; of which (as *Pliny* witneſſeth in the 57 booke of his Naturall Hiſtorie) *Atlanta* King of the Mauritanians was the firſt Inuentor. Of this Art the ſacred Scriptures in diuers places make mention: As in *Deutron.* 4. 19. *And leſt thou ſhouldſt lift vp thine eyes to heauen, and when thou ſeeſt the Sun, and the Moone, and the Stars, with all the Hoſt of Heauen, ſhouldſt be driuen to worſhip them and ſerue them: which the Lord thy God hath diſtributed to all people vnder the whole heauen.* Againe, *Eſay* 47. 13. *Thou art wearied in the multitude of thy counſels; let now the Aſtrologers, the Star-gaſers, and Prognoſticators ſtand vp, and ſaue thee from thoſe things that ſhall come vpon thee, &c.* Now wherefore God created thoſe bleſſed Lights of heauen, is manifeſt, *Gen.* 1. 14. *And God ſaid, Let there be Lights in the Firmament of the heauen, to ſeparate the day from the night, and let them be for ſignes and for ſeaſons, and for dayes and yeares.* Againe, *Cap.* 8. *verſ.* 22. *Hereafter ſeed time and harueſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe ſo long as the earth endure.* *Eſay* 44. 24. *Thus ſaith the Lord thy Redeemer, and hee that formed thee from the wombe; I am the Lord that made all things, that ſpread out the heauens aboue, and ſtretcheth out the earth by my ſelfe; I deſtroy the tokens of Sooth-ſayers, and make them that coniecture, fooles; and turne the wiſe men backeward, and make their knowledge fooliſhneſſe.* You ſhall reade alſo *Ieremy*, 10. 2. *Learne not the way of the Heathen, and be not afraid of the ſignes of heauen, though the Heathen be affraid of ſuch.*

Philoſophers concerning Aſtrology.

We heare what the Scriptures ſay: let vs now examine the Philoſophers. *Franciſc. Patr. de Regno, lib.* 2. *cap.* 16. ſaith, That *Iulius Cæſar* was the moſt skilfull of all others in the art of Aſtronomie, of which he publiſhed diuers learned bookes; by which hee had knowledge to predict his owne fate, but had not the skill to auoid it. Aſtrologie (ſaith *Ariſtotle, Metaph. lib.* 12. *cap.* 4.) hath a ſpeculation into a ſublime ſubſtance, ſempiternall and ſencible, which is heauen. Other Mathematick Sciences meddle not with Subſtances, as Arithmeticke and Geometrie. *Theon.* 1. *de Anim.*

*cap.*1. The nobilitie of Aſtrologie is more ample, by reaſon of the more worthineſſe of the ſubiect about which it is conuerſant. Aſtrologie (ſaith *Alexand. Aphrod. Metaph.* 5. doth not diſpute of the nature of the Stars, but of their courſe; it onely contemplateth their motions, progreſſes, and regreſſes. *Plato, de Republ. Dial.* 7. proueth Aſtrologie to be not onely conducefull to Agriculture and to Nauigation, but alſo to militarie Diſcipline. Of the excellencie of Aſtronomie you may reade *Pliny, lib.*7. *cap.*37. of the inuention thereof. *Cæl. Rhodig. lib.*20. *cap.*7. of the Inuentors. *Iolidorus*, of the vſe of it concerning militarie affaires. *Cæl. Rhodig. lib.*18. *cap.*34. of the truth and profit thereof. *Io. Dansk. de Saxonia*, of the defence thereof. By *Gabriel Perovanus*, What things euerie one hath found by Cœleſtiall obſeruation. *Pliny. Quantum Aſtronomia metiuntur, tantum Aſtrologi mentiuntur*; ſaith *Marcil. Fic. lib.* 4. *cap.*36.

Now thoſe who giue iuſt reaſons, Why judiciarie or Diuinatorie Aſtrologie ought to be exploded and abandoned, are *Epiphanius*, diſputing againſt the Phariſies and the Manichees; *Baſilius Hexameri, Homil.*1. *Chriſoſt. in Geneſ. Homil.* 5. Saint *Auguſtine* alſo greatly complaineth, how himſelfe had been deceiued therewith, and inueigheth not onely againſt the Art, but alſo againſt the Profeſſors thereof: *Confeſſ. Lib.*4. *cap.*3. and in diuers other of his Works.

Apothegmes. *Bion* was wont to ſay, That thoſe Aſtronomers were to be held ridiculous, who when they could not diſcerne fiſhes in the water ſwimming towards them on the ſhore, yet would not bluſh to ſay, That they were able to ſee and diſcouer thoſe hidden things which were in the heauens. *Stobæ. Serm.*78. It was a Maxim held by *Ariſton*, That of thoſe things whereof the Philoſophers ſearch to haue inſpection, ſome belong to vs to know, and ſome not, and ſome things are altogether aboue our reach. Intimating, That the diſcipline of good manners did pertaine vnto vs to know, but not vaine Sophiſmes; becauſe they were not onely not profitable, but alſo the breeders of wrangling contentions: but Aſtrologie and Aſtronomie were altogether aboue our reach. *Stob. Serm.* 78. *Thales* whileſt he was earneſtly looking vpon the Starres, falling into a ditch, and comming out all bedawbed with durt, was thus taunted by his Maid-ſeruant; Iuſtly, Sir, is this miſchance, happened vnto you, who looke vp towards the heauens to learne what is there, being ignorant in the meane time, of what lieth before your feet. The Poet *Accius* was wont to ſay, That hee neuer could giue any confidence to thoſe Augurs and Star-gaſers, who onely filled other mens eares with aire, to furniſh their own priuat coffers with gold. With this witty *Dilemma* was *Favorinus* wont

to

to taunt the judicatorie Aſtrologers; Either they predict (ſaith he) things aduerſe, or proſperous: if in proſperous things they faile, thou art made miſerable in thy fruſtrate expectation; if in aduerſe things, though they happen not, thou art made miſerable by thy vaine feare. If they ſpeake truly, and things happen vnproſperouſly, thou art made miſerable in thy minde, before thy miſerie come vpon thee: if they promiſe happy things, and they in time happen vnto thee; yet from hence diſcommoditie notwithſtanding doth ariſe: the expectation of thy hope will more trouble thee with doubtfull ſuſpence, than the fruit thereof when it commeth can yeeld thee profit or delight. Therefore (he concludeth) I wiſh none of any braine or vnderſtanding to trouble themſelues in ſeeking after theſe preſaging Aſtrologers, who preſume but vainly, That they can truly predict of ſuch things as are to come.

The Ægyptians hierogriphycally (ſaith *Pier. Valer. lib.* 38. *pag.* 369) did ſignifie Aſtrologie, *Per maculoſam Hinnulij pellem, i.* By the ſpotted skinne of a Dog-fiſh. It was alſo emblematically obſerued by *Neſtors* Bowle, the great cup which he vſed to quaffe in: which *Alciatus, Emblem* 101, expreſſeth thus: Hierogliphick Emblem.

Neſtorum *geminis Cratera hunc accipe fundis,*
Quot gravis Argenti, &c.

Neſtor's great Bowle, with double bottoms made,
Forg'd out of maſſie ſiluer, was conueyd
For obſeruation; being round inchac'd
With golden ſtuds, on it foure handles plac'd,
On each of which a golden Doue was ſet.
Which Bowle the long-liv'd *Neſtor* (much in debt
To Time and Nature) onely (as 'tis read)
Of all the Greekes, could lift it to his head,
And quaffe it brim'd: for which he was commended.
Tell vs, ô Muſe, what was by this intended?
In this large Goblet, of ſo huge a maſſe,
Heav'n with the round circumference figur'd was.
Next, in the Siluer mettall fin'd and try'de,
The colour of the Firmament 's imply'de.
Then by the golden ſtuds, the Stars are meant;
The Pleiades, the foure Doues repreſent.
And by the two emboſſed Bottoms were
Figur'd the greater and the leſſer Beare.
Wiſe *Neſtor* theſe by long experience knew,
Howeuer they ſeeme difficult to you.

" The Souldier knowes what'longs vnto the Wars,
But he that's learned can command the Stars.

Icarus the ſonne of *Dædalus* is another Aſtrologicall Emblem compoſed by the ſame Author; who flying too neere the Sun, and melting his waxen wings, was precipitated into that ſea which ſtil beareth his name. From whom this admonition is deriued:

Aſtrologus, caveat quicquam prædicere præceps:
Nam cadet Impoſtor, dum ſuper Aſtra volat.

Aſtrologer, beware what thou
Doſt raſhly vndergo:
Th' Impoſtor aiming at the Stars,
(Whilſt looking high) falls low.

Matheſis.

Matheſis or *Mathema*, is as much as *Diſciplina*, and ſignifieth *Diſce*, or *Doceo*. *Mathematri* are called thoſe Arts which conſiſt of firme demonſtrations, in which thoſe which are expert are called *Mathematici*; namely thoſe which profeſſe Geometry, Muſicke, Arithmeticke, and Aſtronomie. The Chaldæans, who in proceſſe of time turned Aſtronomie into diuining Aſtrologie, called themſelues Mathematicians; by which they haue made the name notoriouſly infamous.

Iohannes Picus Mirandula, in Aſtrolog. lib. 12. cap. 2. ſaith, That Aſtrologie maketh not men wiſe: and therefore of old it was only the ſtudy of children; and whoſoeuer giueth himſelfe wholly to the practiſe thereof, he giues great occaſion and liberty to errors in Philoſophie. The Mathematicians or judiciarie Aſtrologers (as *Tacit. Lib. Hiſtor. 1.* relateth) are a kinde of Profeſſors, to great men vnfaithfull, and to all ſuch as put confidence in them, deceitfull; and their practiſe was altogether exploded in Rome. *Stobæus, Serm. 2. de Impudentia*, reporteth, That *Ariſton* was wont to ſay of all ſuch as gaue themſelues ouer to *Eucyclopædia* or Mathematicall diſcipline, neglecting meane time the more neceſſarie ſtudy of Philoſophie; That they might fitly be compared with the ſutors of *Penelope*, who when they could not enioy the miſtres, went about to vitiate and corrupt the maids. *Dion Caſſius* tels vs, That the Emperour *Hadrian* by his skill in this *Matheſis* could predict things future; by which he knew *Varus* not to be long liued: from that verſe of *Virgil*,

Oſtendit terris hunc tantum Fata, neque vltra
Eſſe ſinunt, &c. —— *i.* The Fates will only ſhew him to the Earth, and then ſuffer him to be no more.

Clemens,

Clemens, lib.5. Recognit. ſaith, As it happeneth vnto men who haue dreams, and vnderſtand nothing of their certaintie, yet when any euent ſhall happen they apt their nightly fancy to that which hath chanced: euen ſuch is this *Matheſis*; before ſomthing come to paſſe, they can pronounce nothing which is certaine, or to be built vpon: but when any thing is once paſt, then they begin to gather the cauſes of that which already hath the euent.

By the creature *Oryges* painted or inſculpt, the Ægyptians did hierogliphycally figure a Mathematician: for they with great adoration honor their Star *Sothes*, which we cal *Canicula*; and with great curioſitie obſerue the time when it riſeth, becauſe they ſay the *Oryges* is ſencible of the influence thereof, by a certain ſound which it yeeldeth; and not onely giueth notice of it's comming, but ſaluteth it when it appeareth riſing. *Pier. Valer. Lib. 10. Pag. 90.*

Hieroglipl ick

The Emblem.

THe Emblem to conclude this Tractat I borrow from *Iacobus Catſius, Emblem. lib.3.* which preſenteth a hand out of a Cloud, holding a Brand in the fire; that part which handeth being free, the other flaming; The Motto, *Qua non vrit.* It ſeemeth to be deriued from *Eccleſ. cap.3. 16. He hath ſet water and fire before thee, ſtretch out thine hand to which thou wilt. Before Man, is life and death, good and euill; what him liketh ſhall be giuen him.* So alſo *Ierem.21.8. And vnto this People thou ſhalt ſay, Thus ſaith the Lord, Behold, I ſet before thee the way of Life, and the way of Death.* And *Deutronom.30.19. I call Heauen and Earth to record this day againſt you, that I haue ſet before you Life and Death, Bleſſing and Curſing, chuſe therefore Life, that, &c.* Whoſo is free, and will willingly run into fetters, what can we call him but a foole? And he who becommeth a Captiue without conſtraint, muſt be either thought to be wilfull, or witleſſe. And as *Theopompus* affirmeth, If the Eye be the chuſer, the Delight is ſhort: If the Will? the end is Want: But if Reaſon? the effect is Wiſedome. For often it happeneth, after the choice of a momentarie pleaſure, enſueth a laſting calamitie.

If thou chuſe Beauty, it fadeth: If Riches, they often conſume: If Friends, they grow falſe; If Wiſdome, She continueth.

The Authors Conceit hereon is this:

Pars ſudis igne caret, rapidis calet altera flammis;
Hinc nocet, illæſam calfacit inde manum.
Ecce, Bonum Deus, ecce Malum mortalibus affert
Quiſquis es, en tibi Mors, en tibi Vita patet:
Optio tota tua eſt, licet hinc, licet inde capeſſus.

Elige, ſive iuvet vivere, ſive mori.
Quid tibi cum Sodoma? nihil hic niſi Sulphur & Ignis,
Quin potius placidum (Loth *duce*) *Zoar adi.*

¶ Thus paraphraſed:

After the choice of Momentary pleaſure, enſueth endles calamity.

Part of the Brand wants fire, and part flames hot;
One burnes the hand, the other harmes it not.
Behold, ô mortall Man, whoe're thou be,
Good, Bad, both Life and Death, propos'd to thee:
God giues thee choice, the one or other try;
By this thou liv'ſt, and thou by that ſhalt die.
Leaue Sodom then, where Sulphur raines in fire,
And (with good *Loth*) to Zoar ſafe retyre.

Electio non eſt de preterito, ſed de futuro, Plut.

A morall interpretation may be gathered from the ſame, with this Motto anexed, *Omnia in meliorem partem. Bodinus* ſaith, Men vſe to chuſe a faire day, by the gray morning; and ſtrong beaſts, by their ſturdy limbes: But in choice of pleaſures there is no election to be made, ſince they yeeld vs no profitable vſe. Others chuſe Aduocates by the throng of their Clients: Phyſitions, by the fame of their Cures: and Wiues, by their rich Portions or Dowers. And well they comply with the prouerbe, He that maketh his choice without diſcretion, is like one that ſoweth his Corne he wots not when, and in the harueſt expected reapeth hee knoweth not what. Needfull it is therefore that wee be chary in our choice, ſince there are ſo few brought within the compaſſe of Election. According to that of the Poet.

Virg. lib. 6. Ænead.

——— *Pauci quos equus amavit*
Iupiter, *aut ardens evexit ad æthera virtus.*

There are but few whom vpright *Iove* doth loue,
Or zealous Vertue gaines them place aboue.

In another place he ſaith, *Pauci læta arva tenemus: i.* There are but few of vs who attaine to the bleſſed Fields.

If Moraliſts were ſo watchfull, how much more ought wee Chriſtians to be wary, how in all things propoſed vnto vs, we ſtill (like *Mary* in the Goſpell) chuſe the better part. For, *Liber eſſe non poteſt, cui affectus imperant, & cupiditates dominantur: i.* he is not ſaid to be free, whom his affections ſway, and ouer whom his own luſts and deſires haue dominion. *Lipſius, Cent. 1. ad Belg. Epiſt. 5.* ſaith, *Vt torrem ſemiuſtum è foco qui tollit, non ea parte arripit & tractat qua incanduit, ſed qua ignem nondum accepit, ſic nos docet, &c. i.*

As

As hee who ſnatcheth a Brand out of the fire, taketh not hold thereof by that part which is flaming, but rather that which hath not touched the fire; ſo we ought not to meddle with the bitter and burning things of Chance, but rather ſuch as are more benign and comfortable.

The Authors inuention followeth:

Hinc rubet igne ſudes, nullis crepat inde favillis,
Hinc poterit tangi, ſauciat inde manum.
Res humana bifrons, tu qua iuvat arripe quicquid,
Te ſuper ætherea, te regione fluit.
Damna ſuum lucrum: ſua gaudia luctus habebit:
Excipis incumbens, ſi ſapienter, onus.
Moroſum, nec læta iuvant, & rideat orbis,
Quod gemet ille tamen, quodque quæratur habet.

¶ Thus paraphraſed:

Fire here, none there, yet is it but one Brand;
One burnes, the other end ſcarſe heats thine hand.
Fate hath two foreheads; what to hate or loue,
To leaue or like, is offered from aboue.
Loſſe hath it's Gaine, and Mourning, a Reward:
Stoope willingly, the burden is not hard.
Mirth doth not pleaſe the Sad; and though Fate ſmile,
We ſhall finde ſome thing to lament the while.

A Me-

A Meditation vpon the former Tractate.

I.

AId me, ô Lord my God, for there be three
Grand enemies, the Fleſh, *the* World, *the* Diuel:
Who with their Nets and Snares inſidiat mee,
And now and at all times await me euill.
I cannot free me from this Body, nor
It part from me, but ſtill beare it I muſt:
Thou gav'ſt it: to deſtroy it I abhor;
To mar what thou haſt made, I were vniuſt.
Yet when I pamper what I dare not periſh,
What is it leſſe than mine owne Foe to cheriſh?

The Temptations of the fleſh.

II.

The World inquirts me, and fiue ſeuer all wayes
At once inuades me; by th' Taſte, Touch, *and* Smel,
Hearing, *and* Sight: *not one Sence but betrayes*
The Fort, and 'gainſt the Lord of it rebell.
Beauty *aſſaults, and then the* Eye *giues place:*
The Syrens *ſing, by which the* Eare *is taken:*
Sweet Vanities *haue ſtill the* Smell *in chace:*
The Touch *by* Luſt: *the* Taſte *by* Surfet *ſhaken*
Thus the vain world doth with temptations round me,
Making thoſe Gifts that ſhould preſerue, confound me.

Tempt. of the World. The 5 Sences.

III.

The Diuell, whom our weake Eyes cannot view,
Is therefore to be more bewar'd and fear'd,
As one that Man doth night and day purſue;
His wounds (when made) not felt, his voice not heard.
He baits his hooks with pride, with gold, with treaſure.
A thouſand ginnes are for our foot-ſteps layd;
Bird-lime he hath, and that's when aboue meaſure
We dote on things by which we are betrayd,
Self-loue, Vain-glory, fleſhly Luſts, Ambition,
All his meere traines to bring vs to perdition.

Tempt of the Diuel.

IV. *If*

IV.

Temptations of Ignorance.

If I be ignorant, he prompts me then
To dote on Folly, Wiſedome to deſpiſe,
To prefer Idcots before Learned men,
And ſtriue to be ſequeſtred from the Wiſe.
Or if that I in reading take delight,
(At ſorted leiſure my ſpare houres to ſpend)
The Legend of ſome ſtrange aduenturous Knight,
Or fabulous Toy, hee'l to my view commend.
But from mine eye the ſacred Scriptures keepe,
Perſuading th' are too plaine, or elſe to deepe.

V.

Temptation in Learning.

Or if I after Learning ſhall enquire,
And to the leaſt perfection can attaine;
Either he makes me mine owne Gifts admire,
Or others of leſſe knowledge to diſdaine.
Or if my Talent to my ſelfe conceale,
Then to ſearch out things myſticall and hid,
Such as God had no purpoſe to reueale,
But in his ſecret Counſels hath forbid.
Aſſur'd, That 'mongſt his other traines and baites,
None more than Curioſitie God hates.

VI.

In Rhetorick.

If I be held a famous Rhetorician,
Able to equall Herod *in his phraſe;*
Then am I puft vp with that proud ambition,
Preferring 'fore Gods honor, mine owne praiſe.

In Lodgick.

If a good Diſputant, then in the ſtead
Of finding out the Truth, with Truth I wrangle;
And trouble with darke Sillogiſmes my head,
What elſe might ſeeme apparant to entangle.

In Arithmetik

Or if into Arithmeticke incline,
In ſtudying Number, I ferget the Trine.

VII.

In Diuinity.

Or if Theologie, (although the beſt
And choice of Studies) yet is that not free,
Nor can claime priuiledge aboue the reſt:
Therein he rather moſt inſnareth me.
As when I, more than Matter, ſeeke to pleaſe,

With

With curious language or affected ſtraine,
Sow to mens elbowes pillowes for their eaſe,
More than Gods honor; couet Place, or Gaine:
When I for feare or fauor their ſinnes ſmother,
Or be't th' Pulpit one, abroad, another.

VIII.

Or when Gods mercies to that height I ſtretch,
That Men thereby the more preſumptuous are;
Or on the contrary, his judgement preach
So far, as that it puts them in deſpaire.
Or when I ſhall exceed my ſtrict Commiſsion,
By adding or detracting from the Letter:
Or when I make too narrow inquiſition,
And, than mine owne opinion, thinke none better.
Or in the Church pretending reformation,
I make my Zeale a cloake to Innouation.

IX.

In Philoſophy

Or if Philoſophie? the more I ſtriue
Of things the naturall cauſes to finde out,
I bring the ſweeter hony to his Hiue;
For of my God he makes me ſtand in doubt.
And then a thouſand arguments he hath,
And ev'ry of them pow'rfull to perſuade
(Hoping by Reaſon to confound my Faith)
And proue that all things were by Nature made:
And bids my weakeneſſe no beleefe to lend
To any thing that Reaſon ſhall tranſcend.

X.

He tells me, The Philoſophers were wiſe,
And that by ſearch they all things needfull knew;
Their morall vertues ſets before mine eyes,
Saith, They in act and word were iuſt and true:
With their vprightneſſe bids me then compare
Our liues that Chriſtianitie profeſſe;
Conſider but how different they are,
And how we more beleeue, and practiſe leſſe.
Then, whither hath to heav'n neerer affinitie,
Moralitie in them, or our Diuinitie?

XI. *Or*

XI.

Or if he proue this ſtratagem too weake,
He wills vs after ſecret things enquire, In Magick.
Into the cabinet of Nature breake,
And there to finde what's worthy to admire.
For there is two-fold Magicke, *Blacke and White,*
Studies at firſt ordain'd to beget wonder;
Such as at once both profit and delight,
Amaſe the gods, and keepe the Furies vnder:
Thus lulls mans Sences in a pleaſing dreame,
Till he be made his Maker to blaſpheme.

XII.

His darts and arrowes are Luſt, Enuy, Wrath,
Whoſe poyſonous heads are dipt in Stygian fire,
And more of that corrupted Nature hath,
T'enflame the Spleene, and poyſon the Deſire,
Mortiferous all. Then what ſhall me betide,
Poore wretched Man? or which way ſhall I turne?
Thus hedg'd, thus guirt, thus ambuſht on each ſide,
Immur'd with hooks, with lime-twigs, darts that burne;
When Sorrow, Ioy, Soure, Sweet, alike appeare,
To be but the iuſt cauſes of my feare?

XIII.

I am iealous both of Hunger and Repaſt,
Of Sleepe, of Watch, of Labour, and of Eaſe:
Nor know in which I more ſecure am plac't,
Becauſe I am hourely tempted in all theſe.
My Ieſting, as my Anger I ſuſpect,
Leſt in my mirth I might ſome one abuſe,
Or ſpeake what might to his diſgrace reflect,
And that's a ſin I know not how t'excuſe.
Though t'offend in Wrath be greater far,
Yet from the firſt it doth not take the skar.

XIV.

Proſperitie I feare, as things aduerſe:
For as the one by ſweetning oft deceiues,
So when the other hath with vs conuerſe,
Deſpaire or Murmuring it behinde it leaues.
Of ſinnes in ſecret I am more afraid

Than

Than thoſe in publique, becauſe that's vnſeene
(Being vnknowne) doth all reproofe evade:
Secure, we thinke them hid behinde a skreene.
And when Securitie lulls faſt aſleepe,
The Tempter ſhoots his arrowes, and ſtrikes deepe.

XV.

The Fleſh, in Delicacie doth ſuggeſt;
The World, in Vanitie; the Diuell, he
In better things; for when I am poſſeſt
With carnall thoughts, the Fleſh then ſpeakes to me,
Either importuning to luſt or ſleepe,
To idleneſſe, to pleaſure, or to play,
T'exceſſe, by feeding high, and drinking deepe.
When as the World aſſaults another way,
By Arrogance, Ambition, and Vain-glory,
Tumor of heart, and things like-tranſitorie.

XVI.

When Ire and Wrath, and bitterneſſe of Spleene
Prouokes vs vnto miſchiefe, bloud, and ſtrage;
The Diuell then hath made his arrowes keene,
And in ſuch paſſions he doth rore and rage.
When I ſhall feele ſuch in my breaſt ariſe,
Let me aſſure my ſelfe the Tempter's there:
Therefore at that time ought I to be wiſe
And valiant, to oppoſe him without feare.
His ſtudy is to compaſſe and inuade,
We ought to watch there be no entry made.

XVII.

As oft as we reſiſt, we do ſubdue
The great Seducer. Then the Angels ſing,
And Saints reioyce (thoſe that are ſtill in view
Of the Creator, Heav'ns almighty King.)
That GOD who to this Battell doth perſuade vs,
And looks vpon vs when we enter liſt,
Still as he ſpurres vs on, doth likewiſe aid vs
Againſt that old and crafty Pannurgiſt:
Supports the Weake, the Willing doth defend,
And crownes ſuch as continue to the end.

XVIII.

O giue me courage then, make ſtrong my hand,

Thou

Thou that doſt teach my fingers how to fight;
And lend me pow'r their fury to withſtand,
Who would deprive me of thy glorious Light,
That I, who all my life time haue oppos'd
My ſelfe againſt my ſelfe, and againſt Thee,
May by thy tender mercies be inclos'd,
And ſo be ſure they ſhall not ruin mee.
That when this Body is confin'd to Duſt,
My Soule may yet finde place among the Iuſt.

Vt Pila concuſſus, reſurgo.

S. MICHAEL ARCHANGEL



Ex Sumptib Harbottel Grimstone Armig: Ia. Greechout sculpt

THE ARGVMENT of the eighth Tractat.

OF Sathans *Wiles and Feats praestigious,*
Appearing wondrous and prodigious,
Confirm'd by Histories far sought.
Of Novels by bad Dæmons *wrought:*
And first of such is made expression,
That fill with Mankinde *seeke congression,*
(To whose Fall they themselues apply)
Call'd Succubæ *and* Incubi.
To finde those further we desire,
Of Water, Earth, *the* Aire, *and* Fire;
And what their workings be to know,
As well aboue, as here below.
How Authors mongst themselues agree,
What Genij *and* Spectars *bee,*
Faunes, Syluanes, *and* Alastores,
Satyres, *with others like to these.*
With Stories mixt, that grace may win
From such as are not verst therein.

The second Argument.

MIchael, *whom* Sathan *durst oppose,*
Can guard vs from inferior Foes.

The Arch-Angell.

THose Sp'rits call'd *Dæmons*, some haue apprehended,
Are with mens iniuries oft times offended;
And when againe they humbly shall submit,
They are soone pleas'd all quarrels to forget.

Lucius Apul. de Deo Socrat. ex Beat. Them. part. 1. G. 41. Art. 1.

They after Diuine worſhip are ambitious,
And when fond Men grow vainly ſuperſtitious,
(As thereto by their ignorance accited)
In their idolatrous Rites th' are much delighted.
To them belongs the Augurs Diuination,
And ſuch coniectures as by th' immolation
Of Beaſts are made: whateuer did proceed
From *Pythia's* raptures, or hath been agreed
To iſſue from vaine Dreames; all Calculation
By ſuch like ſignes, came firſt by th' inſtigation
Homer. Of *Dæmons*. *Homer* therefore gaue them ſtile
Of gods; nor doubted in the ſelfe ſame file
To number *Iupiter*. But we, whoſe faith
On Gods knowne workes more firme aſſurance hath,
By ſacred Scriptures, title *Dæmons* thoſe
Who (by him firſt created) dar'd t'oppoſe
His Diuine Will, and being ill affected,
Were for their Pride headlong from heav'n dejected.
Some in their fall ſtill hanging in the aire,
And there impriſon'd, till they make repaire
To the laſt dreadfull doome; and ſuch await
Mans frailties hourely to inſidiate:
Prone to his hurt, with tympanous pride inflam'd,
Burning with Enuy not to be reclaim'd;
Deceitfull, from bad purpoſe neuer chang'd,
Impious, and from all juſtice quite eſtrang'd;
And with th' inueterat malice in them bred,
Inuading Bodies both aliue and dead.
Arnob. in Pſ. 36 But whatſoeuer war they ſhall commence
Againſt vs, whether vnder faire pretence,
Or hoſtile menace, do well, and not feare;
He that the Soule created, will appeare
In it's defence, and if we boldly fight,
Put their ſtrong forces and themſelues to flight.
Plato, acknowledged one God alone;
The reſt, whom others in the heav'ns inthrone,
Hermes Thermegiſtus. He *Dæmons* calls, and *Angels*. *Thermegiſt*
Doth likewiſe on one Deitie inſiſt;
And him he names *Great*, beyond all extenſion,
Ineffable, not within comprehenſion.
Cipr. de Idolor vanitat. The other Sp'rits lye vnder Statues hid,
And Images, whoſe worſhip is forbid:
And theſe the breaſts of liuing Prieſts inſpire,
And from the Intrals (e're they touch the fire)

Pronounce

Pronounce ſtrange Omens. Theſe the Birds flights guide,
And mannage ſuch things as by Lots are try'de:
The doubtfull Oracles they lend a tongue,
Prounouncing Truths with Lies, Lies Truths among,
Confounding them: all things obvolved leaue,
(Deceiv'd themſelues, they others would deceiue.)
They waking trouble vs, moleſt our ſleepe;
And if vpon our ſelues no watch we keepe,
Our bodies enter, then diſtract our braine,
They crampe our members, make vs to complaine
Of ſickeneſſe or diſeaſe, and in ſtrange faſhion
They cauſe vs to exceed in Ioy or Paſſion:
And making vs one vniuerſall wound,
Pretend to looſe what they before had bound;
When as the wonder-ſeeming remedie
Is onely their ſurceaſe from injurie.
For all their ſtudy, practiſe, and delight,
Is but to moue vs to p oue oppoſite
To the Creator, as themſelues haue bin,
That, guilty of the ſame rebellious ſin,
By their accitements being made impure,
We with them might like puniſhment endure.
Let's heare how *Apuleius* doth define them;
(Saith he) theſe proper adjuncts we aſſigne them,
Of a thin Airy body they exiſt,
And therefore can ſhift places as they liſt;
Of rational apprehenſion, paſſiue minde,
Eternall, and no end can therefore finde.
Another writes, Theſe Spirits are much joy'd
At Bloud-ſhed, when man is by man deſtroy'd.
At riotous Feaſts they 'bout the tables ſtalke,
Prouoking to vaine words and obſcene talke,
Perſuading Man in his owne ſtrength to truſt;
Deuiſe Confections that ſtirre vp to luſt:
And when their pow'r on any Wretch hath ſeis'd,
Perſuade, That with the ſin God 's not diſpleas'd.
Th' aſſume the ſhape of ſuch as are deceaſt,
And couet to be counted gods at leaſt.
Surcharg'd with joy theſe are not, to behold
When troubles and afflictions manifold
Purſue the Saints of God, and his Elect;
As hauing in themſelues a cleare inſpect,
By perſecution, ſuch, and tribulation,
Are lab'ring in the path to their ſaluation.

Div Thom. 3. Met. lib. 12. Tex. 10.

Dr. Stroz l. de Spir. & Lucant.

But when they finde our hearts obdure and hard,
To Pietie and Goodneſſe vnprepar'd;
Or when they ſee vs deviat and erre,
And before Vertue, Vanitie preferre,
Then are they merry, they clap hands and ſhout,
As hauing then their purpoſe brought about.
The Hunter hauing caught vs in the Toile,
Seiſeth his prey, and triumphs in the ſpoile.
We do not reade, That Sathan did once boaſt
Iob cap. 1. When patient *Iob* had all his ſubſtance loſt,
Nor ſeeing (by th' aduantage he had ta'ne)
His Sonnes and Daughters by a Whirle-winde ſlaine;
When hauing loſt all, he could loſe no more,
And now from head to heele was but one ſore:
Not all this mov'd him. Had he made reply
Meaning his Wife, whom ſome Rabbies thinke to be *Dinah*, the Daughter of *Iacob*, rauiſhed by *Sychem*, &c To her that bad him to curſe God and dye,
By vtt'ring any ſyllable prophane,
Then he and his would haue rejoc'd amaine.
Nor in *Pauls* thirſt or hunger was he pleas'd,
Nor when he was by cruell Lictors ſeis'd,
And hurry'd to the Gaole, (there gyv'd and bound)
Or ſhipwrackt, in great perill to be drown'd,
The Barke beneath him bee'ng in pieces torne;
Acts Apoſt. Nor when the bloudy Iewes his death had ſworne,
Scourg'd, buffetted, and bandied vp and downe:
They knew this was the way to gaine a Crowne;
To them 't was rather torment worſe than Hell,
That in theſe conflicts he had fought ſo well.
Who gladly had exulted in the aire,
If they could once haue brought him to deſpaire.
Euſtr. l. 1. moral. Some Sophiſts held *Dæmon* the part to be
Of the Soules intellectuall Facultie.
1. Cor. c. 2. v. 7 8 We reade th' Apoſtle thus: *The Wiſedome wee*
Of God, ſpeake to you in a Myſterie:
Ev'n the hid Wiſedome which to our ſaluation
He did ordaine before the Worlds creation.
But to the Princes of this world not ſhowne,
As left to them meere doubtfull and vnknowne:
Which had it been reueal'd to them, they than
Would not haue crucify'd that God and Man,
Ambr. ſup. Cor. cap. 2. *The Lord of Glory.* Some this Text expound,
(Building it ſeemes on no vncertaine ground)
That by the Princes of this World, he meant
The *Dæmons*, who of th' Aire haue gouernment,

Call'd

Call'd *Pow'rs* and *Poteſtats*. It cannot ſtand
With reaſon, That the Iewes (without command
Or pow'r within themſelues) ſo ſtyl'd ſhould be,
Bee'ng ſubiects to the Roman Monarchie.
Neither can properly we make reſtriction
To *Pilat*, who had then the juriſdiction
Of Rome in his owne hand, becauſe that hee
Labor'd in all he could to ſet him free;
Said, he could finde no fault with him. And when,
At th' inſtance of thoſe bloudy minded men,
He ſpake that Sentence, (which he would haue ſtayd)
He call'd for water, and in waſhing ſaid
Vnto all thoſe that then about him ſtood,
Lo, I am guiltleſſe of this iuſt Mans blood.
  Theſe were the Princes, by whoſe ignorant pride
The Lord of Glory was condemn'd, and dy'de.
They knew him to be Man, cleane, without ſpot;
But for the Sonne of God they knew him not.
Had they but knowne his innocent Bloud was ſhed
To revive thoſe who in their Sinnes lay dead,
And ranſome them from their inſidiation,
(As being the ſole meanes of our Saluation)
Sathan then durſt not boldly to haue venter d,
And into *Iudas* (call'd *Iſcariot*) enter'd:
For he by finding that, might eas'ly know
'T would be of his owne Kingdome th' ouerthrow.
  Let 's heare *Prudentius*: Of the ſincere way,
We may preſume God is the Guide and Stay:
There 's but one path, through which, whom hee electeth,
(Leſt they ſhould wander) he himſelfe directeth.
It lies vp a ſteepe hill that 's hard to clime,
And the more difficult, the more ſublime.
At the firſt entrance nothing doth appeare
But what is intricate, horrid, auſtere,
Sad, and ſtill threatning danger: when thy feet
Hath meaſur'd it to the end, thou then ſhalt meet
With all things ſweet and pleaſant, ſights excelling.
And pretious Riches with aboundance ſwelling.
All obiects then ſhall ſhew both cleare and bright,
As being luſter'd by eternall Light:
Then nothing ſhall ſeeme difficult or hard,
But of thy labor thou ſhalt reape reward.
  Yet in thy trauell vp this craggy Hill
Thou ſhalt finde Sathan at thine elbow ſtill,
Perſuading

Meaning the Dæmons or Poteſtats of the Aire.

Simplicis ergo viæ, Dux eſt Deus. Ille per vnum: Ire jubet mortale genus quam dirigit Ipſe, &c. Lib. 2 Cont. Symach.

Perſuading thee a ſmoother Road to tread,
To which a thouſand paths and by-wayes lead;
Through which the bearded Sophiſt he miſ-guides:
The Vſurer there, with vnſuſpected ſtrides
Walks merrily; and he whom Honor blindes,
A pleaſant journey to deſtruction findes.
Some by the tongues of Birds he doth allure,
And others by vaine Auguries aſſure,
By truſting too much to vaine Propheſies,
And the mad Sibils trifling Ambages.
Some he by Magicke ſpels doth headlong driue;
Others by Knowledge, though demonſtratiue.
But take thou heed of this ſweet erring way,
In which by thouſand turnings thou mayſt ſtray;
Hauing a Guide that teacheth Diuiation,
And turnes thee from the path of thy ſaluation.
Incredible it ſeemes, beleev'd by few,
And yet by antient Writers held for true,
That the bad Spirits at their pleaſure can
Aſſume the ſhape of Woman or of Man,
And with each Sex carnall commixtion vſe,
Fraile Mankinde to diſhonor and abuſe.
Thoſe that in maſculine ſhape with women trade,
Call'd *Incubi*: the other that are ſaid
To put on fœminine feature, and ſo lye
Proſtrat to man, are called *Succubæ*.
Nor do they vſe ſuch damned copulation
Becauſe in it they take leaſt delectation:
But rather by ſuch diuelliſh commiſſion,
To draw men headlong with them to perdition.
The ſubſtance by the which they generat, and
How 't is transfus'd, whoſo would vnderſtand,
Let them the bookes of *Scotus* well peruſe;
It is no ſubiect for my modeſt Muſe.
Yet that ſuch are, (though I ſhould ſilent be)
Heare what Saint *Auſtin* ſaith; 'T is told to me,
(By men of worth, whoſe faith I cannot blame,
And ſuch as were eye-witneſſe of the ſame)
The Faunes and other Sylvan beaſts moſt rude,
Gotiſh in act, and by the multitude
Call'd *Incubi*, inſidiat by the way
Women, to make of them their luſtfull prey.
All Germany with Witches much annoyd,
Two graue and learned men, before employd

Spirits called *Incubi*.

Succubæ.

Scotus.

Theſe were *Henricus Iuſtitor*, & *Iacobus Sprangerus*.

in

In many Cauſes both of depth and weight)
Were choſen by Pope *Innocent* the eight,
And a large Patent granted therewithall,
T'extirp the Witches thence in generall.
Theſe two affirme, They oftentimes haue been
Where ſuch old Crones and Beldams they haue ſeen
Flat on their backes, vſing th' immodeſt faſhion,
As in the very act of generation,
Mouing their bodies; yet to th' outward eye
No Sp'rit perceiv'd of any ſtander by.
But the foule act imagin'd to be paſt,
A filthy noyſome Vapor roſe at laſt,
(In bigneſſe of a man) from her embrace,
And at the inſtant vaniſht from the place.
In their large ſtories it is likewiſe read,
Husbands haue tooke theſe *Incubi* in bed
With their faire wiues, their figures by them ſtretcht:
Which ſeeing they haue run and weapons fetcht.
But th' one ſoone vaniſht from their ſoft embraces;
Th' other call'd jealous fooles, vnto their faces.
Not far from Rotemburch this chance befell:
One of theſe Sp'rits (it ſeemes new rais'd from Hell)
Makes himſelfe ſuitor to a Maid, yong, faire,
Louely, wel featur'd, and a Great mans heire:
He haunts the houſe, makes ſhew of mighty treaſure,
But, more than all, to loue her aboue meaſure:
Yet that his Liuing lies far off, pretends.
His noble Hoſt inuites him, with his friends,
To diuers feaſts and banquets. My braue Wooer
Before he comes, rich Preſents ſends vnto her:
To make his way, the Seruants he bribes round,
Beſpeakes the rareſt muſicke can be found;
The night he reuels, and he ſports the day,
And all in hope to beare the Wench away:
His prodigall expences grow ſo hye,
His Hoſt ſuſpects whence he ſhould haue ſupply,
Eſpecially his land lying ſo remote.
Meane time the Maid from liking growes to doat,
Thinking to haue her fortunes much encreaſt,
And ſhe be made a Princeſſe at the leaſt.
But e're the Contract, the good man in feare
He might be other than he did appeare,
Inuites one day, together with his Gheſt,
A retyr'd man that deuout life profeſt,

Rotemb. a Towne in vpper Germany. A Hiſtory of an *Incubus*.

And was of moſt religious conuerſation.
He at the table frames a diſputation
Concerning Sanctity and holy things,
And ſtill for euery proofe he Scripture brings.
At which my luſty Louer alters face,
And ſaith, That a full table is no place
For ſuch diſcourſe, but ſportiue jeſts are beſt,
And pleaſant talke, to make the meat diſgeſt.
The good old man perceiuing by his looke
And change of cheare, he Goſpell could not brooke,
Roſe at the table, and cry'd out amaine,
Auaunt thou Fiend, with thy infernall traine;
Thou haſt no pow'r (howeuer thus diſguis'd)
O're them who in Chriſts name haue beene baptis'd:
The roaring Lion ſhall not vs deuour,
That in his bloud are ranſom'd from thy pow'r.
Theſe words, with ſuch like, were no ſooner ſpoke,
But he with all his traine vaniſht like ſmoke,
And of his people they no more could finde,
Sauing three ougly bodies left behinde,
(With a foule ſtench) and they were knowne to bee
Felons before-time ſtrangled on a tree.

Vincent. lib 3. Hiſt. An Hiſtory of a *Succubus.*

Now of thoſe Sp'rits whom *Succuba* we call,
I reade what in Sicilia did befall:
Rogero reigning there, a yong man much
Practis'd in ſwimming (for his skill was ſuch
That few could equall him,) one night bee'ng late
Sporting i'th ſea, and thinking then his Mate
Had been before him, catcht him by the haire,
To drag him to the ſhore; when one moſt faire
Appear'd to him, of a moſt ſweet aſpect,
Such, a cenſorious Cynicke might affect,
Though he had promis'd abſtinence. Her head
Seem'd as in golden wires apparelled;
And lo, quite naked ſhee's before him found,
Saue that her modeſt haire doth cloath her round.
Aſtoniſht firſt to ſee ſo rare a Creature,
Richly accompliſht both in face and feature,
He viewes her ſtill, and is ſurpris'd at laſt;
And ouer her his vpper garment caſt,
So, cloſely brought her home, and then conueyd
Her to his priuat chamber, where ſhe ſtayd
So long with him, that he with her had won
Such grace, ſhe was deliuer'd of a Son

Within ſome forty weekes. But all this while,
Though ſhe had lent him many a pleaſant ſmile,
(Not making anything betwixt them ſtrange,
That wife might with her husband interchange)
She neuer ſpake, nor one word could he heare
Proceed from her; which did to him appeare
Something prodigious. Beſides, it being knowne
How this faire ſea-borne *Venus* firſt was growne
In his acquaintance: Next, how his ſtrange ſute
Came firſt, and that ſhe ſtill continu'd mute;
A friend of his that had a ſeeming care
Both of his bodie and his ſoules welfare,
Told him in plaine termes, he was much miſ-led,
To entertaine a Spectar in his bed.
At which words both affrighted and inrag'd,
To thinke how deſp'ratly he had ingag'd
Both ſoule and body; home he poſts with ſpeed,
And hauing ſomething in himſelfe decreed,
Firſt mildely treats with her, and after breakes
Into loud termes, yet ſtill ſhe nothing ſpeakes.
At this more angry, to haue no reply,
He takes his ſword, and ſonne, (then ſtanding by)
And vowes by all the oathes a man can ſweare,
Vnleſſe ſhe inſtantly deliuer there,
Both what ſhe is? how bred? and whence ſhe came?
And vnto theſe, particular anſwer frame;
His purpoſe is (receiue it how ſhe will)
The pretty Babe (betwixt them got) to kill.
After ſome pauſe, the *Succubus* reply'd,
Thou onely ſeek'ſt to know what I would hide:
Neuer did Husband to himſelfe more wrong,
Than thou in this, to make me vſe my tongue.
After which words ſhe vaniſht, and no more
Was thenceforth ſeene. The childe (threatned before)
Some few yeares after ſwimming in the place
Where firſt the father ſaw the mothers face,
Was from his fellowes ſnatcht away and drown'd
By the ſame Sp'rit; his body nowhere found.
Beſides theſe, *Marcus* vpon *Pſellius*, findes
To be of maligne Spirits ſundry kindes,
That beare in the foure elements chiefe ſway:
Some Fiery, and Ætherial are, and they
Haue the firſt place. Next, Spectars of the Aire,
Water, and Earth, (but none of them that dare

Of that kind of Spirits you ſhall read in the Sequell

Severall kinds of Spirits according to *Mar. Cuſp. Pſel.*

Beyond

Beyond their bounds.) Others that all light fly,
And call'd *Subterren*, or *Lucifugi*.

Spirits of Fire.

Vnto the firſt, thoſe prodigies of Fire
Falling from heav'n (which men ſo much admire)
The Learn'd aſcribe: As when a burning ſtone
Dropt from the Sky into ſwift Ægion.
A Floud in Perſia, in *Darius* dayes:

Three Moones ſeene at once with a bearded Comet.

As when three Moones at once in ſplendant rayes
(With a huge bearded Comet) did appeare
To all mens wonder, in the ſelfe ſame yeare
Pope *Iohn*, the two and twentieth, by his pow'r
Curſt *Lewis Bavarus* then Emperour,
Becauſe he cheriſht in litigious hope,
Petrus Carbarienſis, Anti-Pope.

This appeared *Anno*, 1514. A ſtrange Hiſtory of fiery Spirits, *Anno* 1536. Mar. 21.

As when three Sunnes at once ſhon in the Sky,
Of equall ſiſe, to all apparantly.
Neere to the Village cal'd Taurometane
In Sicily, a Merchant bred in Spaine,
Coaſting that way, ſees where before him ſtand
Ten Smiths, and each a hammer in his hand,
About them leatherne aprons: and before
He can aduiſe well, he eſpies ten more;
And one aboue them all (like *Vulcan*) lame,
So ſhapt, that you would take him for the ſame
Deſcrib'd in *Homer*. Him the Merchant asks,
To what place they were bound? About out tasks,
Vulcan replies: Is it to thee vnknowne,
How famous we are late in Ætna growne?
Which if it be, lag but a while behinde,
And ſee what thou with thouſands more ſhalt finde.
To whom the Merchant; What worke can there bee
For men of your profeſſion, where we ſee
Nothing but drifts of ſnow, the mountaines clad
In Winters cold, where no fire can be had?

This hapned after the mountaine had left burning.

That ſhall be try'd (ſaid *Vulcan* once againe)
And with that word he vaniſht with his traine.
At which the Merchant with ſuch feare was ſtrooke,
That all his limbes and joints were Ague-ſhooke:
To the next houſe his faint ſteps he applies,
And had no ſooner told this but he dies.
His life ſet with the Sun. E're mid-night came,
The vaſt Sicilian Mount was all on flame,
Belching forth fire and cinders, and withall,
Such horrid cracks as if the rocks would fall,

And

And tumble from their height, into the Plaine,
Mixt with ſuch tempeſts both of Haile and Raine,
Such bellowing ſhriekes, and ſuch a ſulphur ſmell,
As had it been the locall place of Hell.
This diſmall night ſo dreadfull did appeare
Vnto all ſuch as did inhabit neere,
They left their houſes, to ſeeke dens and caues,
Thinking no place ſo ſafe then as their graues.
And of this nature are thoſe fires oft ſeene
Neere Sepulchres, by which many haue beene
Deluded much, in Church-yards and ſuch places,
Where the faint-hearted ſcarce dare ſhew their faces.
Such are the *Ignes Fatui* that appeare — *Ignes Fatui*, or *Ambulones.*
To skip and dance before vs ev'ry where.
Some call them *Ambulones*, for they walke
Sometimes before vs, and then after ſtalke.
Some call them leaping Goats; and theſe we finde
All to be moſt malicious in their kinde,
By leading Trauellers out of their way,
Elſe cauſing them mongſt theeues or pit-falls ſtray;
And ſuch are Sulphur-colour'd: others, white,
And theſe haunt ſhips and Sea-men in the night,
And that moſt frequent when a tempeſt 's paſt,
And then they cleaue and cling cloſe to the maſt.
They call it *Helena* if one appeare, — *Helena.*
And then preſage there 's ſome diſaſter neere.
If they ſpie two, they iudge good ſhall befall them,
And theſe (thus ſeene) *Caſtor* and *Pollux* call them. — *Caſtor* and *Pollux.*
And from that kinde of Sp'rits the Diuination
Held in fore-times in ſuch great adoration,
Okumanteia call'd, ſeemes to haue ſprung; — *Okumanteia.*
As likewiſe thoſe by th'antient Magi ſung,
Onichomanteia, *Libonomantia*, — *Onichomanteia Libonomantia, Capnomantia, Pyromantia.*
Capnomantia, *Piromantia*,
And *Thurifumia*. But I cannot dwell — *Thurifumia.*
On circumſtance, their ſev'rall Rites to tell.
Spirits of th' Aire are bold, proud, and ambitious, — Of the Spirits of the Aire.
Enuious tow'rd Mankinde, Spleenfull, and malicious:
And theſe (by Gods permiſſion) not alone
Haue the cleare ſubtill aire to worke vpon,
By cauſing thunders and tempeſtuous ſhowr's,
With harmefull windes: 'tis alſo in their pow'rs
T'affright the earth with ſtrange prodigious things,
And what 's our hurt, to them great pleaſure brings.

Of their ſo rare effects Stories are full;
Wooll rained. Amongſt the Attribates, it rained wooll.
In good Saint *Ambroſe* time two armies fought
This hapned *Anno* 931. In the aires Region, and great terror brought
Vnto all France; *Hugh Capet* making claime
Vnto the Crowne, (if we may credit Fame,
Fiſh & Graine fel frō the aire. And Hiſtories, which are not writ in vaine)
There fell from heav'n great ſtore of Fiſh and Graine.
Philoſtratus (in whom was found no flaw)
Two ſtraunge Tombes. Writes, *Apollonius* 'mongſt the Brachmans ſaw
Two Tombes, which opened, windes diſturb'd the aire;
But ſhut, the sky was calme, the ſeaſon faire.
Of *Sopater* the Magitian. *Eunapius* and *Suidas* both record,
How *Sopater* could with one Magicke word
Command the Windes; and was adiudg'd to dye,
Becauſe he kept them faſt, when as ſupplye
Of corne vnto Byzantium ſhould be brought.
Job cap. 1. But (to ſpare theſe) had we no further ſought
Than ſacred Hiſtorie; In *Iob* we finde,
How Sathan did ſtir vp a mighty winde,
Which where his ſonnes and daughters feaſting were,
Did the whole houſe demoliſh, rend and teare.
Of the Finnes and Laplands. The Finnes and Laplands are acquainted well
With ſuch like Sp'rits, and Windes to Merchants ſell,
Making their cov'nant, When and how they pleaſe
They may with proſp'rous weather croſſe the ſeas.
As thus; They in an hand-kerchiefe faſt ty
Three knots: vnlooſe the firſt, and by and by
You finde a gentle gale blow from the ſhore.
Open the ſecond, it encreaſeth more,
Fo fill your ſailes. When you the third vntye,
Th' intemperat guſts grow vehement and hye.
Ericus King of the Goathes. Of *Ericus* the King of Goths 'tis ſaid,
That as he turn'd his hat, the winde he ſtayd:
Nor did there euer any neere him know
The piercing aire vpon his face to blow.
Of the Archimage *Zoroaſter* It is reported of learn'd *Zoroaſter*,
(Who of art Magicke was the firſt Art-maſter)
That by ſuch Spirits, in a ſtormy day,
And mighte whirle-winde, he was borne away.
And from this kinde that diuination ſprings
Æromantia. Call'd *Æromantia*; by which thouſand things
Haue been conjectur'd from the conjur'd Aire.
When muſtring Armies in the clouds repaire,

Chariots,

Chariots, and ſuch; to iudge what ſhall befall
From them, they *Terotoſcopeia* call.
A third there is, (I almoſt had forgot)
Ornithomanteia, when by Birds they wot.
Terotoſcopeia.
Ornithomãtea.

Spirits that haue o're Water gouernment,
Are to Mankinde alike maleuolent:
They trouble Seas, Flouds, Riuers, Brookes, and Wels,
Meeres, Lakes, and loue t'enhabit watry Cels;
Thence noiſome and peſtiferous vapors raiſe.
Beſides, they Man encounter diuers wayes;
At wrackes ſome preſent are; another ſort
Ready to crampe their joints that ſwim for ſport.
Of the Spirits of the Water.

One kinde of theſe th' Italians *Fatæ* name;
Feé the French; We, Sibils; and the ſame
Others, White Nymphs; and thoſe that haue them ſeen,
Night-Ladies, ſome, of which *Habundia* Queene.
Fatæ, Feé: Sybils, white Nymphs.
Night-Ladies.

And of this ſort are thoſe of which diſcuſſe
Plutarch and (out of him) *Sabellicus.*

Numa Pompilius, who did oft inuite
The beſt of Rome to feaſt with him by night,
Neuer made vſe of market to afford
Rich choice of dainties to his ſumptuous bord;
Each taſtefull Delicat that could be thought,
Without all cat'ring, or prouiding ought,
Did of their owne accord themſelues preſent,
To giue th' invited gheſts their full content,
To all their admiration: Which is ſaid
Was onely by the Nymph *Egeria's* aid,
With whom he had conuerſe; and ſhe we finde,
Of force muſt be a Spirit of this kinde.
The Feaſts of *Numa Pompil.*
The Nymphe *Ægærea.*

Scotus Parmenſis but few yeares ago,
(As ſome report) his Magicke Art to ſhow,
Practis'd the like, inuited mighty States,
And feaſted them with princely Delicates:
And yet theſe ſeeming viands were of all
That taſted them, merely phantaſticall.
Though they roſe ſated, yet no ſooner thence
Departed, but they had no feeling ſence
Of feeding Hunger, or of quenching thirſt,
But found themſelues more empty than at firſt.
The Feaſts of *Scotus Parmenſis.*

And with ſuch banquets (as *Philoſtratus*
Writes) was *Apollonius Tyanæus*
Receiued by the Brachmans. With like cheare,
Petrus Albanus and *Paſætis* were
The Feaſt of the Brackmans and of *Pet. Albanus* & *Paſætis*, two famous Magitians.

Cuſtom'd to feaſt their Gheſts. And of this ſort
(Namely White Nymphs) *Boëthius* makes report,
In his Scotch Hiſtorie: Two Noblemen,
Mackbeth and *Banco-Stuart*, paſſing then
Vnto the Pallace where King *Duncan* lay;
Riding alone, encountred on the way
(In a darke Groue) three Virgins wondrous faire,
As well in habit as in feature rare.
The firſt of them did curtſie low, her vaile
Vnpinn'd, and with obeiſance ſaid, All haile
Mackbeth Thane Glanius. The next ſaid,
All haile *Caldarius Thane*. The third Maid,
Not the leaſt honor vnto thee I bring,
Mackbeth all haile, that ſhortly muſt be King.
Theſe ſpake no more. When *Banco* thus reply'de,
Ill haue ye done, faire Ladies, to diuide
Me from all honors: How comes he thus growne
In your great grace, to promiſe him a Crowne?
And I his ſole companion, as you ſee,
Yet you in nothing daigne to guerdon mee.
To whom the firſt made anſwer, Yes, we bring
To thee much happier Fate; for though a King
Mackbeth ſhall be, yet ſhall he reigne alone,
And leaue no iſſue to ſucceed his Throne.
But thou ô *Banco*, though thou doſt not ſway
Thy ſelfe a Scepter, yet thine Iſſue may,
And ſo it ſhall; thine Iſſue (do not feare)
Shall gouerne Scotland many an happy yeare.
This ſpoke, all vaniſht. They at firſt amas'd
At the ſtrange Nouell, each on other gas'd;
Then on they road, accounting all meere fictions,
And they vaine Spectars, falſe in their predictions:
And ſporting by the way, one jeaſted thus,
Haile King of Scotland, that muſt gouerne vs.
To whom the other, Like ſalutes to thee,
Who muſt of many Kings the Grandſire bee.
Yet thus it happen'd after; *Duncan* ſlaine
By *Mackbeth*, he vſurpt and 'gan to raigne,
Though the dead King had left two ſonnes behinde.
More ſeriouſly then pondring in his minde
The former apparition, caſts about,
How *Banco* (of the Scotch Peeres the moſt ſtout)
Might be cut off, doth ſolemnely inuite
Him and his ſonne *Fleanchus* one ſad night

A ſtrange hiſt. of two Scotch Noblemen, *Mackbeth* and *Banco Stuart*.

Theſe were Names of Honor which *Mackbeth* had afore receiued.

Vnto

Vnto a banquet, where the Father dies;
But ſhadow'd by the darkneſſe, the Sonne flies.
Now the ſmall ſand of *Mackbeths* glaſſe bee'ng run,
(For he was ſlaine by *Malcolme*, *Duncans* ſon)
In proceſſe, the Crowne lineally deſcended
To *Banco's* Iſſue; and is yet extended
In ample genealogie, remaining
In moſt renowned *CHARLES*, amongſt vs reigning.
My promis'd brevitie be mine excuſe,
Elſe many ſtories I could here produce
Of the like nature, purport, and condition.
For we may reade *Ollarus* the Magition
Commanded like Familiars; who 'tis ſed,
With his inchanted ſhooes could water tred,
And neuer haſard drowning. The like fame
Another, that *Othimius* had to name,
Behinde him left. *Hadingus* King of Danes,
Mounted vpon a good Steed, by the raines
Th' Inchanter tooke, and croſſe the main ſea brought him
Safe, whileſt in vaine the hot purſuer ſought him.
Oddo the Daniſh Pyrat, by the aid
Of the like Sp'rits, whole Nauies durſt inuade,
And with his Magicke Charmes could when he pleaſe
Raiſe mighty ſtormes, and drowne them in the ſeas.
At length by one of greater practiſe found,
Aiming at others Wracke, himſelfe was drown'd.
Some Authors, vnto this accurſed Tribe
Of watry *Dæmons*, Deluges aſcribe,
And flux of waters. Such we reade were knowne
Whileſt *Damaſus* was Pope, when ouerthrowne
Were many cities in Sicilia. And
By Hiſtoriographers we vnderſtand,
The like chanc'd in Pope *Alexanders* dayes
In Italy, afflicting diuers wayes.
Both loſſe of beaſts, and great depopulation
In *Charles* the fifts time, by an Inundation
Happend in Holland, Zeeland, Friſeland, theſe
Had their maritime ſhores drown'd by the ſeas.
In Poland, neere Cracovia, chanc'd the ſame:
And in one yeare (if we may credit Fame)
In Europ, beſides Townes and Cities, then
Periſht aboue fiue hundred thouſand men.
To theſe belong what we call *Hydromantia*,
Gaſtromantia, *Lacomantia*, *Pagomantia*.

Banco Stuart ſlain by *Mak6.*

Ollarus, the Magitian.

Othim. Magus.

Oddo Magus.

Spirits the cauſe of Deluges.

Alex. the 7

This hapned *anno*, 1515.

Of the Spirits of the Earth.

Touching the Spirits of the Earth, there bee
Of diuers ſorts, each knowne in his degree,
As *Genij*, the Domeſticke gods, and thoſe
They *Lares* call, *Spectars*, *Alaſtores*,
Larvæ, Noone-Diuels, Syluanes, Satyrs, Fawnes,
And they frequent the Forreſts, Groues, and Lawnes.
Others, th' Italians *F'oletti* call.
Paredrij there are too; yet theſe not all.

The Spirits called *Genij*.

Now what theſe *Genij* are, *Philoſtratus*,
Eunapius, *Athenæus*, *Maximus*,
With all the other Platonicks, profeſt
Them to be Sp'rits of men before deceaſt;
Who had they liv'd a good life, and vnſtain'd,
By licence of th' Infernall Pow'rs obtain'd,
In their owne houſes to inhabit ſtill,
And their poſteritie to guard from ill;

Lares Familiars.

Such they call'd *Lares*. But all thoſe that lead
Liues wicked and deboſht, they being dead,
Wandred about the earth as Ghoſts exil'd,
Doing all miſchiefe: ſuch they *Larvæ* ſtil'd.

Larvæ or *Lemures*. The Hiſt. of an euill *Genius*.

And of this kinde, that Spirit we may gueſſe
Remembred in the booke of *Socrates*;
Who in the ſhape of *Moſes* did appeare
The ſpace together of one compleat yeare
I'th Iſle of Creet; perſuading with the Iewes
There liuing, That he ſuch a meanes would vſe,
That if they met at a fixt day, with eaſe
He would traject them dry-foot through the ſeas.
To which they truſting, by appointment meet,
All, who that time were reſident in Creet,
And follow their falſe Captaine, leſſe and more,
Ev'n to the very margent of the ſhore.
Then turning tow'rds them, in a ſhort oration
Beſpeakes them thus; O you the choſen nation,
Behold as great a wonder from my hand,
As your fore-fathers did from *Moſes* Wand.
Then with his finger points vnto a place
'Twixt them and which a Creeke ran, (no great ſpace,
And ſeeming ſhallow) All of you now fling
Your ſelues (ſaith he) and follow me your King,
Into this ſea; ſwim but to yonder ſtrand,
And you ſhall then arriue vpon a land,
From whence I will conduct you ev'ry man
Dry-foot into a ſecond Canaan.

He

He plungeth firſt, they follow with one minde,
In hope a ſecond Paleſtine to finde.
But hauing paſt their depths, the rough windes blew,
When this Seducer ſtraight himſelfe withdrew,
Leaues them to ruin, moſt of them bee'ng drown'd,
Some few by fiſh boats ſav'd, he no where found.
With theſe the *Spectars* in ſome points aſſent, Spirits called Spectars.
Bee'ng tow'rds Mankinde alike maleuolent:
Whoſe in-nate malice nothing can aſſwage,
Authors of death, depopulation, ſtrage.
By *Origen* they are *Alaſtores* nam'd: *Origen apud Celſum.*
By *Zoroaſter*, bloudy, and vntam'd.
Concerning which, the learned mens opinion
Is, That *Abaddon* hath of them dominion.
What time *Iuſtinian* did the Empire ſway,
Many of theſe did ſhew themſelues by day,
To ſundry men both of good braine and ſence;
After which follow'd a great Peſtilence,
For to all ſuch thoſe Spectars did appeare, The Hiſtory of a Spectar.
It was a certaine ſigne their death drew neare.
King *Alexander*, of that name the third *Cardex Boeth.*
That reign'd in Scotland (if *Boethius* word
May be beleev'd) by match himſelfe ally'de
With England, tooke *Ioanna* to his Bride,
Siſter to the third *Henry*. She bee'ng dead,
(And iſſueleſſe) he after married
Marg'ret his daughter; Did on her beget
Prince *Alexander*, *David*, *Margaret*.
Theſe dying in their nonage, and ſhe too,
(With ſorrow as moſt thinke) the King doth woo
Iolanta the faire daughter (as ſome ſay)
Vnto the great Earle of Campania:
Being (as 't ſeemes) moſt ardently inclin'd,
After his death to leaue ſome heire behind.
In the mid Reuels the firſt ominous night
Of their eſpouſals, when the roome ſhone bright
With lighted tapers; the King and the Queene leading
The curious Meaſures, Lords and Ladies treading
The ſelfe-ſame ſtraines; the King looks backe by chance,
And ſpies a ſtrange intruder fill the dance;
Namely a meere Anatomy quite bare,
His naked limbes both without fleſh and haire,
(As we decipher Death) who ſtalks about,
Keeping true meaſure till the dance was out.

The

The King with all the reſt afrighted ſtand;
The Spectar vaniſht, and then ſtrict command
Was giv'n to breake vp reuels, each 'gan feare
This Omen, and preſage diſaſter neere.
If any aske, What did of this ſucceed?
The King ſoone after falling from his Steed,
Vnhappily dy'de. After whoſe death, enſuing
Was to the land ſedition, wracke, and ruin.
The Syluanes, Fawnes, and Satyrs are the ſame
The Greekes *Paredrij* call, the Latines name
Spiritus familiares. Familiar Spirits; who though in outward ſhew
They threat no harme, but ſeeme all good to owe
Poore ambuſht mankinde; though their crafty Mines
And ſnares do not appeare by ev'dent ſignes,
Yet with malicious hate they are infected,
And all their deeds and counſels are directed
To make a faire and flatt'ring preparation
Vnto the bodies death, and ſoules damnation.
Macr. de ſatur. And of theſe Spirits (as *Macrobius* ſaith)
The mount Pernaſſus in aboundance hath,
Olaus Magn. Neere to mount Hecta. And *Olaus* writes,
The like appeare moſt frequently by nights,
And verbally deliuer kinde commends
To men, from their deceaſt and ſhipwrackt friends.
A pleaſant Hiſtory of *John Teutonicus.* Vſing their helpe, one *Iohn Teutonicus*
By Acromaticke Magicke ſported thus.
This *Iohn* was knowne a baſtard, and yet had
A place in high Germany. Great fame for learning: who in Halberſtad
Had for his worth admittance to a place
Where none but the Nobilitie had grace
To be in Commons; yet it ſeemes, ſo great
Was his repute, with them he ſate and eat.
But yet with ſmall content; the yong men proud
Of their high noble births, much diſallow'd
His company, and tooke it in great ſcorne
To ſit with one, though learn'd, yet baſely borne;
And whether they were ſerv'd with fleſh or fiſh,
His baſtardy was ſauce ſtill in his diſh.
But skil'd in hidden Arts, I will (thought he)
Some ſudden means deuiſe, henceforth to free
My ſelfe from all their ſcoffes and taunts. Hee then
Inuites vnto his chamber thoſe yong men
Who moſt ſeem'd to oppoſe him; feaſts them there,
Where ſeemes no want of welcome or of cheare.

The

The table drawne, and their diſcourſe now free,
Iohn asks of them, if they could wiſh to ſee
Their fathers preſent, they deſire him too't,
Prouing to finde if he by Art can doo't.
He bids them to ſit ſilent: all are mute,
When ſuddenly one enters in a ſute
Greaſie, before him a white apron ty'de,
His linnen ſleeues tuckt vp, both elbowes hide;
He ſtands and eyes them round, and by his looke
None there but needs muſt gueſſe him for a Cooke.
Which of you know this fellow now? (ſaith *Iohn*)
What ſay you Sir, whom he ſo gaſeth on?
He ſoone reply'de on whom he fixt his eye,
Aske you who knowes him? Mary that do I,
Hee's of my fathers kitchen. Nay Sir rather
(*Iohn* anſwer'd him) this is your owne deare father:
For when that noble Sir whoſe name you beare,
Was trauel'd on ſome great affaire elſe-where.
This well fed Groome, to whom you ought to kneele,
Begot you then all ouer, head to heele.
It ſeemes your mother knew not droſſe from Bullion,
That in a great Lords ſtead embrac'd a Scullion.
He chaſes, the Sp'rit doth vaniſh in the while;
The reſt ſeeme pleas'd, and in the interim ſmile.
When ſuddenly in middle of the roome
Is ſeene a tall and luſty ſtable-Groome.
A frocke vpon him, and in his left hand
A Curri-combe, the other graſps a wand,
And lookes vpon a ſecond. Here I ſhow him
Amongſt you all (ſaith *Iohn*) doth any know him?
I muſt (ſaith one) acknowledge him of force,
His name is *Ralfe*, and keepes my fathers horſe.
And kept your mother warme too, doubt it not, *Iohns* Reply.
The very morning that you were begot,
Her husband bee'ng a hunting. The Youth bluſht.
The reſt (afraid now) were with ſilence huſht.
Then to the third he brought a Butler in,
And prov'd him guilty of his mothers ſin.
A Tailor to the fourth. So of the reſt,
Till all of them were with like ſhame oppreſt.
Teutonicus this ſeeing; Nay, (quoth hee)
Since I am likewiſe ſtain'd with baſtardie,
You ſhall behold my father. Soone appeares
A well-fleſht man, aged ſome forty yeares,

Of

Of graue aſpect, in a long Church-man's gowne,
Red cheekt, and ſhauen both his beard and crowne:
By his formalities it might be gueſt
He muſt be a Lord Abbot at the leaſt.
Who diſappearing; This man (I confeſſe)
Begot me of his ſmooth fac'd Landereſſe,
(Saith *Iohn*) and ſomewhat to abate your pride,
Iudge now who's beſt man by the fathers ſide.
Some vext, and other turn'd the jeſt to laughter;
But with his birth did neuer taunt him after.
Of many ſuch like things Authors diſcuſſe,
Not only ſportiue but miraculous.
This was done *Anno*, 1612. We reade of one in Creucemacon dwelling,
In this preſtigious kinde of Art excelling:
Who by ſuch Spirits helpe could in the aire
Appeare an Huntſman, and there chaſe the Hare
With a full packe of dogs. Meaning to dine,
A teeme of horſe, and cart laden with wine
He eat vp at one meale; and hauing fed,
With a ſharpe ſword cut off his ſeruants head;
Then ſet it on his ſhoulders firme, and ſo
As he was no whit dammag'd by the blow.
A ſtrange Hiſtory of one of theſe familiar Spirits. In Saxonie, not from Torgauia far,
A Nobleman for raiſing ciuill war
Had been confin'd, and forfeiting his wealth,
Was forc'd to liue by rapine and by ſtealth.
He riding on the way, doth meet by chance
One of theſe Sp'rits, ſubmiſſe in countenance,
In habit of a Groome; who much deſires
T'attend his Lordſhip. Who againe requires,
What ſeruice he can do? I can (quoth he)
Keepe an horſe well, nothing doth want in me
Belonging to a ſtable: I for need
Can play the Farrier too. So both agreed;
And as they rode togethet, 'boue the reſt,
His Lord giues him great charge of one choice beaſt,
To tender him as th'apple of his eye:
He vowes to doo't, or elſe bids let him dye.
Next day his Lord rides forth on ſome affaire;
His new-come ſeruant then to ſhew his care,
This much lov'd Iennet from the ſtable ſhifts,
And to a roome foure ſtories high him lifts;
There leaues him ſafe. The Lord comes home at night;
The Horſe of his knowne Maſter hauing ſight,

Neighs

Neighs from aboue: The Owner much amas'd,
Knowing the ſound, vp tow'rd the caſement gas'd,
Calls his new ſeruant, and with lookes auſtere
Asks him, by what means his good Steed came there?
Who anſwers, Bee'ng your ſeruant, I at large
Deſirous was to execute your charge,
Touching your horſe; for ſince you ſo well like him,
Loth any of the reſt ſhould kicke or ſtrike him,
I yonder lodg'd him ſafe. But little ſaid
The Nobleman; and by his neighbours aid
(For to his houſe he now muſt ioyne the towne)
With cords and pullies he conuey'd him downe.
This Lord for ſome direptions being caſt
Into cloſe priſon, and with gyues bound faſt;
In (vnexpected) comes his Groome to ſee him,
And on condition promiſeth to free him,
If he forbeare to ſigne him with the Croſſe,
Which can (ſaith he) be to you no great loſſe:
Likewiſe refraine t' inuoke the name of God,
And you ſhall here no longer make aboad.
This bee'ng agreed, he takes vpon his backe,
(Gyv'd as he was, and chain'd, nothing doth lacke)
His noble maſter, beares him through the aire:
Who terrify'de, and almoſt in deſpaire,
Cries out, Good God, ô whether am I bound.
Which ſpoke, he dropt the pris'ner to the ground,
Ev'n in an inſtant: but by Gods good grace
He light vpon a ſoft and ſedgy place,
And broke no limbe. Home ſtraight the ſeruant hyes,
And tells them in what place his Maſter lies:
They to his Caſtle beare him thence forth-right,
Which done, this ſeruant bids them all Good night.
Arlunus a more ſerious tale relates; *Barn. Arlun. ſec. 1. Hiſt. Med.*
Two noble Merchants, both of great eſtates,
From Italy tow'rd France riding in poſt,
Obſerue a ſterne blacke man them to accoſt,
Of more than common ſtature; who thus ſpake,
If to Mediolanum you your iourney take,
Vnto my brother *Lewis Sforza* go,
And vnto him from me this Letter ſhow.
They, terror'd with theſe words, demand his name,
Both what to call him, and from whence he came.
I *Galeatius Sforza* am, (ſaith hee)
And to the Duke deliuer this from mee.

So

So vaniſht. They accordingly preſent
The Letter to the Prince. The argument
The Letter. Was this; *O* Lewis, *of thy ſelfe haue care,*
The French and the Venetian both prepare
T' inuade thy Dukedome, and within ſhort ſpace,
From Millan to extirpe thee and thy Race.
But to my charge deliuer, truly told,
Three thouſand Florens of good currant gold,
I'le try if I the Spirits can attone,
To keepe thee ſtill inveſted in thy Throne.
Farewell. The Letter was ſubſcribed thus,
The Ghoſt of 'thy brother Galeatius.
This, though it ſeem'd a phantaſie vnminded,
With ſelfe-conceit Prince *Lewis Sforza* blinded,
Soone after was by all his friends forſaken,
His City ſpoil'd, himſelfe ſurpris'd and taken.
One other to your patience I commend,
And with the cloſe thereof this Tractat end.
Gilbert Cogn. lib. 8. Narrat. A Youth of Lotharinge, not meanly bred,
Who was by too much liberty miſ-led,
His boundleſſe prodigalitie was ſuch,
His exhibition he exceeded much:
And when his money was exhauſted cleane,
His credit flaw'd, and there remain'd no meane
Either to ſcore or pawne; he walks alone,
And fetching many a deepe ſuſpire and grone,
His melanch'ly grew almoſt to deſpaire:
Now, as we finde, the Diuels ready are
And preſt at ſuch occaſions; ev'n ſo than
One of theſe Sp'rits in ſemblance of a man
Appeares, and of his ſadneſſe doth demand
The cauſe: Which when he ſeem'd to vnderſtand,
He makes free proteſtation, That with eaſe
He can ſupply him with what Coine he pleaſe.
Then from his boſome drawes a Booke, and it
Preſents the Youth, and ſaith, If all that's writ
Within theſe leaues thou giv'ſt beleefe to, I
Will furniſh all thy wants, and inſtantly;
Vpon condition thou ſhalt neuer looke
On any page, or once vnclaſpe the booke.
The yong man 's pleas'd, the contract he allowes,
And punctually to keepe it ſweates and vowes.
Now (ſaith the *Spectar*) note and vnderſtand
What thou ſeeſt done: Then holds in his left hand

The faſt-ſhut booke; his right he caſts about,
Then with his thumbe and finger ſtretched out,
(Meaning the middle of that hand) holds faſt
The charmed Volume, ſpeaking thus at laſt,
Natat as ſaliat Aurum: and inſtantly
Six hundred Crownes into his pocket fly.
This ſhew'd and done, he ſtandshimſelfe aloofe,
Giues him the Booke, and bids the Youth make proofe
As he before did. The ſame order kept,
The ſelfe ſame ſumme into his boſome leapt.
They part; the youthfull Schollar is ſurpris'd
With ioyes incredible: and well advis'd
Within himſelfe, thinks he, How ſhould I curſe,
To loſe this, (more than *Fortunatus* Purſe.)
Which to preuent, the ſureſt way I'le chuſe,
Tranſcribiug it, leſt I perchance might looſe
Th'originalll copy. Then downe cloſe he ſits,
Shuts faſt his dore, and ſummons all his wits,
From hand to hand the Booke he moues and heaues,
Weighing and poiſing the inchanted leaues;
Then layes it ope. But in the ſtead of Hiſtories
Or Poëms, he ſpies nought ſaue Magicke myſteries.
Firſt page by page he turnes it ouer all,
Saue Characters moſt diabolicall,
He nothing ſees: then pauſing a good ſpace,
His eye by chance inſiſts vpon a place,
At which he wonders; namely'a circle that
Is fill'd with confus'd lines, he knowes not what
Their meaning is; and from the Center riſeth
A Crucifix which the Croſſe much diſguiſeth,
Clov'n through th' midſt, and quite throughout diſſect,
Aboue, an head of horrible aſpect,
Reſembling the great Diuels, ougly foule,
Which ſeemes on his raſh enterpriſe to ſcoule.
On the right ſide two Croſſes more appeare,
That after a ſtrange guiſe conioyned were;
And theſe are interchangeably commixt,
And vpon each a *Caca-Dæmon* fixt.
Vpon the left, that part expoſed wide,
Which modeſt women moſt deſire to hide.
Oppos'd, as ev'n as iuſt proportion can,
Was plac'd th' erected virile part of man.
At theſe much wondring, and aſham'd withall,
He feeles a ſudden feare vpon him fall,

Which Feuer ſhakes him, his eye's dull and dead,
And a ſtrange megrim toxicates his head,
Imagining behinde him one to reach,
Ready t' arreſt him for his promiſe-breach.
He calls aloud, his Tutor is by chance
At hand, beats ope the dore, and halfe in trance
He findes his Pupill, and before him ſpies
This booke of moſt abhorrid blaſphemies:
And queſtions, how it came there? He tells truth.
Then he in ſtead of chiding, cheares the Youth:
And hauing caus'd a great fire to be made,
Now ſacrifice this curſed Booke, he ſaid.
The Pupill yeelds, the flame about it flaſhes,
Yet ſcarſe in a full houre 'tis burnt to aſhes,
Though it were writ in paper. Thus we ſee,
Though theſe Familiar Spirits ſeeming bee
Mans profeſt friends, their loue's but an induction
Both to the Bodies and the Soules deſtruction.

Explicit Metrum Tractatus octavi.

Theo-

Theologicall, Philoſophicall, Poeticall, Hiſtoricall, Apothegmaticall, Hierogliphicall and Emblematicall Obſeruations, touching the further illuſtration of the former *Tractat.*

Of Pride.

PRide was the firſt ſinne, and therefore the greateſt. It was the Fall of Angels; and is that folly in Man to bring him to perdition. It ſtriueth to haue a hand in euery noble Vertue, as it hath an intereſt in euerie deteſtable Vice. The Valiant it ſwells with vain-glory, the Learned with ſelfe-conceit. Nay further, it hath beene knowne, That men of moſt ſubmiſſiue ſpirits haue gloried, That they could ſo far humble themſelues, as being proud, that they haue not been more proud. It hath made zealous men preſume of their merit, wretched men to boaſt of their miſery. Come to the Deadly ſins; It is Pride in the Enuious man, to maligne the proſperitie of his neighbor; in the Wrathfull man, to triumph in the ſlaughter of his enemy; in the Luxurious man, to trick himſelfe vp and glory in the ſpoile of his Miſtreſſe: in the Sloathfull, to ſcorne labour, and delight in his eaſe: in the Auaritious, to deſpiſe the Poore, and truſt in his aboundance. According to that of *Ouid*, in the fift booke of his *Metamorph.*

Sum fœlix, quis enim negat hoc? fœlixque manebo.
Hoc quoque quis dubitat? tutum me copia fecit.

Happy I am, for who can that deny?
And happy will remaine perpetually.
For who ſhall doubt it? Plenty makes me ſuch,
Bee'ng made ſo great that Fortune dares not touch.

Pride (ſaith *Iſiodor*) *eſt amor propriæ excellentiæ*, It is a loue of our proper excellencie. Saint *Auguſtine* telleth vs, That all other vices are to be feared in euill deeds; but Pride is not to be truſted euen in good actions, leſt thoſe things which be laudibly done, and praiſe-worthy, bee ſmothered and loſt in too much deſire of

Iſiod. l. Etimol. Epiſt. ad Dioſc.

of Praiſe. Humilitie maketh men like Angels, but Pride hath made Angels Diuels. It is the beginning, the end, and cauſe of all other euills; for it is not onely a ſinne in it ſelfe, but ſo great an one, that no other ſinne can ſubſiſt without it. All other iniquities are exerciſed in bad deeds, that they may be done; but Pride in good deeds, that they may be left vndone. Pride, ſaith *Hieron.* was borne in heauen, ſtill ſtriuing to poſſeſſe and infect the ſublimeſt mindes: and as if it coueted ſtill to ſoare vp to the place from whence it fell, it ſtriues to make irruption and breake into the glory and power of men, which firſt broke out from the glory and power of Angels; that whom it found Copartners in nature, it might leaue Companions in ruin. From heauen it fell, (ſaith *Hugo*) but by the ſuddenneſſe of the fall, hauing forgot the way by which it fell, though thither it aime, it can neuer attaine. All other Vices ſeek only to hinder thoſe Vertues by which they are reſtrained and brideled, as Wantonneſſe Chaſtitie, Wrath Patience, and Avarice Bounty, &c. Pride onely aduanceth it ſelfe againſt all the Vertues of the minde, and as a generall and peſtiferous diſeaſe, laboureth vniuerſally to corrupt them. Now the ſignes by which Pride is diſcouered and knowne, are, Loquacity and clamor in ſpeech, bitternes in ſilence, diſſoluteneſſe in mirth, impatience in ſadneſſe, honeſty in ſhew, diſhoneſtie in action, rancor in reprehenſion, &c.

Aug in Reg.

Hug. lib. 1. de Anim.

Prides Chariot is drawne with foure horſes, Ambition after Power, the Loue of our owne Praiſe, Contempt of others, Diſobedience in our ſelues. The Wheeles are, the Boaſting of the minde, Arrogance, Verboſitie, and Lightneſſe. The Charioter is the Spirit of Pride. Thoſe which are drawne therein, are the Louers of this world. The Horſes vntamed, the Wheeles vncertain, the Coach-man peruerſe, thoſe drawne, infirme. The Humble are taken vp into heauen, the Proud are throwne downe vpon the earth; ſo that by an interchangeable permutation, the Proud fall on the place from whence the Humble are exalted: And from whence Iathan (puft vp) fel, the Faithfull man plucked vp, aſcend. *Iunius, de Vilitate Condition. Human.* vſeth theſe words; Pride ouerthrew the Tower of Babel, confounded the Tongues, proſtrated *Goliah*, hanged *Hamon*, killed *Nicanor*, ſlew *Antiochus*, drowned *Pharaoh*, deſtroyed *Senacharib*. God deſtroyed the place of the proud Dukes, & eradicated the arrogant Gentiles. Euery vitious man for the moſt part loueth and delighteth in his Like; onely the Proud hateth the Proud, and they are neuer at peace.

Caſſ. ſupr. Pſ. 18.

Philoſophicall Sentences, *Artabanus* to *Xerxes*.

The ſentences of the Philoſophers and Hiſtoriographers are diuers and many. Thou ſeeſt (ſaith *Herodotus, lib. 7.* ſpeaking of *Artabanus*) how God ſtriketh the Greateſt, to humble them, leſt they

they ſhould grow inſolent, when hee ſpareth and cheriſheth the Leſſe. Thou ſeeſt likewiſe, how often, lofty Towers, eminent Buildings, and procerous Trees are blaſted by Lightening, and torne by Thunder. For God hateth the Ambitious and Proud, as delighting to depreſſe all things that ſwell aboue Nature or Cuſtome. Hence it comes that mighty Armies are diſcomfited by ſmall Hoſts, either by ſtriking them with feare, or ſubmitting them to diſaduantage: For God wil not ſuffer any to think magnificently and gloriouſly of their owne power, ſaue himſelfe. *Thucid. lib.* 2. vſeth theſe words, *Etiam cum innoxia eſt ſuperbia, moleſta eſſe non deſinit, &c.* *i.* Pride euen when it ſeemes to be moſt harmleſſe, yet euen then it doth not ceaſe to be troubleſome. And another writes, *Signum ſecuturæ ruinæ eſt inſignis inſolentia*: Notorious Inſolence is a ſure token of ſucceeding ruin. *Plato, de Leg.* ſaith, The Proud man is forſaken of God, and hee that is ſo left, troubleth all things in which hee intermedleth, and ſoone after ſuffereth the puniſhment due vnto his inſolence; and many times not in himſelfe and his family onely, but euen vnto the publique weale it ſelfe brings deſolation and ruine. Ambition (ſaith *Bernard*) is a fooliſh euill, a ſecret poyſon, a hidden peſt, an artificial deceit, the mother of hypocriſie, the father of ſpleene, the fountaine of vice, the worme of ſanctitie, the hearts infirmitie, creating diſeaſes out of remedies, and generating languiſhing out of medicine. *Innocent, De Vil. cond. humanæ vitæ*, writes, That the ambitious man is no ſooner promoted to honour, but hee inſtantly groweth proud, *non curans prodeſſe, ſed gloriatur præ eſſe*; Not caring for the profit of others, but glorying in his owne precedence, preſuming he is the better becauſe he is great: his former friends he diſdaines, thoſe preſent he deſpiſeth, his countenance he contorteth, his neeke he ſtiffeneth, his pride appeares in ſpeaking loud, and meditating things lofty; to follow he ſcorneth, to leade hee ſtriueth; to his inferiors he is burdenſome, to all troubleſome, as being head-ſtrong, ſelfe-conceited, arrogant, intollerable, &c.

Ioan. à Chotier, in Theſaur. Pol. Aphor. lib. 1. *cap.* 3. ſaith, That nothing more mortiferous can happen vnto a Prince than Pride, if it once taketh root in his breaſt; for what thing ſo holy which he contemneth not? or what ſo iuſt which hee doth not violate? For Pride extinguiſheth both the light of Reaſon and Wiſdom: which no ſooner hath vſurped vpon any temperat and gentle condition, but it alienateth it from all humanitie, inciting it to combuſtion, ſpoile, and violence, and then God giuing him ouer to his owne inſolence, hee præcipitateth himſelfe into a world of miſeries.

Laërt. lib. 7. *cap.* 1. recordeth of *Zeno Citieus*, That he obſeruing a yong Apothegmes.

a yong man extraordinarie gay and gawdy in his attyre (ſtill looking on himſelfe where he was moſt braue) & paſſing a durty kennel, treading with great care & fear, leſt he ſhould ſpot or bewray his ſhooes; hee ſaid to others who likewiſe tooke notice of his trimneſſe, See how timerous and ſuſpitious yon fellow is of the myre, becauſe he canot ſee himſelfe ſo plain in it as in his glaſſe. And *Antonius in Mcliſſ. Part. 2. Serm. 24.* reporteth of *Ariſtotle*, That he ſeeing a ſupercilious young man very proud, but vnlearned, called vnto him and ſaid, My friend, I wiſh that I were ſuch as thou thinkeſt thy ſelfe to be: but to be truly ſuch an one as I ſee thou art, I wiſh it to my greateſt enemie. *Bruſon. lib. 6. cap. 4. ex Stobæ.* telleth vs, That *Æſop* being demanded, What he thought *Iupiter* was at that time doing? he made anſwer, Hee was then depreſſing the Proud, and exalting the Humble. *Anton. Sermon. de Superbis* remembreth of *Philiſtion*, who was wont to ſay, That a wicked man aduanced vnto high place and dignitie, and exulting in his wealth and fortune, a ſudden change of him was to be expected, as being raiſed the higher, that he ſhould fall ſo much the lower. *Pambo.* We reade in the Eccleſiaſticall Hiſtorie, of one *Pambo*, That being with *Athanaſius* in the city of Alexandria, and ſeeing a proud woman attyred in moſt ſumptuous and gorgeous apparell, wept grieuouſly: And being demanded the reaſon of his ſudden paſſion; he made anſwer, That two cauſes moued him thereunto: The firſt was, That the womans pride was her owne perdition; and the ſecond, That he himſelfe had neuer ſo much ſtudied to pleaſe God in his innocent life, being a profeſt Chriſtian, as ſhe did hourely endeauour to giue content vnto wicked men, in her looſe and diſhoneſt carriage. For as *Thriver.* ſaith, As a little quantitie of gall put into the ſweeteſt ſauce, makes the whole taſt bitter; ſo the ſmalleſt Pride ſpotteth and corrupteth the greateſt vertue.

Pambo.

Diuers amongſt the Hiſtoriographers are remarked for their pride: as *Domitian*, who boaſted in the Senat, That hee had firſt giuen the Empire to his father and his brother, and after receiued it from them. He, as *Euſebius* relateth, was the firſt Emperor that would be ſtiled *Dominus & Deus*, Lord and God. From whence grew that of the flattering Poet;

The Pride of *Domitian Cæſar.*

Edictum Domini Deique noſtri,
Quo ſubſellia certiora fiunt, &c.

It was likewiſe enioyned by him, That in no writing or ſpeech he ſhould be otherwiſe called. He ſuffered none of his ſtatues to be admitted into the Capitoll, but ſuch as were of pure gold, or ſiluer

ſiluer at leaſt. He alſo tranſ-nominated the two moneths of September and October, to *Germanicus* and *Domitian*; becauſe in the one he was crowned, and in the other he was borne, &c.

Sabor King of Perſia ſtiled himſelfe, the King of Kings, a Partner with the Starres, and Brother to the Sun and Moone: for ſo *Herodotus* writeth, *Lib.* 2. *Hiſtoriar.* Of *Sabor* K. of Perſia.

Let vs now heare the Poets concerning Pride. *Claud.* 4. *De Honors Conſol.* ſaith,

Inquinat egregios adjuncta ſuperbia mores.

The beſt Indowments knowne and tryde,
Are ſpotted, if commixt with Pride.

And *Seneca, in Herc. Furent.*

Sequitur ſuperbos victor à tergo Deus.

God as a Victor doth not ſlacke,
But ſtill is at the proud mans backe.

Menander in Gubernat.

O miſerum terque quaterque
Omnes qui de ſe magnifice ſentiunt inflat:
Ignorant enim illi hominis conditionem, &c.

O miſerable thrice and foure times told,
Are all who in their inſolence are bold,
To vant themſelues too high, whilſt their ambition
Doth make them to forget mans fraile condition.
For none but ſuch whoſe ſence hath them forſaken,
By Arrogance and vaine Applauſe are taken.

Eurip. in Glauco:

Cum videris in ſublime quenquam elatum,
Splendidius gloriantem opibus & genere, &c.

When thou behold'ſt a proud man others ſcorne,
Becauſe hee's rich himſelfe, or nobly borne,
And therefore caſts on them a ſcornfull eye;
Imagin that from heav'n his judgement's nye.

Sophocles, in Aiace. Flagif.

Video nos nihil aliud eſſe prater,
Simulacra quædam quot quot viuimus

Aut

Aut vmbram levem, —— &c.

I ſee that we whoſe mindes ſo lofty ſoare,
Are Images, light Shadowes, and no more.
Conſider this, ô Man, thou ſhalt not breake
Into vaine fury, nor a proud word ſpeake
Againſt thy God; though others thou exceed
In Pow'r, in wealth, or any noble deed.

We read *Socrat. Com. Athen.* thus:

Quamvis Rex natus fueris audi tamen vt mortalis, &c.

Though thou art borne a King in thy degree,
Yet know thou canſt no more than mortall bee:
Thy time 's vncertaine, and thy life a dreame,
What thou in ſcorne ſpitſt from thee is but flegme,
And bred from corrupt nature. Doſt thou weare
A coſtly robe? that firſt the Sheepe did beare,
Before it deckt thy ſhoulders. Is thy cheſt
Cram'd full of gold? 'tis Fortunes ſpoile at beſt.
Or art thou rich, of potencie and pow'r?
Yet are not theſe aſſur'd thee for an how'r.
Or art thou proud? That 's folly aboue all;
Poſſeſſing nothing thou thine owne canſt call.
Seeke Temperance, for that 's a diuine treaſure,
Which thou ſhalt finde if thou thy ſelfe canſt meaſure.

Mortales cum ſitis (ſaith *Demoſthenes*) *ne ſupra Deum vos erexeritis: i.* Knowing your ſelues to be but mortall, ſeeke not to be aduanced aboue God.

And we finde it thus in the excellent Poet *Simon Nauquerius*:

Quod juvat homines tanto turgeſcere faſtu,
Non certe heroës ſemi-dïque ſumus, &c.

What helps it you, ô men, to be ſo proud?
For Heroës or halfe-gods y' are not allow'd.
Came not our ſubſtance from the earth below?
And from aboue nought ſaue the breath we blow?
Is not our fleſh, nay bones, from duſt create?
And we the ſubiects of inconſtant Fate?
What 's in growne man? What 's all his ſtrength within,
More than th' earths bowels wrapt vp in ſoft skin?
Ev'n from our parents dregs conceiv'd at firſt,
Naked and weeping borne, then ſwath'd and nurſt.

Thinke

Thinke onely of thy ruin, wretched Man,
And that, than thy corrupt fleſh, nothing can
Be thought more vile. The Trees and Plants we ſee
Beare pleaſant fruits, Beaſts bring that which feeds thee.
When from thy body nothing can proceed
But what is foule and naſty, and doth breed
Loathſomneſſe to thy ſelfe, diſeaſes, ſores,
And excrements by all thy vents and pores.
Behold how faint, how weake, how poore thou grow'ſt,
That not one ſafe houre in thy life time know'ſt,
Of which thou canſt preſume; and art indeed
Nought but a putrid Coarſe, the Wormes to feed.

To this Pride (which was the ſin of the Angels, and therefore the cauſe that they were precipitated from heauen into hell) wee may adde their Ingratitude, who notwithſtanding the dignity of their Diuine nature, durſt oppoſe themſelues againſt Him who had created them of ſuch excellence. How heinous may we imagin that offence was in Angels towards their God; when it is held ſo odious and abhominable (for any benefit receiued) in one man towards another? Saint *Auguſtine, in lib. de Pœnitentia; In hoc quiſque peccato fit culpabilior, quo eſt Deo acceptior, &c.* In this euery Sinner is made more culpable, in that to God hee is more acceptable: and therefore *Adams* ſinne was the greater, in regard that in his creation he was the purer. And *Bernard, Serm. 1. in Epiphan. Domin.* Acknowledge how much God hath eſteemed thee, by thoſe benefits he hath beſtowed vpon thee, and what hee hath done for thee; that vnto thee his benignitie may the better appeare in taking vpon him humanitie. For the leſſe he made himſelfe in his Incarnation, the greater appeared his goodneſſe for thy ſaluation. By how much for me he was the viler, by ſo much to me he ſhall be the dearer. And therefore obſerue, ô Man, becauſe thou art but duſt and earth, be not proud; and being ioyned vnto God, be not Ingratefull.

Of the generall Ingratitude of men, *Lactantius Firmianus* thus iuſtly complaineth: If any neceſſitie oppreſſeth vs, then God is remembred: if the terror of war threatneth vs, if any ſickeneſſe afflicteth vs, if dearth and ſcarcitie puniſheth vs, if ſtormes or tempeſts trouble vs; then wee fly vnto God, then wee deſire his helpe, then we offer our feruent prayers vnto him. If any be in a ſtorme, or diſtreſſed at ſea, then hee invoketh him. If any violence or oppreſſion be offered, he imploreth him. If he be driuen to pouerty, then he ſeeketh vnto him. Or if forced to beg, he craueth the peoples charitie onely for his ſake, and in his name. But ſaue

Lib. 2. cap. 1. de devin. Inſtitut. adverſ. gentes.

ſaue in their aduerſitie they neuer remember him; after the feare is paſt, and that the danger is blowne ouer, him whoſe aſſiſtance they implored in their want, they forget in their fulneſſe; and whom they ſought after in their penury, they now fly in their plenty. O fearefull ingratitude! for then men moſt forget God, when enioying his bleſſings and benefits, they haue cauſe to be thankefull vnto him. For then, *He that returneth euill for good, euill ſhall not depart from his houſe*, ſaith *Salomon*. And therefore, *Bleſſe God, ô my Soule* (ſaith the *Pſalmiſt*) *and forget not his great benefits*.

Prov.17.

Pſal 102.

The ingratefull man (or rather Monſter) is by the Ethnycke Authors diuerſly branded. One writeth thus: *Ingratus qui beneficium accepiſſe, negat quid accepit, ingratus qui id diſſimulat, &c.* He is called an ingratefull man, who hauing receiued a benefit, yet denieth to haue receiued it: he is ſo called that diſſemblerh it: he likewiſe incurreth the ſame aſperſion that requiteth it not: but aboue all, that character is moſt iuſtly conferred vpon him that forgets it. It is a ſinne that walketh hand in hand with Inſolence and braſen-fronted Impudence, ſaith *Stobæus*. And according to *Theophraſtus*, it ariſeth either from couetouſneſſe, or ſuſpect. *Archimides* ſaith, Benefits well and carefully conferred, ſtrengthen and eſtabliſh a Kingdome: but ſeruice vnrewarded, and gifts vnworthily beſtowed, weaken and diſhonour it. Old kindneſſes (ſaith *Pindarus* the excellent Greek Poet) are apoplexed and caſt aſleepe, as void of all ſence; and all men, as ſtupified, are turned ingratefull. For according to the Cynicke *Diogenes*, Nothing ſo ſoone waxeth old and out of date, as a courteſie receiued. *Quintilian* is of opinion, That all ſuch as receiue gifts, courteſies, or good turnes from others, ſhould not onely frequently remember them, but liberally requite them: thereby imitating our Mother Earth, which ſtill returneth more fruit than it receiueth ſeed. *Socrates* affirmed all ſuch as were vnthankfull, to haue in them neither nobilitie nor juſtice. According to that ſaying of *Stobæus*, Gratitude conſiſteth in Truth and Iuſtice; Truth, in acknowledging what was receiued; and Iuſtice, in repaying it. The Lawes of Perſia, Macedonia, Athens, &c. puniſhed Ingratitude with death. And *Plato* can teach vs, That all humane things quickely grow old and haſten to their period, onely that ſin excepted: and he giueth this reaſon, Becauſe that the greater increaſe there is of men, the more Ingratitude abounds. The Ingratefull is held to be of worſe condition than the Serpent, who reſerueth venom and poyſon to hurt others, but keepeth none to harme himſelfe. I conclude with *Seneca* the Philoſopher; If we be naturally inclined to obſerue, and to offer all our ſeruice to ſuch from whom we but expect a benefit; how much more then are we obliged to ſuch from

from whom wee haue already receiued it? I come now vnto the Poets.

Seneca, in Aiace Flagell. we reade thus:

Qui autem obliviſcitur beneficÿs affectus,
Nunquam vtique eſſet hic generoſus vir.

Amongſt the Generous he can claime no place,
That good turnes done, out of his thoughts doth raſe.

Plautus, in Perſa, ſpeaketh thus:

Nam improbus eſt homo
Qui beneficium ſcit ſumere, & reddere neſcit.
Nil amas, ſi ingratum amas.

Bad is that man, and worthy blame,
That can good turnes from others claime,
But nought returneth backe. He than
Nought loues, that loues a thankleſſe Man.

Cornarius writeth thus:

Pertuſum vas eſt ingratus Homnucio, ſemper
Omne quod infundis perfluis in nihilum.

In vaine th' Ingratefull man with gifts thou fill'ſt:
In broken Tuns, what thou pour'ſt in thou ſpill'ſt,

And much to the ſame purpoſe (almoſt the ſame ſence) the Poet *Luſcinius* expreſſeth himſelf, in this Diſtich following, ſpeaking of the vnthankfull man:

Rimarum plenus perdit tua dona ſcæleſtus,
Si ſapis integro vina reconde cado.

A leaking Veſſell, and conſumes what's thine,
But thou for a ſound Tunne reſerue thy Wine.

Auſonius in one of his Epigrams ſaith,

Ingrato homine terra pejus nil creat.

There's nothing worſe that the earth can
Breed, than an Ingratefull man.

And *Iuvenal, Satyr* 11.

——— *Ingratus ante omnia pone ſodales.*

Aboue

Aboue all others, ſee thou hate
Thy fellowes, ſuch as proue ingrate.

Valer. lib. 5. de Ingratis.

One *Michael Traulus* ſlew his maſter the Emperor *Leo*, who had raiſed him to many eminent honours and dignities. *Phraates* ſlew his father *Orodes* King of the Parthians. *Romanus junior* reiected his naturall mother; at which ſhee conceiued ſuch hearts griefe, that ſhe ſoone after expired. *Alphonſus Primus* King of Luſitania caſt his mother into Priſon. The like *Henry* the Emperor, fift of that name, to his father *Henry*. *Darius* tooke counſell to kill his father *Artaxerxes*, by whom he was before made King. And *Lucius Oſtius*, in the time of the Ciuill wars, when his father *Armalius* was proſcribed, and the Triumvirat proſecuted his life, he his ſon betrayed him to the Lictors, & brought them to the place where he then lay concealed; for no other cauſe, but that hee might enioy his poſſeſſions. *Marcus Cicero*, at the command of *M. Anthonius* one of the Triumvirat, was ſlain by *Pompilius Lemates*, whoſe life he had before defended, and acquitted from the ſtrict penalty of the Law. *Alexander* the Great, forgetfull of his Nurſe *Hellonice*, from whom he had receiued his firſt milk, cauſed her brother *Clitus* afterward to be ſlaine. *Anthonius Caracalla* being aduanced to the Roman Empire, amongſt many others whom he cauſed innocently to be butchered, he ſpared not *Cilones* his tutor, by whom he was firſt inſtructed, notwithſtanding he had been a Counſellor to his father, and a man notable for his wiſdome and temperance. No leſſe was the ingratitude of the Senat of Rome vnto *Scipio Africanus*, who notwithſtanding that he had ſubdued Carthage, the onely City that durſt affront or conteſt with Rome through the whole world; yet being accuſed by *Petilius*, they arraigned him in open Court, and proſcribed him, becauſe that all the treaſure which he had woon in Aſia, he had not brought into the Treaſurie of Rome. But of all the reſt, that to me is moſt remarkable recorded by *Zonarus* & *Cedrenus*, of the emperor *Baſil. Macedo*, who being hunting (as he much delighted in that exerciſe) a great ſtag incountring him, faſtned one of the brouches of his hornes into the Emperors girdle, and lifting him from his horſe, bare him a diſtance off, to the great indangering of his life. Which a Gentleman in the traine eſpying, drew out his ſword and cut the Emperors girdle, by which meanes he was preſerued, and had no hurt at all. But note his reward; The Gentleman for this act was queſtioned, and adiudged to haue his head ſtrooke off, becauſe he dared to expoſe his ſword ſo neere the Emperours perſon: and ſuffered according to his ſentence.

Infinite are the hiſtories to this purpoſe, which for breuities ſake

ſake I omit; ſhutting vp this argument with that out of *Petrus Crinitus, Lib. 2. Pœmat. de Fugiendis ingratis:*

Ingratus eſt vitandus vt dirum ſcælus,
Nil cogitari peſtilentius poteſt,
Nec eſſe portentioſius quicquam puto, &c.

Ingratitude I wiſh thee ſhunne,
As the worſt deed that can be done.
Nothing more peſtilentiall can
Enter into the thoughts of man.
Th' Ingratefull man 's prodigious, who,
If his bad acts he cannot ſhow,
Yet ſtudies ill: himſelfe he ſpares,
But againſt others all things dares.
He hateth all; but thoſe men moſt,
Who iuſtly may their good deeds boaſt:
The reaſon may be vnderſtood,
As bee'ng ſequeſtred from the Good.
Hee 's bold and wicked, drawne with eaſe
To what is bad (which beſt doth pleaſe.)
What of it ſelfe is good, he ſtill
Doth labor how to turne to ill.
As hee 's couetous, ſo hee 's prowd,
And with no honeſt gift endow'd.
There 's only one good thing he can,
Well pleaſing both to God and Man;
And which though he be ſure to pay,
Yet whileſt he can he will delay:
(And 't is againſt his will too then)
That 's, when he leaues the world and men.
No Monſter from the earth created,
That is of God or Man more hated.

But amongſt all the ingratefull people of the world, the ſtiffe-necked nation of the Iewes appeareth vnto me to be moſt remarkable: concerning whom you may reade *Eſdras, lib. 1. c. 5. 23.* to this purpoſe; and by me thus paraphraſed:

Now of the Forreſt trees, all which are thine,
Thou Lord haſt choſen to thy ſelfe one Vine;
And out of all the ſpacious kingdomes knowne,
One Piece of earth, which thou doſt call thine owne.
Of all the Sommer floures th' earth doth yeeld,
Pickt out one Lilly 'midſt of all thy Field.

From all the Seas that compaſſe in the vaſt
And far-ſpread earth, one Riuer tooke thou haſt.
Of all built Cities, in thy choiſe affection
Thou of one Sion haſt made free election.
Of all created Fowles, ſwift, or ſlow flighted,
Thou in one onely Doue haſt been delighted.
Of all the Cattell that the paſtures keepe,
Thou haſt appointed to thy ſelfe one Sheepe.
Out of all Nations vnder this vaſt Frame,
Cull'd one alone to call vpon thy Name:
And to that People thou a Law haſt giv'n,
Which from groſſe earth tranſcendeth them to heav'n.

Notwithſtanding theſe and the many glorious Miracles viſible to the eyes of their fore-fathers, (which were not onely deliuered vnto their poſteritie by tradition, but by the mouth and pen of the Holy-Ghoſt, in the perſon of *Moſes* and many other Prophets) yet of their refractorie condition, ſtiffe-necked rebellion, their idolatries and vtter falling off from their powerfull and mighty Preſeruer, numerous, nay almoſt infinite are the teſtimonies in Holy-Writ.

Of Humility. Cap. 5.

Oppoſit vnto Pride is that moſt commendable Vertue of Humilitie, which *Pontanus* calleth the Siſter of true Nobility. *Bleſſed are the Poore in Spirit* (ſaith our Sauior) *for theirs is the kingdom of God.* And *Prov. 16. It is better to be humble with the Meek, than to diuide the ſpoile with the Proud.* Againe ſaith our bleſſed Sauiour, *Suffer theſe little Ones to haue acceſſe vnto me, and forbid them not, for to ſuch belong the Kingdome of Heauen. For whoſoeuer ſhall humble himſelf as one of theſe little ones, he ſhall be great in the kingdom of heauen.* Againe, *Iudg. The prayers of the Humble and Gentle haue beene euer pleaſing vnto thee.* And *Pſal. 112. Who is like the Lord our God, who dwelleth in the moſt high place, and from thence regardeth the Humble both in heaven and earth? lifting the Weake from the earth, and raiſing the Poore from the Dung-hill, that he may plaee him with Princes.* And *1. Pet. 5. Be ye humbled vnder the mighty hand of God, that yee may be exalted in the time of Viſitation.*

Math. 18. 19.

Saint *Auguſtine, de Verb. Dom.* ſaith, *Diſcite à me non Mundum fabricare, &c.* Learne of me, not how to build the world, nor create things viſible or inuiſible; not to work miracles, and raiſe the Dead vnto life: but ſeeke to imitate me in my humility and lowlineſſe of heart. If thou think'ſt in thine heart to erect a building in great ſublimitie, conſider firſt the foundation which is layd in humilitie. And of the ſame Vertue he thus proceedeth; O medicine vnto vs moſt profitable, all tumors repreſſing, all defects ſupplying,

ſupplying, all ſuperfluities rejecting, all depraued things correcting. What Pride can be cured, but by the Humility of the Son of God? What Couetouſneſſe healed, but by the Pouerty of the Sonne of God? What Wrath be appeaſed, but by the Wiſdome of the Sonne of God? Againe, High is the countrey, but low is the way; and therefore let not him that deſireth to trauell thither, refuſe the path which leadeth vnto it. *In Sermon de Superbia* hee vſeth theſe words: O holy and venerable Humilitie! Thou cauſedſt the Sonne of God to deſcend into the womb of the bleſſed Virgin *Mary*; thou didſt wrap him in vile and contemptible garments, that he might adorne vs with the Ornaments of Vertue: Thou didſt circumciſe him in the fleſh, that hee might circumciſe vs in the Spirit: Thou madeſt him to be corporeally ſcourged, that he might deliuer vs from thoſe ſcourges due vnto vs for our ſinnes: Thou didſt crowne him with Thornes, that he might growne vs with his eternall Roſes: Thou madeſt him to be feeble and weake, who was the Phyſition of vs all, &c. *Aug. ad Dioſc.*

Greg. in Explic. 3. Pſal. Pœniten. ſaith, That he which gathereth Vertues without Humilitie, is like one that carrieth duſt in the winde. And Saint *Bernard, Lib. de Conſider.* Stable and permanent is the foundation of Vertue, if layd vpon Humilitie; otherwiſe the whole building is nothing but ruin. *Leo, in Serm. de Nativ. Chriſt.* ſaith, In vaine are we called Chriſtians, if wee be not Imitators of Chriſt; who therefore named himſelfe the Way, That the conuerſation of the Maſter might be a preſident vnto the Diſciple; that the Seruant might chuſe that humility which the Maſter followed, who is Chriſt. *Hugo, de Clauſ. Animæ*, telleth vs, That in the ſpirituall Building, the foundation below is placed in Humilitie, the bredth thereof is diſpoſed in Charitie, the height thereof is erected in Good-workes; it is tiled and couered by Diuine protection, and perfected in the length of Patience. *Lib 3.*

Bernard, in Vita Laurent. Iuſtiniani, compareth Humilitie to a Torrent; which as in the Summer it is temperat and ſhallow, but in the Spring and Winter inundant and raging: ſo Humilitie in proſperitie is milde and gentle, but in aduerſitie bold and magnanimious. *Chronatus Epiſcop. de octo Beatitud.* ſaith, That as it is not poſſible in any aſcent, to attaine vnto the ſecond ſtep or ſtaire, before thou haſt paſſed the firſt; ſo no man can attain vnto Humilitie and gentleneſſe, till he be firſt poore in ſpirit. *Thriverus* in *Apothegm.* 200. vſeth theſe words: As the deeper a Veſſell is, the more it receiueth; ſo euery man is capable of ſo much grace, as he is before poſſeſſed of Humilitie. *Similitudines.*

The Hierogliphycke of this Cardinall Vertue, according to

*Pierius Valerius, Lib.*35. is a Bended Knee: borrowed it ſeemeth from that of *Horrace*,

Ius imperiaque Phraates,
Cæſaris accepit genibus minor.

A Fable to this purpoſe I haue read, and not altogether improper to be here inſerted. Amongſt a many tall ſtraight faire and well growne trees, there was one low, crooked, and not a little deformed; which was hourely derided by the reſt, inſomuch that it grew wearie both of it's place and life. But not long after, the Lord of the ſoile hauing occaſion to build, he cauſed all thoſe goodly Timbers to be felld and laid proſtrat on the earth; which being ſoone after remoued, this deſpiſed and dejected ſhrub, as a thing held meerely vnſeruiceable, was left ſtanding alone, neither obſcured from the comfortable beams of the Sunne, nor couered from the chearefull and tempeſtiue ſhowres of the Heauens. At which ſhe began to acknowledge the happineſſe of her humility, ſince that which ſhe apprehended to be her griefe and miſerie, returned in the end to be the ſole meanes of her preſeruation and ſafetie.

Not much forrein vnto this, is that counſell which *Ovid* gaue his Friend, *Triſt. lib.*3. *Eleg.*4.

Vſibus edocto, ſi quicquid credis Amico:
Vive tibi, & longe, nomina magna vita;
Vive tibi, quantumque potes perluſtria vita.
Sævum præluſtri, fulmen ab Arce venit, &c.

If to thy Friend leaſt credit thou dar'ſt giue,
Fly ſwelling titles, to thine owne ſelfe liue:
Liue to thy ſelfe, purſue not after Fame;
Thunders at the ſublimeſt buildings aime.
No folded Saile the Winters ſtorme need feare,
But ſuch as braue their guſts, they rend and teare.
Light Veſſels ſwim aboue and dread no ground,
When thoſe ſurcharg'd with their own weight are drownd.

And *Horace*, 3. *Carmin.*4. vſeth theſe words:

Vim temperatam dij quoque provehunt,
In majus: idem odere vires.
Omne nefas animi moventes, &c.

Which I giue you thus interpreted:

A temperat

A temp'rat courſe the gods protect,
And will produce it to effect.
But when it growes to ſpleene and hate,
The pow'r thereof th'anticipate.
The hundr'd handed Gyant, he
Can of my ſentence witneſſe be.
So ſterne *Orion*, who did proue
Diana in illicit loue:
Who being ſhot by her chaſte arrow,
Was pierc'd into the bones and marrow.
And now the earth laments at laſt,
Her monſtrous brood, vpon her caſt:
Who becauſe they with pride did ſwell,
Were with ſwift thunder ſtrooke to hell.

Claudian writing, *de Sepulchro ſpecioſo*, vſeth theſe words:

Magna repente ruunt, ſumma cadunt ſubito.

Great things ev'n in an inſtant quaile,
And high things in a moment faile.

To this that ſentence of *Seneca*, *in Thieſte*, may ſeeme to giue a correſpondent anſwer:

Laus vera humili ſæpe contingit viro.

The merited praiſe (deny 't who can)
Oft falls vnto the humbled man.

I take leaue of this common place, with that of *Iacob. Bill. Antholog. ſacr. de vi humilitatis*: whom we reade thus:

ô Deus, ô quantis vita eſt humana periclis.
Subdita? quis tali vitet ab hoſte necem? &c.

To what great dangers is the life of man
Subject, (ô thou my God?) who is he can
Evade ſad Death by ſuch a foe in chace?
Which way ſoeuer I ſhall turne my face,
I ſpy a thouſand perils guirt me round,
As many ſnares my poore ſoule to confound.
Whether I drinke or eat, or laugh, or mourne,
Or lie to ſleepe; which way ſoe're I turne,
Or in what courſe ſoeuer I perſiſt,
I am purſu'd by my Antagoniſt.

O thou my God, who can theſe nets eſchew?
He, and he only, that Pride neuer knew.

Of Gratitude.

True humilitie cannot ſubſiſt without Gratitude; for it is an vndeniable conſequence, That if the refractorie and diſobedient Angels that fell, had not been proud, they could neuer haue been ingratefull. Gratitude is a moſt commendable vertue, (ſaith *Sabellicus*) acceptable both to God and man. It is to confeſſe both by heart and voice, that neither by accident nor by ſecond cauſes onely, as well externall as internall good things are conferred vpon vs; much leſſe, that *Summum Bonum* which is chiefe, the Sauiour of the World: But becauſe God the Father, by and for his onely Sonne Ieſus ſake, is the Author of all thoſe bleſſings and benefits we do enioy, we ought not only to confeſſe it our ſelues, but to inuite others alſo to the acknowledgement thereof, and to the invocation of the name of the true God; that they likewiſe may be confident, that God hath a care of the Godly, not onely to heare them when they pray, but to keepe them that they may be preſerued to all eternitie, &c.

Lib.7.cap.3.

What is it (ſaith Saint *Auguſtine*, vpon the Pſalme *Tota die os meum repletum laude, &c.*) all the day, that is without intermiſſion to praiſe thee; in proſperitie, becauſe thou comforteſt vs; in aduerſitie, becauſe thou correcteſt vs: before I was, becauſe thou createdſt me; after I was, becauſe thou preſeruedſt mee; when I offended, becauſe thou didſt pardon mee; when I was conuerted, becauſe thou didſt aſſiſt me; when I did continue, becauſe thou didſt crowne me. And in his Epiſtle to *Marcellinus*; What better thing can we beare in minde, or pronounce with tongue, or expreſſe with pen, than thanks vnto God, than which nothing can be ſpoke more ſuccinctly, or heard more ioyfully, or vnderſtood more gracefully, or practiſed more fruitfully?

Ambroſe in his fift Sermon vpon *Luc.* hath theſe words: There is nothing which wee can returne him worthy, for taking fleſh in the Virgin. In what then ſhall we repay him for his buffets? what for his Croſſe? what for his buriall? Shall wee giue him Croſſe for Croſſe? and a Graue for a Sepulchre? Can we giue him any thing? when of him, by him, and in him we haue all things. Let vs therefore repay him Loue for Debt, Charitie for Gift, Thanks for Bloud, and Almes for Reward. *Chriſoſtome, in Tract. de Symbol.* I admoniſh you, that you alwayes bleſſe the Lord: if Aduerſitie come, bleſſe him, that your miſeries may be taken from you: if proſperitie happen vnto you bleſſe him likewiſe, that his benefits may be continued.

Apothegmes.

We reade ſundry Apothegmes to this purpoſe. *Eraſm. Apoth. lib.6.*

Lib. 6. ex Plutar. telleth vs, That *Python* hauing done many notable ſeruices for the Athenians, amongſt others, he ſlew the king *Cotyn* in battell: and they willing to publiſh his merits, not only by the common Crier, but in ſtately Shewes and Triumphes; he refuſed all thoſe Honors, ſaying, All praiſe and thankes are to be rendred vnto the gods, by whoſe helpe and fauor theſe things are done: For myne owne part, I only lent my will and hand, but the euent of all excellent actions are in the higher Powers, to whom, if any thing hath ſucceeded happily, belongeth all thankſgiuing: I only in theſe things was their miniſter and ſeruant. *Nicephorus Caliſtratus* telleth vs, That *Placilla* the wife to the Emperour *Theodoſius*, when ſhe perceiued he loued to deviat ſomething from juſtice & Religion, more than became one of his high place and calling; ſhe ſaid vnto him, Sweet and deare Lord, conſider with your ſelfe what you before were, and whoſe Deputy you now are: If you remember him who hath placed you in this eminent Throne, how can you proue ingratefull vnto him, for ſo great a benefit receiued? Moſt requiſite therefore it is, that you giue a thankefull account vnto him, who preferred you before all others vnto ſo great a charge. *Lib. 12. cap. 24.*

Chilon was wont to ſay, That it is commendable in men to forget bad turnes done, but to bee mindefull of courteſies receiued: yet the Vulgar practiſe the contrarie; for where they confer a benefit, they neuer ceaſe, not onely to remember it, but to proclaime and publiſh it: but when any benefit is beſtowed vpon them, they either forget, diſſemble, or vnder-value it.

Ælianus telleth vs, That *Diogenes* hauing receiued ſome pieces of mony from one *Diotimus Cariſius*, to ſupply his neceſſary wants, & knowing himſelfe altogether vnable to requite his preſent curteſie; he looking vpon him, with a loud acclamation cried out, The gods requite thee, ô *Diotimus*, euen ſo much as thou canſt thinke in thy minde, or deſire in thy heart. *De varia Hiſt. lib. 4.*

Numerous are the hiſtories extolling this moſt imitable Vertue: amongſt which I remember you of ſome few. *Cirus Major* hauing read in the booke of the Prophet *Eſay*, his name inſerted there two hundred yeres and more before he came to the Crown, looking vpon that place where it is ſaid, *I will that* Cyrus *whom I haue made King ouer many and great Nations, ſhall ſend my People into their owne Countrey, there to rebuild my Temple:* he (I ſay) as ouerjoyed with this Propheticall prediction, witneſſed by his Edict, That he would ſend them freely into Iudæa, there to erect a Temple vnto the Great God, by whoſe mighty prouidence he was appointed to be a King ſo many Ages before he was borne. The like is recorded of *Alexander Macedo*, who being at Ieruſalem, & there inſtructed *Sabell Exemp. lib. 7. cap. 1.*

inſtructed by the Prophecie of *Daniel*, That it ſhould come to paſſe that a King of Greece ſhould vtterly ſubvert the Perſians, and after enioy their ſoueraigntie and eſtate; building from thence a certaine confidence of his future victorie, hee preſented *Iaddus* and the reſt of the Prieſts (from whom hee receiued that light of the Prophecie) with many and rich gifts, and moreouer gaue them not only free libertie to vſe their owne Lawes and Religion, but releaſed them from a ſeuen yeares tribute.

Panormitan. lib. 1. *de Dictis & Factis Alphonſ.* reporteth, That *Alphonſus* King of Arragon and Sicilie neuer ſuffered any man to exceed him in bounty and gratitude. And *Herodotus*, *lib.* 1. telleth vs, That though *Cyrus* knew himſelfe to be the ſon of *Cambyſes* King of Perſia, and *Mandanes* daughter to *Aſtiages* King of the Medes; yet his Nurſe *Spaco* (which the Greekes call *Cino*, from whence grew the Fable, That he was nurſed by a Bitch) who was wife to the Herdſman of King *Mithridates*, he held in ſuch great honour, that no day paſſed him in which he had not the name of *Cino* in his mouth. Hence commeth it, according to *Hect. Boeth. lib.* 2. That the nurſe-children of the moſt noble Scots affect thoſe of whoſe milke they haue ſucked, and title them by the name of Foſter-brothers. *Plutarch* ſpeaketh of *Pyrrhus* King of the Epyrots, That he was humane and gentle vnto his familiar friends, and euer ready to requite any courteſie done vnto him. And *Caſpinus* reporteth of *Henry* the ſecond, Emperour, That onely becauſe he was inſtructed in learning and Arts in a towne of Saxony called Hildeſcheim, he for that cauſe made it an Epiſcopall See, and endowed it with many faire and rich Reuenues.

It is reported by *Plutarch*, of *Philip* King of Macedon, the Father of *Alexander* the Great, That when his great friend *Eparchus Embricus* was dead, he mourned and lamented exceedingly; but when one came to comfort him, and ſaid, There was no occaſion of this his ſo great ſorrow, in regard hee died well, and in a full and mature age; he made anſwer, Indeed hee died ſo to himſelfe, but to me moſt immaturely, in regard death did anticipate him before I had requited his many courteſies to the full.

Hierogliphick. *Per Cucuphamavem*, ſaith *Pierius Valerius* (which I vnderſtand to be the Storke) the Ægyptians hierogliphycally ſignifie paternall and filiall gratitude: for as *Philippus Phiropollines* teſtates, Aboue all other birds, they repay vnto their parents being old, thoſe benefits which they reciued from them being yong. For in the ſame place where they were firſt hatched, being growne to ripeneſſe, they prepare a new neſt for their Dams, where they cheriſh them in their age, bring them meat, plucke away the incommodious and vnprofitable feathers, and if they be vnable to flye, ſupport

ſupport them vpon their more able wings. Wee reade his thirtieth Emblem, *ad Gratiam referendam*, thus: Emblem.

Aërio inſignis pietate Ciconia nido,
Implumis pullos pectore grata fovet, &c.

Th' indulgent Storke, who builds her neſt on hye,
(Obſerv'd for her alternat pietie)
Doth cheriſh her vnfeather'd Yong, and feed them,
And looks from them the like, when ſhe ſhould need them,
(That's when ſhe growes decrepit, old, and weake.)
Nor doth her pious Iſſue cov'nant breake:
For vnto her bee'ng hungry, food ſhe brings,
And being weake, ſupports her on her wings.

Saint *Bernard*, *ſuper Cantic.* ſaith, *Diſce in ferendo gratias non eſſe tardus, non ſegnis, &c.* Learne in thy thankfulneſſe not to be ſlack nor ſlow, but for euery ſingular courteſie to be particularly gratefull. And in his firſt Sermon vpon the ſame, he vſeth theſe words, As often as Temptation is ouercome, or Sinne ſubdued, or imminent Perill eſcaped, or the Snare of the Aduerſary auoided, or any old and inueterat diſeaſe of the Minde healed, or any long-wiſhed and oft-deferred Vertue obtained, by the great grace and gift of God; ſo often ought laud and praiſe, with thankeſgiuing be rendred vnto him. For in euerie particular benefit beſtowed vpon vs, God ought to be particularly bleſſed; otherwiſe, that man ſhall be reputed Ingratefull, who when hee ſhall be called to an account before God, cannot ſay, *Cantabiles mihi erant iuſtificationes tuæ.*

Let vs now heare what the Poets ſay concerning Gratitude.

We reade *Ovid*, 4. *de Ponte*, thus:

Pro quibus, vt meritis referentur gratia, jurat
Se fore mancipium, tempus in omne tuum, &c.

For which, that due thanks may be giv'n, he ſweares
Himſelfe thy ſlaue to infinites of yeares.
Firſt ſhall the mountaines of their trees be bare,
And on the Seas ſaile neither Ship nor Crare,
And flouds vnto their fountaines backward fly,
Than of thy loue ſhall faile my memory.

As alſo *Virgill*, *Ænead. lib.* 2.

Dij (ſi qua eſt Cœlo pietas quæ talia curet)

Perſolvant

Perſolvant grates dignas & præmia reddant
Debita. ——

The gods themſelues (if in the heav'ns there be
Which ſhall of theſe take charge) that pietie
Returne thee merited thanks, and ſuch a meed
As is behoofefull for thy gratefull deed.

Sophocles, in Oedipo, ſaith, *Gratiam adfert gratia, & beneficium ſemper beneficium parit:* Thanks begets thanks, and one benefit plucks on another. Saith *Seneca*; *En, eſt gratum opus ſi vltro offeras:* Behold, that is a gratefull worke which commeth freely and of thine owne accord. And in another place, *Beneficium dare qui neſcit, injuſtè petit:* He that knoweth not how to doe a courteſie, with no juſtice can expect any. Againe, *Beneficium accipere, eſt libertatem vendere:* To receiue a benefit, is to ſell thy libertie. Theſe with many others are Maximes of the Tragicke Poet *Seneca*. *Statius, lib. 7. Thebaidum* ſaith,

Nec laudare ſatis, dignaſque reperdenè grates
Sufficiunt, referant ſuperi ——
Praiſe thee enough, or enough thanke thee, I
Cannot: but where I want, the gods ſupply.

Ovid, 1. *de Triſtibus*, thus writeth vnto a friend of his, whom he had found conſtant vnto him in all his troubles and aduerſe fortunes:

Hæc mihi ſemper erint, imis infixa medullas
Perpetuuſque animæ debitor hujus ero.

Theſe courteſies haue pierc'd my marrow, and
My life and ſoule at all times ſhall command.
Firſt ſhall this Sp'rit into the aire expire,
And theſe my bones be burnt in fun'rall fire,
Than that the leaſt obliuion ſhall once ſtaine
This memorie, which laſting ſhall remaine.

I conclude this Theme of Gratitude, with that extracted out of *Vrſinus Velius*: his words be theſe:

Capturus piſces hamata in littore ſeta,
Naufraga fortè hominis calva prehenſa fuit, &c.

A Fiſher angling in a Brooke,
With a ſtrong line, and baited hooke;

When

When he for his wiſht prey did pull,
It happen'd he brought vp a skull
Of one before drown'd. Which impreſt
A pious motion in his breſt.
Thinks he, Since I ſuch leiſure haue,
Vpon it I'le beſtow a graue:
For what did vnto it befall,
May chance to any of vs all.
He takes it, wraps it in his coat,
And beares it to a place remoat,
To bury it; and then digs deepe,
Becauſe the earth it ſafe ſhould keepe.
But lo, in digging he eſpies
Where a great heape of treaſure lies.
The gods do neuer proue ingrate
To ſuch as others ſhall commiſerate.

Theſe are Arguments ſo ſpacious, that to handle them vnto the full, would aske of themſelues a voluminous Tractat, and rather tyre and dull the Reader, than otherwiſe. But for mine owne part, in all my diſcourſes I ſtudy as far as I can, to ſhun prolixity. Omitting therefore all impertinent Circumſtances, I come to the maine ſubiect intended.

Now to proue that there are ſuch Spirits as we call *Incubi* and *Succubæ*, there are hiſtories both many and miraculous; of which I will inſtance onely ſome few. *Henricus Inſtitor* and *Iacob. Sprangerus* report, That a yong Votareſſe had entertained carnall congreſſion with one of theſe Dæmons; which though at the firſt it ſeemed pleaſing vnto her, yet in continuance of time growing irkſome and diſtaſtefull, ſhee knew no meanes how to be rid of this loathſome and abhominable ſocietie: but long conſidering with her ſelfe, ſhe thought it the beſt courſe to reueale the ſecret to ſome one or other; and long doubting to whom ſhe might tel it, and her reputation (which ſhe held deare) ſtill preſerued, ſhe bethought her ſelfe of one of the ſame Siſterhood, her choice and boſome companion, (whoſe name was *Chriſtiana*) and at a conuenient leiſure ſorted to the purpoſe, told her of all the proceedings as they hapned from the beginning, not leauing any particular circumſtance intermitted. The other being of a milde nature, and gentle diſpoſition, gaue a courteous and friendly eare vnto whatſoeuer was related, and withall bad her be of good comfort and not to diſpaire; for in this one thing ſhee would declare her long proteſted fidelitie, not onely to conceale whatſoeuer ſhe had deliuered vnto her, but to ingage her owne perſon for her future D. Stroza.

ture content and ſafety: and withall truſting in her owne innocence and integritie, ſhe offered to change lodgings and beds for the next ſucceeding night; for ſhee would for her ſake ſtand the danger at all aduentures. This being betwixt them agreed and fully concluded vpon, the time came, and *Chriſtiana* was no ſooner warme in her bed, but the Spirit entred the chamber, and opening the ſheets, began to tempt her with ſuch importunitie and petulancie, that ſhe was forced to fly out of the bed, and humbling her ſelfe vpon her knees, deuoutly to betake her ſelfe to her prayers. Notwithſtanding which, ſhe was ſo vexed and beaten all the whole night after, that meeting with her friend next morning, ſhe ſhewed her the marks of her ſtripes, and vowed from thenceforth neuer to attempt ſo dangerous an vndertaking; affirming, that with much difficultie ſhe auoided his temptation, and with great perill of life.

In vitis Patr. We reade alſo in the Liues of the Fathers, of a woman who for the ſpace of ſix whole yeares together had nightly intercourſe with a like vncleane Spirit, from whom ſhe vpon great repentance was after deliuered by the prayers of Saint *Bernard*. *Cæſarius Colonenſis* writeth of a Prieſts daughter, who was ſo inceſſantly importuned by one of theſe *Incubi*, that her father was forced to ſend her beyond the Rhine, thinking by that meanes to free her from his libidinous aſſaults. But the Diuel miſſing her in her accuſtomed place, fell violently vpon the Father, and ſo beat and buffetted him, that he died within thirty three dayes after. *Merlin* the great Magition of Brittain, is reported to be the ſonne of an *Incubus*, begot vpon a Kings daughter, who had taken vpon her a ſequeſtred life. In which ſolitude he appeared vnto her like a faire yong man, and neuer left her ſocietie till he had made her a teeming woman.

Of theſe *Incubi* and *Succubæ* are ſaid to be borne thoſe whom the Mahumetans call *Neffe Soglÿ*; an impious and accurſed generation, to whom the Turkes attribute ſuch honour, that they hold it a bleſſedneſſe but to touch their garments. They ſay their heires are of ſuch vertue, that they expell all infirmities and diſeaſes: therefore that barbarous people hold them as demy-gods; and though their preſtigious acts be the meere illuſions of the Diuell, yet do theſe miſcreants hold them in great adoration and reuerence.

A Woman of Conſtance, Miraculous Stories. *Iacobus Rufus* writeth of a woman who had congreſſe with one of theſe Spirits; and when her time of childing came, after infinite pangs and throwes, ſhe was deliuered of nothing ſaue keyes, chips, pieces of iron, and fragments of old leather. Another thing much more admirable hapned (ſaith he) in the Dioceſſe of Cullein:

Cullein. Diuers Princes and Noblemen, being aſſembled in a beautifull and faire Pallace which was ſcituate vpon the Riuer Rhine, they beheld a boat or ſmall barge make toward the ſhore, drawne by a Swan in a ſiluer chain, the one end faſtened about her necke, the other to the Veſſell; and in it an vnknowne ſouldier, a man of a comely perſonage, and gracefull preſence, who ſtept vpon the ſhore: which done, the boat guided by the Swan left him and floted downe the Riuer. This man fell afterward in league with a faire gentlewoman, maried her, and by her had many children. After ſome yeares, the ſame Swanne came with the ſame barge vnto the ſame place; the ſouldier entring into it, was caried thence the way he came, after diſappeared, left wife, children, and family, and was neuer ſeen amongſt them after. Now who can iudge this to be other than one of thoſe Spirits that are named *Incubi*.

A ſtrange and miraculous Birth.

In Braſilia, a barbarous woman by accompanying with one of theſe Dæmons, brought forth a Monſter, which in a few houres grew to be ſixteen handfuls high, whoſe backe was couered with the skin of a Liſard, with big and ſwolne breaſts; his hands like the pawes of a Lyon, with eyes ſtaring, and ſeeming to ſparkle fire; all his other members being deformed and horrible to behold. *Alexander* remembreth vs of a woman called *Alcippe*, who in the time of the Marſicke war, by companying with an *Incubus* brought forth an Elephant. *Aumoſius* writeth, That in Heluetia, in the yeare 1278, a woman brought forth a Lion. In Ficinum, *Anno* 1370, a woman was deliuered of Cats. And at Brixium, another of a Dog. *Licoſthenes* writeth of one at Auguſta, who was firſt deliuered of a mans head wrapt vp in skinnes and parchment, then of a Serpent with two feet, laſt of an Hog; and all at one birth, &c.

Alcippe.

Hiſt. Scotiæ l. 8. A ſtrange Hiſtory of a Scotch Lady.

Hector Boëthius writeth, That in Scotland in the County of Marr, a Maid of a noble Family, of great beautie, but altogether auerſe from mariage was found with child. At which the Parents much grieued, were importunat to know by whom ſhe was vitiated. To whom ſhe ingeniouſly confeſſed, That a beautifull young man had nightly conuerſation and company with her, but from whence he was ſhe was altogether ignorant. They, though they held this anſwer to be but an excuſe, and therefore gaue ſmal credit vnto it, yet becauſe ſhe told them, the third night after, he had appointed to lodge with her, kept the houre, and with ſwords candles, and torches, brake open the dores of her chamber, where they might eſpy an hideous Monſter, and (beyond humane capacitie) terrible, in the cloſe embraces of their daughter. They ſtand ſtupified, feare makes them almoſt without motion: The

clamor flies abroad, the neighbours come in to be ſpectators of the wonderment, and amongſt them the Parſon of the pariſh, who was a Scholler, and a man of vnblemiſht life and conuerſation; who ſeeing this prodigious ſpectacle, broke out into thoſe words of Saint *Iohn* the Euangeliſt, *Et Verbum Caro factum eſt*, And the Word was made Fleſh: which was no ſooner ſpoke, but the Diuel aroſe, and ſuddenly vaniſhed in a terrible ſtorme, carrying with him the roofe of the chamber, and ſetting fire on the bed wherein he had lien, which was in a moment burned to aſhes. Shee was within three dayes after deliuered of a Monſter, ſuch as the Father appeared vnto them; of ſo odible an aſpect, that the Midwiues caus'd it inſtantly to be burnt, leſt the infamy of the daughter might too much reflect vpon the innocencie of the Noble Parents.

Anno 1586. A ſtraunge thing of a woman at Sea.

The ſame Author recordeth the like wonderment in a Ship of paſſengers, who tooke in their lading at Fortha, to land in the Low-Countries: which being in the middeſt of Sommer, there grew ſo ſudden a ſtorme, that the main-maſt was ſplit, the ſailes rent, the Tacles torne in pieces, and nothing but imminent ſhip-wracke was expected. The Pilot cries out, (in regard the ſtorme was intempeſtiue, it being then the Summer Solſtice, when the Seas are for the moſt part temperat and calme) that it muſt needs be the worke of the Diuell. When ſuddenly was heard a lamentable complaint of a woman paſſenger below the Decke, confeſſing that all this diſaſter was for her ſake, for hauing often carnal company with the diuel, he at that time was tempting her to that abhominable act: which a Prieſt (a paſſenger then among them) hearing, perſuaded her to repentance, and not to deſpaire, but to call vpon God for mercy: which ſhe did, with many ſighes and teares; when preſently they might eſpy a cloud or darke ſhadow in the ſhape of a man, to aſcend from the Hold of the ſhip, with a great ſound, fire, ſmoke, and ſtench, to vaniſh: after which the tempeſt ceaſed, and they in a calme ſea arriued ſafe at their expected Harbor.

Of the Spirits call'd *Succubi*. A ſtrange thig of a French Gentleman.

From the *Incubi* I come to the *Succubæ*. I haue read of a French man of a Noble Family, who being giuen ouer to all voluptuouſneſſe, and walking one night ſomwhat late in the ſtreets of Paris, at the corner of a Lane he eſpied a very handſome Creature, whom preſently he began to court; and finding her tractable, they agreed, that ſhe ſhould paſſe that night with him in his Lodging. To which he brought her priuatly; for it was a chamber which he had tooke of purpoſe for ſuch retyrements. To bed they go, and he when he had fated himſelfe ſufficiently, grew wearie, and fell faſt aſleepe. But in the morning when hee put his arme

arme ouer his louing bed-fellow, he found her bodie to be as cold as lead, and without motion. When he perceiued her to be ſenſeleſſe and quite dead, (for with no jogging nor pinching ſhee did either moue or ſtirre) he inſtantly roſe, and calling his Hoſt and Hoſteſſe, told them what a great diſaſter had hapned him, to his vtter diſgrace and ruine. They were as much perplexed, as not knowing how to diſpoſe of the dead body; all of them fearing to incurre the ſtrict cenſure of the Law. In this their general diſtraction, the Hoſteſſe looking aduiſedly vpon the face of the dead Coarſe, ſhe firſt began to thinke that ſhe had ſeene her before, and that her countenance had beene familiar vnto her; then recollecting her ſelfe, ſhee ſeemed perfectly to know her, affirming her to be a Witch, who had two dayes before ſuffered on the Gallowes. This ſeemed firſt incredible: yet the preſent neceſſity inforced them to make triall whether it were ſo or no; and therefore making enquirie where the body of the Witch was buried, and not being found there, it was afterwards by all circumſtance proued to be the ſame, which a *Succubus* had entred. By the which probabilitie the Gentleman and Hoſt eſcaped the imputation of murther, though not the diſgrace of incontinencie and Brothelrie.

Bonfinius and *Iordanus Gothus* teſtate, that the Nation of the Hunnes came from the *Incubi*: For (ſay they) *Filmerus* King of the Goths, baniſhed all the Whores and Proſtitutes out of his Army, into ſolitarie and deſart places, leſt they ſhould effœminate and weaken the bodies and mindes of his ſouldiers. To theſe came Diuels, and had carnall ſocietie with them; from whom came the cruell and barbarous nation of the Hunnes, whoſe manners and conditions are not onely alienate from all humanity, but euen their language degenerat from all other Tongues ſpoken by men. *Bonfinius. Iordan Gothus.*

Neither of the Heauens nor of the Starres haue the Diuels any power, becauſe for their Pride and impious imaginations they are confined to eternall torments, neither can they work any thing vpon cœleſtiall Bodies, which are meerely ſimple, and therefore ſubiect to no alteration. Of this opinion was Saint *Auguſtine*, in his book againſt the Manichees; as alſo in that *De Agone Chriſti*, writing thus: Theſe things I haue ſpoken, that no man may thinke the euill Spirits can haue ought to do where God hath appointed the Sunne, Moone, and Starres to haue their aboad. To the which he addeth, Neither let vs thinke that the Diuell can haue any power there, from whence hee and his curſed Angels were precipitate and fallen. Therefore they haue no further dominion than within the compaſſe of the foure Elements; but be- Of the Spirits of Fire. *Aug. Cont. Manichees de Agon. Chriſt.*

yond them, to the ſuperior heauens they cannot extend their malice.

Deuination from Thunder & Lightning.

Yet the antient Writers hold, That they (namely the fiery Spirits) haue a kind of operation in thunder & lightning. Of which *Pliny* giueth an example: Before the death of *Auguſtus*, a flaſh of lightning in Rome where his ſtatue was ſet vp, from *CÆSAR* tooke away the firſt letter *C*, and left the reſt ſtanding. The Aruſpices and Sooth-ſayers conſulted vpon this, and concluded, that within an hundred dayes *Auguſtus* ſhould change this life: for *Æſar* in the Hetrurian tongue ſignifieth *Deus*, *i.* God; and the letter *C.* among the Romans ſtands for an hundred; & therefore the hundredth day following, *Cæſar* ſhould die and be made a god: which could not happen to any man whileſt he was yet liuing.

Cardanus. A ſtrange tale of *Spectars*.

Cardanus ſpeaking of fiery Spectars, amongſt many others relateth this ſtory: A friend of mine (ſaith hee) of approued faith and honeſty, trauelling one night late, from Mediola to Gallerata, when the Sky was full of clouds, and the weather inclining to raine; being within ſome foure miles of his journies end, he ſaw a light, and heard the voice (as he thought) of certain Cow-herds vpon his left hand, and preſently (a hedge onely being interpoſed) he ſaw a fiery Chariot couered with flames, and out of it he might heare a voice crying aloud, *Cave, cave*; Beware, beware. Being much terrified with this ſtrange prodegie, he put ſpurres to his horſe, and whether he galloped or rid ſoftly, the Chariot was ſtil before him. He then betooke him to his oriſons and ſupplications vnto God: at length after the ſpace of a full houre, hee came to a Temple dedicate to the memorie of Saint *Lawrence*, ſtanding iuſt without the gate, and there the Chariot of fire, herdſmen and all, ſunke into the earth, and was ſeene no more. *Cardanus* hauing diſputed ſomething of the nature of this fire, addeth, That the Gallaterans ſuffered the ſame yeare not only a great plague, but diuers other afflictions and diſaſters.

The maner of Deuination by Pyromancy.

To theſe Spirits of the fire is aſcribed that diuination by Pyromancie, which ſome call *Puroſcopan*. In which ſuperſtition old pitch was caſt into the fire, with the inuocation of certain of theſe Spirits. Sometimes a Tead or Torch dawbed ouer with pitch was lighted, and marked with certaine characters. If the flame of the Tead gathered it ſelfe into one, it was proſperous; if diuided, diſaſtrous: if it aroſe tripartite, it preſaged ſome glorious euent; if it were diuerſly diſperſed, it diuined to a ſicke man death, to a ſound man ſickneſſe; if it made a ſparkling noiſe, it was infortunat; if it was ſuddenly extinct, it threatned great miſfortune. So likewiſe in their ſacrificing fires, if the flame went ſtreight vpward like a Pyramis, it was a ſigne of a good omen; if

Diuination by the ſacrificing Fire.

it

it diuided and diſperſed, of a bad. There were diuers coniectures alſo from the colour, the brightneſſe, the dulneſſe, the aſcent, the ſparkling, &c. and this kinde of Magicke was frequent amongſt the Lituanians, &c.

From the fiery, I proceed to the Spirits of the Aire. We reade in the ſacred Scriptures, That Sathan cauſed fire to fall from heauen, to deuour and conſume *Iobs* ſeruants and his cattell. As likewiſe hee raiſed a vehement Whirle-winde and tempeſt, which oppreſſed his ſonnes and daughters, with the houſe where they were then feaſting, with a ſudden ruin.

Of the Spirits of the Aire. *Iob.* 1.

Remigius telleth a ſtory, which is likewiſe affirmed by *Delrius*; That a countrey-man of the prouince of Triuere, ſetting ſome Plants in his garden, with a yong maid his daughter; the father commended her for going ſo neatly and quickly about her buſineſſe: The Girle telleth him, that ſhe can do ſtranger things than theſe, and more ſtupendious. The father demands, What? Withdraw your ſelfe but a little (ſaith ſhe) and name but in what place of the garden a ſhowre of raine ſhall fall and water the earth, and in what not. The countrey-man curious of noueltie, withdrew himſelfe, and bad her vſe her skill. Shee preſently made an hole in the ground, into which ſhe poured her owne water, and ſtirring it about with a ſticke, murmuring certaine magicke words to her ſelfe, preſently a ſhowre fel, watering only that part of the gronnd which he had named vnto her, and in the other fell not one drop of raine.

Remigius. *Delrius.* Of a countrey Maid.

Gaſper Spitellus writeth, That ſome Indians haue much familiaritie with theſe Spirits. For when they want rain, one of their Magicke Prieſts with a ſhrill voice makes an acclamation, That all the people ſhall aſſemble to ſuch a mountain, hauing firſt obſerued a Faſt, which is, to abſtaine from the eating of ſalt, pepper, or any thing that is boiled. That done, he lowdly calls vpon the Stars, and with deuout Oriſons entreats of them, that they would afford them ſeaſonable ſhowres. Then they turne their eyes towards the lower grounds, vpon their fields and houſes, taking in their hands a bowle full of charmed liquour, which they receiue from the hands of a young man of their moſt noble families; which they haue no ſooner drunke, but they lie intranced without ſence or motion. After, being come to themſelues, they commix honey, water, and Maiz together, and with them ſprinkle the aire. The next day they chuſe out one of the moſt eminent men of their Nation, both for nobilitie and age, and lay him in a bed, with a ſoft fire vnder it, and when he beginnes to ſweat, they wipe off the moiſture, and put in a baſon, which they mingle with the bloud of a Gooſe, and ſprinkling it again into the aire, as if they

Gaſp. Spitellus. The Indian *Magi.*

meant it ſhould touch the clouds, they then ſolicit the Starres againe, That by the vertue of the old mans ſweat, the bloud of the gooſe, and the water before mixed, they may haue ſeaſonable and temperat ſhowres. Which if they haue, according to their deſires, they giue great thanks to the Starres and Planets, and the Prieſt from the people is rewarded with rich gifts and preſents.

Hier. Mengius.

Hieronimus Mengius writeth, That a certaine Magition in a field adjacent to the tower or citadell of Bonnonia, ſhewed two famous Generals, *Iohannes Bentivolus* and *Robertus Sanſeverinus*, a ſpectacle in the aire, in which was heard ſuch a noiſe of drummes, clangor of trumpets, clamor of men, neighing of horſes, and claſhing of arms, that the Spectators were afraid leſt the heauen and the earth would haue met at the inſtant: but in all the inuironing grounds, ſaue onely in that place, the aire was vntroubled.

A prodigious noiſe in the Aire.

Diod. Sicul.

Diodorus Siculus reporteth alſo, That in the Syrtes of Lybia, the Spirits of the aire are oftentimes viſible, in the ſhape of diuers birds and beaſts, ſome mouing, ſome without motion, ſome running, ſome flying, others in other ſtrange poſtures. But, which is moſt miraculous, ſometimes they will come behinde men as they are trauelling, leape vp and ſit vpon their ſhoulders; who may feele them to be much colder than either ſnow or ice.

Olaus Magnus. Their power in the Circiú ſea.

Olaus Magnus in his Hiſtorie remembreth, That theſe airy Spirits haue ſuch a predominance in the Circium ſea, & they continually do ſo exaſperat, ſhake, and trouble it, that ſcarſe any ſhip can ſaile that way without wracke and foundring. In the Iſle called Iſland, vnder the dominion of the King of Denmarke, there is a port called Veſtrabor, not far from which men are vſually taken and wrapt vp in whirl-winds, by the power of theſe Spirits, & are hurried many furlongs off. Likewiſe in the Weſterne parts of Norway, theſe ſpirits with their noxious and blaſting touch, cauſe that neither graſſe nor trees burgeon or beare fruit. Likewiſe vpon the Bothnian continent, the rooſes are vſually blowne off from their houſes, and carried a great diſtance off. And in the fields of Bonaventum and Narbon, (as *Procopius* writes) men armed, wagons laden, or whatſoeuer comes in the way, are ſnatched vp into the aire, and whirled about like a feather, and after let fal vpon the earth, not onely bruiſed, but broken to pieces. So that they doe not onely vncouer houſes, demoliſh buildings, ruin turrets and towers, blow vp trees by the roots, ſnatch vp men in whirl-winds, and proſtrat whatſoeuer ſtandeth before them; but (as *Vincentius* witneſſeth) they teare vp cities from their foundations ſomtimes, and ſtrew the fields adjacent with their ruins.

Veſtrabor.

Norway.

Bothnia.

Bonauentum and Narbon.

Vincentius.

Vincentius.

In the Councell of Baſill certaine learned men taking their journey through a forreſt, one of theſe Spirits in the ſhape of a Nightingall

Nightingall vttered ſuch melodious tones and accents, that they were all amaſed, and ſtayed their ſteps to ſit downe and heare it. At length one of them, apprehending that it was not poſſible that ſuch rarietie of muſicke could be in a bird, the like of which hee had neuer heard, demanded of it in the name of God, what or who it was. The Bird preſently anſwered, I am the Soule of one that is damned, and am enioyned to ſing thus till the laſt day of the great Iudgement. Which ſaid, with a terrible ſhrieke which amaſed them all, ſhe flew away and ſoone vaniſhed. The euent was, That all that heard thoſe Syrenicall notes, preſently fel into grieuous ſickneſſes, and ſoone after died.

Auentinus. *Bruno* Biſhop of Herbipol.

Of this ſort of Spirits was that no doubt of which *Aventinus* witneſſeth: *Bruno* the Biſhop of Herbipolitanum, ſailing in the riuer of Danubius, with *Henry* the third then Emperour; being not far from a place which the Germanes call *Ben Strudel*, or the deuouring Gulfe, (which is neere vnto Grinon a caſtle in Auſtria) a Spirit was heard clamouring aloud, Ho, ho, Biſhop *Bruno*, whether art thou trauelling? but diſpoſe of thy ſelfe how thou pleaſeſt, thou ſhalt be my prey and ſpoile. At the hearing of theſe words they were all ſtupified, and the Biſhop with the reſt croſt and bleſt themſelues. The iſſue was, That within a ſhort time after, the Biſhop feaſting with the Emperor in a Caſtle belonging to the Counteſſe of Esburch, a rafter fell from the roofe of the chamber wherein they ſate, and ſtrooke him dead at the table.

Of the Spirits of the Water.

Of the Watry Spirits next, and of them ſome briefe ſtories. The manner how the Duke of Venice yearely marrieth the Ocean with a Ring, and the originall thereof, though it haue nothing in it belonging vnto magicke, yet will it not much miſ-become this place; therefore I begin firſt with that. The Duke in the Feaſt of Chriſts Aſcention, commeth to a place named Bucentaur, without the two Apoſtle gates, ſcituate at the entrance of the Gulfe, and caſteth a rich Ring into the ſea; which is no argument of ſuperſtition or inchantment, but onely a ſymbole or emblem of Domination and Rule, which by this earneſt the Senat of Venice makes a contract with the Ocean. The ground and firſt beginning of this ceremonie came from Pope *Alex.* the third, whom *Otho* the ſonne of *Fredericke Ænobarbus* ſo perſecuted, that he was forced to fly, and to ſhelter himſelfe in Venice, in the Monaſterie of Saint *Charitie*, where he liued for a time ſecretly and vnknowne. But after, notice being giuen to the Venetians, what and who he was, they brought him thence with great honour and obſeruance. He alſo found both their land and ſea Forces ready for the ſeruice of him and the Church: inſomuch that in a great Nauall conflict *Otho* was by the Venetians taken priſoner, and preſented

preſented as a Vaſſall to the Pope. For which the Pope tooke a Ring from his finger, and gaue it to *Sebaſtianus Zianus* General for the Fleet, ſpeaking thus, By vertue of my authority, whilſt thou keepeſt this Ring, thou ſhalt be Lord and Husband of the Ocean; and annually thou and thy poſterity on this day, in which thou haſt obtained ſo glorious a victorie for the Church, ſhalt eſpouſe the Sea: that all men may know that the dominion of the Sea is granted vnto thee, becauſe thou haſt ſo proſperouſly vndertooke the ſtudy, care, and defence of the Sea Apoſtolique. And be this a preſage of thy benediction, and thy happy ſucceſſe in the future for euer. Thus *Villamontinus* ſets it dowhe, *Lib.* 1. *Peregrinat.cap.*34. And *Sabel. Dec.* 1. *lib.*7. out of whom the former Author extracted it.

Villamont.l.1. Peregrin.c.34. Sabel.Dec.1.l.7.

A ſtrange Hiſtory of *Hotherus* K. of Suetia and Dacia.

This following Hiſtorie you may reede in *Olaus Magnus*. *Hotherus* King of Suetia and Dacia, being hunting, and by reaſon of a thicke dampiſh fog wandred or ſtrayed from his company, hee hapned vpon a Syluan den or caue; which entring, he eſpied three faire and beautifull Virgins, who without blaming his intruſion, called him by his name and bad him welcome; doing him that obeyſance and obſeruance which his ſtate required. At which he wondring, courteouſly demanded of them what they were. To whom one replied, That they were Virgins, into whoſe power all the Auſpices and euents of war were giuen, and they had abilitie to diſpoſe of them at their pleaſure; and that they were preſent in all conflicts and battels, (though vnſeene) to conferre vpon their friends honour and victorie, and to puniſh their enemies with diſgrace and ouerthrow. Exhorting him withall, that as he tendered their fauours, hee ſhould by no meanes trouble *Balderus* with war, who by his genealogie might claim allyance with the gods. Which words were no ſooner deliuered, but the den and they diſappeared together, and he was left alone in the open aire without any couering. Blame him not to be much amaſed at this ſo vnexpected and ſudden a prodigie; notwithſtanding after ſome recollection, he winding his horne, his ſeruants came about him, by whom he was conducted to the Court, not reuealing this Viſion to any. Some few yeares after, being vexed and proſecuted with ſharpe and vnſucceſſefull war, he was forced to wander thorow forreſts, groues, and thickets, and ſeeke out by-wayes, and make vntrodden paths, the better to ſecure himſelfe. At length he light vpon another remote and deſolat Vault, where ſate three Virgins, who notwithſtanding vpon better aduiſement he preſumed to be the ſame who at their laſt departure ſcattered a garment, which he tooke vp, and found by experience, that all the time he wore it his body was invulnerable. They demand of him the

the cauſe of his comming thither? He preſently complains vnto them of his infortunat euents in warre; adding withall, That all things had hapned vnto him aduerſe to their promiſe. To whom they anſwered, That he accuſed them vniuſtly; for though hee ſeldome returned an abſolute Victor, yet in all his enterpriſes he did as much dammage, and made as great ſlaughter on his Enemies, as he had receiued ſtrage or execution from them: and bad him not to diſpaire, for if hee could by any exploit or ſtratagem preuent the Enemie of any one diſh of meat which was prouided for his dyet and table, hee ſhould without queſtion in his next expedition gaine an aſſured and moſt remarkable victorie. Satiſfied with this their liberall promiſe, hee tooke his leaue, recollected his diſperſed Troupes, and tooke the field. The night before the battell, being vigilant to ſuruey his Enemies Tents, and ſee what watch they kept, he eſpied three Damoſels carying vp three diſhes of meat into one of the Tents: whom following apace (for he might eaſily trace them by their ſteps in the dew) and hauing a Citharon about him, on which he played moſt curiouſly, he receiued meat for his muſick, and returning the ſame way he came, the next day he gaue them a ſtrong battell, in which the enemies were ſlaine almoſt to one man.

Pertinax, as *Sabellicus* witneſſeth, a little before his death ſaw one of theſe Spectars in a fiſh-poole, threatning him with a naked ſword. Of the like nature was that Bore which *Zonarus* ſpeaketh of, who meeting with *Iſaaccius Comnenes*, who was hunting neere vnto Naples, and being purſued from a promontorie, caſt himſelfe headlong into the ſea, leauing the Emperor almoſt exanimate and without life.

The Emperor *Pertinax*. *Sabell. lib. 1.* *Zonarus.* *Iſaaccius Comnenes.*

In Finland (which is vnder the dominion of the King of Sweden) there is a caſtle which is called the New Rock, moted about with a riuer of an vnſounded depth, the water blacke, and the fiſh therein very diſtaſtefull to the palat. In this are Spectars often ſeene, which fore-ſhew either the death of the Gouernor, or ſome prime Officer belonging to the place: and moſt commonly it appeareth in the ſhape of an Harper, ſweetly ſinging, and dallying and playing vnder the water.

A ſtrange Water in Finland,

There is a Lake neere Cracovia in Poland, which in the yeare 1378 was much troubled with theſe Spirits; but at length by the prayers of ſome deuout Prieſts, the place was freed from their impoſtures. The Fiſhermen caſting their nets there, drew vp a Fiſh with a Goats head and hornes, and the eyes flaming and ſparkling like fire; with whoſe aſpect, and filthy ſtench that it brought with it, being terrified, they fled: and the Monſter making a feareſull noiſe like the houling of a wolfe, & troubling the water, vaniſhed.

A Lake neere Cracouia.

Alexan-

Alex. ab Alex. *Alexander ab Alexandro* maketh mention of one *Thomas* a Monke, who in an euening ſeeking an horſe, and comming neere vnto the brinke of a Riuer, he eſpied a countrey fellow, who of his voluntarie free-will offered to traject him ouer on his ſhoulders. The Monke is glad of the motion, and mounts vpon his backe: but when they were in the midſt of the floud, *Thomas* caſting his eye downe, hee perceiued his legs not to be humane, but goatiſh, and his feet clouen. Therefore ſuſpecting him to be one of theſe watry Diuels, hee commended himſelfe to God in his prayers: The Spirit then forſakes him, and leaues him well waſhed in the middle of the Riuer, to get vnto the ſhore with no ſmall difficultie.

Sabell. lib. 7. *Sabellicus* hath left recorded, That when *Iulius Cæſar* with his army was to paſſe the riuer Rubicon, to come into Italy, and to meet with *Pompey*; one of theſe Spirits in the ſhape of a man, but greater than ordiuarie, ſate piping vpon the banke of the Riuer. Which one of *Cæſars* ſoldiers ſeeing, ſnatched away his pipe and broke it: when the Spirit preſently ſwimming the Riuer, beeing on the other ſide, ſounded a ſhrill and terrible blaſt from a trumpet; which *Cæſar* interpreted to be a good and happy omen of his ſucceeding victorie.

Of the Spirits of the earth. Of the Spirits of the earth there are diuers ſorts, and they haue diuers names, as *Genij*, *Lares*, *Dij domeſtici*, *Spectra*, *Alaſtores*, *Dæmonia meridiana*; as likewiſe *Fauni Sylvani*, *Satyri folletti*, *Fatuelli Paredrij*, *Spiritus Familiares*, *&c.* Of ſome of theſe I haue ſpoken in the preceding Tractat.

Man conſiſting of 3 parts *Servius Honoratus* and *Sabinus* are of opinion, That Man conſiſteth of three parts (but moſt ignorantly, and aduerſe to truth) of a Soule, a Body, and a Shadow; and at his diſſolution, the Soule aſcends to heanen, the Bodie inclines to the earth, and the Shadow deſcends *ad Inferos*, to hell. They hold the Shadow is not a true body, but a corporeall Species, which cannot be touched or taken hold of no more than the winde; and that this, as well as the Soule, doth oft times appeare vnto men liuing; and the ſoule after it hath left the body, is called *Genius*, and the Shadow *Larva*, or the Shadow infernall. Theſe *Genij* are malicious Spirits of the earth, who when they moſt promiſe health and ſafety vnto mankinde, do then moſt endeauour their vtter ruine and deſtruction.

The *Genius* of *Conſtantine* Emperor, *Conſtantine* the Emperor marching from Antiochia, ſaid, That he often ſaw his own *Genius*, and had conference with it; and when he at any time ſaw it pale and troubled, (which he held to be the preſeruer and protectour of health and liuelyhood) hee himſelfe would much grieue and ſorrow.

By

By the Spirits called *Lares* or Houſhold gods, many men haue been driuen into ſtrange melancholies. Amongſt others I will cite you one leaſt common: A young man had a ſtrong imagination, that he was dead; and did not onely abſtaine from meat and drinke, but importuned his parents, that he might be caried vnto his graue and buried before his fleſh was quite putrified. By the counſell of Phyſitions he was wrapped in a winding ſheet, & laid vpon a Beere, and ſo carried toward the Church vpon mens ſhoulders. But by the way two or three pleaſant fellowes, ſuborned to that purpoſe, meeting the Herſe, demanded aloud of them that followed it, Whoſe body it was there coffined and carried to buriall? They ſaid it was ſuch a yong mans, and told them his name. Surely (replied one of them) the world is very well rid of him, for he was a man of a very bad and vitious life; and his friends may reioyce, he hath rather ended his dayes thus, than at the gallowes. Which the yong man hearing, and vexed to be ſo injured, rowſed himſelfe vp vpon the Beere, and told them, That they were wicked men to do him that wrong, which he had neuer deſerued: and told them, That if hee were aliue, as hee was not, hee would teach them to ſpeake better of the Dead. But they proceeding to depraue him and giue him much more diſgraceful and contemptible language, he not able to endure it, leapt from the Herſe, and fell about their eares with ſuch rage and fury, that hee ceaſed not buffetting with them, till quite wearied, and by his violent agitation the humors of his body altered, hee awakened as out of a ſleepe or trance, and being brought home and comforted with wholeſome dyet, he within few dayes recouered both his priſtine health, ſtrength, and vnderſtanding.

A ſtrange Hiſtory of a Melancholy man.

A ſtrange Diſeaſe, aſtſi ãgely cured.

But to returne to our ſeuerall kindes of Terreſtriall Spirits; There are thoſe that are called *Spectra meridiana*, or Noon-diuels. In the Eaſterne parts of Ruſſia, about harueſt time, a Spirit was ſeen to walke at mid-day like a ſad mourning Widow; and whoſoeuer ſhe met, if they did not inſtantly fall on their knees to adore her, they could not part from her without a leg or an arme broken, or ſome other as great a miſchiefe. Wherein may be obſerued, That theſe Spirits, of what condition ſoeuer, aboue all things aime at Diuine worſhip, which is onely due vnto the Creator. Not that they are ignorant, that it belongs ſolely to him; but that in their inexpreſſible malice, knowing themſelues to be Rebels, and quite excluded from Grace, they would likewiſe draw Man to accompany them in eternall perdition. Therefore all the Saints of God, ſince Chriſt eſtabliſhed his Church here amongſt the Gentiles, haue endeauoured to draw the Nations from Idolatry. It is read of Saint *Iames*, That when many Diuels were ſent vnto

Noon-Diuels.

S *Bartholmew.*

vnto him by one *Hermogenes*, to aſſault him, hee returned them bound and diſarmed. That Saint *Bartholmew* deſtroied the Idol of *Aſteroth*, who was worſhipped in India; and ſhewed moreouer, that their great *Alexikakon* was a meere figment and impoſture.

Simon & Jude.

So the Apoſtles *Simon* and *Iude* ſtrooke dumbe thoſe Spirits that ſpake in the Oracle, to *Varada* chiefe Generall ouer *Xerxes* his Armie: and after, reſtoring to them their liberty of ſpeech, they cauſed that their deceit and vanitie did eaſily appeare. For *Varada* demanding of them, What the euent of the war would proue? they anſwered him, That it would be long and dangerous, and not onely vnprofitable, but full of dammage and great loſſe to both parties. On the contrary, the Apoſtles deriding the vanitie of the Idoll, informed him, That the Indian Embaſſadors were vpon the way, humbly to deſire peace of him vpon any conditions whatſoeuer. Which finding to be true, *Varada* commanded thoſe lying and deceitfull Images to be immediatly caſt into the fire and burned; and had then ſlaine an hundred and twenty of thoſe idolatrous Prieſts, had not the Apoſtles earneſtly interceded for them. I could here cite many examples to the like purpoſe, but let theſe ſuffice for the preſent.

Alaſtores.

The *Alaſtores* are called by *Origen*, (*Contra Celſum*) *Azazel*; by *Zoroaſter*, *Carnifices*, (or Butchers) and *Alaſtares*. No miſchiefe is hid or concealed from them: and theſe are neuer ſeene but they portend ſome ſtrange diſaſter. As in the time of the Emperour *Iuſtinian*, ſuch Spirits were ſeene openly in humane ſhape to intrude into the ſociety of men: after which a moſt fearefull peſtilence followed, and whoſoeuer was touched by any of them, moſt aſſuredly died. By which contagious Peſt, the great city Conſtantinople was almoſt vnpeopled: and as *Paulus Diacon*: witneſſeth, the people ſaw an Angell in the dead of the night go along with them, compaſſing the city, and walking from ſtreet to ſtreet, and from dore to dore, and ſo many knocks as the Spectar (by the Angels command) gaue at the doore of any houſe, ſo many perſons of that family were vndoubtedly found dead in the next morning.

Pet. Diac. lib. 9. rerum Romanarum. & Egob. in Chronic.

An Alaſter like an old Woman.

Cardanus reporteth, That there is an antient family in Parma, named *Torrelli*; to whom an old Seat or Caſtle belongs, which for the ſpace of an hundred yeres together was haunted with one of theſe *Alaſtores*, who ſo oft as any of the houſhold were to depart the world, would ſhew it ſelfe in a chimny of the great hall. A noble and illuſtrious Lady of the ſame Family reported, That a yong virgin lying dangerouſly ſicke in the ſame houſe, the Spectar according to cuſtome appeared: and when euery one expected hourely the death of the Virgin, ſhee preſently beyond all hope

hope recouered, and a ſeruant who was at that time ſound and in health, fell ſicke vpon the ſudden and died.

Some few dayes before the death of *Henry* the ſeuenth, Emperor, he being feaſted in a caſtle at Mediolanum, belonging to one Viſcont *Mathæus*; at mid-day there appeared before them a man armed, of a mighty gyantly ſize, to the great amaſemenr of them all: and three days after, in the ſame place, and at the ſame houre, two armed champions on horſe-backe, who performed a braue combat for the ſpace of an entire houre, and then ſuddenly diſappeared, to the wonder and terror of all the Spectators. *Apparitions before Henry the 7. emperor.*

To *Caſſius Parmenſis*, lying in his bed, appeared a man of an vnuſuall ſtature, with ſtaring haire, and a rough and diſordered beard, terrible in aſpect: at the preſence of which being ſtrangely troubled, he ſtarted out of his bed and asked him who he was? Who anſwered, I am thy *Malus Genius*; and ſo vaniſhed. *Caſſius* knockes, calls to his ſeruants that attended without, asks them if they ſaw any to go in or come out of his chamber: They proteſt, Not any. He muſeth to himſelfe, and lyeth downe againe. The Dæmon appeares the ſecond time, but with a countenance much more horrible. Againe hee knockes, and commands his ſeruants to bring lights. They enter; nothing appeares. The reſt of the night hee ſpends in doubtfull and ſollicitous cogitations. The dawning of the day ſcarſe appeared, when Lictors were ſent from *Cæſar*, to apprehend him and take away his life. *Caſſius Parm.*

Of the *Lamiæ* or *Larvæ* I gheſſe that to be one which appeared to *Dion* of Syracuſa, who looking out at his chamber window in the night, by reaſon of a noiſe he heard, ſpied an old hag, habited and lookt as the Poets deſcribe the *Eumenides* or Furies, with a great broom ſweeping the Court. At which being wonder-ſtrook, he called vp ſome of his houſhold, and told them of the Viſion, deſiring them to accompanie him in his chamber the remainder of the night; which they did, and neither ſaw nor heard any thing afterward. But ere the morning, one of *Dions* ſonnes caſt himſelf out of a window, into the ſame court; who was ſo ſore bruiſed that he died of the fall: and hee himſelfe within few dayes after was ſlaine by *Callippus*. *The Lamiæ, or Larvæ. Dion of Syracuſa.*

Druſus being Conſull, and making war in Germany, a ſeeming woman of extraordinary aſpect met him one day vpon his march, and ſaluted him with theſe words · O inſatiate *Druſus*, whither art thou now going? and when doſt thou thinke thou ſhalt returne; ſince thou art now at the period both of thy life and glory? Which fell out accordingly, for within few dayes after, *Brutus* expired of an incurable diſeaſe. *Druſus Conſul of Rome*

Iacobus Donatus a Patrician of Venice (as *Cardanus* reporteth; *Iacobus Donatus Venetus.*

from whoſe mouth he receiued this diſcourſe) ſleeping one night with his wife in an vpper bed, where two Nurſes lay with a yong childe his ſole heire in the lower, which was not a full yeare old, he perceiued the chamber doore by degrees, firſt to be vnlocked, then vnbolted, and after vnhatcht, one thruſt in his head, and was plainly ſeene of them all, himſelfe, his wife, and the Nurſes, but not knowne to any of them. *Donatus* with the reſt being terrified at this ſight, aroſe from his bed, and ſnatching vp a ſword and a round buckler, cauſed the Nurſes to light either of them a taper, and ſearcht narrowly all the roomes and lodgings neere, which he found to be barred and ſhut, and he could not diſcouer where any ſuch intruder ſhould haue entrance. At which not a little wonder-ſtrooke, they all retyred to their reſts, letting the lights ſtill burne in the chamber. The next day the infant (who was then in health, and ſlept ſoundly) died ſuddenly in the Nurſes arms: and that was the ſucceſſe of the Viſion.

Stephanus Hubnerus.

In the yeare 1567, in Trautonauia a towne in Bohemia, one of the city died, named *Stephanus Hubnerus*; who in his life time had heaped together innumerable riches, & builded ſumptuous houſes and pallaces; euery man wondring how hee ſhould attaine to that great maſſe of wealth. Preſently after his deceaſe (which was obſerued with the celebration of a moſt coſtly funerall) his Spectar or ſhadow in the ſame habit which he was knowne to weare being aliue, was ſeene to walke in the ſtreets of the city: and ſo many of his acquaintance or others as he met, and offered in the way of ſalutation to embrace, ſo many either died, or fell into ſome grieuous and dangerous diſeaſe immediatly after.

Nider. lib. vltim. Formic.

Niderius telleth this ſtory: In the borders of the kingdome of Bohemia lieth a valley, in which diuers nights together was heard clattering of armour, and clamors of men, as if two Armies had met in pitcht battell. Two Knights that inhabited neere vnto this prodigious place, agreed to arme themſelues, and diſcouer the ſecrets of this inuiſible Army. The night was appointed, and accommodated at all aſſayes they rode to the place, where they might deſcry two battels ready ordered for preſent skirmiſh; they could eaſily diſtinguiſh the Colours and prauant Liueries of euerie Company: but drawing neere, the one (whoſe courage began to relent) told the other, that he had ſeene ſufficient for his part, and thought it good not to dally with ſuch prodegies, wherefore further than he was he would not go. The other called him Coward, and prickt on towards the Armies; from one of which an horſeman came forth, fought with him, and cut off his head. At which ſight the other fled, and told the newes the next morning. A great confluence of people ſearching for the body, found it in one

The deſperat aduenture of two Knights of Bohemia.

one place, the head in another, but neither could diſcern the footing of horſe or man; onely the print of birds feet, and thoſe in myrie places, &c.

The Emblem.

A Viſard, ſhewed by an hand extended from the clouds: thoſe children which ſtand directly before it, and view the ouglineſſe thereof, runne away, as affrighted with the vaine ſhadow; but ſuch as ſtand behinde, looking onely vpon the hollowneſſe, and perceiuing the error, make it onely their ſport, deriding thoſe that are ſo ſimply terrified. Which agreeth with that of *Caſſiodor, in Pſalm. Quis mortem temporalem metuat, cui æterna vita promittitur? quis labores carnis timeat, cum ſe in perpetua requie nouerit collocandum?* What is he that can feare a temporal death, to whom eternall life is promiſed? Or who would be afraid of the paines belonging to the fleſh, that knowes they bring him to euerlaſting reſt. And we reade, *Phil.* 1. 24. *For I am diſtreſſed betwixt both, deſiring to be looſed and to be with Chriſt, which is beſt of all, &c.* It is held to be a maxim, That no man dieth more willingly, than hee that hath liued moſt religiouſly; which the more fearefully wee fly, the more earneſtly we follow; and by liuing to die, men dye to liue. Saint *Auguſtine* telleth vs, there be three ſorts of death, The firſt the death of Sinne; for euery Soule that ſinneth ſhall die. The ſecond a myſticall death, that is, when we die to ſinne, and liue to God. The third is that death by which we fulfill the courſe of nature. *Non deterret ſapientem mors, quæ propter incertos caſus quotidie imminet; & propter brevitatem vitæ nunquam longe poteſt abeſſe: i.* Death cannot terrifie a wiſe man, which by reaſon of ſo many vncertaine chances, is alwayes imminent; and in regard of the ſhortneſſe of his life, can neuer be long abſent. The Motto giuen by *Catſius* to this Emblem, is,

Nature hath giuen to man no better thing than Death, *Pliny.*

Mors Larvæ ſimilis, tremor hinc, nihil inde maligni.

And his Conceit hereupon as followeth:

Id mors eſt homini trepidis quod Larva puellis
Excitat ingentes frons vtriuſque metus.
Larva fugat pueros, frontem, non terga videntes
Aſt alijs riſum poſteriora mouent
Senſibus incurrit, cum lurida mortis imago
(Hei mihi) quam multis ſpes animuſq; cadit:
At cui terga necis melior doctrina revelat,
Clamat, ades vitæ mors melioris iter.

¶ Thus paraphraſed:

Death is to Man, as Viſards to Girles ſhow,
Who frighted run from what they do not know.
Behold the forehead, and th' aſpect affrights:
View it behinde, and the miſtake delights.
So when Deaths pallid image is preſented,
How many men grow ſtrangely diſcontented.
Who better counſel'd, on his backe parts looke,
And cry out, welcome Death; we haue miſ-tooke.

A morall interpretation (the Motto being, *Peſsimus interpres rerum metus*) may be gathered from *Plutarch, in Moral.* where hee ſaith, *Terror abſentium rerum ipſa novitate falſo augetur, conſuetudo tamen, & ratio efficit, vt ea etiam quæ horrenda ſunt natura, terrendi vim amittant: i.* The terror of things abſent is encreaſed falſly by the nouelty thereof: but Cuſtome and Reaſon ſo bring to paſſe, that euen thoſe things which are naturally horrid, come to loſe the power of their terror. Feare is ſaid to be the companion of a guilty conſcience; neither can there be any greater folly, than for a man to feare that which he cannot ſhun. Dayly experience hath brought it within the compaſſe of a prouerbe, That he that feareth euery tempeſt can neuer make a good traueller. *Viget.* ſaith, It becommeth a man to be carefull, but not fearefull; becauſe it often hapneth, That ſeruile feare bringeth ſudden danger. *Ovid* tells vs, *Epiſt. Her.* 13.

Degeneres Animos timor arguit. Virg. Ænead. lib. 4.

Quantumquiſque timet, tantum fugit. Petr. Arbit. Satyr.

Nos ſumus incertæ, nos anxius omnia cogit,
Quæ poſſunt fieri facta putare, Timor.

i. We are incertaine of our ſelues, and there is nothing poſſible to be done, but Feare perſuades vs to be already done.

Tunc plurima verſat. Peſſimus in dubys, Augur, Timor Stat. lib. 3. Theban.

Feare is defined to be two-fold; good & commendable Feare, grounded vpon Reaſon and Iudgement, which is awed more by reproch and diſhonour, than by death or diſaſter: And euil Feare, which is deſtitute of Reaſon, and may be called Puſillanimitie, or Cowardiſe; alwayes attended on by two perturbations of the Soule, Doubt and Sadneſſe. Which may be alſo called the defect of Fortitude: Vpon which the Emblematiſt writeth in theſe words:

Horrendo pavidas hinc territat ore puellas,
Inde cavo riſum cortice larva movet.

Deterior

Deterior vero rerum ſuccurrit imago,
Et falſa miſeros anxietate premit.
Auget homo proprios animo plerumque dolores
Inque ſuam meus eſt ingenioſa necem
Eia age, terribilem rebus miſer arripe larvam.
Ludicras error erit, quod modo terror erat.

¶ Thus paraphraſed.

Looke forward; to faint Girles it terror breeds:
View it behinde, and laughter thence proceeds.
When Fortune looks vpon vs with a frowne,
We (in our owne feares wretched) are caſt downe.
Man for the moſt part doth his owne griefe cheriſh,
And in his minde growes witty how to periſh.
But (Wretch) remoue the Viſard, and that terror
(Before ſo horrid) thou ſhalt finde vaine error.

Miſerimum eſt timere, cum Speres nihil. Seneca in Troad.

A Meditation vpon the former Tractate.

I.

To rip vp Gods great Counſels who ſhall ſtriue,
Or ſearch how far his hidden works extend?
Into the treaſure of his wonders diue,
Or thinke his Maieſtie to comprehend?
Theſe things are granted vnto none aliue.
For how can ſuch as know not their owne end,
Nor can of their beginning, reaſon ſhow,
Preſume his Pow'r and Might vnſpeakable to know?

II.

If He ſhould ſay, Weigh me the weight of Fire?
Or ſtriue to call backe Yeſterday that's paſt?
To meaſure out the Windes I thee deſire,
Or ſearch the dwellings of the Ocean Vaſt?
How the Seas flow, or how their Ebbes retyre,
Or in what moulds the Sun and Moone were caſt?
Whence thou hadſt life and faſhion in the wombe,
Or wherfore (born thence) now to ſeek a ſecond tomb?

III.

Sure thou wouldſt anſwer, Fire cannot be weigh'd.
Or if? What ballance can the heat ſuſtaine?
And of the Windes what meaſure can be made?
For I ſhall ſtriue t' impriſon them in vaine.
And how the chambers of the Depth are layd?
Which none hath ſeene that hath return'd againe.
Or who the Houres already paſt can ſumme?
Or by his art preuent thoſe ſeaſons are to come?

IV.

How ſhould I frame a Modell ſo capatious,
In which to caſt the body of the Sunne?

Or

Or of the Moone? (ſo infinitely ſpatious)
Or truly tell the courſes that they run?
Neither can humane wit proue ſo audatious,
To queſtion of his end e're he begun.
Neither with our weake ſence doth it agree,
To find, how meere from nothing we firſt came to bee.

V.

If of the Fire, which thou doſt hourely try?
If of the Winde, which blowes vpon thy face?
If of the Day, which dayly paſſeth by?
(And what is now, to morrow hath no place)
Or thoſe bright Planets mouing in the sky,
*Which haue * Times Daughters in perpetuall chaſe.* * The Houres.
Or if the Seas abiſſe thou canſt not ſound? (found.
To ſearch whoſe chanels yet there neuer line was

VI.

If of thy ſelfe thou canſt no reaſon ſhow,
By all the vnderſtanding thou canſt claime?
How in the wombe thou firſt beganſt to grow?
Or how thy life into thy body came?
Yet all theſe things, to be, we ſee and know,
They lie before vs, and we giue them name.
But if we cannot ſhow the reaſon why,
How can we ſearch the myſteries of the moſt Hye?

VII.

Number we may as well the things to come,
Gather the ſcatter'd drops of the laſt raine,
The ſands that are vpon the ſhore to ſumme,
Or make the wither'd Floures grow freſh againe;
Giue the Mole eyes, or ſpeech vnto the Dumbe,
Or with ſmall Veſſels th' Ocean ſtriue to draine:
Tell all the glorious ſtars that ſhine by night,
Or make a Sound or Voice apparant to the ſight.

VIII.

The Forreſt of it's lofty Cedars prowd,
Whoſe ſpatious boughes extended neere and far,
And from the earth the Sun did ſeeme to cloud.

Much

Much glorying in it's ſtrength, thinks none ſhould bar
His circumſcribed limits; therefore vow'd
Againſt the mighty Ocean to make war,
Calling a Councell of each aged Tree,
Who with vnanimous conſent thereto agree.

IX.

Like counſell did the curled Ocean take,
And ſaid, Let vs riſe vp againſt the Land;
Let's theſe our ſpatious borders larger make,
Nor ſuffer one tree in his place to ſtand:
The Earths foundations we haue pow'r to ſhake,
And all their lofty mountaines countermand.
Much honour by this conflict may be had,
If we to theſe our bounds can a new Countrey add.

X.

Yet was the purpoſe of the Forreſt vaine,
For a Fire came, and all the Woods deſtroy'd:
And 'gainſt the raging practiſe of the Maine,
Sands interpos'd, and it's ſwift courſe annoy'd.
Some Pow'r there was which did their ſpleens reſtrain:
For neither of them their intents enioy'd.
'Twixt theſe I make thee Vmpire, vſe thy skill;
Which canſt thou ſay did well, or which of thē did ill?

XI.

Both their intents were idle, thou wilt ſay,
And againſt Nature that they did deuiſe:
The Woods were made within their bounds to ſtay,
And therefore to tranſgreſſe them were vnwiſe.
The Seas that quiet in their channels lay,
And would ſo proud an action enterpriſe:
Be thou the judge betweene each vndertaker,
Whether they both rebelled not 'gainſt their Maker.

XII.

For as the Earth is for the Woods ordain'd,
Fixt there, not to remoue their ſetled ſtation:
And as the Flouds are in their ſhores reſtrain'd,
But neither to exceed their ordination;

So

So muſt all Fleſh in frailty be contain'd,
(For ſo it hath been from the firſt Creation)
And only they things heauenly vnderſtand,
Who are in heau'n, and preſt at Gods almighty hand.

XIII.

If then things ſupernaturall we finde,
The depth whereof we cannot well conceiue;
So abd te and retruſe from Mans weake minde,
Them we into our frailty cannot weaue:
(As what's aboue Capacitie aſsign'd)
Thoſe to the firſt Diſpoſer let vs leaue.
What's common amongſt men is knowne to all;
But we may faile in thoſe things metaphyſicall.

XIV.

But be it euer our deuout intention,
To be ſo far remote from all ambition,
That whatſoeuer's aboue apprehenſion,
(If it be true, and of Diuine condition)
To quarrell with it in no vaine diſſention,
But rather yeeld thereto with all ſubmiſsion.
Man, made of earth, to Earth God did confine;
Grace from aboue is the free gift of Pow'r Diuine.

XV.

This Grace *is the third Perſon in the Trinitie:*
The ſecond, Wiſedome; *and the firſt, all* Power.
To whom that we may haue more free affinitie,
Let vs ſubmit vs henceforth from this hower:
And that we may attaine to true Diuinitie,
Pray, That they will their mercies on vs ſhower;
Here in this life, from Sathan *vs defend,*
And after bring vs to that joy which hath no end.

Crux pendentis eſt Cathedra docentis.
S. Auguſtine.

THE

THE ANGELL



Thom. Hammon Armig: Rich: Gethinge Mr of yᵉ pcn.

THE ARGVMENT of the ninth Tractat.

TO *Spirits call'd* Lucifugi
(From ſhunning Light) I next apply
My neere-tyr'd Pen; of which beſtore
In Mines where workmen dig for Oare.
Of Robin Good-fellow, *and of* Fairies,
With many other ſtrange Vagaries
Done by Hob-goblins. *I next write*
Of a Noone-Diuell *and a* Buttry-Sprite,
Of graue Philoſophers *who treat*
Of the Soules eſſence and her ſeat.
The ſtrange and horrid deaths related
Of learn'd Magitians, *animated*
By Sathan, the knowne truth t'abiure,
And ſtudy Arts blacke and impure.
Of Curious Science *(laſt) the vanity,*
Grounded on nothing but incertainty.
And that no Knowledge can abide the Teſt
Like that in Sacred Scripture *is expreſt.*

¶ The ſecond Argument.

THE Angell, *vnto Man knowne beſt,*
As laſt of Nine concludes the reſt.

The Angell.

THree Yong-men of *Darius* Court contend
What thing ſhould ſtrongeſt be? One doth commend
Wine to haue chiefe dominion. The other ſayes
The *King* hath prime place. And the third doth praiſe
The

1. *Eſdr.* 3, *v.* 10.

The pow'r of *Women* to make others thrall;
But (aboue theſe) that *Truth* tranſcendeth all.
The King's inthron'd, his Peeres about him ſtated,
To heare this ſtrife betwixt them three debated.
The firſt begins; O men who can define
Vnto the full, the pow'r and ſtrength of Wine?
For needs muſt that be ſaid to tyranniſe,
Which tames the Strong, and doth deceiue the Wiſe.
The minde it alters, and 'tis that alone
That makes the Scepter and the Sheep-hooke one:
For you in Wine no difference can ſee
Betwixt the Poore and Rich, the Bond and Free.
It glads the heart, and makes the thoughts forget
Trouble and ſorrow, ſeruitude and debt.
It doth inrich the minde in ev'ry thing,
That it remembers Gouernor nor King;
And cauſeth thoſe who are in ſtate moſt weake,
(Not thinking of their wants) of Talents ſpeake.
It puts a daring in the cowards breſt,
To loue thoſe Armes he did before deteſt;
To draw his ſword in fury, and to ſtrike,
Oppoſing his beſt friends and foes alike:
But from the Wine, and when the tempeſt 's o're,
He ſoone forgets all that had paſt before.
Then ô you men (for I 'le not hold you long)
Thinke *Wine*, that can do theſe things, is moſt ſtrong.
He ceaſt; the next began, (and thus) O men,
Are not you ſtrongeſt, firſt by land, and then
By ſea? Are not all things in them contain'd,
Yours, as at firſt vnto your vſe ordain'd?
But yet the King is greater, he rules all,
And is the Lord of theſe in generall:
Such as negotiate by ſea or land,
Are but meere Vaſſals, and at his command.
If he ſhall bid them war, with leaſt facilitie
They take vp armes, and run into hoſtilitie.
And if he ſend them againſt forrein Powers,
They breake downe Citadels, demoliſh Towers:
Mountaines they with the vallies ſhall make ev'n,
Or in the dales raiſe ſtructures to braue heav'n;
They kill, or they are ſlaine, in ev'ry thing
They do not paſſe the precept of the King:
And if they ouercome, by right or wtong,
The ſpoile and honour doth to him belong.

The Power & Strength of Wine.

The Power and Strength of the King.

Nay,

Nay, thoſe which do not to the battell go,
But ſtay at home to plow, to till, to ſow,
The fruits of all their labours and increaſe
They bring vnto the King, to keepe their peace;
Yet he is but one man. If he bid kill,
There is no ſauing, (then much bloud they ſpill:)
But if the word paſſe from him, they ſhall ſpare;
To ſhed leaſt bloud who's he ſo bold that dare?
If he bid ſmite, they ſmite: or if he frowne,
And bid demoliſh, all things are torne downe.
If he ſay Build, they build; or if deſtroy,
All goes to hauocke: and yet he in ioy
Meane time ſits downe, doth eat, doth drinke, doth ſleep,
And all the reſt a watch about him keepe;
Neither can any tend his owne affaires,
But the Kings only, ev'ry man prepares
To do him ſeruice, (reaſon too) for they
Dare not but his great potencie obey.
Then aboue others is not he moſt ſtrong?
This hauing ſaid, the ſecond held his tongue.
The third reply'd, O men, neither confine
Strength to the potent Monarch, nor to Wine,
Nor to the Multitude: 'gainſt their opinion,
Hath not the *Woman* ouer theſe dominion?
Woman into the World the King hath brought,
And all ſuch people as haue Empire ſought
By land or ſea, from them had Being firſt,
Bred from their wombes, and on their ſoft knees nurſt.
Thoſe that did plant the Vine, and preſſe the juice,
Before that they could taſte it to their vſe,
Had from them their conception, they ſpin, they weaue
Garments for men, and they from them receiue
Worſhip and honour: needfull th'are, no doubt,
As being ſuch men cannot liue without.
If he hath gath'red ſiluer, or got gold,
Or found out ought that 's pretious to behold;
Doth he not bring it to his choice Delight,
Her that is faire and pretious in his ſight?
Leaues he not all his bus'neſſe and affaire,
To gaze vpon her eyes, play with her haire?
Is he not wholly hers? doth he not bring
Gold to her, ſiluer, and each pretious thing?
Man leaues his Father, Mother, Countrey, all,
(What he eſteemes moſt deare) to become thrall,

The Power and Strength of Women.

In voluntary bondage with his Wife,
To leade a priuat and contented life:
Which life for her he hatardeth, and her
'Fore Father, Mother, Countrey, doth prefer.
Therefore by theſe you may perceiue and know,
Woman, to whom Man doth ſuch ſeruice owe,
Beares rule o're you: Do you not trauell, ſweat,
And toile, that of your labors they may eat?
Man takes his ſword, (regardleſſe of his weale)
And (Madman-like) goes forth to rob and ſteale;
He ſailes the ſeas, ſounds Riuers, (nothing feares)
He meets a Lion, and his way he ſteares
Through darkneſſe, and what purchaſe, ſpoile, or boot
Is got, he proſtrats at his miſtreſſe foot.
This ſhewes, his Woman is to him more deare
Than he that got, or ſhe that did him beare.
Some haue run mad; ſome, Slaues to them haue bin;
Others haue err'd, and periſht in their ſin.
Do I not grant, the King in pow'r is great,
And that all Nations homage to his ſeat?
Yet I haue ſeene *Apame* her armes twine
About his necke, the Kings lov'd Concubine,
And daughter to the famous *Bartacus*;
I haue beheld her oft times vſe him thus,
From the Kings head to ſnatch the Royall Crowne,
And ſmiling on him, place it on her owne;
Then with her left hand on the cheeke him ſmite:
Yet he hath gap'd and laught, and tooke delight
To ſee himſelfe ſo vs'd. If ſhe but ſmil'd,
(As if all pow'r from him were quite exil'd)
He laught on her. If angry, he was faine
To flatter her, till ſhe was pleas'd againe.
Tis you, ô men, whom I appeale vnto;
Are they not ſtrongeſt then, who this can do?
At this the King and Princes in amaſe,
Began each one on others face to gaſe.
When he proceeded thus; Say, ô you men,
Reſolue me, Are not *Women* ſtrongeſt then?
The Earth is ſpatious, and the Heav'n is hye,
And the Sun ſwiftly in his courſe doth flye;
For in one day the Globe he wheeleth round,
And the next morning in his place is found.
Him that made theſe things muſt we not then call
Great? and *Truth* therefore great'ſt and ſtrong'ſt of all?

The Power & Strength of Truth aboue all things.

All

All the Earth calls for Truth; Heav'n doth proclaime
Her bleſſed; all things tremble at her name.
For Truth no vniuſt thing at all can doo:
The Wine is wicked, ſo the King is too,
Women are wicked, all the ſonnes of men
Moſt wicked are, and ſuch muſt needs be then
Their wicked works, there is no Truth therein,
And wanting Truth, they periſh in their ſin.
But Truth ſhall abide ſtrong, and ſtill perſeuer,
For it ſhall liue and reigne euer and euer.
With her, of perſons there is no reſpect,
She doth to this way nor to that reflect:
She knowes no diffrence; what is juſt ſhe loues,
But what's impure and ſinfull ſhe reproues.
And all men fauor her good works, becauſe
Her judgements are vpright, and iuſt her lawes.
Shee's the Strength, Kingdome, Power, Dignitie,
And of all Ages Sov'raigne Majeſtie:
Bleſt be the GOD of Truth. At this he ſtay'd.
Then all the people cry'd aloud and ſayd,
(With publique ſuffrage) Truth is great'ſt and ſtrongeſt,
Which (as it was at firſt) ſhall endure longeſt.

This is that Truth in queſt of which we trade,
And which, without invoking Diuine aid,
Is neuer to be found. Now leſt we erre
Concerning Sp'rits, 'tis fit that we conferre
With ſacred Story. Thus then we may read,
(Where of the fall of Babell 'tis decreed)

Saith *Eſay*, *Thenceforth Zijm ſhall lodge there,* Eſay 13.21.
And Ohim in their deſolate roofes appeare:
The Oſtriches their houſes ſhall poſſeſſe,
And Satyrs dance there: Ijim ſhall no leſſe
Howle in their empty Pallaces, and cry,
And Dragons in their forlorne places fly.
Againe: *The Zijm ſhall with Ijim meet,* Cap. 34. 11.
And the wilde Satyr with his parted feet
Call to his fellow. There ſhall likewiſe reſt
The Scritch-Owle, and in ſafety build her neſt.
The Owle ſhall lodge there, lay and hatch her brood;
And there the Vultures, greedy after food,
All other deſolate places ſhall forſake,
And each one there begath'red to his Make.

This is a Marginall note in the *Geneua* tranſlation. *Zÿm, Iÿm, Okim, &c.*

Some moderne Writers ſpeaking of this Text,
Becauſe that they would leaue it vnperplext,
Say, That by theſe ſtrange names be either meant
Miſ-ſhapen Fowles, or elſe it hath extent
Further, to wicked Sp'rits, ſuch as we call
Hob-goblins, Fairies, Satyrs, and thoſe all
Sathan by ſtrange illuſions doth employ,
How Mankinde to inſidiate and deſtroy.
Of which accurſed ranke th' appeare to bee
Which ſucceed next in this our Hiſtorie

Subterren Spirits.

Subterren Spirits they are therefore ſtyl'd,
Becauſe that bee'ng th' vpper earth exyl'd,
Their habitations and aboads they keepe
In Con-caues, Pits, Vaults, Dens, and Cauernes deepe;
And theſe *Trithemius* doth hold argument
To be of all the reſt moſt peſtilent:
And that ſuch Dæmons commonly inuade
Thoſe chiefely that in Mines and Mettals trade;
Either by ſudden putting out their lamps,
Or elſe by raiſing ſuffocating damps,
Whoſe deadly vapors ſtifle lab'ring men:
And ſuch were oft knowne in *Trophonius* den.
Likewiſe in *Nicaragua*, a rich Myne
In the Weſt-Indies; for which it hath ly'ne
Long time forſaken. Great *Olaus* writes,

Olaus Magnus lib. 2. cap. 10.

The parts Septentrionall are with theſe Sp'ryts
Much haunted, where are ſeen an infinit ſtore
About the places where they dig for Oare.

Cobali.

The Greeks and Germans call them *Cobali*.
Others (becauſe not full three hand-fulls hye)
Nick-name them Mountaine-Dwarfes; who often ſtand
Officious by the Treaſure-deluers hand,
Seeming moſt buſie, infinit paines to take,
And in the hard rocks deepe inciſion make,
To ſearch the mettals veines, the ropes to fit,
Turne round the wheeles, and nothing pretermit
To helpe their labour; vp or downe to winde
The full or empty basket: when they finde
The leaſt Oare ſcatter'd, then they skip and leape,
To gather't thriftily into one heape.
Yet of that worke though they haue ſeeming care,
They in effect bring all things out of ſquare,
They breake the ladders, and the cords vntwiſt,
Stealing the workmens tooles, and where they liſt

Hide

Hide them, with mighty ſtones the pits mouth ſtop,
And (as below the earth they vnderprop)
The Timber to remoue they force and ſtriue,
With full intent to bury them aliue;
Raiſe ſtinking fogs, and with pretence to further
The poore mens taske, aime at their wracke and murther.
Or if they faile in that, they further aime,
(By croſſing them and bringing out of frame
Their ſo much ſtudied labor) ſo extreme
Their malice is, to cauſe them to blaſpheme,
Prophane and curſe: the ſequell then inſuing,
The body ſav'd, to bring the ſoule to ruin.
Of theſe, that to mans hurt themſelues apply,
Munſterus writes in his Coſmography.
Such was the Dæmon *Annebergius*, who
Twelue lab'ring men at once did ouerthrow
In that rich ſiluer Mine, call'd to this day
By Wtiters, *Corona Roſaica*.
The like (where choiceſt mettals they refine)
Snebergius did in the Georgian Mine.
Theſe are the cauſe the earth doth often cleaue,
And by forc'd crannies and deepe rifts receiue
Robuſtious windes, her empty cavernes filling:
Which being there impriſon'd, and vnwilling
To be ſo goald, ſtruggle, and wanting vent,
Earthquakes thereby are caus'd incontinent,
Such as remoue huge mountaines from their ſcite,
And Turrets, Tow'rs, and Townes demoliſh quite.
In Arragon (*Alphonſus*) bearing ſway
In Brixim, Apulia, and Campania,
Happen'd the like. So great an earthquake chanc't
(When *Bajazet* was to the Throne advanc't)
In *Conſtantines* great City, that of men
Full thirty thouſand in one moment then
Periſht, th' Imperiall pallace quite deſtroy'd.
In the ſame kinde Dyrrachium was annoy'd
Vnder Pope *Fælix*; and great Rome together
Three dayes, ſo ſhooke, the people knew not whether
The lateſt day was come. Like terror ſtrooke
The World, when moſt part of the Eaſt was ſhooke,
In *Hadrians* reigne. Like terror did encroch
Vpon the famous city Antioch,
When *Valentinian* and *Valens* bore
Ioint ſcepter; what was nener knowne before

The diuel called *Anneberg.*

The Diuel *Snebergius.*

Spirits the cauſe of earthquakes.

Strange earthquakes.

In Conſtant.

In Dyrrachiū.
In Rome.

Anno, 361.
In the Eaſtern parts.

In Antioch.

Then hapned: for by an earths mighty motion
The waters were diuided in the Ocean,
And thoſe concealed channels appear'd bare,
Which till then neuer ſaw the Sunne nor Aire.
Ships riding then in Alexandria's Bay,
Are toſt on tops of houſes, and there ſtay;
With as much ſwiftneſſe bandied from the ſeas,
As balls at Tennis playd, and with like eaſe.
In Illiria, Pannonia, Dalmatia, Morauia. Bauaria, Dacia. *Auentinus* reports this of *Bauaria ſuperior.*
Illyria, Pannonia, and Dalmatia,
Morauia, Bauaria, and Dacia,
Were with the earths like-horrid feuers ſhaken,
And many townes and cities quite forſaken.
But in Bauaria (as my Author ſayes)
One of theſe Tremors laſted forty dayes,
When ſix and twenty tow'rs and caſtles fell,
Temples and Pallaces, ſupported well;
Two great vnited hills parted in twaine,
And made betweene them a large leuel'd plaine:
It, beaſts and men in the mid fields or'ethrew.
But that which aboue all things ſeem'd moſt new,
Of bodies fifty, not inhumated,
Were to mans ſight miraculouſly tranſlated
To ſtatues of white ſalt. Then dwelling neere,
Of this ſtrange prodegie eye-witneſſe were
Conrad Medenb. *Philoſ. & Mathem.* *Conrad* of Medenberch, a Philoſopher,
And the great Auſtria's Arch-Dukes Chancellor.
Theſe Spirits likewiſe haue the pow'r to ſhow
Of Treaſure hid in the Earth & kept by Spirits. Treaſures that haue been buried long below:
By Gods permiſſion, all the veins conceald,
Of gold or ſiluer, are to them reueald.
Of Vnions, Stones, and Gems eſteemed high,
Theſe know the place and beds wherein they ly;
Nay ev'ry casket and rich cabinet
Of that vnrifled rocke wherein th' are ſet.
As *Pſellus.* But to diſpoſe theſe, ſome are of opinion
It lies not in their abſolute dominion:
For God will not permit it, as fore-knowing
Such auaritious thoughts in mansheart growing,
His corrupt nature would to *Mammon* bow,
And his Creator leaue he car'd not how.
As *Laureat. Ananias.* Others yeeld other reaſons: Ev'ry ſelfe-
Spirit is ſo opinion'd of this pelfe,
(I meane thoſe ſeruants of God *Plutus*) that
The leaſt they will not part with, no not what

They

They might with eaſe ſpare. Some thinke they perſiſt
To keep't to the behooſe of Antichriſt,
Inprejudice and dammage of th'Elect.
Nay, to their owne ſonnes whom they moſt affect,
Either their bounty is exceeding ſmall,
Or elſe the ſubſtance meere phantaſticall.
Stumpſius recites this ſtory, which ('t m'appeare
By computation) hapned in the yeare
One thouſand fiue hundred twenty: There 's a place
Neere Baſill, which hath entrance by a ſpace
Narrow and ſtrait, but is within capatious,
And (as fame goes) poſſeſt with Sp'rits vngratious.
The like is in our Peke-hills to be ſeene,
Where many men for nouel-ſake haue beene.
Another that 's call'd Ouky hole, neere Wells;
All vnder earth, and full of ſpatious cells,
Both wondrous caues. Nor can't be truly ſaid,
Whether by Art or Nature they were made.
But to the firſt; A Botcher of that towne,
Rude of behauior, almoſt a meere clowne,
Yet bold and blunt, vncapable of dread,
Eſpecially when wine was in his head;
Into that Caue this Groome preſum'd to enter
Further than any man till then durſt venter.
He lights a waxen taper, which before
Was conſecrate, then enters at a dore
Of ſollid iron, which difficultly paſt;
Then chamber after chamber, comes at laſt
To a freſh fragrant garden, ev'ry thing
Seeming as if there had been laſting Spring.
In midſt of which a goodly Pallace ſtands,
The frame appeares not built by mortall hands,
So curious was the ſtructure, no inuention
There, but exceeding humane apprehenſion.
When entring the great Hall, he may eſpye
Vpon a throne magnificent and hye,
A Virgin of ſurpaſſing beauty plac't,
(Incomparable vpward from the waſt)
Her golden haires about her ſhoulders hung,
Smooth brow'd, cleare ey'd, her viſage freſh and young:
But all below the girdle ſeem'd to twine
About the chaire, and was meere ſerpentine.
Before her ſtood an huge great braſen cheſt,
Croſſe-barr'd and double lockt, it ſeemes poſſeſt

This is the opinion of D. *Vlatius Treuirenſis.*
A ſtrange attempt of a Botcher.
This place is called *Anguſta Raura Cora.*

Peke-hils in Darby-ſhire.

Ouky hole in Summerſet ſhire.

Of

Of mighty treaſure, and at either end
A blacke fierce ban-Dog couched, to defend
That Magoſin; for ſuch as approch neere,
With their ſharpe phangs they threat to rend and teare.
She checks their fury, makes them ſtoope and lye
Flat on their bellies: She doth next vntye
A ſtrong and double-warded Key that hung
About her necke, (in a ſilke Ribbond ſtrung.)
The Cheſt ſhe firſt vnlocks, then heaues the lid,
And ſhewes th' Aduent'rer what was therein hid
Gold of all ſtamps, and ſiluer in great ſtore,
(*Midas* it ſeemes of *Bacchus* askt no more)
A ſmall piece of each Coine to him ſhe giues,
Deſiring him to keepe it whileſt he liues;
(Her bounty ſtretcht but to an eaſie load)
All that he got he after ſhew'd abroad.
And when ſhe gaue it, thus ſhe him beſpake;
A Princeſſe ſee, who for a ſtep-dames ſake
Am thus transform'd, my fortunes ouerthrowne.
And I deſpoyl'd both of my ſtate and Crowne.
But were I by a yong man three times kiſt,
Who from his childe-hood euer did perſiſt
In modeſty, and neuer ſtept aſtray,
I by his meanes ſhould be remov'd away;
And as his vertues guerdon, for a dower,
He ſhould receiue this maſſe, now in my power.
Twice (as he ſaid) he ſtroue her lips to touch;
But in th' attempt her geſture appear'd ſuch,
Her face ſo alter'd, her aſpect ſo grim,
Her chattring teeth ſo gnaſhing, as if him
She would haue inſtantly deuour'd; it ſeem'd,
'Twixt hope and feare to be as then redeem'd.
But yet ſo terrible his offer was,
That for the worlds wealth added to that maſſe,
He durſt not on the like exploit be ſent,
But turned thence by the ſame way he went.
Yet by this ſtrange relation, after mov'd
(By ſome of his Allyes whom he beſt lov'd)
To ſecond his attempt, he neuer more
Could finde the way backe to that charmed dore.
Not many yeares enſuing this, another
Of the ſame towne, a kinſman or a brother
Hoping thereby a deſp'rat ſtate to raiſe,
By his direction had made oft eſſayes,

This

This ſtrange inchanted Pallace to diſcouer,
And to that Queene to be a conſtant Louer.
At length he entred, but there nothing found
Saue bones and skulls, and Coarſes vnder ground:
But was withall ſo far diſtract in ſence,
He dy'd ſome three dayes after parting thence.
The like vaine hope did *Apollonius* blinde;
Who though he ſtudied by his Art to finde
Hid gold, and wholly gaue his minde vnto't,
His fare thereby not better'd by a roote,
(For ſo mine Authors ſay) The great Magition
Agrippa minding to make inquiſition
By Magicks helpe, and ſearch for treaſures hidden;
Not only by the Emp'ror was forbidden,
Carolus the fift; but hiſtories report,
He for that notion baniſht was the Court.
Andrew Theuerus tells vs, One *Macrine*
A Greeke, labor'd the earth to vnderminc,
In Paros Iſle, and in that hope reſolv'd,
Him ſuddenly the earth quite circumvolv'd.
Of *Cabades* the mighty Perſian King,
Two Authors, *Glycas* and *Cedrenius*, bring
This Hiſtorie to light: 'Twixt the confines
Of Perſia and of India, there be Mines
In Mount Zudaderin, of ſtones and gems,
Some valu'd at no leſſe than Diadems:
But how to compaſſe them was found no meane,
The paſſage being kept by Sp'rits vncleane.
Th' ambitious King, for ſuch a maſſe of pelfe
Daring to tug with *Lucifer* himſelfe,
Brings thither an huge army, ſundry wayes
Aſſaults the mountaine: ſtill the Diuels raiſe
Tempeſts of fire and thunder to their wracke,
And maugre oppoſition force them backe.
After retreat, the covetous King perſiſts
In his attempt, and of the Cabaliſts
And Magi calls a Councell, and of them
Demands, By what vnheard of ſtratagem
This Treaſure may be compaſt. They agree,
It by one onely meanes atchiev'd may bee;
Namely, That in his prouinces reſide
A Sect of Chriſtians, at that time deny'de
Their liberty of conſcience: now if they
Will to that God they ſerue deuoutly pray,

So reported by *Luciginus* and *Philoſtratus*.

And Theuerus.

A ſtrange Hiſtory of *Cabades* King of Perſia.

Their

Their Oriſons haue ſole pow'r to withſtand
The force and fury of that helliſh Band.
By one of his great Princes the King
Vnto the Patriarch many kinde commends;
Of him deſiring their ſpirituall aid,
Thoſe damned Caca dæmons to inuade.
The Biſhop grants, proclaimes a gen'rall Faſt,
All ſhrieue them of their ſinnes; which done, at laſt,
Betwixt the Mountaine and the Campe they bend
Their humble knees, and in their pray'rs commend
The Sultans ſafety. This no ſooner done,
But theſe infernall Fiends afrighted runne,
With horrid cries and yells the aire they fill,
And leaue to him the conqueſt of the hill.

D. *Fauſtus* and *Cornel. Agrip.*

Of *Fauſtus* and *Agrippa* it is told,
That in their trauels they bare ſeeming gold
Which would abide the touch; and by the way,
In all their Hoſtries they would freely pay.
But parted thence, myne Hoſt thinking to finde
Thoſe glorious Pieces they had left behinde,
Safe in his bag, ſees nothing, ſaue together
Round ſcutes of horne, and pieces of old leather.
Of ſuch I could cite many, but I'le hye
From them, to thoſe we call *Lucifugi*.

Of ſpirits called *Lucifugi*.

Theſe in obſcureſt Vaults themſelues inueſt,
And aboue all things, Light and Day deteſt

Iohn Mileſius.

In *Iohn Mileſius* any man may reade
Of Diuels in Sarmatia honored,
Call'd *Kottri*, or *Kibaldi*; ſuch as wee

Pugs, Hobgoblins.

Pugs and Hob-goblins call. Their dwellings bee
In corners of old houſes leaſt frequented,
Or beneath ſtacks of wood: and theſe conuented,
Make fearefull noiſe in Buttries and in Dairies;

Robin good-fellow, Fairies.

Robin good-fellowes ſome, ſome call them Fairies.
In ſolitarie roomes Theſe vprores keepe,
And beat at dores to wake men from their ſleepe:
Seeming to force locks, be they ne're ſo ſtrong,
And keeping Chriſtmaſſe gambols all night long.
Pots, glaſſes, trenchers, diſhes, pannes, and kettles
They will make dance about the ſhelues and ſettles,
As if about the Kitchen toſt and caſt,
Yet in the moruing nothing found miſplac't.
Others ſuch houſes to their vſe haue fitted,
In which baſe murthers haue been once committed.

Some

Some haue their fearefull habitations taken
In deſolat houſes, ruin'd, and forſaken.
Examples faile not to make theſe more plaine;
The houſe wherein *Caligula* was ſlaine,
To enter which none euer durſt aſpire
After his death, till 'twas conſum'd by fire.
The like in Athens; of which *Pliny* writes
In his Epiſtles. As *Facetius* cites,
In Halberſtad (ſaith he) there is a Dwelling
Of great remarke, the neighbour rooſes excelling
For architecture; in which made aboad
A mighty rich man, and a belly-god.
After whoſe death (his ſoule gon Heav'n knowes whither)
Not one night fail'd for many moneths together,
But all the roomes with lighted tapers ſhone
As if the darkneſſe had beene chac't and gone,
And Day there onely for his pleaſure ſtay'd.
In the great chamber where before were made
His riotous feaſts, (the caſements ſtanding wide)
Clearely through that tranſparance is eſpy'de
This Glutton, whom they by his habit knew,
At the boords end, feaſting a frolicke crew
Of luſty ſtomacks that about him ſate,
Serv'd in with many a coſtly delicate,
Courſe after Courſe, and ev'ry Charger full:
Neat Seruitors attended, not one dull,
But ready to ſhift trenchers, and fill wine
In guilded bowles; for all with plate doth ſhine:
And amongſt them you could not ſpy a gueſt,
But ſeem'd ſome one he in his life did feaſt.
At this high rate they ſeem'd to ſpend the night,
But all were vaniſht ſtill before day light.
Of Biſhop *Datius* a learn'd Clerke thus ſaith;
He for the true profeſſion of his Faith,
Sent into exile, in his difficult way
Oppreſt with penurie, was forc'd to ſtay
In Corinth: nor there lodging could he haue
In any Inne or place conuenient, ſaue
A corner houſe, ſuppos'd to be inchanted,
And at that time with ſundry Diuels haunted.
There taking vp his lodging, and alone,
He ſoundly ſlept till betwixt twelue and one:
When ſuddenly (he knew not by what cranny,
The dores bee'ng faſt ſhut to him) came a many

Reported by *Sueton. Tranq.*

Plin. in Epiſt. A ſtrange ſtory reported by *Fincelius.*

Georg. Tauronenſis of *Datius* Biſhop of Mediolanum.

Of

Of Diuels thronging, deckt in ſundry ſhapes,
Like Badgers, Foxes, Hedge-hogs, Hares, and Apes.
Others more terrible, like Lions rore:
Some grunt like hogs, the like ne're heard before.
Like Bulls theſe bellow, thoſe like Aſſes bray;
Some barke like ban-dogs, ſome like horſes ney:
Some howle like Wolues, others like Furies yell,
Scarſe that blacke Santus could be match'd in hell.
At which vp ſtarts the noble Prieſt, and ſaith,
O you accurſed Fiends, Vaſſals of wrath,
That firſt had in the Eaſt your habitation,
Till you by pride did forfeit your ſaluation:
With the bleſt Angels you had then your ſeat,
But by aſpiring to be god-like great,
Behold your raſhneſſe puniſht in your features,
Being tranſhap'd into baſe abject creatures.
This hauing ſpoke, the Spirits diſappeard,
The houſe of them for euer after clear'd.

A ſtrange Hiſtory of one recouered to Life.

One thing, though out of courſe it may appeare,
Yet I thought fit to be inſerted here:
The rather too the Reader I prepare,
Becauſe it may ſeeme wonderfull and rare.
Receiue 't as you thinke good; or if you pleaſe
To beleeue *Plutarch*, then his words are theſe:

Enapius remembred by *Plutarch*.

One call'd *Enapius*, a yong man well bred,
By the Phyſitions was giv'n out for dead,
And left to his laſt ſheet. After ſome howers
He ſeem'd to recollect his vitall powers,
To liue againe, and ſpeake: The reaſon why
Demanded of his ſtrange recouerie?
His anſwer was, That he was dead 't was true,
And brought before th' infernall Bar. They view
Him o're and o're, then call to them who'haue charge
The ſpirit from the body to inlarge:
Whom *Pluto* with the other Stygian Pow'rs
Thus threat; Baſe Vaſſals can we thinke you ours,
Or worthy our imployment, to miſtake
In ſuch a ſerious errand? Do we make
You Officers and Lictors to arreſt
Such as are call'd to their eternall reſt;
And when we ſend for one whoſe diſmall fate
Proclaimes him dead, you bring vs one whoſe date
Is not yet ſumm'd, but of a vertue ſtronger,
As limited by vs to liue much longer.

We

We ſent, that with *Nicander* you ſhould meet,
A Currier that dwells in ſuch a ſtreet:
And how haue you miſtooke? This Soule diſmiſſe,
And fetch his hither to our darke Abiſſe.
With that (ſaith he) I waken'd. His friends ſent
Vnto the Curriers houſe incontinent,
And found him at the very inſtant dead,
When he his former life recouered.
And though meere fabulous this ſeeme to be,
Yet is it no impoſſibilitie
Fiends ſhould delude the Ethnicks, and on them
Confer this as a cunning ſtratagem,
To make them thinke that he diſpos'd mans breath,
And had the ſole pow'r ouer life and death.
At nothing more theſe auerſe Spirits aime,
Than what is Gods, vnto themſelues to claime.
Others there are, as if deſtin'd by lot,
To haue no pow'r but ouer goods ill got.
For inſtance; One long with the world at ſtrife,
Who had profeſt a ſtrict religious life,
And taken holy Orders, at his booke
Spending his ſpare houres; to a craſty Cooke
Was neere ally'de, and at his beſt vacation
Findes out a time to giue him viſitation;
And greets him with a bleſſing. The fat Hoſt
Is glad to ſee his Vncle; Sod and Roſt
He ſets before him, there is nothing (fit
To bid him welcome) wanting: downe they ſit.
The good old man, after ſome ſmall repaſt,
More apt to talke than eat, demands at laſt
Of his Lay Nephew, (ſince he toiles and ſtriues
In this vaine world to proſper) how he thriues?
The Cooke firſt fetcheth a deepe ſigh; then ſayes,
O Vncle, I haue fought my ſtate to raiſe
By ev'ry indirect and lawleſſe meane,
Yet ſtill my couetous aimes are fruſtrat cleane.
I buy ſtale meat, and at the cheapeſt rate;
Then if my Gueſts complaine I cog and prate,
Out-facing it for good. Sometimes I buy
Beeues (haue been told me) of the murrain dye.
What courſe haue I not tooke to compaſſe riches?
Ventur'd on ſome haue been found dead in ditches;
Bak'd dogs for Veniſon, put them in good paſte,
And then with ſalt and pepper helpt their taſte.

A ſtrange Hiſtory of the Spirit of the Buttry.

Meat roſted twice, and twice boyl'd, I oft ſell,
Make pies of fly-blowne joints, and vent them well:
I froth my cannes, in ev'ry jug I cheat,
And nicke my Gheſts in what they drinke or eat:
And yet with theſe and more ſleights, all I can,
Doth not declare me for a thriuing man;
I pinch myne owne guts, and from others gleane,
And yet (though I ſhew fat) my ſtocke is leane.
The good old man, though at his tale offended,
No interruption vs'd till he had ended.
Firſt hauing ſhooke his head, then croſt his breſt,
Couſin (ſaid he) this lewd life I deteſt:
Let me aduiſe you therefore to repent;
For know, ill-gotten goods are lewdly ſpent.
Pray let me ſee your Buttry. Turne your face
(Saith the Cooke) that way, you may view the place,
That caſement ſhewes it. Well done, (ſaith the Prieſt)
Now looke with me, and tell me what thou ſeeſt?
When preſently appeares to them a Ghoſt,
Swolne-cheekt, gor-bellied, plumper than myne Hoſt;
His legs with dropſie ſwell'd, gouty his thighes,
And able ſcarſe to looke out with his eyes,
Feeding with greedineſſe on ev'ry diſh,
For nothing could eſcape him, fleſh or fiſh:
Then with the empty jugges he ſeemes to quarrell,
And ſets his mouth to th' bung hole of a barrell,
(Leſſe compaſt than his belly) at one draught
He ſeemes to quaffe halfe off, then ſmil'd and laught,
When jogging it he found it ſomewhat ſhallow:
So parted thence as full as he could wallow.
Mine Hoſt amas'd, deſires him to vnfold
What Monſter 't was made with his houſe ſo bold.
To whom his Vncle; Haſt thou not heard tell
Of Buttry-Sp'rits, who in thoſe places dwell
Where cous'nage is profeſt? Needs muſt you waine
In your eſtate, when ſuch deuour your gaine.
" All ſuch as ſtudy fraud, and practiſe euill,
" Do only ſtarue themſelues, to plumpe the Deuill.
The Cooke replies, What courſe (good Vncle) than
Had I beſt take, that am (you know) a man
Would proſper gladly, and my fortunes raiſe,
Which I haue toil'd and labour'd diuers waies?
He mildely anſwers, Be aduis'd by mee,
Serue God, thy neighbour loue, vſe charitie,

Frequent

Frequent the Church, be oft deuout in pray'r,
Keepe a good conſcience, caſt away all care
Of this worlds pelfe, cheat none, be iuſt to all,
So ſhalt thou thriue although thy gaine be ſmall;
For then no ſuch bad Spirit ſhall haue pow'r
Thy goods directly gotten to deuour.
This ſaid, he left him. Who now better taught,
Begins to loue what 's good, and hate what 's naught;
He onely now an honeſt courſe affects,
And all bad dealing in his trade corrects.
Some few yeares after, the good man againe
Forſakes his cloiſter, and with no ſmall paine
Trauels to ſee his Kinſman, in whom now
He findes a change both in his ſhape and brow;
Hee's growne a Bourger, offices hath paſt,
And hopes (by changing copy) at the laſt
To proue chiefe Alderman, wealth vpon him flowes,
And day by day both gaine and credit growes.
Moſt grauely now he entertaines his Gheſt,
And leads him in the former roome to feaſt.
Some conf'rence paſt betwixt them two at meat,
The Cooke ſpake much, the Church-man little eat;
But findes by many a thankfull proteſtation,
How he hath thriv'd ſince his laſt viſitation.
The table drawne, the Gheſts retyr'd aſide,
He bids him once more ope the caſement wide
That looks into the Larder: where he ſpies
The ſelfe-ſame Sp'rit with wan cheekes and ſunke eies,
His aſpect meagre, his lips thin and pale,
(As if his legs would at that inſtant faile)
Leaning vpon a ſtaffe, quite clung his belly,
And all his fleſh as it were turn'd to gelly.
Full platters round about the dreſſer ſtood,
Vpon the ſhelues too, and the meat all good;
At which he ſnatcht and catcht, but nought preuail'd,
Still as he reacht his arme forth, his ſtrength fail'd;
And though his greedy appetite was much,
There was no diſh that he had pow'r to touch.
He craules then to a barrell, one would thinke,
That wanting meat, he had a will to drinke:
The Veſſels furniſht and full gag'd he ſaw,
But had not ſtrength the ſpigot forth to draw;
He lifts at juggs and pots, and cannes, but they
Had been ſo well fill'd, that he vnneths may

Aduance them (though now empty) halfe ſo hy
As to his head, to gaine one ſnuffe thereby.
Thus he that on ill gotten goods preſum'd,
Parts hunger-ſtarv'd, and more than halfe conſum'd.
In this diſcourſe far be it we ſhould meane,
Spirits by meat are fatted or made leane:
Yet certaine 'tis, by Gods permiſſion they
May ouer goods extorted beare like ſway.
'T were not amiſſe if we ſome counſell had,
How to diſcerne good Spirits from the bad,
Who ſince they can aſſume the ſhape of light,
In their diſcov'ry needfull is foreſight.
In one reſpect th' agree; for both can take
Bodies on them, and when they pleaſe forſake
Their ſhapes and figures: but if we compare
By circumſtance, their change, they diffrent are;
As in their true proportion, operation,
Language, and purpoſe of their tranſmutation.
Good Angels, though vndoubtedly they can
Put on all formes, ſtill take the ſhape of Man.
But the bad Dæmons, not with that content,
When they on their curſt embaſſies are ſent,
In figures more contemptible appeare,
One like a Wolfe, another like a Beare:
Others reſembling Dogs, Apes, Monkies, Cats,
And ſometimes Birds, as Crowes, Pies, Owles, and Bats.
But neuer hath it yet been read or told,
That euer curſed Sp'rit ſhould be ſo bold
To ſhew his damned head (amongſt them all)
In th' innocent Lambes, or Doues that haue no gall.
Some giue this reaſon; God would not permit,
Since by the Lambe his deare Sonne thought it fit
Himſelfe to ſhadow, and the Holy-Ghoſt
(As in that Bird whom he delighted moſt)
T' aſſume her figure in his apparition,
That Fiends ſhould in theſe ſhapes ſhew any viſion.
Whoſo will ſift their actions, he ſhall finde
(By their ſucceſſe, if well or ill inclin'd)
The one from other; for the bleſſed ſtill
Square all their actions to th' Almighties will,
And to mans profit: neither more nor leſſe,
The limit that 's preſcrib'd them they tranſgreſſe.
The Cacadæmons labour all they can
Againſt Gods honour and the good of man:

Therefore

Certain marks by which good Spirits are diſtinguiſhed from the bad.

What ſhapes diuels may aſſume & what they cannot.

Their actions.

Therefore the end of all their apparitions
Are meere idolatrous lies and ſuperſtitions:
They to our frailties all groſſe ſinnes impute,
That may the body ſtaine, or ſoule pollute;
And when they aime againſt vs their chiefe batteries,
They bait their deadly hookes in candy'd flatteries,
In golden bowles they poys'nous dregs preſent,
Make ſhew to cure, but kill incontinent;
And therefore it behooues man to haue care,
Whom thouſand wayes they labour to enſnare.
Take Saint *Iohns* counſell; *Be not you* (ſaith hee)
Deceiv'd by your too much credulitie:
Beleeue not ev'ry Spirit, but firſt try
Whether he doth proceed from God on hy.
Examine ev'ry good thing they pretend,
Whether they likewiſe doo't to a good end.
To diuers maladies they can giue eaſe,
Comfort and helpe, vprores ſometimes appeaſe,
Predict miſchances, teach men to eſchew
Miſchiefes which they prepar'd as well as knew.
In all their ſpeech Gods name they neuer vſe,
Vnleſſe it to diſhhonour and abuſe.
Another ſpeciall ſigne they cannot ſcape,
Namely, That when they put on humane ſhape,
To giue man iuſt occaſion to miſdoubt them,
Some ſtrange prodigious marke they beare about them
In one deficient member. Theſe be notes
To finde them out, either the feet of Goats,
Foreheads of Satyrs, nailes deform'd and crooked,
Eyes broad and flaming, noſes long and hooked,
Hands growne with haire, and noſthrils broad and wide,
Teeth gagg'd, and larger than their lips can hide.
The Croſſes ſigne (ſaith *Athanaſius*) they
Cannot endure, it puts them to diſmay.
Lactantius tells vs, When vpon a ſeaſon
An Emp'ror of his Idoll askt the reaſon
Of ſome doubt that perplext him, a long ſpace
He anſwer'd not: the cauſe was, that in place
A Chriſtian then was preſent at that time
Who had new bleſt him with the Croſſes ſigne.
Good Angels when to man they firſt appeare,
Although they ſtrike him with amaſe and feare,
Their embaſſies bee'ng done, before they part,
They leaue him with great joy and cheare of heart.

A ſpecial mark to know euill Spirits by.

Athanaſius.

Lactantius.

As he at whoſe dread preſence *Daniel* ſhooke;
As th' Angell *Gabriel*, whom the Holy-Booke
Makes mention of, who when he came to bring
To the bleſt Maid a meſſage from heav'ns King,
Frightfull at firſt appear'd his ſalutation,
But th' end thereof was full of conſolation.
But the bad Spirits bringing ſeeming ioy,
The end thereof's diſaſter and annoy.
From circumſtance might many more ariſe,
But theſe for this place at this time ſuffice.
Be it held no digreſſion to looke backe
From whence I came, inquiring if I lacke
No fit accoutrement that may be found
Behoofull for the journey I am bound.
Of Muſicke. *A Cœlo Symphonia.* Something I had forgot in my great ſpeed:
Of Muſicke then, e're further I proceed;
I muſt deriue it from the firſt of dayes.
The Spheres chime Muſicke to their Makers praiſe.
In the worlds firſt Creation it begunne,
From the word *Fiat* ſpoke, and it was done,
Was ſound and ſweetneſſe, voice, and ſymphonie,
Concord, Conſent, and heav'nly harmonie.
The three great Orders of the Hierarchie,
Seruants vnto th' eternall Majeſtie,
In their degrees of Ternions hourely ſing
Loud *Haleluiahs* to th' Almighty King.
The Seraphins, the Cherubins, and Throns,
Poteſtates, Vertues, Dominations,
The Principats, Arch-Angels, Angels, all
Reſound his praiſe in accents muſicall:
The velocitie of the heauens and planets. So doe the Heav'ns and Planets, much below them.
Touching the firſt, thoſe that ſeeme beſt to know them,
Thus of their quicke velocitie relate:
As the ſupreme and higheſt, agitate
Their wheeles with ſwifteſt motion, ſo conclude,
The loweſt finiſh their viciſſitude:
That is, their naturall courſes much more ſoone.
As firſt, in nine and twenty dayes the Moone,
The Sun and Venus in one twelue-month theirs,
And Saturne his in thirty compleat yeares;
But many thouſands muſt be fully done,
Before the ſtarry heav'ns their courſe haue runne.
The ambition of Man to ſearch into hidden Arts. Such and ſo great is mans innate ambition,
Into all knowledge to make inquiſition,

The depth of Natures hidden wayes to ſound,
Myſtries to ſearch, and diue in arts profound.
As if we looke into the firſt of Time,
When as the World was in it's youth and prime,
Ev'n to this lateſt Age, thoſe much commended
For deepe conceptions, greatly haue contended
(Almoſt aboue capacitie indeed)
Laboriouſly, each other to exceed.
But as the Fable of *Ixion* proud
Saith, he in *Iuno's* ſtead embrac'd a Cloud:
So for the moſt part thoſe of wits refin'd,
Building vpon their amplitude of mind,
And by their owne vaine apprehenſions ſway'd,
In their maine courſe erroneouſly haue ſtray'd;
Either in all miſtaking, or ſome part,
Error for Truth, and Ignorance for Art.
The reaſon is, That in things vndecided,
By ſelfe-conceit bee'ng obſtinatly guided,
And not acquiring out the perfect ground,
What's finite they with infinite confound,
What's humane, with diuine; what's wrong, with right,
As out of darkneſſe ſtriuing to draw light.
Hence comes ſo many Sects and Schooles t'ariſe
Amongſt the Sophiſts, thinking themſelues wiſe;
As Pyrhagorians, Epicures, Platonicks,
Pythonicks, Scepticks, and Academicks,
Eleaticks, Perepateticks, Stoicks too,
With others more: And all theſe as they doo
Differ in names, ſo in opinions, and
Vpon diuerſitie of judgements ſtand.
For inſtance; Firſt, as touching the foundation
Of things that ſince the Chaos had creation,
And cauſe efficient, ſome hold Earth, ſome Fire,
Some Water, others Aire: ſome Sects conſpire
Vpon the full foure Elements to impoſe it.
One names the Heav'ns; another ſaith (he knowes it)
The Stars were workers; Atoms this man names;
Another, Number; and the former blames;
Some, Muſicall conſent drawne from the Spheres;
Some Full, ſome Empty: by all which appeares,
Thoſe things are only quarrel'd with, not prov'd;
For nothing's conſtant, ſollid, or immov'd,
In all their doctrines each with other jar,
And are indeed ſtill in ſeditious war.

Plenũ & vacuũ

And

Iob cap. 38.

And therefore God reproues *Iob* for aſpiring,
And to his hidden wayes too deepe inquiring:
Thus ſaying, *Who is he that doth obſcure*
Knowledge with words imperfect and impure?
Gird vp thy loines, thee like a man prepare,
I will demand, and thou to me declare;
Where waſt thou when I layd the earths foundation?
If thou haſt knowledge, giue me true narration?
Who meaſur'd it? now (if thou canſt) diuine:
Or ouer it what's he hath ſtretcht the line?
Vpon what are the ſolid Baſes made?
Or who the corner ſtone thereof firſt layd?
When all the Morning Starres (as but one-voic't)
Prais'd me together: when all Saints reioyc't.
Who ſhut the Sea with dores vp, when the ſame
As from the wombe it ſelfe iſſu'd and came?
When for it I the Clouds a cov'ring found,
And as in ſwathing bands, in darkeneſſe bound,
And ſaid, Thou hitherto ſhalt haue free way,
No further, thou ſhalt here thy proud waues ſtay.
And after this, the ſecrets doth purſue
Of Snow, Haile, Tempeſts, with the Light and Dew,
Raine, Ice, Death, Darkneſſe; and ſo further runnes
To th' Pleiades, *Arcturus* and his ſonnes.

Cor. cap. 3. 16.

Saith *Paul*, *In this world none himſelfe deceiue,*
To thinke hee's wiſe; but ſuch vaine phanſies leaue,
And let him be a foole, ſo to be wiſe.
For this worlds wiſedome is a meere diſguiſe
Of fooliſhneſſe with God. Scriptures thus treat,

Iob 5. 13.

The Wiſe he catcheth in his owne conceit.

In *Eſays* Propheſie the words thus ſound;
The wiſedome of the Wiſe I will confound,
The prudence of the Prudent reprehend.
Where is the wiſe man? Where's the Scribe now, or
He of this world the great Inquiſitor?
Hath not God made all the worlds Wiſedome Folly?
Who then dares thinke himſelfe or wiſe or holy.
What was it that to *Socrates* firſt gaue
Wiſedomes great attribute and honour, ſaue
That he confeſt, In all he did purſue,
He only knew this, That he nothing knew.

Eccleſ. 8.

What ſaith the Preacher? *When I did apply*
My heart to ſearch out Wiſedome curiouſly,

And to behold on earth the ſecrets deepe,
That day nor night the eyes of man take ſleepe;
Gods entire worke before myne eyes I brought,
That Man could not finde out the worke he ſought
Beneath the Sun: for which mans buſie minde
Labors to ſearch, but it can neuer finde.
And though the Wiſe man thinke it to conceiue,
He cannot doo't without th' Almightie leaue.
When as the Academicks, of the reſt — The Academicks.
Of all the Ethnycke Sophiſts were held beſt;
Yet in their then ſupreme authoritie
None durſt conteſt and ſay, So this ſhall be.
The Pyrhonicks, of no leſſe approbation, — The Pyrhonicks.
Would not of any thing make atteſtation;
But made a doubt in all, and held for true,
Whoeuer humane Science ſhall purſue,
No other baſe he hath whereon to ſit,
Sauing the fraile opinion of mans wit:
No certaine principle at all th' haue lent,
Grounded on firme and ſollid argument;
Which Principles no ſooner are deny'de,
But all their doctrine 's ruin'd in it's pride.
Therefore theſe Academicks did inact
A Maxim, (held amongſt themſelues exact)
Let none diſpute, or into termes ariſe — *Contra negantem principia non eſt diſputandum, &c.*
With any that the Principles denies.
Obſerue but the Philoſophers inuentions,
And amongſt them the Fencer-like contentions,
Concerning the Creator of vs all,
The Angels, and the Worlds originall. — *Diag. Mileſius. Theod. Cyrenus.*
Some impiouſly and fooliſhly deny,
That there 's to gouerne vs a Deity.
Others that ſay there is a God, there are, — *Epicurus.*
But he of humane actions takes no care.
And ſome remaine in doubt, and will not know — *Protagoras.*
(At leaſt confeſſe) there is a God or no.
Who in his beſt conceptions doth not ſtorme
At their Idæa's, Atoms, Matter, Forme,
Full, Empty, Infinite, firſt Eſſence, Beeing,
With thouſands more, and all theſe diſagreeing.
Touching the Soule hath been more ſtrange opinions, — Opinions concerning the Soule.
Than now beneath the great Turke are dominions.
One, That man hath no Soule at all, will proue, — *Crates Theban.*
And that the Body of it ſelfe doth moue.

Some

Hypocrates.
Lyſippus.
Hippias.
Anaxag. Diog.
Heſiodus.
Epic. Borthius.
Ant. Cleanthes.
Zeno Diarch.
Galenus.
Chriſip. Archel.
Heraclitus.
Thales.
Xenocrates.

Some grant a Soule, but curiouſly deſire
To haue th' eſſence thereof deriv'd from Fire;
Of Water, ſome; others, of Aire compound it;
And ſome as brain-ſicke as the reſt, would bound it
In Earthly humor: other Sectiſts dare
Affirme the ſubſtance to be Fire and Aire.
One, Heat, or an hot conſtitution: he
Saith (in 's great wiſedome) it of force muſt be
Of the foure Elements the pure complexion:
Others will haue it Light, or Lights reflexion.
One calls it reſtleſſe Motion; he, a Number
Mouing it ſelfe, &c. Thus one another cumber,
Warring with contradictions infinite.

Of the Seat of the Soule.
H ppocrates.
Hierophilus.
Eraſiſtratus.
Diogen. Chriſip.
Cum Stoicis.

As vainly too of the Soules ſeat they write;
To the braines ventricle ſome one confines it:
Come to anothers cenſure, he aſſignes it
Vnto the Epicranion: 'Mongſt the reſt,
Epicurus makes her manſion in the breſt:
In the Hearts arteries ſome ſay it dwells;
Another, in the Heart, and no where els.

Emped. Ariſt.
Plato.

Empedocles would haue it vnderſtood,
The ſole place ſhe reſides in, is the Bloud.
In the whole Body others ſeeke to place it,
And with no ſeeming arguments out-face it.

Concerning the Immortality of the Soule.

Like diffrence hath amongſt them been to know
Whether the Soule immortall be or no.
Democritus and *Epicurus* they
Beleev'd the Soule was mortall. Others (ſay,
And it ſeemes better warranted) incline
To make the world beleeue it is Diuine.

Pythagoras.
Plato.

The Stoicks held opinion, with the breath,
All bad Soules are extinguiſht ev'n in death:
But that the better are exalted hye
To place ſublime, and neuer more to dye.

Ariſtotle.

Some ſo ambiguous in their cenſures were,
Nothing ſaue doubt in all their Works appeare.
Then to conclude, Studies that haue foundation
Like theſe, vpon mans meere imagination,
Than the Chamælions are more variable,
Lighter than winde, than the ſea more vnſtable,
Than th' Elements th' are at more deadly hate,
And than the Labyrinth more intricate;
Than th' Moon more changing, Darkneſſe more obſcure,
Than Women more inconſtant and vnſure.

Hee

He then that in his beſt thoughts doth deſire,
After the Truth ingeniouſly t' inquire,
And to the perfect path to be conducted,
May it pleaſe that man to be thus inſtructed;
Seeke not from Man, but God that can diſpoſe,
Who all things, not from him that nothing, knowes.
Of Truth the Scriptures plenally report,
Of which our weake and dull conceit comes ſhort.
Note what our Sauior ſaith, (to end all ſtrife)
I am the Way, I am the Truth and Life.
Againe he ſaith, *Into the world I came*
To declare truth, and teſtifie the ſame.
No wonder then if ev'n the Wiſeſt dote,
Who from the Scriptures were ſo far remote;
And that the more they labour'd Truth to finde,
The more they were made ſtupid, dull, and blinde.
By muddy ſtreames it is an eaſie thing
To know a troubled and vnhealthfull Spring:
By bright and Chryſtall rivelets we are ſure
By conſequence the fountaines head is pure.
And in this water ſo refin'd and cleare,
Our bleſſed Sauior makes himſelfe appeare,
When he thus ſaith (as *Iohn* doth plainly tell)
To the Samaritan at *Iacobs* Well,
Who ſo ſhall of the Water drinke that I
Will giue him, ſhall no more thirſt till he dye:
The water that I giue, in him ſhall be
A Well of water euerlaſtingly,
Springing to life eternall. Now if any
Of the great Doctors differ, (as th' are many)
Retire we to the Scriptures (the true teſt)
To know of their opinions which ſounds beſt.
Nor let their works further authoris'd bee,
Than punctually they with the Text agree:
Neither let any (of his knowledge proud)
Dare further ſearch than is by them allow'd.
From the wiſe men heav'ns ſecrets are conceal'd,
And vnto Infants and to Babes reveal'd:
Therefore let Arrogance no man delude,
Whileſt humbly with Saint *Auſtin* I conclude;
Whoſo ſhall reade this Worke, where he ſhall finde
Truth certaine, let him ioyne with me in minde:
Where he ſhall doubt with me, I next deſire,
That he with me will labour to enquire.

He that wou'd find the truth, let him ſearch the Scriptures.

Aug. de Triniſtat. lib. 1. cap. 3.

If

If he haue err'd in iudgement, and finde here
To be reſolv'd, from hence his error cleare.
If he my error finde, (with ſome reſpect
Of my good meaning) let him mine correct.

Explicit Metrum Tractatus Noni.

Eatenus rationandum eſt, donec veritas invenitur. Cum inventa eſt Veritas, ibi figendum eſt Juditium; & in victoria Veritatis ſoli Veritatis inimici pereant. S. Chriſoſt.

Theologicall, Philoſophicall, Poeticall, Hiſtoricall, Apothegmaticall, Hierogliphicall and Emblematicall Obſeruations, touching the further illuſtration of the former *Tractat.*

THeſe Spirits of the earth or vnder the earth, hauing charge of the Mines and Treaſures below, meethinkes ſhould deterre men from the baſe ſin of Auarice. *Aurelius* calleth it the root of euill, or a fountaine of euils, whence, as from an inundant ſtreame, flow injurie, injuſtice, Briberie, Treaſon, Murder, depopulation, ſtrage, ruine of Commonweales, ouerthrowes of Armies, Subuerſion of eſtates, wracke of Societies, ſtaine of conſcience, breach of amitie, confuſion of minde, with a thouſand other ſtrange enormities. The propertie of a couetous man (ſaith *Archimides*) is to liue all his life time like a Beggar, that he may be ſaid at his death to die rich: who as he is good to no man, ſo is hee the worſt friend to himſelfe: and as hee paſſeth great trouble and trauell in gathering riches, ſo hee purchaſeth withall great danger in keeping them, much law in defending, but moſt torment in departing from them; and in making his Will hee for the moſt part findeth more trouble to pleaſe all, than hee tooke pleaſure to poſſeſſe all. In the purchaſing of which (as one ingeniouſly ſaid) he gets carefulneſſe to himſelfe, enuy from his neighbour, a prey for theeues, perill for his perſon, damnation to his ſoule, curſes for his children, and Law for his heires. Nay euen in his life time he wanteth as well what he hath, as what hee hath not. Moreouer, all euil-gotten gaine bringeth with it contempt, curſes, and infamy. The Gluttons minde (ſaith Saint *Bernard*) is of his belly, the Lechers of his luſt, and the Cõuetous mans of his gold. And Saint *Auguſtine*, By Liberalitie mens vices are couered, but by Couetouſneſſe they are layd open to the world.

Aurel. Imperat.

Againſt Couetouſnes.

Ardua res hæc eſt, opibus non tradere mores,
Et cum tot Cræſos viceris eſſe Numam.

i. A difficult thing it is for any man that is rich, not to ſubmit his minde and affections vnto his money; and paſſing many a *Cræſus* in wealth, to beare a modeſt temperature with *Numa.* It is better to be the Sheepe than the Sonne of an auaritious man, ſaith *Diegenes:* the one he loueth and tendreth for the increaſe; the other he neglecteth and hateth for the expence. Though (according to *Apollonius*) the common excuſe of the rich man is, That he gathereth and hoordeth for the vſe of his children; ſo inſatiate is his deſire, (as being neuer ſatisfied) that the obtaining of what he would haue, is but the beginning to him of the deſire of hauing. According to that of *Boëthius, lib. 2. Metr. 2.*

The Poets of Couetouſnes.

Si quantas rapidis flatibus incitus,
Pontus verſat Arenas, &c.

If with ſo many ſands as ſeas vp caſt,
When they are ſtirr'd with ſome tempeſtuous blaſt;
Or wert thou furniſht as the skies with ſtarres,
When neither fog nor cloud their luſtre barres;
Or wert thou by th' abundant horne of Plenty
Supply'd with all things, leauing no place empty:
Yet humane nature, couetous of gaine,
Would not forbeare to murmur and complaine,
Although to it heav'ns liberall hand ſhould lend
More gold than it could ſtudy how to ſpend.
Though Honour grace the name, and Pride the backe,
'T will ſay all 's little, ſomething yet doth lacke;
Gaping Deſire, vncircumſcrib'd by Lawes,
Still yawnes with open and vnſatiate jawes.
What bridle or what curbe can we then finde
To reſtraine this rapacitie of minde?
Whenas the more we drink, the more we thirſt,
Our aime to get is greater than at firſt.
Such peſt in mans vnlimited nature breeds,
That ſtill the more he hath, the more he needs.

Auarice is defined to be a vice in the ſoule, much like vnto a Dropſie in the body; by which a man coueteth, *per fas & nefas*, to extort from others, without right or reaſon. And againe, violently and injuſtly it with-holdeth from others what truly belongeth vnto them, without equitie or conſcience. It is alſo a penurious and niggardly ſparing to giue, but a readineſſe, nay greedineſſe to receiue whatſoeuer is brought, neuer examining whether it be well or ill attained. Vſurie and Extortion, bred from Auarice, (ſaith one) makes the Nobleman morgage his lands, the Lawyer

Lawyer pawne his *Littleton*, the Phyſition ſel his *Galen*, the Souldier his ſword, the Merchant his Ship, and the World it's peace. This helliſh Vice in mine opinion is as bitterly reproued as ingeniouſly obſerued by *Petronius Arbiter*, in one of his Satyrs. Part of his words be theſe:

Orbem jam totum victor Romanus habebat,
Qua mare, qua terræ, qua ſidus currit vtrumque.

The Roman Victor had the whole world won,
As far as ſeas flow, or the earth doth run,
Or either Pole could from aboue ſuruey;
Yet with all this not ſated was, but they
The Ocean muſt with burden'd Ships oppreſſe,
Wandring in toileſome ſearch where they could gueſſe
Any remote place was. If they were told
It yeelded Mines, and they might fetch thence gold.
And now (although they were in league before)
Hoſtilitie's proclaim'd, and for that Oare
Arm'd Veſſels rigg'd, all dangers are held good,
To purchaſe wealth, howeuer bought with bloud.
" Pleaſures in vſe are ſleighted, (becauſe knowne)
" We doat on forrein things, deſpiſe our owne.

And in another place to the like purpoſe:

Nor is leſſe rapine in the campe, for there
Generals when they of gaine and profit heare,
Fly to the noiſe, and madly ſnatch at gold.
Nay ev'n the Roman people's to be ſold,
The very ſeats on which the Patriots ſit
In open Court, are bought, nor can we quit
Old men from Auarice, ſince each one ſtriues
Vertue (once free) to binde in golden gyues;
" Pow'rs turne to prey, and Place to purchaſe pelfe,
" There's nothing free, ſcarce Maieſtie it ſelfe.

Couetouſneſſe robbeth a man of the title of Gentry, becauſe it together delighteth it ſelfe in ſordid Ignobilitie. Vſurie, the eldeſt and moſt fruitfull-breeding daughter of old Auarice, was ſo much at one time deſpiſed and hated in Rome, that *Appian* in his firſt booke of Ciuill warres commemorateth vnto vs, That there was a great penaltie impoſed vpon any noble Citiſen, who would ſhew himſelfe ſo degenerate as to contract her: for it is ſaid of her, That ſhe bringeth forth her children before they be begot-

ten: beſides, ſhe is moſt hated of thoſe whom ſhee ſeemeth moſt to gratifie. And according to that of the Poet,

——— Turpia Lucra
Fœnoris, & velox Inopes vſura trucidat.

The filthy and baſe gaine of Increaſe, and the ſwift returne of Vſurie murdereth the Poore and Needy. But I am confident, that whoſoeuer he be that ſhall grinde the faces of the Poore in this world, the Diuell ſhall grate vpon his bones in the world to come. O but (ſaith one) Gold guideth the globe of the earth, and Couetouſneſſe runnes round about the Centre, *Auri ſacra fames quid non?* This putteth me in remembrance of the Poet *Balbus*, which lately came to my hand, and I haue read thus:

Aurum cuncta mouet, ſuperi flectuntur ab Auro,
Gaudet & Aurato Iupiter *ipſe Thoro.*

Which as neere as I can I haue thus faithfully rendred:

Gold can do all things, gods with it are fed,
And *Iove* himſelfe lies in a golden bed.
With Gold the Temples ſhine, the Altars too:
In it men truſt, for it can all things doo.
Gold helps in Peace, is preualent in Warres,
It raiſeth Armies, it compoundeth jarres.
The *Romuleian* Patriots redeem'd
With Gold their Capitoll, 'T is ſo eſteem'd,
And beares with it ſuch potencie and ſway,
That vnto it Aire, Earth, and Seas obey.
What other high Pow'r need we loue or feare?
Pallas away, and *Iuno* come not neare:
Mars hence. *Diana* with thy modeſt looke,
Come not in ſight, thy preſence wee'l not brooke.
Gold only dwells in Temples, and doth raigne,
And at it's Altars are fat Offrings ſlaine.
He that hath Gold, the very Starres may buy,
And can the gods leade in captiuity.
Gold raiſeth War, and Diſcord can appeaſe;
It plowes deepe furrowes in the vnknowne ſeas:
It breakes downe Citadels, (ſuch pow'r it claimes)
And folds vp Cities in deuouring flames.
Take Gold away, the yong Maid would not be
So ſoone depriv'd of her Virginitie.
Take Gold away, yong men would be more ſtay'd,
And their indulgent Parents more obey'd.

Take

Take Gold away, ſincere Faith would be vow'd,
Yong wiues more chaſte, and Matrons be leſſe proud:
Youth would not be to Faſhion ſo deuote,
Nor Age on Riches more than Vertue dote.
Yet hath it a pow'r op'ratiue to infuſe
Raptures and Enthuſiaſma's to the Muſe.
To giue vs Gold, would any be ſo kinde,
A golden veine he in our Verſe ſhould finde.

The excellent Greeke Poet *Heſiod* giues *Venus* the Epithit *Aurea*. Some queſtioning, With what proprietie he could call her Golden *Venus*; ſhe being in her natiue diſpoſition ſolely deuoted to pleaſure and ſporting dalliance, but no way tainted with the leaſt aſperſion of gripple & vngenerous Auarice? one among the reſt, vnwilling he ſhould be taxed with the leaſt ignorance or miſtake, thus anſwered in his behalfe:

Heſiodus *pulchre quid ſit* Venus Aurea *luſit*,
Et peream ſi quid rectius eſſe poteſt, &c.

Heſiod ſaid well, And let me die. But when
He call'd her Golden *Venus*, he did then
With rich conceit, becauſe we now behold,
There is no Match that is not made with gold:
And *Venus*, chang'd to *Vſus*, Venerie
Is now conuerted to plaine Vſurie.
This *Saturnes* ſonne well knew, when bee'ng ſurpris'd
With *Danaës* loue, he came to her diſguis'd
In a rich golden Raine, and through the tiles,
Sent liquid drops, which ſhe with gracefull ſmiles
Spred her lap wide to take, not bee'ng content
To fold it vp till the whole ſhowre was ſpent.
He made the preſident: ſince when we finde,
That whileſt we giue, out Sweet-hearts thinke vs kinde.
But if we nothing bring, Away, be gon,
Full pockets now are only lookt vpon.

He that truſteth in his Riches (ſaith *Solomon*) *ſhall periſh. He troubleth his owne houſe that followeth Auarice, but he that hateth Couetouſneſſe ſhall liue. He that hateth Couetouſneſſe his dayes ſhall be long, and he that haſteneth to be rich ſhall not be innocent. The Couetous man ſhall not be fill'd with money; and he that loueth Riches ſhall not receiue the fruits thereof. He that heapeth to himſelfe vniuſtly, gathereth for others, and another ſhall ryot in his riches. He that is wicked vnto himſelfe, to whom can he be good? in his goods he ſhall take no pleaſure.*

Prou. cap. 11. *cap. 15.* *cap. 28.* *Eccleſ cap. 5.* *Ibid. 14.*

We reade, *Ierem.cap.6. From the leſſe to the greater, all dote on Auarice: from the Prophet to the Prieſt, all ſtudy deceit. Therefore I wil deliuer vp their Women to ſtrangers, and make others heires of their fields; becauſe from the leaſt to the greateſt, all follow Auarice; and from the Prophet to the Prieſt all ſtudy Lies.*

Couetouſneſſe is called the Seruice of Idols, *Epheſ.*5.5. The Root of euils, 1.*Tim.*6.10. And ſuch as bee therewith infected are called Deſpiſers of Gods Word, *Mat.*6.24.*&c.* Cruel, *Prov.* 12.10. Idolaters, *Coloſſ.*3.5. Miſerable and vaine, *Iob* 5.5. They are to be auoided, 1 *Cor.*5.11. They ſhall not inherit the kingdom of Heauen, *Ibid.* 6.10. Infinit are the Texts in Scripture, not only bitterly reprouing, but vtterly condemning this baſe ſinne of Auarice: for breuities ſake I will ſhut them vp with that godly admonition of the holy Euangeliſt Saint *Mathew, cap.6.ver.19. Lay not vp treaſures for your ſelues vpon the earth, where the Moth and Canker do corrupt, and where Theeues breake through and ſteale, but lay vp treaſures for your ſelfe in Heauen, where neither the Moth nor Canker corrupteth, and where Theeues neither digge through nor ſteale: for where your treaſure is, there will your hearts be alſo.*

The Fathers, of Auarice.

Saint *Auguſtine, De Verb. Domini*, ſaith, What is this aviditie of Concupiſcence in man, when euen the beaſts themſelues retaine a mediocritie? They are rauenous when they be hungry, but when their appetites are ſated, they ſpare to prey. The auarice of Rich men is onely inſatiate, who alwaies raueth; and is neuer ſatisfied. He neither feareth God, nor reuerenceth man; hee neither ſpareth father, nor acknowledgeth mother: his brother hee forgetteh, & falſifieth faith vnto his friend: he oppreſſeth the widow, inuadeth the Orphan; thoſe that are free hee bringeth into bonds; nor maketh he conſcience to beare falſe witneſſe, &c. O what a madneſſe is this in men! to deſpiſe life, and deſire death; to couet Gold, and to loſe Heauen.

Obſerue what Saint *Ambroſe* ſaith in one of his Sermons: It is no leſſe fault in thee to take away from him that hath, than when thou thy ſelfe art able, to deny thy charitie to ſuch as want. It is the bread of the Hungry which thou detaineſt, and the garment of the Naked which thou keepeſt backe; the money which thou hoordeſt and hideſt in the earth is the price and redemption of the Captiue and Miſerable. Know that thou takeſt away the goods of ſo many as thou denieſt to do good vnto, when thou canſt and wilt not. Thoſe are not a mans riches which he cannot carry with him to the graue: Mercy onely and Charitie are the inſeparable companions of the Dead.

Hierome ſaith, That when all other ſinnes grow old in man, Auarice onely continueth as youthfull to the end as at the beginning.

ning. And in another of his Sermons he ſaith, A Couetous man is the Purſe of Princes, a ſtore houſe of Theeues, the diſcord of Parents, and the hiſſe of men. *Gregorie, Moral. lib.* 14. ſaith, That the ſinne of Auarice ſo burdeneth and weigheth downe the mind which it hath once poſſeſſed, that it can neuer be raiſed to haue a deſire to behold things ſublime and high. *Hugo, lib. de Clav.* writeth, In the goods and riches which wee poſſeſſe there are foure things to be obſerued; namely, That things lawfull to be ſought, we ſeek not vnjuſtly; and things vniuſtly ſought, we inioy not vnlawfully; that wee poſſeſſe not too much, though lawfully; nor things lawfully poſſeſſed, we vnlawfully defend: for either euilly to acquire, or things euilly obtained, what was lawfull maketh to be vnlawfull. For a man to poſſeſſe much to himſelfe, hee commeth neere to couetouſneſſe; and oftentimes it ſo falleth out, that what is too much loued, is euilly defended. S. *Bernard, Serm.* 39. ſaith, Auarice is drawne in a Chariot with foure wheeles, & theſe are called Puſillanimitie, Inhumanitie, Contempt of God, and Forgetfulneſſe of Death. The beaſts that draw it be two, Tenacitie and Rapacitie: and theſe are guided and gouerned by one Chariotier, called a Greedy Deſire of Hauing. For Couetouſneſſe alone, becauſe it will not be at the charges of hiring more, is content with one ſeruant.

Hiſtoricall Examples.

The Emperor *Nero* was neuer knowne to giue gift, or to beſtow office vpon any man, but hee ſaid vnto him, Thou knoweſt what I haue need of? This we do, leſt any man what he hath ſhould cal his owne. Words (ſaith *Suetonius* and *Bion*, who report this of him) better becomming the mouth of a Theefe and Robber than of an Emperour. The Emperor *Veſpaſian*, when by certaine Embaſſies he vnderſtood, that a rich Statue was to be erected vnto his honour by the publique Senat, which would coſt an infinit maſſe of money; he deſired them to forbeare: and ſhewing the palme of his hand open, he ſaid vnto the Embaſſadors, Behold, here is a Baſe ready to receiue it. Thereby intimating, he had a hand to receiue that money liuing, with which they purpoſed to honour him being dead. *Suet. in Veſpaſ.*

Bruſonius lib. 1. *c.* 1. *ex Plut.*

Marcus Craſſus being on his journey to vndertake the Parthian war; when in his way he found *Deiotarus* King of the Galathians in his old age erecting a city; O King (ſaid he) what buſineſſe is this which thou vndertakeſt, now that thou art in the twelfe houre of thy day? (meaning he was then in the laſt part of his age.) To whom *Deiotarus* (knowing the extreme couetouſneſſe of *Craſſus*) ſmilingly anſwered, But thou ô Emperour, when as it appeareth thou art not in the morning of thy time, (for hee was then threeſcore yeares old) why doſt thou make ſuch haſte to warre againſt the

the Parthians, in hope to bring thence a rich and profitable boo-
Stob.ſerm.10. tie? *Plato* to one who ſtudied nothing but Gaine, ſaid, O impious man, take not ſuch care to augment thy ſubſtance, but rather how to leſſen thy deſire of getting. *Democritus* was wont to ſay, That amongſt rich men there were more Procurators than Lords; for the Couetous man doth not poſſeſſe, but is poſſeſſed by his Riches, of which he may deſeruedly be called not the ſeruant only,
Max.ſerm.12. but the ſlaue. A plaine Fellow came to the Emperour *Veſpaſian*, (who was much taxed of Auarice) and deſired to giue him that freedome which belonged vnto a Roman: but becauſe hee came empty handed, being denied; he boldly ſaid vnto him aloud, The Fox, ô *Cæſar*, changeth his haires, but not his nature. In that reprouing the rapacitie of his gripple diſpoſition, who denied that gratis, which hee would willingly haue beſtowed vpon him for money.

Ælianus in his booke *De Varia Hiſtoria* reporteth of the Poet *Simonides*, That when one came to entreat him to write an *Encomium*, and in the ſtead of a reward offred him nothing but thanks; he made anſwer vnto him, That he had two coffers at home, the one of Thankes, the other of Coine: the laſt when he needed he ſtill found furniſhed; the other when hee wanted, was alwayes empty. He in his old age being taxed of Couetouſneſſe, made anſwer, I had rather dying leaue my ſubſtance and riches to thoſe that liue, than in my life time being in want, beg it of others and be denied.

Caligula. But aboue all others, the Emperour *Caligula* is moſt branded with this vice; who after inimitable profuſeneſſe, (for his riots and brutiſh intemperance exceeded all bounds of humanitie) when he had waſted an infinit treaſure vpon Concubines and Catamites, gaue himſelfe wholly to auaritious rapine; inſomuch that hee cauſed many of the richeſt men in Rome to make their Wills, appointing him their Executor and Heire. Who if they hapned to liue longer than he thought fit, and that money began to faile, he cauſed them either to be poyſoned, or put to ſome other priuat death; alledging for his excuſe, That it were vnnaturall for men to liue long, after they haue diſpoſed of their goods
Comnodus. by their laſt Will and Teſtament. So *Commodus* the Emperour would for money pardon the life of any man who had committed murther, though with the greateſt inhumanitie; and bargain with them before they enterpriſed the act. All criminall and capitall crimes were to be bought out, and judgement and Sentences in Court bought and ſould as in the open market.

Hierogliphick The Hierogliphycke of Auarice *Pierius Valerius* maketh, The left hand graſped and clutcht: thereby intimating tenacitie and holding

holding faſt; becauſe that hand is the more ſlow and dull, and leſſe capable of agilitie and dexteritie than the other, and therefore the more apt for retention.

You may reade an Emblem in *Alciatus* to this purpoſe: Emblem. 85.

Septitius *populos inter ditiſsimus omnes;*
Arva ſenex nullus quo magis ampla tenet, &c.

Than old *Septitius*, for large grounds and fields
Well ſtockt, no one more rich the countrey yeelds;
Yet at a furniſht table will not eat,
But ſtarues his belly, to make roots his meat.
This man, whom Plenty makes ſo poore and bare,
(Wretched in wealth) to what may I compare?
To what more proper than an Aſſe? ſince hee
Anſwers to him in all conformitie;
Laden with choiceſt Cates that the earth breeds,
Whileſt he himſelfe on graſſe and thiſtles feeds.

And againe to the like purpoſe, *Emblem* 89.

Heu miſer in mediis ſitiens ſtat Tantalus *vndis.*

In midſt of water *Tantalus* is dry,
Starv'd, whileſt ripe apples from his reaching fly.
The name but chang'd, 't is thou, ô couetous Sot,
Who haſt thy goods ſo, as thou haſt them not.

Ioach. Camerarius, lib. Fabul. 1. in taxing ſome, who for money will not be aſhamed to take other mens griefs and calamities vpon them; recites this fable: A rich man hauing two daughters, the one dying, he hired diuers of his neighbours and friends of the ſame ſex to mourn and lament after her herſe; (and ſuch the Latines call *Præficæ.*) Whoſe miſerable cries and ejulations the ſuruiuing ſiſter hearing, ſhee ſpake vnto her mother and ſaid, O what an infelicitie it is, that ſtrangers and ſuch as are no way allyed vnto vs, can ſo loudly mourne and lament; when wee whom ſo neerely it concernes, ſcarce breathe a ſigh, or let fall one teare. To whom the mother replied, Wonder not, my daughter, that theſe ſhould ſo weepe and howle, ſince it is not for any loue they beare vnto her, but for the money which they haue receiued to do this funerall office. *Apologus.*

To giue the hiſtories paſt the more credit, as alſo thoſe which follow, concerning Witches, Magitions, Circulators, juglers, &c.

The Witches of Warboys in Huntingtonſhire.

&c. if we ſhall but caſt our eyes backe vpon our ſelues, and ſeeke no further than the late times, and in them but examine our owne Nation, we ſhall vndoubtedly finde accidents as prodigious, horrid, and euery way wonderfull, as in the other. Concerning which whoſoeuer ſhall deſire to be more fully ſatisfied, I refer them to a Diſcourſe publiſhed in Engliſh, *Anno* 1593. containing ſundry remarkable pieces of Witchcraft, practiſed by *Iohn Samuel* the father, *Alice Samuel* the wife and mother, and *Agnes Samuel* the daughter, (commonly called The Witches of Warboys in the County of Huntingdon) vpon the fiue danghters of Mr. *Robert Throgmorton* Eſquire, of the ſame towne and County, with diuers others in the ſame houſe, to the number of twelue; as alſo the lady *Cromwel* by them bewitched to death. The names of the Spirits they dealt with, *Plucke*, *Catch*, and *White*: The manner of their effacinations ſtrange; their Confeſſions vpon their examinations wondrous; their conuiction legall, their execution iuſt and memorable.

Much more to the like purpoſe I might in this place alledge, that not long ſince happened; which by reaſon of the parties executed, the Iurie who found them guilty, and the reuerend Iudges who gaue them ſentence of condemnation, I hold not ſo fit to be here inſerted: And therefore conclude with that Pannurgiſt Sathan, the great red Dragon or roaring Lion; to whom not vnproperly may be giuen theſe following characters:

Fontem noſco boni bonus ipſe creatus,
Factus at inde malus fons vocor ipſe mali.

Of Goodneſſe I the Fountaine am,
Bee'ng good at firſt created;
But ſince made Euill, I the Well
Of Ill am nominated.

Sic velut in muros mures, in pectora dæmon,
Iuvenit occultas, aut facit ipſe vias.

As Mice in walls, the Diuell ſo
Into our breſt doth venter;
Where either he findes hidden paths,
Or makes new wayes to enter.

Notwithſtanding which, I propoſe one Diſtich more for our generall comfort:

Si Sathanas Chriſti ſine nutu invadere Porcam,
Non potis eſt Chriſti quomodo lædat Ovem.

If

If Sathan without leaue of Chriſt
A Swine could not inuade,
How can a Sheepe of Chriſts owne flocke
By Sathan be betray'd?

But as a remedy for theſe and the like temptations, let vs heare that worthy and learned Author *Gregorie Nazianzen. in Tetraſc.*

Vinum, Libido, Liuor, & Dæmon pares:
Hos mente privant quos tenent; hos tu prece,
Medere fuſis lachrimis, jejunio,
Medela morbis hæc enim certa eſt meis.

Wine, Enuy, Luſt, the Diuell, are alike:
Theſe where they rule, the minde with madneſſe ſtrike.
Therefore to pray, to faſt, to weepe, be ſure;
For Theſe, of my Diſeaſes are the cure.

Concerning thoſe Dæmons wee call *Lucifugi*, or flying light we may reade *Prudentius Cathemerinon, Him.* 1. thus:

Ferunt vagantes Dæmones
Lætos tenebris noctium;
Gallo canente exterritos,
Sparſim timere, & cædere, &c.

They ſay, The looſe and wandring Sp'rits
Take pleaſure in the ſhade of nights;
But when they heare the Cocke to crow,
Th'are frighted, and away they go:
The neereneſſe of the light they feare,
And dare not ſtay till day appeare.
Before the riſing Sun they ſpye,
They into cloſe darke cauerns flye.
Which is a ſigne they know the ſcope
And crowne of our re-promis'd hope;
That when ſleepe hath our eyes forſooke,
We for Chriſts comming wait and looke.

Additions to the Premiſſes.

OF the *Sylvans, Faunes, Satyrs, Folletti, Paredrij*, &c. all included within the number of ſuch as wee call Familiar Spirits, there are diuers ſtories extant; as, That they can aſſume the ſhapes and figures of men, and eat, drinke, ſit at table, talke,

talke and diſcourſe after the manner of our fellowes; ſo that they may be eaſily tooke for ſome friend or acquaintance. *Macrobius* writeth, That in the mountaine of Pernaſſus theſe Sylvans and Satyrs yearely keepe their Bacchanalian feaſts, where they meet in great companies, ſinging and dancing to rurall muſicke: which may be eaſily heard at the foot of the mountaine, and their trouping and skipping together eaſily diſcerned.

Macrob. lib. 1, ſatur. cap. 18.

A ſtrãge ſtory of a Noblemã of Sileſia.

In Sileſia a Nobleman man hauing inuited many Gheſts to dinner, and prepared a liberall and coſtly feaſt for their entertainment, when all things were in great forwardneſſe, in ſtead of his friends whom he expected, he onely receiued excuſes from them, that they could not come: euery one pretending ſome buſineſſe, or other occaſion, that he could not keep appointment. Whereat the Inuitor being horribly vexed, broke out into theſe words, ſaying, Since all theſe men haue thus failed me, I wiſh that ſo many Diuels of hell would feaſt with me to day, and eat vp the victuals prouided for them: And ſo in a great rage left the houſe, and went to Church, where was that day a Sermon. His attention to which hauing tooke away the greateſt part of his choler, in the interim there arriued at his houſe a great troupe of horſmen, very blacke, and of extraordinarie aſpect and ſtature: who alighting in the Court, called to a Groome to take their horſes; and bade another of the ſeruants run preſently to his maſter, and tell him his Gheſts were come. The ſeruant amaſed runneth to Church, and with that ſhort breath and little ſence he had left, deliuers to his maſter What had happened. The Lord calls to the Preacher, and deſiring him for that time to breake off his Sermon, and aduiſe him by his Ghoſtly counſel, what was beſt to doe in ſo ſtrict an exigent: hee perſuades him, That all his ſeruants ſhould with what ſpeed they could depart the houſe. In the meane time they with the whole congregation came within view of the Manſion: Of which all his ſeruants, as well men as maids, had with great affright cleared themſelues, and for haſte forgot and left behinde a yong childe, the Noblemans ſonne, ſleeping in the cradle. By this the Diuels were reuelling in the dining chamber, making a great noiſe, as if they had ſaluted and welcommed one another: and looked through the caſements, one with the head of a Beare, another a Wolfe, a third a Cat, a fourth a Tygre, &c. taking bowles and quaffing as if they had drunke to the Maſter of the houſe. By this time the Nobleman ſeeing all his ſeruants ſafe, began to remember his ſonne, and asked them What was become of the childe? Thoſe words were ſcarce ſpoke, when one of the Diuels had him in his armes, and ſhewed him out of the window. The good-man of the houſe at this ſight being almoſt without life,

life, ſpying an old faithfull ſeruant of his, fetcht a deep ſigh and ſaid, O me, what ſhall become of the Infant! The ſeruant ſeeing his maſter in that ſad extaſie, replyed, Sir, by Gods helpe I will enter the houſe, and fetch the childe out of the power of yon Diuell, or periſh with him. To whom the maſter ſaid, God proſper thy attempt, and ſtrengthen thee in thy purpoſe. When hauing taken a bleſſing from the Prieſt, he enters the houſe, and comming into the next roome where the Diuels were then rioting, hee fell vpon his knees, and commended himſelfe to the protection of Heauen. Then preſſing in amongſt them, he beheld them in their horrible ſhapes, ſome ſitting, ſome walking, ſome ſtanding. Then they all came about him at once, and asked him what buſines he had there? He in a great ſweat and agonie (yet reſolued in his purpoſe) came to that Spirit which held the Infant, and ſaid, In the name of God deliuer this childe to mee. Who anſwered, No, but let thy maſter come and fetch him, who hath moſt intereſt in him. The ſeruant replied, I am come now to doe that office and ſeruice to which God hath called me; by vertue of which, and by his power, loe, I ſeiſe vpon the Innocent. And ſnatching him from the Diuell, tooke him in his armes, and carried him out of the roome. At which they clamored and called aloud after, Ho thou Knaue, ho thou Knaue, leaue the childe to vs or we wil teare thee in pieces. But he, vnterrified with their diabolicall menaces, brought away the Infant, and deliuered it ſafe to the father. After ſome few dayes the Spirits left the houſe, and the Lord reentred into his antient poſſeſſion. In this diſcourſe is to be obſerued, With what familiaritie theſe Familiar Spirits are ready to come, being inuited,

A ſtrange Viſion of Syluane Spirits.

Of the Sylvans, *Alexander de Alexandro* makes this relation: A Friend of mine of approued fidelitie (ſaith he) called *Gordianus*, trauelling with a Neighbour of his towards Aretium, they loſt their way, and fell into deſarts and vninhabited places, inſomuch that the very ſolitude bred no ſmall feare. The Sunne being ſet, and darkneſſe growing on, they imagin they heare men talking; and haſting that way, to enquire of them the readieſt path to bring them out of that Deſart; they fixed their eyes vpon three ſtrange humane ſhapes, of a fearefull and vnmeaſurable ſtature, in long looſe gownes, and habited after the manner of Mourners, with blacke and griſly haire hanging ouer their ſhoulders, but of countenance moſt terrible to behold. Who calling and beckoning to them both with voice and geſture, and they not daring to approch them, they vſed ſuch vndecent skipping and leaping, with ſuch brutiſh and immodeſt geſtures, that halfe dead with feare, they were inforced to take them to their heeles and runne,

till at length they light vpon a poore countrey-mans cottage, in which they were relieued and comforted.

Sabell.lib.1.c.4. A ſtranhe Hiſtory of a Syluane Spectar.

Sabellicus deliuereth this diſcourſe: The father of *Ludovicus Adoliſius* Lord of Immola, not long after his deceaſe appeared to a Secretarie of his in his journey, whom he had ſent vpon earneſt buſineſſe to Ferrara. The Spectar or Sylvan Spirit being on horſe-backe, attyred like an huntſman, with an Hawke vpon his fiſt: who ſaluted him by his name, and deſired him to entreat his ſonne *Lodowicke* to meet him in that very place the next day at the ſame houre, to whom hee would diſcouer certaine things of no meane conſequence, which much concerned him and his eſtate. The Secretarie returning, and reuealing this to his Lord, at firſt he would ſcarſe giue credit to his report; and jealous withall, that it might be ſome traine laid to intrap his life, he ſent another in his ſtead: to whom the ſame Spirit appeared in the ſhape aforeſaid, and ſeemed much to lament his ſonnes diffidence, to whom if hee had appeared in perſon, hee would haue related ſtrange things which threatned his eſtate, and the means how to preuent them; Yet deſired him to commend him to his ſonne, and tel him, That after two and twenty yeares, one moneth, and one day prefixed, he ſhould loſe the gouernment of that City which he then poſſeſſed. And ſo he vaniſhed. It happened iuſt at the ſame time which the Spectar had predicted, (notwithſtanding his great care and prouidence) That *Philip* Duke of Mediolanum, the ſame night beſieged the City, and by the helpe of Ice (it being then a great froſt) paſt the Moat, and with ladders ſcaled the wall, ſurpriſed the city, and tooke *Lodowicke* priſoner.

Another recorded by *Fincelius*.

Fincelius remembreth vnto vs, That in the yeare 1532, a Nobleman of his country had commanded a countreyman a Tenant of his with whom he was much offended, either to bring home to his Mannor houſe a mighty huge Oke which was newly felld, betwixt that and Sun-ſet, or he ſhould forfeit his time, and the next day be turned out of his cottage. The poore husbandman bringeth his cart to the place, but looking vpon the maſſie timber, and finding it a thing vnpoſſible to be done, he ſits down, wrings his hands, and falls into great lamentation. When preſently appeared before him one of theſe Spirits in the ſhape of a laboring man, and demanding him the cauſe of his ſorrow; he was no ſooner reſolued, but, If that be all (ſaith the Diuell) follow me, and I will ſaue thee the forfeiture of thy Leaſe. Which he no ſooner ſaid, but he tooke the huge Oke, boughes, branches and all, and threw it vpon his ſhoulder as lightly, as if it had beene a burthen of Firres or Broome; and bearing it to the houſe, caſt it croſſe the gate which was the common entrance into the houſe, and there left

left it. The Gentleman returning towards night with his friends from hawking, ſpying the doore barricadoed, commanded his ſeruants to remoue the tree: But forcing themſelues firſt to ſtir it, then to hew it with axes, and laſtly to ſet it on fire, and finding all to be in vaine; the maſter of the Mannor was inforced to haue another doore cut out in the ſide of his houſe, to let his Gheſts in, for at the backe gate hee had vowed not to enrer, hauing before made a raſh Oath to the contrarie.

By the aid of theſe Spirits, (as *Caſpinianus* giueth teſtimonie) the Bulgarians gaue the Romans a great ouerthrow, in the time of the Emperour *Anaſtaſius*. The like the Huns did to the French King *Sigebert*, defeating him, notwithſtanding the oddes of his great and puiſſant Armie. Of this kinde thoſe were ſaid to be, who when the Poet *Simonides* was ſet at a great feaſt, came like two yong men, and deſired to ſpeake with him at the gate: Who riſing in haſte from the table to know their buſineſſe, was no ſooner out of the roome, but the roofe of the hall fell ſuddenly, and cruſhed all the reſt to pieces, he onely by this meanes eſcaping the ruin. *Caſpin.*

Thoſe Spirits which the Greekes cal *Paredrij*, are ſuch as haunt yong men & maids, and pretend to be greatly in loue with them, yet many times to their hurts and dammage. *Mengius* ſpeaketh of a Youth about ſixteene yeares of age, who was admitted into the Order of Saint *Francis*; whom one of theſe Spirits did ſo aſſiduately haunt, that hee ſcarce could forbeare his company one inſtant, but viſibly he appeared to him, ſometimes like one of the Friers belonging to the houſe, ſometimes one of the ſeruants, and ſometimes againe he would perſonate the Gouernour. Neither was he onely ſeene of the Youth himſelfe, whom he pretended ſo much to loue, but of diuers of the Domeſticks alſo. One time the Youth ſent this Spirit with a Preſent of two Fiſhes vnto a certaine Monke; who deliuered them to his own hands, and brought him backe a commendatorie anſwer. *Meng. in Compẽdio Manuæ.* A yong man beloued of a Spirit.

The ſame *Mengius* in the ſelfe ſame booke ſpeaketh likewiſe of a faire yong Virgin, that dwelt in a Noblemans houſe of Bonnonia, (and this, ſaith he, happened in the yere 1579.) haunted with the like Spirit, who whitherſoeuer ſhe went or came, ſtirred not from her, but attended on her as her Page or Lackey. And if at any time vpon any occaſion her Lord or Lady had either chid or ſtrooke her, he would reuenge that iniury done to her, vpon them, with ſome knauiſh tricke or other. Vpon a time, hee pretending to be extremely angry with her, catched her by the gowne, and tore it from head to heele: which ſhee ſeeming to take ill at his hands, hee in an inſtant ſowed it vp ſo workeman-like, that it was A yong Maid beloued of a Spirit.

not poſſible to diſcerne in what place hee had torne it. Againe, ſhe being ſent downe into the cellar to draw wine, he ſnatcht the candle out of her hand, and caſt it a great diſtance from her; by which occaſion much of the wine was ſpilt: & this he confeſt he did only to be reuenged on them who the ſame day before threatened her. Neither could he by any exorciſmes be forced to leaue her company, till at length ſhee was perſuaded to eat ſo often as ſhe was forced to do the neceſſities of nature: and thereby ſhe was deliuered from him.

Of another Maid of Bononia.

Another of theſe *Paredrÿ* haunted a Virgin of the ſame City, who was about the age of fifteene yeares; who would doe many trickes in the houſe, ſometimes merrily, and as often vnhappily: for it would breake ſtone veſſell, and make ſtrange noiſe and vproare in the night time, as vntiling the houſe and flinging great ſtones in at the windowes, whiſtling and hiſſing in the cellar and lower roomes of the houſe. And though it did not indanger any ones life, yet oftentimes it made them breake their ſhinnes, faces, with other diſpleaſures, as flinging diſhes and platters, and ſomtimes dogs end cats into the Well. Neither could this Spectar be remoued from the houſe, till the ſaid Maid changed her ſeruice.

Onomonteia.

To this kinde of Spirits that ſuperſtitious kind of Diuination is referred, called *Onomonteia*, which is a coniecture made by anagrammatiſing the names of thoſe that come to aske counſell of the Magitian: by which they take vpon them to foretell either good or bad hap.

Arithmanteia.

There is a ſecond kinde of Diuination called *Arithmomanteia*, and that is two-fold; one is, By conſidering the force and vertue of the Greeke letters; and in a combat to know who ſhall be Victor, by hauing the greater number of letters in his name. By the which means they fable *Hector* to be ſubdued by *Achilles*. The ſecond is vſed by the Chaldæans, who diuide their Alphabet into three Decads, and by the ſection of their names, and intermingled with ſome letters out of one of theſe Decads, vnto certaine numbers, and then refer euery number to his Planet. Allyed to this is a third, called *Stoicheiomanteia*; that is, When ſuddenly opening a booke, wee conſider the firſt verſe or ſentence that wee caſt our eye vpon, and from that coniecture ſome future euent. So *Socrates* (it is ſaid) predicted the day of his owne death. And ſo *Gordianus*, *Claudius*, *Macrinus*, and other Roman Emperors calculated both of their empires and liues.

Stoicheiomanteia.

We ſhall not need to call in queſtion, Whether Spirits can ſpeake from the mouthes and tongues of others, ſeeing we haue hiſtories to the ſame purpoſe many and frequent. *Philoſtratus*

writeth, That the head of *Orpheus* foretold to *Cyrus* King of Perſia, That he ſhould die by the hands of a Woman. The head of a Prieſt before dead (as *Ariſtotle* witneſſeth) diſcouered *Cercydes* the Homicide.

Phlegon Trallianus writes, That at the ſame time when the Conſul *Acilius Glabrio* ouerthrew *Antiochus the* King of Aſia in battell, the Romans were terrified and forewarned by the Oracle from entring into Aſia any more: and *Publius Acil. Glabrio's* head beeing left by a Wolfe who had deuoured his body, as if re-animated, deliuered to his Army in a long Oration, the diſcourſe of a great ſtrage and ſlaughter which ſhould ſhortly happen to the Romans. *Valerius Publicola* being Conſull, and warring vpon the Veintans and Hetruſcians; out of the groue Arſya one of the Syluans was heard to clamor aloud, (whileſt the battel was yet doubtful) One more of the Hetruſcians ſhall fall, and the Roman Army ſhal be Victors. *Valerius* preuailed, and the ſlaine of either part beeing numbred, they found it to be iuſt ſo as the Sylvan had predicted: as *Valerius Maximus* reporteth. Who writeth further, That the Image of *Fortune* in the Latine ſtreet was heard to ſpeake. So alſo an Infant of halfe a moneth old, in the Ox-market. And an Oxe at another time. All which were the preſages of great misfortunes.

It is reported, That a Spirit in the ſhape and habit of *Policrates* was created Prince of Ætolia; who tooke to wife a beautiful Ladie of the Locrenſians, and lay with her three nights onely, and then diſappeared and was ſeene no more. He left her with child, and when the time of her deliuerie came ſhee brought forth an Hermophrodite, of a monſtrous and prodigious ſhape: at which the parents of the Lady much aſtoniſhed, calling the Senatours togeather in the market place, cauſed it there to be publiquely ſhewen, and then demanded of them, What ſhould be done with the Monſter? Some gaue their cenſure, That they ſhould burie it aliue; others, That it ſhould be conſumed with fire: and ſome againe, That the mother with it ſhould be baniſhed and excluded the confines of Ætolia. Whileſt they were in this deliberation, *Polycrates* appeares in the midſt of them, in a long black garment, and firſt with faire intreaties, and then with rough menaces, demands of them his ſonne. Whom they denying to ſurrender, he ſnatcht it from the armes of the Nurſe which held it, and eat it vp before them, all ſaue the head, and then inſtantly vaniſhed. The Ætolians at this horrid ſpectacle ſtrooke with feare and wonder, fell to a ſecond Counſell amongſt them, to ſend to the Oracle to know what this portent might ſignifie. When ſuddenly the Infants head in the market place began to moue and ſpeake, and

This Hiſtory I receiued from D. *Strozza, l.b. de Incant.*

in a graue ſollid ſpeech predicted a great ſlaughter to enſue. The which happened not long after, in a great war continued betwixt the Ætolians and the Acarnenſes.

Theſe queſtiõs haue been diuerſly argued.

A Queſtion may ariſe, Whether a Spirit hath the power to take away a mans ſence of feeling, ſo that hee ſhall not ſhrinke at torture, but as it were ſleepe vpon the racke, &c. Or, Whether they haue the power to caſt men into long ſleepes? as wee haue read of ſome, who haue not onely ſlept moneths, but yeares, and after waked.

Of the firſt there is no queſtion; for many Witches and præſtigious Magi haue endured torments beyond the ſufferance of man, without the leaſt ſorrow or complaint, ſigh or grone. Some vſing naturall Vnguents & Oiles extracted from Opium, Night-ſhade, and other herbes and mineralls of wonderfull operation; by which the humors are diſturbed, found ſleepe is begotten, the Sences ſtupified, and the feeling hindred. Some haue this power from a Contract made with the Diuell, vſing medicines or applications made of the ſmall bones, the aſhes, or fat of Infants, or of men ſlaine or executed; or by ſwallowing a King of the Bees, who is prime Ruler of the Hiue, and bigger than the reſt: or by binding about certaine parts of their body ſcrolls of parchment inſcribed with diabolicall characters; or by the muttering of ſome inchantment. Of which diuers Writers haue from their knowledge giuen ſufficient teſtimonie: as *Grillandus, Paris de Puteo, Hippolitus de Marſeilis, Dodimus, &c.*

Now concerning long ſleepe: and firſt of thoſe ſeuen brothers of *Epheſinum*, commonly called the ſeuen Sleepers. Theſe vnder the Emperor *Decius*, in the yeare 447, endured many and cruell torments for the profeſſion of the Chriſtian Faith: Their names were *Marcus, Maximilianus, Martinianus, Dionyſius, Iohannes, Serapion*, and *Conſtantinus*. Who after examination and torment were ſhut into a dark caue there to be famiſhed: but hauing commended themſelues in prayer vnto God, they laid them down to reſt, and awaked not till two hundred yeares after. Which time being expired, and the doore of the Caue by Gods prouidence being opened, they waking roſe, and walking forth began to wonder at the change and alteration of things (as not knowing any place or face they looked on) at length they were brought before the Emperor *Theodoſius*, and gaue ſufficient teſtimony of the Reſurrection to many Chriſtians who in that point doubted.

The names of the 7 ſleepers.

Paulus Diac.

Somwhat like this is that which *Paulus Diaconus* writeth, That in the vtmoſt parts of Germany, towards the North, and neere to the ſea ſide, there is a great mountaine, and beneath it a darke and obſcure Cauerne; in which fiue men were found ſleeping, their

their bodies and garments in no part conſumed, but found and whole as at the firſt, who by their habits appeared to be antient Romans. Certaine of the inhabitants had often made attempt to waken them, but could not. Vpon a time, a wicked fellow purpoſing to diſpoile and rob one of them of his garment, he no ſooner toucht it, but his hand withered and dried vp. *Olaus Magnus* was of opinion, That they were confined thither to ſome ſtrange purpoſe, that when their trance was expired, they might either diſcouer ſtrange Viſions reuealed vnto them, or elſe they were to teach and preach the Chriſtian Faith to Infidels, who neuer knew the Euangelicall Doctrine.

I ſpake before of certaine notes or indubitable marks by which the good Spirits or Angels might be diſtinguiſhed from the bad Genij or euill Dæmons. It ſhall not be amiſſe to amplifie that point ſomewhat more by Circumſtance, and illuſtrate it by Hiſtorie.

The good Angels are imployed in nothing ſaue the honour of God, and the profit and preſeruation of good men. When on the contrarie, the Caca-Dæmons aime all their enterpriſes and endeauours to derogate from Gods worſhip, and aſſume it to themſelues; and by their flattering deceptions and oily inſinuations with man, to worke the vtter ſubuerſion both of ſoule and body. For as Sathan hath the power to transforme himſelfe from an ougly Diuel to an Angell of Light; therefore ought we to haue the greater care, both to diſtinguiſh him in his ſhape, and diſcouer him in his nature. For all apparitions whatſoeuer, which perſuade to blaſphemie, ſuperſtition, lying, man-ſlaughter, luxurie, or any other thing execrable, doe infallibly proceed onely from the Diuell.

Neceſſary obſeruations.

Againe, that Spirit that coueteth to be adored, or that prompts vs to deſire knowledge in things curious and vnneceſſarie, or that counterfeits it ſelfe to become a ſubiect or ſeruant to man, by the vertue of any herbe, ſtone, mettall, wood, or other creature, he is a Diuell. Thoſe alſo that put themſelues vnder any certain conſtellations, by which to beget rare and prodigious effects, whereby the worke is taken from the Creator, and attributed vnto his creatures the Starres; thoſe are Diuels. In briefe, all thoſe operations, Conjurations, Incantations, Abjurations, Murmurations; all thoſe Conuenticles and nightly aſſemblies in places deſart and remote, of Witches, Sorcerers, Magitions, Conjurers, and ſuch like, haue the great Diuell himſelfe for their Authour and Abettor.

D. *Strozza.*

In a Chronicle belonging to the Houſe of the Frier Minors in Auergne, this hiſtorie is related: This Couent hauing liued long in

in contented pouerty and peace of minde, as Saint *Francis* their Founder had left them; the Diuell enuying their abſtinence and ſtrictneſſe of life, takes vpon him the ſhape of a ſeruant, and inſinuateth himſelfe into a Noblemans family, whoſe houſe was not far from the Monaſterie; to whom he was ſo diligent, and appeared ſo obſeruant in all things, that hee made him his Steward, committed all his affaires vnto his charge, and gaue him the gouernment of his whole houſe and family. Hauing crept into this great credit and fauour, and obſeruing that his Lord and Maſter was of a penurious and gripple condition, and although this poore religious Brotherhood was placed neere him, yet he neuer at any neceſſitie relieued them with any charitable largeſſe or almes. Of whom when mention was made in any diſcourſe betwixt his Lord and him, this ſubtill Impoſtor began exceedingly to commend their ſanctitie and aſperitie of life; and perſuaded his maſter, That he could performe no one act ſo acceptable vnto God, and profitable for his ſoules health, as to relieue this Fraternitie with a free and bonntifull hand. His words proued ſo effectuall with his Lord, that thinking to do a meritorious act, hee ſent them dayly full diſhes from his table, vpon the open dayes fleſh of all ſorts, and vpon their dayes of faſt, of fiſh the moſt curious and delicate that could be prouided: ſo that in a ſhort time the good Friers had left the care of their bookes, to take charge of their bellies; and neglected their deuotions, to feed high, and drinke hard. Which being obſerued by one of the Seniors of the Societie (who much grieued that they had forſakeu their former auſteritie, to embrace ſuch a diſſolute life) and perceiuing whence they grew to be ſuch Libertines, he tooke with him one of the ſame Fellowſhip, a man of his own ſtrict conuerſation, with purpoſe to giue the Nobleman a viſit. Who making them friendly and courteous entertainment, this Frier amongſt other diſcourſe, demanded of the Lord the reaſon why he, being ſo many yeares together ſo ſparing and cloſe-handed toward his Brethten, was of late grown ſo profuſely bountifull? Who anſwered, That it was at the great interceſſion of his iuſt and faithfull Steward, whom he much loued, and no leſſe truſted. The Religious man deſired that he might be acquainted with this good ſeruanr. To which motion the Nobleman was very willing, and cauſed him to be enquired for and called into his preſence. Who after much delay being forced to ſhew himſelfe, the Deuout man by ſome ſecret marke or other (before ſpoken of) knowing him to be a wicked Spirit, hee inſtantly diſappeared and was no more ſeene. Thus the Impoſtor being diſcouered, to the great wonder of the Nobleman; the good Frier returning backe to the Monaſterie, told

told to the Brotherhood what had happened: by which hee reduced them to their former deuotion and auſteritie of life.

Remedies againſt the tẽptations of the Diuell. *Anton. Laver.*

Againſt theſe ſubtill temptations of this crafty and deceitfull Pannurguſt, there are no ſuch profitable and wholſome preuentions as faſting and prayer: as appeareth by that of *Antonius Laverinus*, the vnblemiſhed authoritie of whoſe name we haue vſed before, the better to countenance ſome former Hiſtories. He comming by godly meditations, to heale a Dæmoniacke, or one poſſeſſed with a Diuell; after he had vſed certaine holy and deuout prayers, ſuch as are vſed in the like Exorciſmes, the obſtinat Diuell began to menace him, and told him that hee would be with him that night, to his great terror and affright, and therefore wiſhed him to prepare himſelfe againſt his expected comming. To whom he againe as confidently anſwered, that if he failed of his word, and kept not his promiſe, he would hold him for one of the baſeſt and moſt abject Diuels that fell with their arch-Captaine *Lucifer*. That night *Anthon. Laver.* heard him knocke three ſeuerall times at his chamber doore, and ſuſpecting him to be the Diuell, betooke himſelfe to his deuotions and prayers, commending his ſafetie to the protection of God and his good Angells, and made no other anſwer. The Diuell went then to the top of the houſe, and began to vntile the roofe, as if hee purpoſed there to make his entrance. But hee continuing his godly meditations, was no further troubled, but ſlept quietly the remainder of the night. The next day comming againe to viſit his Patient, whom the Diuell had poſſeſſed; after he had prayed with her awhile, he began to vpbraid the Diuell of promiſe-breach, and told him that he had neither viſited nor terrified him, no not ſo much as entred his chamber, which he bragged and boaſted he would do. To whom he replied, That he was at the doore and knockt; & moreouer, That hee had vntiled a grear part of the houſe, but had no power to enter, the place being ſo munified and defended by his holy ſupplications. Nay more, if all the legions of hell ſhould haue attempted it, it had been in vaine, ſince there is no inuaſion or irruption to bee made by them into a place ſanctified and made holy by prayers and bleſſings of holy and deuout men. He then profered the Diuell to remoue his bed into any other open place, where was no roofe nor couering: but he refuſed to meddle with him vpon any termes. So that by his pious and Chriſtian endeauour he was exterminate and caſt out, neuer troubling the good woman after. Moſt true and vndoubted it is, That the inuocation of the holy Name of God is a moſt preſeruatiue Amulet or ſweet-ſmelling Confection, to expell all the noyſome and peſtilentiall ſauours, by which hee ſeekes to poyſon and infect the ſoule

ſoule of man. Or like the heart and liuer of the fiſh layd vpon the coles by *Tobit* in his marriage chamber; the perfume whereof being ſmelt by the euill Spirit, confines him into the vttermoſt parts of Ægypt.

Tobit c.8.v.3.

The miſerable ends of notorious Magitians.

I come now to the miſerable and moſt remarkable ends of the moſt notorious and infamous Magitions. Amongſt whom, *Simon* ſyrnamed *Magus* (from his preſtigious and diabolicall act) may claime a kinde of priority and precedence; wherefore I rank him in the firſt place. He by the Diuels aſſiſtance hauing long deluded the people with many ſtupendious and prodigious nouelties, grew to that height of opinion, not onely amongſt the vulgar and vnletter'd ſort of people, (who are ready to admire euery Mountebanke and Iugler) but had purchaſed himſelfe that credit and reputation with the Emperour and Senat of Rome, that they were not willing onely to celebrate his name and reuerence his perſon, but they concluded and agreed to conferre vpon him Diuine honors; cauſing an Altar to be erected, with this inſcription, *Simoni ſancto Deo*, To *Simon* the holy god. Notwithſtanding hee had thus blinded the eyes, and deluded the ſences of ſuch an vnderſtanding Nation; yet he himſelfe knew, That whatſoeuer he did was but *Deceptio viſus*, meere jugling trickes and legerdemaines. Therefore when he beheld the holy Apoſtles to worke true Miracles meerely and immediately by the powerfull hand of God, and in the name of our Redeemer, hee offered them a great ſumme of money to purchaſe from them the gift of the holy-Ghoſt; as knowing that to be reall and eſſentiall, and his ſpells and riddles to be nugatorie and vaine. *Nicenus* commemorateth diuers of his ſeeming wonders. He hath (ſaith he) made ſtatues and Images to moue and walke; he flung himſelfe into the fire, and wrapt himſelfe in flames, and not been burned: he hath flowne in the aire; and of ſtones made bread that hath been eaten; he hath changed himſelf into a Serpent, and could take vpon him the ſhape of any beaſt whatſoeuer: he would many times appeare to haue two faces, and harh turned himſelfe into an heape of gold: at feaſts and banquets he would ſhew ſtrange apparitions; all thoſe diſhes and chargers appointed for the ſeruice, brought vp the meat of themſelues, without any ſeene to ſupport them; and the bowles and glaſſes offered themſelues of their owne accord into the hands of them who had an appetite to drinke. But after all his cheating, jugling, and preſtigion, (if I may ſo call it) flying in the aire; at the prayers of Saint *Peter* his ſpells failed, and his incantations deceiued him, ſo that falling precipitate from on high, he brake all his bones to ſhiuers. And this of his execrable Art was the miſerable end.

Simon Magus.

Nicenus of *Simon Magus.*

Now

Now of thoſe Iuglers that make a trade and profeſſion thereof, and do ſell their trickes for money, there are diuers examples. Of one *Zito* a Bohomian, an expert and cunning Inchanter, *Iohannes Dubravius* thus writeth. *Vinceſlaus* Emperor and King of Bohemia, hauing entred into league and affinitie with *Iohn* Duke of Bauaria, by taking to wife his daughter *Sophia*; the father in law hearing his ſonne to be much delighted in ſports and eſpecially in jugling and preſtigious conueyances: hee cauſed a waggon to be furniſhed with ſuch like implements and properties, Fencers weapons and the like, to furniſh ſeuerall paſtimes, and carried them with him to the city of Prague, where the Emperour then kept Court. Now when the moſt excellent amongſt the Bauarian Magitions had preſented himſelfe on the ſtage, to ſhew the Princes and the reſt of the ſpectators, ſome rare nouell and wonderment, preſently appeares (vnknowne and vnexpected of the other) one *Zito* belonging to *Vinceſlaus*, with his mouth gaping and drawn to either eare; and comming neere to the Bauarian, he ſeemed to eat and deuoure him cloathes and all, ſaue his ſhooes, which were ſomewhat durty; and thoſe (as if his ſtomack would not diſgeſt them) he caſt vp againe. Then, as if his belly had bin troubled with this vnaccuſtomed dyet, he retyred to a great Veſſell full of water which was placed by, and making ſhew as if hee would eaſe himſelfe, and exonerate his body charged with ſuch a burthen, he preſently deliuered vnto them the Bauarian conjured out of the tunne, wet from head to foot, to the great admiration and laughter of the multitude. Which ſtrooke ſuch a terror into the reſt that came to ſhew themſelues and their cunning, that not one of them after that durſt appeare in the ſight of *Zito*.

Zito the Bohemian a cũning Iugler.

Olaus Magnus writeth, That one *Gilbertus* contending with his Maſter and Tutor, Which was the beſt experimented in arr Magicke, (which they both profeſſed) the Archi-Mage or Teacher, whoſe name was *Catillus*, produced a ſmall ſtaffe, inſcribed with Gothicke or Ruthnicke characters, and caſt it vpon the ground: which the ſcholler *Gilbert* taking vp, he preſently grew ſtiffe and hard, and was inſtantly conueyed into an Iſland called Latus Veter, (which lies within the dominion of the Aſtro-Gothes) and in a cauerne there was finally confined.

A triall of skill betwixt two Magitians.

It is likewiſe reported, That before a publique aſſembly of the Nobilitie and others in the Court of a great King, two famous Magitions contended, which of them ſhould haue the precedencie for skill; and in the triall it was concluded betwixt them, that by turnes neither ſhould refuſe what the other commanded him to do: to which couenant they had both paſt their oathes in the preſence of all the Spectators. The firſt who was to begin, commands

This ſtory is reported by an Italiã Doctor.

commands the other to put his head out of a caſement: Which was no ſooner done, but inſtantly there appeared to grow out of his forehead an huge paire of Harts hornes, of that height and greatneſſe, that it was not poſſible to draw his head in againe; and thus he kept him for a good ſpace, to the peoples great ſport and laughter. But at length being releaſed, and growing angry and impatient of ſuch an injurie, and (as it ſeemes) dealing with a greater and more powerfull Diuel, he bethought him of a more deepe and dangerous reuenge: He drawes with a cole the picture of a man vpon the wall, and commanded the former Magition who had before inſulted ouer him, to enter and hide himſelfe within that Effigies. But he ſeeing before his eyes the terrour of imminent death, began to quake and tremble, and beſeech him on his knees to ſpare his life. But the other inexorable, injoyned him to enter there, as he had commanded: which hee with great vnwillingneſſe being inforced to doe, the wall was ſeene to open and giue way to his entrance, and ſhut againe, but neuer returned his body backe dead or aliue.

Of *Zedechia* a Iew, a great Magitian.

More gentle and of leſſe malice were thoſe ludifications and deceptions of *Zedechias* the Iew, who liued in the time of *Ludouicus Pius*. He toſſed a man into the aire, and diſmembred him peece-meale limbe from limbe, and after gathering them together, re-jointed him, and made him whole and ſound as at the firſt. He ſeemed alſo to deuour and eat vp at once a cart full of hay, the Carter and horſes that drew it, with their teeme-traces and all. But in the end, for poyſoning *Charles* the Bald King of France, he was drawne to pieces by foure wilde horſes.

A certaine Lady (deſcended from the Earles of Andegonia a prouince of France, from which Family *Henry* the ſecond, King of England, deriueth his deſcent) was a great Inchantreſſe, and as *Polidorus* teſtifies, comming one day into the Church where the holy Sacrament was to be adminiſtred, the Diuell her maſter ſnatched her vp aliue, and carried her through a window, her body nor any part thereof being euer ſeene after.

Polidor. Virgil.

Iamblicus, who had for his Magicke skill great eſtimation amongſt the people, at length (as *Eunapius* hath left related) deſpairing by reaſon of his former wicked courſes, dranke poiſon and ſo died.

Empedocles of Agrigentum (who as *Suidas* ſaith, for thoſe black Gothicke Arts had great name and fame) when as the Eteſij or Eaſterne windes blew vehement and high, inſomuch that the fruits were in great danger of blaſting, cauſed certain Aſſes to be ſtript out of their skinnes, and with diuers vnknowne charms and murmurations vttered, commanded them to ceaſe their tempe-

ſtuous

ſtuous guſts. To which they ſeemed to obey; inſomuch that he was called *Ventorum Coactor, i.* The Tamer of the Windes. Of himſelfe hethus boaſtingly ſung:

Pharmaca queis pellas morbos triſtemque ſenectam,
Percipies, quæ cuncta tibi communico ſoli:
Compeſceſque truces ventorum rite procellas
Ex orto inſanis, &c.

¶ Thus Engliſhed:

Med'cines from me, diſeaſes how to cure,
And make ſad Age in ſtrength long to endure,
Thou ſhalt receiue, with things of higher rate,
Which ſolely I'le to thee communicate.
The ſtormy Windes thou ſhalt command to ceaſe,
Leſt their mad guſts deſtroy the Earths encreaſe.
I'le teach thee how the riuers to reclaime,
And force their ſtreams to turne from whence they came.
Calmes from the midſt of tempeſts thou ſhalt bring,
Cauſe timely ſhowres in Harueſt or in Spring;
And at thy pleaſure make the *Welkin* cleare
Or if thou call'ſt on dead Ghoſts, they ſhall heare.

But what was the end of this great Boaſter? notwithſtanding his practiſe and proficience, his profound learning and iudgement, his great reſpect that he had from the Philoſophers of his time, and the reuerend opinion conceiued of the multitude; yet this great Artiſt ended his dayes moſt wrerchedly, in the ſulphure flames of Ætna. *The miſerable end of Empedocles.*

In a certaine part of Germany we reade of a Circulator or jugler, who amongſt many other his illuſions, ſtanding in the midſt of a throng of people, he would aduance himſelfe into the aire, and in his flight a woman hold him faſt by the heele, and behind her a yong childe hold by one of her heeles; and thus they would ſport in the aire many houres together. But notwithſtanding all his agilitie and cunning, being brought within the lapſe of the Law, for certain ſorceries and witchcrafts, he was burnt at a ſtake, being then forſooke of the Diuell when he had moſt need of his aid.

Nicetas reporteth of a Sorcerer called *Michael Sidecita:* This Fellow ſporting with others vpon the battlements of the great Imperiall Palace in Conſtantinople, in that part that proſpects vpon the water, he ſpied a Lighter or Boat which was laden with pots, pipkins, pottingers, diſhes, and all kinde of earthen veſſels, *Mich. Sideſita a Sorcerer.*

ſome plaine, ſome curiouſly painted with diuers colours; and to ſhew ſome ſport with thoſe Courtiers that were in his company, by whiſpering ſome Magicke charme to himſelfe, hee cauſed the owner of the boat ſuddenly to ariſe from his ſeat, and with his oare neuer ceaſe beating the brittle Veſſels vntill hee had almoſt pownded them to pouder. Which done, hee was perceiued to recollect himſelfe, and after to wring his hands and pluck himſelfe by the beard, and to expreſſe ſignes of extraordinarie ſorrow. And after being demanded, What madneſſe was in him to make ſuch ſpoyle of his wares, as where before they were all vendible, now to make them worth nothing? Hee ſadly anſwered, That as hee was buſie at his oare, hee eſpied an huge ougly Serpent crawling toward him and ready to deuour him; who neuer ceaſed to threaten his life till hee had broken all his merchandiſe to pieces, and then ſuddenly vaniſhed. This the Conjurer did to make his friends ſport, but he was ſuddenly after drowned in earneſt.

Of *Eumus* an Engliſh Magitian, and his wretched end.

Gulielmus Nubrigenſis writeth of an Engliſh Magition called *Eumus*, who was likewiſe an Heretique, and was wont to ſhew the like preſtigious trickes to the people. He could ſo effaſcinat the eyes of the ſpectators, that he ſeemed to feaſt great Princes, lords, and Barons at his table, furniſhed with ſtore of ſeruitors and waiters extemporarie, diſhes with delicates being brought in, and all the rarieties that could be imagined, with waiting-gentlewomen of extraordinarie beauty and feature attending; the Court Cupboords being richly furniſhed with ſiluer and guilt plate. Hee would likewiſe ſhew them pleaſant and delightfull gardens, decked with all ſweet and fragrant floures; with greene Orchards, planted with trees that bare all manner of ripe fruits euen in the depth of Winter. Yet he that could do all theſe things could not preſerue his owne life: for being condemned by the Councell of Rhemes, he ſuffered by fire, notwithſtanding his many and loud inuocations on the Diuell for helpe to deliuer him from that torture.

Scafius, the Magition.

Scafius a notorious Sorcerer in the juriſdiction of Berne, would brag in all places where he came, That to eſcape the perſecution of his enemies, he could at any time tranſ-ſhape himſelf into the likeneſſe of a Mouſe. But when the Diuine Iuſtice thought fit to giue a period to his inſolencies, being watched by ſome of his enemies, they eſpied him in the Sunne, ſitting in a window that belonged to a ſtoue or hot-houſe, ſporting himſelfe in that ſhape: when comming behind him when he leaſt ſuſpected, they thruſt their ſwords through the window, and ſo ſlew him.

A Magition of Nuburch.

In like manner that great Magition of Newburg, who ſould a bottle of hay in ſtead of an horſe; being twice apprehended, and hauing

hauing twice by the Diuels help eſcaped out of priſon; the third time hee was forſaken of his great Patron, and deliuered vp vnto death.

I will conclude with the great Archi-Mage of theſe our later times, *Cornelius Agrippa*; who when he had ſpent the greateſt part of his houres and age in the ſearch and acquiſition of this blacke and myſtical Science, yet doubted not to write after this maner: The Magitions by the inſtigation of the Diuell, onely in hope of gaine and a little vain-glory, haue ſet their mindes againſt God, not performing any thing that is either good or profitable vnto men, but leading them to deſtruction and errour. In whom whoſoeuer ſhall place any confidence, they plucke Gods heauy iudgments vpon themſelues. True it is, that I being a yong man writ of the Magical Art three bookes in one volume, ſufficiently large, which I entituled, Of *Hidden Philoſophie*; in which whereſoeuer I haue erred through the vaine curioſitie of youth, now in my better and more ripe vnderſtanding I recant in this Palinode. I confeſſe I haue ſpent much time in theſe vanities; in which I haue onely profited thus much, that I am able to dehort other men from entring into the like danger. For whoſoeuer by the illuſion of the Diuell, or by the operation of euill Spirits, ſhall preſume to diuine or propheſie by Magicke vanities, Exorciſmes, Incantations, Amatories, inchanted Ditches, and other demoniacall actions, exerciſing blaſphemous charmes, ſpels, witchcrafts and ſorceries, or any thing belonging to ſuperſtition and Idolatrie; all theſe are fore-doomed to be tormented in eternall fire, with *Iamnes*, *Mambre*, and *Simon Magus*.

The miſerable end of *Cornel. Agrippa*.

Theſe things this wretched man writ, who ſaw the beſt and followed the worſt. For he continued in that execrable ſtudie to his end; and hauing receiued a promiſe from the Diuell, that ſo oft as age came vpon him, ſo oft his youth ſhould be renewed, and ſo liue euer; he commanded his owne head to be cut off, in hope inſtantly to reuiue againe. But (miſerable that he was) he was cheated in his confidence by that great Deceiuer, in whom hee moſt truſted; by which he made both ſoule and body a ſudden, though long expected prey to the Diuell.

There can ſcarce a ſin be imagined more hatefull to God, than Magicke: by which the Couenant made with him being violated, the Sorcerer entreth a new with the Diuell; in which open war is proclaimed againſt God, and a treaty of Peace firſt debated and after concluded with Sathan. God himſelfe ſaith by the mouth of his ſeruant *Moſes*, *If any turne after ſuch as worke with euill Spirits, and after Soothſayers to go a whoring after them; I will ſet my face againſt that perſon, and will cut him off from amongſt his people.* *Levit. 20. v. 6.*

And againe, *If a man or woman haue a Spirit of Diuination or Sooth-ſaying in them, they ſhall die the death, they ſhall ſtone them to death, their bloud ſhall be vpon them.* Reade *Deutronomie, cap.* 18. *verſ.* 10. *Let none be found amongſt you that maketh his ſonne or his daughter to goe through the fire, or that vſeth witchcraft, or a regarder of times, or a marker of the flying of Fowles, or a Sorcerer, or a Charmer, or that counſelleth with Spirits, or a Sooth-ſayer, or that asketh counſell of the Dead: for all that do ſuch things are abhomination vnto the Lord; and becauſe of theſe abhominations the Lord thy God doth caſt them out before thee.* Thus we ſee, as well by the Scriptures themſelues, as by the Ciuill Lawes of Kingdomes, all ſuch as ſhall ſeparate themſelues from God, and enter into conuerſe and fellowſhip with Sathan, are curſed in the act, and ought to be extermined from all Chriſtian Churches and Commonweales.

The Emblem.

A Moth or Silk-worme creeping from an old ſtocke or trunke of a tree, and turned vnto a Butter-fly. The Motto, *Ecce noua omnia*, Behold all things are made new. Complying with that which wee reade in Saint *Pauls* ſecond Epiſtle to the Corinthians, *cap.* 5. *verſ.* 17. *Therefore if any man be in Chriſt let him be a new Creature: old things are paſſed away, behold all things become new.* And *Epheſ.* 4. 22. *That you caſt off, concerning the conuerſation in times paſt, that Old Man which is corrupt through the deceiuable luſts, and be renewed in the ſpirit of your minde, and put on the New Man, which after God is created vnto righteouſneſſe and true holineſſe.*

The Emblem is thus expreſt:

Truncus iners eruca fuit, nunc alba volucris,
Ambroſium Cœli corpore gaudet iter:
Antea vermis erat, mutatio quanta videtis
Corporis antiqui portio nulla manet.
Veſtis, opes, habitus, conuiuia fœdera mores,
Lingua ſodalitium gaudia luctus amor.
Omnia ſunt mutanda viris quibus entheus ardor,
Terrhena decet hos fœcis habere nihil.

¶ Thus Paraphraſed:

A meere trunke was the Silke-worme, now it flies,
A white Bird ſporting in th' Ambroſiall Skies.

Before

Before a Worme: What a great change is here!
Of the firſt ſhape no ſemblance doth appeare.
Garments, Wealth, Banquets, Contracts, Mannors, Ioy,
Loue, Language, Fellowſhip, *Change* muſt deſtroy.
" Such men whom Diuine ardor doth inſpire,
" Muſt of this terrhene droſſe quench all deſire.

After which change followeth eternity. And of the Saints and Elect it may be ſaid, *Parva patiuntur, vt magna potiantur*; Smal are the things they ſuffer in this world, compared with the great things they ſhall receiue in the world to come. We reade, *Dan. cap.* 12. *verſ.* 2. thus; *And many of them that ſleepe in the duſt of the earth ſhall awake to euerlaſting life, and ſom to ſhame and perpetual contempt: and they that be wiſe ſhall ſhine as the brightneſſe of the Firmament; and they that turne many vnto righteouſneſſe, ſhall ſhine as the Starres for euer and euer.* Moreouer, *Iob* 19. *For I am ſure that my Redeemer liueth, and he ſhall ſtand the laſt on the earth. And though after my skinne, wormes ſhall deſtroy this body; yet ſhall I ſee God in my fleſh, whom I my ſelfe ſhall ſee with mine eyes, and none other for mee, &c. Æternus non erit ſopor*; Death ſhall be no euerlaſting ſleep. *Iohn* 5.28. *Maruell not at this; for the houre ſhall come in which all that are in the graues ſhall heare his voice; and they ſhall come forth that haue done good, vnto the reſurrection of life; but they that haue done euill, vnto the reſurrection of condemnation.* Saint *Auguſtine* in one of his books ſaith, *Reſurgent Sanctorum corpora ſine vllo vitio, ſine vlla deformitate, ſine vlla corruptione, in quibus quanta facilitas, tanta fœlicitas erit. i.* The bodies of the Saints ſhal riſe againe, without any defect, without any deformitie; without any corruption; in which there ſhall be as much felicitie as there is facilitie. And *Schoonæus, ex D. Hieron.*

Seu vigilo intentus ſtudijs ſeu dormio ſemper:
Iudicis æterni noſtras tuba perſonat aures.

Whether I waking ſtudy, or ſleepe, ſtill
The Iudges laſt trumpe in myne eares ſounds ſhrill.

I conclude with *Iacobus Catſius, de Eternitate*, in theſe words:

Cum ſuprema dies rutilo graſſabitur igni,
Perque ſolum ſparget fulmina perque ſalum.
Protinus erumpet gelido pia turba ſepulchro,
Et tolletur humo, quod modo vermis erit,
Hic cui ſqualloriners, cui pallor in ore ſedebat.
Veſte micans nivea, conſpiciendus erit.

Alma dies optanda bonis, metuenda profanis,
Ades & parvum ſuſcipe Chriſte gregem.

¶ Thus paraphraſed:

When the laſt day with waſting fire ſhall ſhine,
Diſperſt through earth and ſea beyond each line;
Straight from the cold graue ſhall ariſe the Iuſt,
And breathe againe, who late were wormes and duſt.
He in whom ſquallid paleneſſe late hath beene,
Clad in white ſhining Veſture ſhall be ſeene.
O Day, the good mans joy, the bad mans feare,
(That Chriſt his *Small Flocke* may receiue) draw neare.

A Me-

A Meditation vpon the former Tractate.

I.

BEtimes awake thee,
And vnto ſad and ſerious contemplation
Dull Soule *betake thee;*
Thy ſelfe retyre,
And after the great GOD *of thy Saluation*
With care enquire.
Withdraw thy ſelfe within thy hearts cloſe center,
Whither, ſaue him alone, let nothing enter.

II.

Then let thine Heart
Thus ſay; My GOD, *let me behold thy face;*
Shew in what part,
Or in what ground
Of the vaſt world; what corner, or what place
Thou mayſt be found?
How ſhall I finde thee, if thou bee'ſt not here?
Or why not preſent, being ev'ry where?

III.

'Tis Thou excelleſt,
And in thy great incomprehenſible Light
For euer dwelleſt.
How can fraile Eyes
A Glory that 's ſo luminous and bright
By Sence compriſe?
Yet of thy Grace ſo much to me impart,
That, though it check my Sight, 'tmay chere my heart.

IV.

Who ſhall abide
Thine anger, if thou beeſt inſenc't with vs?

Or

Or if Thou hide
From vs thy face,
Poore wretches then how darke and tenebrous
Would be our place?
Without the luſtre of thy louing kindeneſſe,
Grope ſhould we euer in Egyptian blindeneſſe.

V.

SERAPH, *Vriel.*

Great GOD *imprint*
The Seraphs *Loue into this Heart, ſcarce mine;*
Once Fleſh, now Flint:
Stirre vp an heate
In this my frozen breſt, by Pow'r Diuine,
I thee entreat;
And neuer let thy Grace from me remoue,
Since Loue *is* God, *and thou my* GOD *art* Loue.

VI.

CHERVB, *Iophiel.*

It was th' ambition
Of knowing Good and Euill, that firſt brought
Man to perdition.
The Cherub *who*
Is Knowledge, and can teach vs as we ought,
Our God to know,
Is He, the firſt Tranſgreſſors did expell,
And chac't from the bleſt place, in which they fell.

VII.

THRONES, *Zaphkiel.*

Iuſt is the Throne;
Iudgement is thine, ô GOD, *and it pertaines*
To Thee alone:
In ballance ev'n,
Vnpartiall thou weigh'ſt all that doth remaine
In Earth or Heav'n.
Yet though all Iuſtice be to Thee aſſign'd,
In thy good Grace let me thy Mercy find.

VIII.

DOMINAT. *Zadkiel.*

As thou art Iuſt,
Beyond all apprehenſion, all opinion;

Ev'n

Ev'n ſo we truſt,
That ſince to Thee
With Maieſtie, likewiſe belongs Dominion
Of all that bee:
Thou, which with mighty ſway the World maintainſt,
Wilt pitty haue of thoſe o're whom thou raign'ſt.

IX.

The Vertues *they*
In their high Claſſe vpon thy Will attend,
And it obey:
Ready they are
In dangers, thoſe that feare thee to defend,
And ſtill prepare,
In hoſtile oppoſition to withſtand
Sathan, with all his proud infernall Band.

VERTVES, *Haniel.*

X.

The heav'nly Pow'rs
As Miniſters about thy Seruants wait,
And at all how'rs
Aſſiſtant bee,
From ſuch as would our Soules inſidiate,
To ſet vs free.
And when theſe Champions in the Liſt appeare,
The Tempter *flies, ſurpris'd with daſtard feare.*

POWERS, *Raphael.*

XI.

Should the great Prince
Of this vaſt World muſter his helliſh Legions,
Vs to convince;
From Water, Aire,
The Earth, or any of the other Regions,
To make repaire:
Where any of the Principats *are nam'd,*
They leaue the place, confounded and aſham'd.

PRINCIP. *Chamael.*

XII.

Proud Lucifer
The firſt of Angels, bearing name of Light;

ARCH-ANGELL, *Michael.*

Who

Who durſt prefer
Himſelfe before
His pow'rfull Maker the Great GOD *of Might,*
Whom we adore;
Was in an inſtant by Prince Michael
Caſt from high Heav'n, into the loweſt Hell.

XIII.

ANGELL, *Gabriel.*

Gabriel, *imploy'd*
I'th' Virgin Mothers bleſt Annuntiation,
Mankinde o're-ioy'd,
He firſt proclaim'd
Vnto the World, the LORD *of our Saluation,*
EMANVEL *nam'd:*
Who though on earth revil'd and diſ-eſteem'd;
Yet by his Suffring, Mankinde he redeem'd.

XIV.

O Holy, Holy, Holy,
Three Perſons, and but one almighty GOD,
Vnto Thee ſolely
Our Pray'rs we tender;
And in thy Kingdome hoping for abode,
Freely ſurrender
Our Soules *and* Bodies. *Whileſt we live, when die,*
Protect vs with thy heav'nly Hierarchie.

Obſecro Domine ne deſperem ſuſpirando,
ſed reſpirem ſperando.

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