



Th. Burnford sc.

*Behold the figure of that man of Parts
who dive'd into the Secrets of all Arts,
A Second Solomon, the mighty Hee
That try'de them all, and found them Vanity.*

THE
VANITY
OF
ARTS
AND
SCIENCES.

BY
Henry Cornelius Agrippa, Knight,
Doctor of both Laws,
Judge of the Prerogative-Court,
AND
Counsellour to *Charles* the Fifth,
Emperour of *Germany*.

ECCLES.
Vanity of Vanities, all is Vanity.

L O N D O N:
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To
His Honoured PATRON,
The Lover of
INGENUITY and ARTS,
Mr. ROBERT COTES,
MERCHANT.

The PUBLISHER hereof,
Humbly and Heartily,
AS
A due Acknowledgement
OF
His former Generosity
AND
His continual Worth,
Dedicates this
TRANSLATION
As a Token of his
LOVE and DUTY.



TO THE
R E A D E R.

Studious Reader,

Wilt thou not look upon
this Labour of mine,
to be a most bold and
almost Herculean at-
tempt, to wage War against the
Giant-like Opposition of all the Arts
and Sciences? And thus to challenge
the stoutest Hunters of Nature? Do-
ctors will knit their enraged brows up-
on me: the Authority of Masters, the
endeavours of the Batchelors of Art,
the heat of the Schoolmen, the sedition
of the Mechanicks, will be all up in
arms against me. All which if I stab
at one blow, will it not be a greater
work than Hercules in the accomplish-
ment of all his Labours was ever
guilty of? Shall I not have performed

To the Reader.

a nobler Task, if with no less danger and labour, I overcome these Monsters of Schools, Universities and Pulpits? For I am not ignorant how bloody a Battle I must fight, or how hazardous and difficult the War will be, being to meet with such an Army of potent Enemies. Who is me, with what Engins will they seek to destroy me? With what weight will they not endeavour to crush me? What reproaches will they not endeavour to throw upon me? The Grammarians will rail at me: the Etymologists will derive my name from the Gout: the mad Poets will call me Goat and Momus: the frivolous Historians will profane me beyond Pausanias or Herodotus: the obstreperous Rhetoricians will plague me with their big Words and mimical Gestures: the quarrelsome Logicians will confound me with their Syllogismes. The nimble Sophisters will sawe my jawes with the snaffles of their subtle Questions. The barbarous Lullist will make me
mad

To the Reader.

mad with his absurd Solœcisms. The Atome-numbring Arithmeticians will set an host of Usurers upon me. The Gamesters will curse me. The Musicians will sing Ballads of me. The proud Matrons will expel me their Meetings. The Wenches will deny to kiss me. The giggling Girls will laugh, and cry, I dance like a Camel. The lewd Players will kill me in a Tragedy. The intricate Geometrician will imprison me in his Triangles and Tetragonals. The vain Painter will make me more ugly than an Ape, or Thermites himself. The Cosmographer will banish me amongst the Bears into Greenland. The Astrologer will erect some wicked Scheme or other for me. The Physiognomist will defame me for being impotent. The Epicures will bespew me to death. The Tyrant will crucifie me in Phalaris's Bull. Hypocrites will declaim against me in their Pulpits. The Whores will pox me. The Priests will excommunicate me. The blasphemous

To the Reader.

Marriner will throw me over-board.
The yawling Hunter will set his Dogs
upon me. The Souldier will plunder
me. The Ordure-tasting Physicians
will throw their Urinal at my Head.
The Chyrurgeons will anatomize me.
The Lawyers will accuse me of Treason.
The Judges will condemn me. Thus,
though I omit for brevities sake many
others, dost thou not see, Reader,
what dangers I am like to run through?
But I am in hopes to avoid their fury,
provided that thou, patient to hear the
Truth, and laying all Prepossession and
Obstinacy aside, wilt but give thy mind
candidly and without passion to read
what I have writ. I have moreover
the Word of God to defend me, which
with an undaunted Courage I intend to
make use of for my Buckler. I would
have thee moreover to know, that I
have not writ these things either out
of Hatred, Envy, Ambition, or vain
Errour, nor did Arrogance prompt me
to it; but of all Causes the most just
and

To the Reader.

and truest : because I see that so many men, pufft up with Humane Knowledge and Learning, not only contemn and despise the Oracles of the Sacred Scripture, but also prosecute and deride it with the same contempt. Others we see, though to themselves they seem to be more holy, who endeavour to confirm and approve the Lawes of Christ, yet attribute more Authority to the Maximes of Philosophers, than to the holy Prophets of God, the Evangelists or Apostles, though there be so vast a difference between them. Moreover, we finde that a most detestable Custome has invaded all or most Schools of Learning, to swear their Disciples never to contradict Aristotle, Boethius, Thomas Albertus, or some such-like School-Deity : From whom if there be any that differ so much as a nails breadth, him they proclaim a scandalous Heretick, a Criminal against the Holy Sciences, fit only to be consumed in Fire and Flanes. Therefore these audacious

To the Reader.

cious Giants, these Enemies of Scripture are to be set upon, their Bulwarks and Castles are to be stormed: And it behoves us to shew how intolerable the blindness of Men is, to wander from the truth, misguided by so many Sciences and Arts, and by so many Authors and Doctors thereof. For how great a boldness is it, what an arrogant presumption, to prefer the Schools of Philosophers before the Church of Christ? and to extol or equal the Opinions of Men, to the Word of God? Lastly, how impious a piece of Tyranny it is, to captivate the Wits of Students to prefixed Authors, and to deprive their Disciples of the liberty of searching after and following the Truth? All which things being so manifest, that they cannot be denied, I may be the more easily pardoned, if I seem to have more freely and bitterly inveighed against some sorts of Sciences and their Professors,

Farewel.

The



The LIFE of
Henry Cornelius Agrippa, Knight,
AND
Judge of the Prerogative Court.



Henry Cornelius Agrippa, descended from a Noble Family of *Nettesheim* in *Belgia*, was by his Parents so educated, that he became Doctor of the Laws and Physick, Master of the Rolls, and Judge of the Spiritual Court. He was naturally inclined to study, making it his Recreation from his Youth to learn: Nor was his Labour spent in vain; for by his Ingenuity he obtained wonderful Skill and Knowledge in the several various Arts and Sciences. Notwithstanding which, his Fancy guided him to attend or accompany the Army of the Princes, with whom he so prudently behaved himself, that he gained the affections of all that knew him; and for his singular Valour, was created Knight in the Field. It was about the year 1530, that his Merits grew great, and he became the Subject of every one's Wonder and Discourse, some admiring his

The Life of the Author.

his Learning, others his Valour ; and all with a reverend adoration applauding him. In his Studies he grew expert in *Occult Philosophy*, and composed four Books thereof ; whose incomparable Worth is beyond the reach of an *Encomium*. Not long after that, he published this his Satyrical Invective, or Cynical Declaration against the *Vanity of Arts and Sciences* ; informing and affirming with much Reason, Learning, and Piety, that all things are uncertain, except onely the pure and solid Word of God. He likewise composed an History of the double Coronation of *Charles* the Emperour, to whom his Parts advanced him to be his Counsellour. Then he composed a Treatise of the Excellency of the Feminine Sex ; and another of the Apparition of Spirits. Divers were of opinion that he held a Correspondency with Devils, since he published Commentaries on the *Ars Brevis* of *Raymund Lully*, and was extremely inclined to delight in the study of *Occult Philosophy* and *Astrology*. To vindicate himself from those various Aspersions that arose concerning him, he published an Apology, wherein he shewed that what he did, was purely done by Art ; nor did he exceed the bounds thereof.

In the year 1538, he wrote many learned Orationes, by which his Wit appeared to be excellent : Amongst the large number, these Ten were the chief : The first, on *Plato's Banquet*,
uttered

The Life of the Author.

ttered in the Academy of *Tricina*, containing the praise of Love. The second, on *Hermes Trismegistus*, treating on the power and wisdom of Almighty God. The third, in behalf of one who was about to take his degree of Doctor. The fourth, for the Lords of *Metz*; he being then chosen their *Advocate* and their *Orator*. The fifth, to the Senate of *Luxemburgh*, in behalf of the Lords of *Metz*. The sixth, for the said Lords, by way of Salutation to the Prince and Bishop thereof. The seventh, likewise for the aforesaid Lords, by way of Salutation to a Nobleman. The eighth, in behalf of a certain Kinsman of his, a *Carmelite*, made Bachelor of Divinity when he received his Regency at *Paris*. The ninth, for the Son of *Christiern* King of *Denmark*, *Norway*, and *Sweden*, delivered at the coming of the Emperour. The tenth, at the Funeral of the Lady *Margeret*, Princess of *Austria* and *Burgundy*. He also writ a Dialogue concerning Man; and a Declamation of a disputable Opinion concerning Original Sin, to the Bishop of *Cyrene*; an Epistle to *Michael de Arando*, Bishop of *St. Paul*; a Complaint upon a Galumny, printed at *Strasburgh*, 1539. These are the chief of those *Pyramids* that disperse the Glories of *Agrippa*, who grew eminently famous, not onely among the *Germans*, but all other Nations too. He was much beloved, more admired, and somewhat envied: *Momus* will carp, although among

The Life of the Author.

mong the Gods : *Hercules* amongst the *Heroes*, hunts after Monsters: *Pluto* amongst the Devils, as King of Hell, is angry with the Ghosts : *Democritus* amongst Philosophers, derides and laughs at all things ; and on the other side, *Heraclitus*, as if his Eyes were a Fountain of Tears, is always weeping : *Pirrhias* is ignorant of all things ; and *Aristotle* believeth that he himself knows all things : *Diogenes* scorneth all things ; and *Cornelius Agrippa* spareth none : he contemneth, knows, is ignorant, weeps, laughs, is angry, pursueth, carps at all things, being himself a most *Satyrical Philosopher*.

His Epitaph.

WHy weep'st thou, Marble? is thy Trust
Too great for such a Sacred Dust?
Or dost thou make thy Pious moan,
That we might turn our Hearts from Stone?
As Converts then we'll weep with you;
Our Hearts shall melt to Marble too:
For there's penn'd up within thy Pit,
A world compos'd of Worth and Wit.



On the
LEARNED AUTHOR
Of the Vanity of
ARTS and SCIENCES.

Illustrious Pen-man, whose immortal Name
Speaks thee above the loudest blast of Fame,
Since thou for learning wast the choicest He,
Whose Head was Europe's University.
Oxford and Cambridge both, do still admire
How thou attained'st thy Celestial Fire. (peror,
Well might great Charles, though Germans Em-
Confer with thee, Dame Nature's Counsellor.
'Twas pity thou wast born, great Soul, for why?
Thousands have did for grief, that thou didst
Yet thy rare Works that after thee survive, (die.
Instruct the Learned that at present live.
The Destinies sure sent thee in their rage,
To teach the World, and to correct the Age,
Like some prodigious Wit, within the Sphere
Of being Priest, and a Philosopher;
A Prophet, and a Poet, to exclaim
Against the Worthies, and to laugh at Fame;
To

On the Learned Author.

To unfold Mysteries, and be i'th' List
Of all the choice, the chief Evangelist.
I'm full of wonder, when I contemplate
Thee, and thy Works, ordain'd to conquer Fate:
An Extasie surprizes every part.
I seem a Man, and yet I want my Heart;
From me 'tis flown, and yet methinks it meets
Again, when I peruse thy learned Sheets.
Then in a Grove I'm lost; and wish I may
Get out, yet Pleasure forces me to stay:
For there's delight that doth the Senses fill,
As Accents written with an Angels Quill.
To fix thy Sepulchre we'll shew our Arts,
Cementing that with Tears and broken Hearts.
Can broken Hearts an Habitation make?
If not, for grief of that, our Hearts shall break.
Thou needest no Supporter, for thy Staff
Shall be thy Works, thy Fame thy Epitaph.
For when weak Poets have their Praises spent,
Thy Name shall be thine own rich Monument.

S S.

Licensed,

September 18. 1675.

Roger L'Estrange.

An

An ALPHABETICAL
T A B L E
 OF
C O N T E N T S.

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The



OF THE
INCERTAINTY & VANITY
OF
Worldly ARTS & SCIENCES.

CHAP. I.

Of the Sciences in General.



IT is an old Opinion, and the concurring and unanimous judgment almost of all Philosophers, whereby they uphold, that every Science addeth so much of a sublime Nature to Man himself, according to the Capacity and Worth of every Person, as many times enables them to Translate themselves beyond the Limits of Humanity, even to the Celestial Seats of the Blessed. From hence have proceeded those various and innumerable Encomiums of the Sciences, whereby every one hath endeavour'd, in accurate, as well as long Orations, to prefer, and as it were to extol beyond the Heavens themselves, those Arts and Mysteries, where

in, with continual Labour, he hath exercised the strength and vigour of his Ingenuity or Invention. But I, perswaded by reasons of another nature, do verily believe, that there is nothing more pernicious, nothing more destructive to the well-being of Men, or to the Salvation of our Souls, than the Arts and Sciences themselves. And therefore quite contrary to what has been hitherto practized, my Opinion is, That these Arts and Sciences are so far from being to be extoll'd with such high applauses and Panegyrics, that they are rather for the most part to be disprais'd and vilifi'd: And that indeed there is none which does not merit just cause of Reproof and Censure; nor any one which of it self deserves any praise or commendation, unless what it may borrow from the Ingenuity and Virtue of the first possessor. However, I would have you take this Opinion of mine in that modest Construction, which may imagine, that I neither go about to reprehend those who are of a contrary judgment; or that I intend to arrogate any thing singly singular to my self, above others: Therefore I shall entreat you to suspend your Censure of me, differing in this one thing from all others; so long as you find me laying an auspicious Foundation of proof, not upon Vulgar Arguments drawn from the Superficies and outside of things, but upon the most firm reasons deduc'd from the most hidden bowels of secret Knowledge; and this not in the sharp stile of *Demosthenes* or *Chrysippus*, which may not so well besseem a Professor of Christianity, but would rather shew me to be a vain pursuer of flattery and ostentation, while I endeavour to varnish my Speech with the Fucus's of Eloquence. For to speak Properly, not Rhetorically, to intend the truth of the Matter, not the ornament of Language, is the duty of one Professing Sacred Literature. For the seat of Truth is not in the Tongue, but in the Heart. Neither is it of importance,
what

what Language we use in the Relation of Truth, seeing that fallhood only wants Eloquence, and the trappings of Words, whereby to insinuate into the minds of Men; but the language of Truth, as *Euripides* writeth, is plain and simple; not seeking the graces of Art, or painted Flourishes. Therefore if this great Work of ours, undertaken without any Flowers of Eloquence (which in the series of our Discourse we have not so much slighted as condemned) do prove offensive to your more delicate ears; we entreat you to bear it with the same patience, as once one of the *Roman* Emperours made use of, when he stood still with his whole Army to hear the tittle-tattle of an impertinent Woman: and with the same humour that King *Archelaus* was wont to hear Persons that were Hoarse, and of an unpleasent Utterance; that thereby afterwards he might take the more delight in the pleasing sounds of Eloquent Rhetoricians, and Tuneful Voices. Remember that saying of *Theophrastus*, "That the
 "most Illiterate were able to speak in the presence of
 "the most Elegant Persons, while they spake nothing
 "but Truth and Reason. And now that I may no longer keep ye in suspense, through what Tracts and Byways I have as it were hinted out this Opinion of mine, it is time that I declare unto ye. But first I must admonish ye, That all Sciences are as well evil as good, and that they bring us no other advantage to excel as Deities, more than what the Serpent promis'd of old, when he said, *Ye shall be as Gods, knowing good and evil*. Let him therefore glory in this Serpent, who boasts himself in knowledge; which we read the Heresie of the *Ophites* not a little unbecomingly to have done, who Worship'd a Serpent among the rest of their Superstitions, as being the Creature that first introduc'd the knowledge of Virtue into Paradise. To this agrees that *Platonick* Fable which feigns, That one

Thentus being offended with Mankind, was the first raiser of that *Devil*, call'd the *Sciences*; not less hurtful than profitable: as *Thamus* King of *Ægypt* wisely discourges, writing of the Inventors of Arts & Letters. Hence most Grammarians Expound and Interpret the word *Dæmons*, as much as to say Artists. But leaving these Fables to their Poets and Philosophers, suppose there were no other Inventors of Arts than Men themselves, yet were they the Sons of the worst Generation, even the Sons of *Cain*, of whom it is truly said, *The sons of this world are wiser than the sons of light in this generation*. If men be therefore the Inventors of Arts, is it not said, *Every man is a Lyer, neither is there one that doth good?* But grant on the other side, that there may be some good men; yet follows it not, that the Sciences themselves have any thing of virtue, any thing of truth in them, but what they reap and borrow from the Inventors and possessors thereof: For if they light upon any evil Person, they are hurtful; as a perverse Grammarian, an Ostentatious Poet, a lying Historian, a flattering Rhetorician, a litigious Logician, a turbulent Sophister, a loquacious Lullist, a Lotterist Arithmetician, a lascivious Musician, a shameless Dancing-master, a boasting Geometrician, a wandring Cosmographer, a pernicious Architect, a Pirat-Navigator, a fallacious Attrologer, a wicked Magician, a perfidious Cabalist, a dreaming Naturalist, a Wonder-faigning Metaphysician, a morose Ethic, a treacherous Polititian, a tyrannical Prince, an oppressing Magistrate, a seditious People, a Schismatical Priest, a superstitious Monk, a prodigal Husband, a bargain-breaking Merchant, a pilling Customer, a sloathful Husbandman, a careless Shepherd, an envious Fisherman, a bawling Hunter, a plundering Souldier, an exacting Landlord, a murderous Physician, a poysoning Apothecary, a glutton-Cook, a deceitful Alchymist, a juggling Lawyer, a perfidious Notary, a Bribe-taking Judge, and a heretical and seducing Divine. So that there is nothing

more

more ominous than Art and Knowledge guarded with impiety, seeing that every man becomes a ready Inventor, and learned Author of evil things. If it light upon a person that is not so evil as foolish, there is nothing more insolent or Dogmatical, having besides its own headstrong obstinacie, the authority of Learning, and the weapons of Argument to defend its own fury ; which other fools wanting, are more tame and quietly mad : As *Plato* saith of the Rhetorician, *That the more simple and illiterate he is, the more he will take upon him to declaim, will imitate all things, and think himself not unworthy of any undertaking.* So that there is nothing more deadly, than to be as it were rationally mad. But if good and just men be the possessors of Knowledge, then Arts and Sciences may probably become useful to the publick Weal, though they render their possessors nothing more happy. For it is not, as *Porphyrus* and *Iamblicus* report, *That Happiness consists in the multitude of Arts, or heaps of Words.* For should that be true, they that were most laden with Sciences, would be most happy ; and those that wanted them, would on the other side be altogether unhappy ; and hence it would come to pass, That *Philosophers* would be more happy than *Divines*. For true Beatitude consists not in the knowledge of good Things, but in good Life; not in Understanding, but in living Understandingly. Neither is it great Learning, but Good Will, that joyns Men to God. Nor do outward Arts avail to Happiness, only as Conditional means, not the Causes of compleating our Happiness, unless assisted with a Life answerable to the nature of those good things we profess. Therefore saith *Cicero* in his Oration for *Archias*, “ Experience tells us, That Nature without Learning is “ more diligent in the pursuit of Praise and Vertue, than “ Learning without natural Inclination. It shall not then be needful (as the followers of *Averroes* contend) so violently to labour to season our minds with the so long,

so tedious, so difficult, so unattainable learning of all sorts of Sciences, which *Aristotle* confesses to be a common felicity, and easie to be attain'd to by labour and diligence; but only to give our selves to what is more easie and common to all, the Contemplation of the most noble Object of all things, God: which common Act of Contemplation so easie to All men, is not obtain'd by Syllogism and Contemplation, but by Belief and Adoration. Where is then the great felicity of enjoying the Sciences? where is the praise and beatitude of the wise Philosophers, that make so much noise in the School, sounding with the Encomiums of those Men whose souls perhaps in the mean time are at that instant suffering the Torments of Hell? This *St. Austin* saw and fear'd, while he exclaims with *St. Paul*, *The unlearned rise, and take heaven by force: while we with all our Knowledg, are cast down into Hell.* So that if we may be bold to confess the Truth, That the Tradition of all Sciences are so dangerous and inconstant, that it is far safer to be Ignorant, than to know: *Adam* had never been Ejected out of Paradise, had not the Serpent been his Master to teach him Good and Evil. And *St. Paul* would have them thrown out of the Church, that would know more than they ought. *Socrates*, when he had div'd into the Secrets of all sorts of Science, was then by the Oracle adjudged to be the wisest among many, when he had publickly professed, That he knew nothing. The knowledge of all Sciences is so difficult, if I may not say impossible, that the age of Man will not suffice to learn the perfection of one Art as it ought to be: Which *Ecclesiastes* seems to intimate, where he saith, *Then I beheld the whole Work of God, that man cannot find out the work that is wrought under the Sun; for the which man laboureth to seek it, and cannot find it: yea, and though the wise man think to know it, he cannot find it.*

it. Nothing can happen more Pestilential to Man, than Knowledge : this is that true Plague that invades all Mankind with so much confusion that subverts all Innocence ; subjecting us to so many Clouds of Sin and Error, and at length to Death. This is that that hath extinguish'd the Light of Faith, casting our Souls into profound darkness, which condemning the Truth has mounted Error to a Throne. Therefore in my Opinion, neither is *Valentinian* the Emperor to be disprais'd, who is reported to be such an open Enemy of Learning ; nor is *Licinius* to be accounted blameworthy, who affirm'd Learning to be the Poyson and bane of the Commonwealth. But such is the large freeness, and free largeness of Truth, as can be apprehended by no contemplations of Science, by no judgment of Sense how quick soever ; by no evident proof, no Syllogistical Demonstration, no humane Discourse of Reason, but only by Faith : which he that is indued with, *Aristotle* in his Book of *First Resolves*, accounts to be in a better Condition, than he that is indued with Knowledge : which Words *Philoponus* Expounding, saith, is to be *better disposed, as more knowing by Faith, than by Demonstration, which is done by the cause*. Therefore saith *Theophrastus* in his Book of *Supernaturals*, *As to so far, we may discern by the Cause, taking our beginnings from the Sences ; but after we have passed the Extrems, and first Principles, we can go no farther, either because we know not the Cause, or through the defect of our weak understanding*. *Plato* in his *Timæus* saith, “ That our Abilities will not reach “ to the Explanation of those things, but commands “ to believe those that deliver'd them before, though “ they speak without any necessity of Demonstration. For the Academick Philosophers were in high esteem, for affirming, That nothing could be Affirmed. There were also the *Pyronicks*, and many others, who were

of the same Opinion, That nothing could be affirmed. So that Knowledge hath nothing super-excellent above Belief, especially where the Integrity of the Author directs the freewill of Believing. Hence that *Pythagorical* Answer of *He hath said it*; And that vulgar Proverb of the *Peripateticks*, *We are to believe every man expert in his Art*. Thus we believe the Grammarian, as to the signification of Words. The Logician believes the Parts of Speech, delivered by the Grammarian. The Rhetorician takes for granted his Forms of Argument, from the Logician. The Poet borrows his Measures from the Musician. The Geometrician takes his Proportions from the Arithmetician: And upon both these, the Astrologer pins his sleeve. Supernaturalists use the Conjectures of Naturalists, and every Artist rightly trusts to the Method and Rules of another: For every Science hath certain Principles that must be believed, and can be by no means Demonstrated; which if any one deny, those Philosophers will streight cry out, He is not to be Disputed withal, as a denyer of Principles; or else they will deliver him over to the rack of his own experience: as if one should deny Fire to be hot, let him be thrown into the Fire, and then resolve the Question. So that of Philosophers, they are forc'd to become Executioners, compelling men to believe that by force, that they cannot teach by Reason. To a Commonwealth there can be nothing more pernicious than Learning and Science, wherein if some happen to excel the rest, all things are carried by their Determination, as taking upon them to be most Knowing; who thereupon laying hold upon the simplicity and unskilfulness of the Multitude, usurp all Authority to themselves; which is oft the occasion of the changing Popular States into Oligarchie, which dividing into Factions, is at length easily opprets'd by single Tyranny: which never any man in
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the World was ever known to attain to without Knowledge, without Learning, without Literature; only *Sylla* the Dictator, who an Illiterate person, invaded and obtained the Supreme Government: to whose ignorance the Commonwealth was yet so far beholding, that it was the occasion that at length of his own accord he quitted his great Command. Furthermore, all Sciences are but the Opinions and Decrees of private Men; as well those that are of use, as those that are prejudicial; as well those that are wholesome, as those that are pestiferous; as well the bad as the good; being never perfect, but both doubtful, full of Error and Contention: and that this is evident, we shall make appear, by taking a survey, and making a particular inspection into every particular Science.

C H A P. 2.

Of the first Elements of Letters.

FOR who sees not, that the Arts of well speaking, that is to say, Grammar, Logick, Rhetorick, which are but the Porches and Wickets of Sciences, but not of Knowledge, are oft-times the Causes of more mischief than delight? which notwithstanding have no other rule of Truth for their Establishment, than the Decrees and Statutes of their first Institutors; which evidently appears in the Invention of Letters themselves, which are the Elements and Materials of all Arts. The first Letters were *Caldean*, invented by *Abraham*, as *Philo* affirms, and were in use among the *Caldeans*, *Assyrians*, and *Phœnicians*; though others say, that *Radamanth* was the first that fram'd Letters among the *Assyrians*. After this, *Moses* delivered certain Characters

acters to the *Jews*, though not the same which are us'd at this day; the Author of which, *Ezra* is said to be, and not only so, but of all the Books of the Old Testament. Afterwards, one *Linus* a *Calcidian* is said to have brought over Letters out of *Phœnicia* into *Greece*, being the *Phœnician* Characters, which were there used till *Cadmus* the Son of *Agenor* made publick among them other new Letters of another sort, sixteen in Number; to which in the time of the *Trojan War* *Palamedes* added four more; and after him, *Simonides* the *Melitian* as many more. To the *Ægyptians* it is said that one *Memnon* first taught the use of Writing by the Portraitsures of Beasts, as is seen in their Obelisks; but as for Letters, *Mercurie* is said to be the first that gave them the Knowledge thereof: that *Mercurie*, whom *Lactantius* affirmeth to be the first of that Name, to whom *Vulcan* the Son of *Nilus* succeeded in the Kingdom. But the first that taught the use of Letters among the Latines, was *Nicostrata*, surnam'd *Carmenta*. Thus we see seven sorts of Letters most famous in Antiquity, the *Hebrew*, *Greek*, *Latin*, *Syriac*, *Caldean*, *Ægyptian*, and *Getic*. Of which in a very Antient Manuscript *Crinus* reports that he hath read these following Verses.

First Moses Hebrew Letters did invent :
To Attica the wise Phœnicians sent :
The Latine ones Nicostrata found out :
Syriac and Caldee, Abram without doubt :
Iplis the Ægyptians taught, not with less Art :
To Getans, Galtela did theirs impart.

But other People and Barbarous Nations of latter times have invented new Letters. For *Cordanus* the Bishop invented Letters for the *Goths*; and the Ancient *Franks*, who under the Leading of *Marcomirus* and

and Pharamond vanquish'd the Gauls, us'd certain Characters very little different from the Greeks : which Letters *Wastaldus*, writing their History in their own Language, made use of. There are also other Letters extant among the *Franks*, whose inventor one *Doricus* is said to be, far differing in Character from those of *Wastaldus* ; together with others, of whom *Hicobus* the *Frank* was Author, who came out of *Scythia* to the Mouth of the *Rhine* with *Marcomir*. *Beda* also produces the Characters of certain *Norman* Letters, but without any certainty of their first Inventor. Many other Nations have appointed for their own use several new Characters of Letters ; either borrowed from the Ancients, or which they did impart, change, and corrupt : Thus the *Dalmatians* corrupted the *Grecian* ; the *Armenians* the *Caldean* ; the *Lombards* and *Goths* defac'd and alter'd the *Latin* Characters. Many Ancient Letters are also quite lost, as of the Ancient *Hetrurians*, which notwithstanding formerly were in high esteem among the *Romans*, as *Livy* and *Pliny* witness. Of which Letters, the Characters are to be seen in many Ancient Coyns, although their signification be altogether unknown. For the *Romans* heretofore Conquering the greatest part of the World, took from many Nations the use of their own Letters, and violently impos'd upon them their own Forms. In the like manner the *Hebrew* Letters were lost in the Captivity of *Babylon*, and their Language was corrupted by the *Caldeans*. Thus the ancient Letters of the *Germans*, *Spaniards*, and other Nations, perish'd upon introducing the *Roman* Character ; and their Languages were also by the same means wholly corrupted. On the other side, the Letters and Language of the *Romans* were corrupted and chang'd by the *Goths*, *Lombards*, *Franks*, and other Barbarous Nations : Neither is the *Latin* Language now in use the same
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with that in times of yore. Concerning the *Hebrew Language* and Character, there is no small dissention among the *Talmudists*; for Rabbi *Jehuda* saith, That *Adam* the first man spake the *Aramean Language*. *Marsurra* affirms, That the Law was delivered by *Moses*, in the Character which is said to be the *Hebrew*; but in the Sacred Idiome of Speech, which being afterwards chang'd into the *Aramean Idiome*, and written in the *Assyrian Character* by *Esdras*; a little while after retaining the *Assyrian Character*, reassum'd the Sacred Idiome. Others say, That the Law was not Written in other Characters at first, than those at present known; but that sometimes it was changed upon their fallings away, and by and by restor'd upon their Repentance. Rabbi *Simon* the Son of *Eleazer* believes neither the Language nor Character to have at any time been chang'd: So little of certain concerning the *Hebrew Letters* is there among the *Hebrews* themselves. And indeed, such are the alterations hapning through the Vicissitude of times, that there are no Languages or Letters that are able to make good the Antiquity or Truth of their first Original.

CHAP. 3.

Of Grammar.

YET out of these so inconstant, and in all Ages mutable Principles of Letters and Languages, *Grammar* first, then the other Arts of well speaking proceeded: For when it seem'd to be of little use to know Letters, unless they were joyn'd together in a certain Method and Form, and Syllables fram'd thereof, which at length might grow into Words and Sentences

tences for the understanding of Speech; then did certain Ingenious Men undertake to Ordain Rules of speaking; that is to say, the Construction of government of Words and things signifi'd, imposing as it were a bridle upon Speech, that whatever was written or said according to those Rules, should be well written or said, and should be the Art of well speaking, which Art they call'd *Grammar*. The first Inventor whereof among the *Grecians* is said to be *Promethens*. *Crates Mallotes* was the first that brought it into *Rome*, being sent by *Attalus* between the second and third Punic War; which afterwards *Palæmo* Profess'd with great Ostentation, so that he gave a new Name thereto, calling *Grammar* the *Polemian* Art: A man so Arrogant, that he boasted That Letters had their beginning, and should dye with him; so prov'd, that he despis'd all the most Learned men of this Age; not forbearing to call *Marcus Varro* Hog. However, the Latin *Grammar* is so barren, and so much beholden to Greek Literature, that whoever understands not so much, is to be ejected out of the Number of *Grammarians*. Therefore all the Foundation and Reason of *Grammar* consists only in the use and Authority of our Ancestors, who have been pleas'd, that a thing shall be so call'd and so written, that words shall be so compounded and construed; which being so done, they esteem well done. From whence though *Grammar* boast it self to be the Art of well speaking, yet doth it falsely claim that Pre-eminence, seeing that with more advantage we learn that very thing from our Mothers and Nurses, rather than from the *Grammarians*. The Language and Speech of the *Gracchi*, (who were most Eloquent Men) their Mother *Cornelia* polish'd and adorn'd. *Istria* taught her Son *Siles*, Son of *Aripethis* King of *Scythia*, the Greek Tongue. And it is well known, that

in many Provinces where Forreign Colonies have been introduc'd, the Children have still retain'd the Dialect of their Mothers. Hence it is, that *Plato* and *Quintilian* are so careful in appointing Rules for the choice of a fit Nurse. Far be it from us therefore to acknowledge the reason of well-speaking to these Grammarians; who professing *Grammar* only, and making that their only business, yet are skill'd in nothing less. *Priscian* could not learn this Art in the whole time of his Life. And *Didymus* is said to have four, some say six thousand Books upon this Subject. They report that *Claudius Cæsar* was so given to the Greek Tongue, that he added three new Letters thereto, which he afterwards made use of when he was a Prince. *Charles* the Great is said to have Compild a *Grammar* for the *German* Tongue, giving new Names to the Months and Winds. Even to this hour how men toyl and labour Day and Night! scribling continually of all sorts, Commentaries, Forms of Elegancy, or Phrases, Questions, Annotations, Animadversions, Observations, Castigations, Centuries, Miscellanies, Antiquities, Paradoxes, Collections, Additions, Lucubrations, Editions upon Editions. And yet not one of them all, whther *Grecian* or *Latine* hath given any accompt how the Parts of Speech are to be distinguish'd, or what order is to be observ'd in their Construction; or whether there be only fifteen Pronouns, as *Priscian* believes, or whether more, as *Diomedes* and *Focas* will have it: whether a Participle put by its self, be sometimes a Participle, or whether Gerunds are Nouns or Verbs: why among the Greeks, Nouns plural of the Neuter Gender are joyn'd with a Verb of the singular Number: upon what accompt it may be lawful to pronounce in *um*, *Latine* words terminating *a* and *us*, as for *Margarita*, *Margaritum*; for *Punctus*, *Punctum*: how it comes that the Word *Jupiter* makes *Jovis* in the

the Genitive Case : Why many write most Latin words with a Greek *Diphthong*, others not ; as *Felix*, *Quæstio* : whether the Latin *Diphthongs* are only written, and not pronounced ; or whether there be a double pronunciation in one Syllable : Likewise, why in some Latine words some use the Greek *y*, and some the Latin *i* only ; as in *confidero* : Why in some words some double the Letters, some not ; as *causa*, *caussa* ; *religio*, *relligio* : Why the word *Caccabus*, by position long, by reason of the double *cc*, is notwithstanding most commonly by the Poets made a *Dactyle* : Whether *Aristotles* word for the Soul, ought to be writ *endelechia* with a *Delta*, or *entelechia* with a *Tau*. I omit their infinite and never-to-be-reconcil'd contentions about Accents, Orthography, Pronunciation of Letters, Figures, Etymologies, Analogies, Declinings, manner of Signification, change of Cases, variety of Tenses, Moods, Persons, Numbers ; as also about the various impediments and order of Construction. Lastly, concerning the Number and Pedigree of the Latin Letters, whether *H* be a Letter or not ; and many other trifles of the same Nature : so that not only as to Words and Syllables, but also in the very Elements and Foundations of Grammar it self, no reason can be given of such their continual warfare. Such a kind of Battel as this, *Lucian* of *Samos* has very elegantly describ'd, about the Consonants *S* and *T* ; whether should have the Victory in the word *Thalassa*, or *Tballatta* : Answerable to which, one *Andreas Salernitanus* hath with very much wit compil'd his *Grammatical War*. But these are poor and low things ; but more, and of greater Consequence, could we urge concerning their deprav'd significations of Words, with which they impose upon the greatest part of the Universe, not a little to the damage of the Publick Weal, while they interpret subjection to the Law, Servitude ;

Liberty

Liberty of the People, they call that when every one has Liberty to do what he pleases; *Acrifonomie* or Equality of right they call that, when there is the same punishment, the same reward to all alike. In like manner they call that a quiet and peaceable Government, when all things submit to the inordinate will of the Prince; That a happy Government, when the People wallow in ease and luxury. By such-like expositions as these, and many other, Physick and Law are corrupted: nay, the very Scriptures, and Christ himself, are compell'd to be at a kind of variance one with another, and himself with himself; wresting those holy words not according to the meaning of the holy Ghost, nor to the Advantage of humane Salvation, but to the sense and meaning of their insignificant Compendiums and discants thereupon: whence arise most eminent mischiefs; Error in Words, being many times the parent of Error in Matter. This mistake was grievous to *Saul* first King of the *Jews*, in the word *Zobar*, which signifies both a Male, and the Memory. So that when God said, *I will root out the memory of Amalech*, *Saul* thought he had sufficiently executed the Command, in destroying all the Males. The like Error befell the *Greeks* and *Latines* in the word *Phos*, which signifies both *Light*, and *Man*; by which ambiguity of the word, the ancient adorers of *Saturn* being deceiv'd, were wont to Sacrifice a Man in their usual Ceremonies; whereas otherwise they might have as well appeas'd their Deity by the only kindling of proper Lights and Fires: which Error was afterwards reform'd by the prudence of *Hercules*. Last of all, Divines and holy Friars mixing themselves among the Tribe of Grammarians, are forc'd to make use of Heresie to make good their Contests about the signification of Words, overturning the Scriptures for Grammars sake; evil Interpreters of words well spoken:

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men truly vain, and truly unhappy, blinding themselves with their own Art, and flying the Light of Truth; who while they over-diligently scrutinize into the force of Words, lose the sense of the Scripture, not willing to understand the word of Truth: which puts us in mind of the story of the Priest, who having many Hosts at one Elevation, for fear of committing a Grammar-absurdity, cry'd out, *These are my Bodies*. Whence arose that execrable Heresie of the *Antidicomarianites* and the *Elvidians*, denying the perpetual Virginity of the Blessed Virgin, but from that one word *until*, where it is said, Because *Joseph* did not know her until she had brought forth her first-born? What strife and contention have those two Syllables *from* and *through* rais'd between the *Latin* and *Greek* Church! The *Latines* asserting the Holy Ghost to proceed from the Father and from the Son; the *Greeks* denying him to proceed from the Son, but from the Father through the Son. How many Tragedies has the word *Nisi* been the occasion of in the Council of *Basil*! the *Bohemians* asserting the Lords Supper to be necessary in both kinds, because it is written, *Unless ye eat the Flesh of the Son of Man and drink his Blood, ye shall not have life in ye*. Whence that Opinion of the *Waldenses* and others their followers concerning the *Eucharist*, but from the word *is*, which they will have Symbolically understood, which the Roman Church would have meant Essentially? There are other pernicious Heresies of the *Grammarians*, but so nice, so subtle, that unless the *Oxonians* the most acute Divines of *England*, or the *Sorbonists* of *Paris*, had discovered them with their *Lynx's* eyes, and condemned 'um under their great Seals, it would be difficult to shun them: of this nature are those subtleties, which is best said, Christ thou Preachest, Christ Preacheth; I Believest, thou Believeth, Believing am I: also that the Word, the permanent Word, may be

depriv'd of all its accidents: also that there is no name of the Third Person, and the like; which if they be Heretical, then are *Isaias* and *Malachy* in the first place to be accompted Hereticks, who both introduce God speaking of himself in the Third Person: the first, when God speaks to *Ezechiel*, saying, *Ego addet, not addam super dies tuos.* The other is this, *Et Domini Ego, ubi est timor meus?* In which place he makes God giving himself the appellation of *Dominos* in the plural Number. Much rather ought they to be accompted Hereticks, who are now esteem'd the chief Divines in the Roman World, amuling and clouding the whole Doctrin of the Orthodox Church, with noveltie of Pronunciation contrary to all the rules and maximes of Grammar, with far-strain'd words, new-made Vocabularies, and abstruse Sophisms; teaching moreover, That the Doctrin of Theology cannot be truly delivered in neat and genuine Language. And a miserable thing it is to consider, what Debates, what Errors these obstinate Grammarians and proud Sophists are the occasion of, by means of their perverse and imperious Interpretations of Words; while some out of words gather Sentences; others, out of Sentences gather Words. Hence in *Physick*, in both *Laws*, in *Philosophy*, in *Theology*, infinite Arguments and Errors arise. For Grammarians demonstrate nothing, but solely lean upon Authorities, which are oft-times so various and discordant among themselves, that of necessity the most of them must be false; insomuch that they who most confide in their Precepts, must be thought to utter least of all to the purpose. For all the *Laws of Speech* abide not with the Grammarians, but with the People, that by continual custom attain the use and habit of well-speaking. Now the vigor of the *Latine Tongue* after it ceased among the People, through the Invasion of barbarous Nations, the true substance thereof

is not to be sought among the Grammarians, but among the most Authentick and Learned Authors, as *Cicero, Cato, Varro*, both *Plinies, Quintilian, Seneca, Suetonius, Quintus Curtius, Livie, Salust*, and such-like; in whose Writings only remain the delights of the Latine Language, and the Custom of well-Speaking; not in the scribblements of Grammatical Letter-mongers, who by their starch'd Rules concerning declining of Verbs and Cases, Compounds and Deponents, impose more upon the Latine Tongue, and oftentimes frame to themselves stranger words than is fit for the Latine Language to own. Though it be apparent to the World, that there is no faith to be given to these Grammarians touching the truth of the Latine Tongue, yet these impertinent Scriblers arrogate to themselves to be the only Censurers of other Mens Writings, their Judges and Interpreters, and all Books and Authors to reduce into Method, and to allow or reject at their pleasures. Never was any Author of so sublime a wit whatever extant, which has escap'd their malicious slanders, or whom they have not tax'd and calumniated as they thought good. They accuse *Plato* of Confusion, of whose faults *George Trapezund* hath put forth several Books, who as *Crinitus* declares, is therefore by others call'd the Parent of Truth and Verity. They seek perspicuity in *Aristotle*, condemn him of Obscurity, giving him the nickname of *Sepia* (or *Cuttle-fish*.) *Vergil* they condemn for little Wit, and for being a Plagiaric, and an Usurper of other mens Works. *Demosthenes* displeases *Tully*. On the other side, *Tully* that great Rhetorician of the Latines, is accus'd of Bribery, reproach'd for being Fearful, superfluous in Repetitions, cold in his Joking, tedious in his Exordiums, idle in his Digressions, seldome growing Warm, slowly Swelling, yea, reprehended by those even of our Age, and by *Capella* tax'd for his disorderly Stile, but more by

Apollinaris branded for being Flat and Insipid. *Trogus* condemns *Livies* Orations for Fictions. *Plantus* and *Horace* cannot agree. *Lucilius* is damn'd for the rustickness of his hobling Verse. *Pliny* like a Rapid Stream is said to grasp and overflow with too much Matter. *Ovid* is complain'd of, for too much Indulging his own Fancy. *Salust* is accus'd of affectation, by *Assenius Pollio*. *Terence* could do little without the assistance of *Labeo* and *Scipio*. *Seneca* is adjudg'd to be Lime without Sand; whom *Quintilian* taxed in these words: *If he had not contem'd his Equals, had he not been Covetuous, had he not too much lov'd and admir'd his own things, if he had not injur'd weighty Matters with trivial Sentences, he then might have been esteemed more in the judgment of Learned Men, than in the Love of Children.* *Marcus Varro* is call'd a Hog. *Macrobin*s a most Learned man degraded, as one of an impudent and ungrateful Genius: neither is there any that ever wrote in Latine, whom *Laurentius Valla* the Learnedest of all the Grammarians hath spar'd in his Anger; and yet him hath *Mancinellus* most cruelly butchered. *Servius* of old was thought to have well deserved of the Latine Tongue, yet hath *Beroaldus* most furiously oppos'd him; and our later Grammarians altogether shun him as a *Barbarian*. Thus all the Grammarians rage one against another: but lastly, by their means it comes to pass, that the Translation of the Holy Scriptures, under pretence of Correction, hath been so often chang'd, that now it seems altogether to differ from it self: Through their devices and censures, those doubts now rainging have been rais'd concerning the Revelation, the Epistle of *St. Paul* to the *Hebrews*, the Epistle of *Jude*; and many other places and Chapters of the New Testament by many call'd in question, even to an endeavour of subverting the *Evangiles* themselves. But now to the Poets.

C H A P. 4.

Of Poesie.

Poesie, in the Judgment of *Quintilian*, is another part of Grammar : for this reason not a little proud, that heretofore Theaters and Amphitheaters, the most stately Fabricks of the time, were with great cost and magnificence erected, not for Philosophers, Lawyers, Physicians ; not for Rhetoricians, Mathematicians, or Divines, but to represent the Fables of the Poets. An Art invented to no other purpose, but with lascivious Rhythmes, measure of Sillables, and the gingling noise of fine words, to allure and charm the Ears of men addicted to folly ; and furthermore, with the pleasing inticements of Fables, and mistakes of feigned Stories, to insnare and deceive the mind. Therefore hath she deserv'd no other title, than to be *the female Architect of falshood, and the preserver of idle and fond opinions*. And though we may pardon so much of her as countenances Madnes, Drunkenness, Impudence, and Boldness ; yet who can bear with Patience her undaunted Confidence in maintaining Lyes ? For what corner of the Earth hath she not fill'd with her hairbrain'd Trifles, and idle Fables ! Taking the first rise of her fabulous Stories from the very *Chaos*, she relates the divisions of *Heaven*, the birth of *Venus*, the fight of the *Titans*, the infancy of *Jove*, the deceits of *Rhea*, and cheat of the *Stone*, *Saturnus* Bonds, the Rebellion of the *Gyants*, the Thievery and Punishment of *Prometheus*, the wandrings of *Delos*, the travail of *Ladona*, the slaughter

of *Pytho*, the Treachery of *Tyrus*, *Deauleons* Flood, Stones turn'd into Men, the Butcheries of *Iacchus*, the Fraud of *Juno*, *Semeles* Conflagration, the double Progeny of *Bacchus*, and whatever is reported of *Minerva*, *Vulcan*, *Erichthonius*, *Boreas*, *Orichyas*, *Theseus*, *Aegeus*, *Castor*, *Pollux*, the Rape of *Helen*, the death of *Hippolytus*; To these may be added the absconding of *Ceres*, the Rape of *Proserpina*, together with the stories of *Minos*, *Cadmus*, *Niobe*, *Pentheus*, *Attæus*, *Oedipus*, the Labours of *Hercules*, the Fight of the Sun and *Neptune*, *Athamas* madness, *Io* turn'd into a Heifer, and *Argos* her keeper kill'd by *Mercury*, with those other Dreams of the Golden Fleece, *Peleus*, *Jason*, *Medæa*; the death of *Agamemnon*, and punishment of *Clytemnestra*, *Danaë*, *Persæus*, *Gorgon*, *Cassiopea*, *Andromeda*, *Orpheus*, *Orestes*, the Travels of *Æneas* and *Ulysses*, *Circe*, *Thebagon*, *Æolus*, *Palamedes*, *Nauplius*, *Ajax*, *Daphne*, *Ariadne*, *Europa*, *Phædra*, *Pasiphaë*, *Dædalus*, *Icarus*, *Glaucus*, *Atlas*, *Geryon*, *Tantalus*; *Pan*, *Centaur*s, *Satyr*s, *Syræns*, and whatever else has been delivered to memory concerning these notorious untruths. Neither hath she been contented only with Mankind, but also she hath made the Gods themselves Parties to her delusive Stories, relating in pleasing measures, and in the mischievous charms of Verse, their Birth, their Deceases, Strifes, Quarrels, Animosities, Battles, Wounds, Lamentations, Bonds, Loves, Lusts, Fornications, Adulteries; not only deceiving and infecting the present Age, but having neatly preterv'd and pickled up these bettialities of the Gods in neat Verse and Meter, communicates the same to posterity, like the Venome of Mad Doggs, compelling all that are Bit, to be in the same condition. And with so much Art are her Lyes woven, that they are often prejudicial to true History, as appears by the feigned Adultery of *Dido* with *Æneas*, and the taking of *Troy* by the *Greeks*. Some there are
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arrived at fuch a height of madnefs, that they afcribe fome fhare of Divinity to her, becaufe the Devils formerly return'd their Answers in Poetical Anagrams. Hence Poets are in fome fence faid to be Prophets, and infpired from above; their trifling Verfes being us'd as Oracles and Answers of Divination: which is the reafon that *Spartianus*, in the Life of *Trajan*, makes mention of *Sortes Homericae*, fo called from the Verfe of *Homer*, and of the *Vergiliana Sortes*, fo nam'd from the Poems of *Vergil*, which fuperftition is now transferr'd and apply'd to facred Text, and the Poetry of the Pfalms, not without the connivance of fome of the greateft Mafters of our Religion. But to return to Poefie St. *Auftin*; hath commanded it to be exil'd from the City of God: Heathen *Plato* expels it out of his Common-wealth, and *Cicero* forbids it to be admitted: *Socrates* admonifhes the perfon that defires to keep the Virgin-purity of his good name undefiled, to beware of the acquaintance of *Poets*, for that their power to praife is not fo great, as the force that lies in their flander and difpraise. Thus we fee *Minos*, celebrated by *Homer* and *Hefiod* for the jufteft of Kings, becaufe he made War upon the *Athenians*, rais'd all the Tragick Poets about his Ears, who immediately fent him packing to Hell. *Penelope*, fo famous in *Homer* for her Chafteity, yet *Licophon* reproaches as one that lay with many Adulterers. *Dido*, a moft vertuous and continent Widow, Foundrefs of *Carthage*, *Ennius* the Poet, in his Poem upon *Scipio's* Life, feigns to have unchafteily lov'd *Aeneas*, whom by computation of time it was impoffible for her to have feen; And *Vergil* confirms the fame fo plaufibly, that the Story hath almoft gain'd belief. At length this Liberty of lying and flandering was advanced to that height, that the Cenfors thought fit to enact a Law, whereby the falshoods and reproaches of Poets might be fup-

Pressed. Among the Ancient Romans, Poesie was held in great disrepute, so that whoever gave his mind to the Study thereof, was, as *Gellius* and *Cato* witness, accounted as a publick Enemy. And *Q. Fulvius* was accused by *M. Cato*, for that he going Pro-Consul into *Asia*, had taken *Ennius* the Poet along with him to bear him company. Neither doth that great Justiciary, the Emperör *Justinian*, give any freedom or immunity to the Professors thereof. *Homer* was call'd the Philosopher of all Poets, and the Poet of all Philosophers; yet the *Athenians* laid a Fine upon him as a Mad-man, of fifty Drachma's; and they laught at and derided *Tichteus* the Poet, as one beside his Wits. The *Lacedamonians* also commanded the Books of *Archilochus* the Poet to be carried out of their City. And thus the best and wisest of Men have always despised Poesie as the Parent of Lies, finding Poets to be such monstrous Lyers, as being such who never made it their Study to speak or deliver in Writing any thing of sound knowledge, only to tickle the Ears and Fancies of vain Persons with idle Stories, always building Castles in the Air, as *Campanus* hath truly said of them.

*Mad Poets only on their Verses feed;
 Rejeät their Fables, they will starve for need:
 Their Lyes their Riches are, and all their Gold
 They saign, and think that they enjoy; so bold
 To think the Palm grows only the reward
 To Crown the Brows of every lying Bard.*

Furthermore, there are most desperate contentions not only about the Forms and Figures of Verses, and also concerning the Feet, Accents and quantity of Syllables long and short (for these are the Trifles of Grammarians) but also about their own Toys, Fig-
 ments

ments, and Lyes : for example, the Club of *Hercules*, the chaff Tree, the Letters of the *Hyacinth*, the daughters of *Niobe*, the Tree under which *Latona* brought forth ; as alſo concerning the Country of *Homer*, and his Sepulcher : Which was eldeſt in time, *Homer* or *Hefiod* : Whether *Patroclus* were before *Achilles* : In what Attire *Anacharſis* the *Scythian* ſlept : Why *Homer* did not honour *Palamedes* : whether *Lucan* be to be placed among the Poets, or Hereticks : Alſo concerning the thefts of *Vergil*, and what time of the year he dyed. Who was the Author of the little Epigrams, is a great Conteſt among the Grammarians, and hitherto undecided. To ſay truth, all the Verſes of the Poets are full of Impoſtures and Fables, invented for the delight of Fools, under pretence of Flattery, or deſtraction of the worſt of Men. Whatever Poets do, whether they relate, praife or invoke, 'tis all but in flattery of their own Fables ; again, whether they inveigh, ſatyriſe, or accuſe, they do it in applauſe of their own Fables, acting always the parts of Madmen. Rightly therefore did *Democritus* call Poëſie not an Art, but Madneſs. Therefore *Plato* ſaid, that he never knockt at a Poets Doors, being in his Wits. Then are Poets ſaid to expreſs moſt admirable lines, when they are either Mad or Drunk. For this cauſe *St. Auſtin* calls Poëſie the Wine of Error, quaſt only by drunken Doctours. *St. Jerome* alſo calls Poëſie the Meat of the Devils. An Art of it ſelf thin and naked, which is in reality a meer inſipid thing, unleſs it be clad and ſeaſon'd with ſome other learning. An Art always hungry, always ſtarving, and like Mice, feeding on ſtollen Cates, yet I know not with what boldneſs in the miſt of their trifles and fables, like *Tithonus* Graſhoppers, the *Lycian* Frogs, the *Myrmidons* Emmets, promiſing to themſelves immortal Fame and Glory.

*Live happy then, such Charms my numbers boast,
No day shall see ye in Oblivion lost.*

Which indeed is no Fame or Reward at all, or at most very little profitable. Neither is it the Office of a Poet, but of a Historian, to prolong the life of Reputation.

CHAP. VI.

Of History.

NOW History is a Narration of Actions, either with praise or dispraise, which declares and sets forth the conduct and event of great things, the Actions of Kings and Illustrious Men, according to the order of Time and Place. Therefore most Men think this to be the Mistress of well-living, and most useful for the instruction thereof; for that by the examples of great things, it both incites the best of Men, out of a desire of Immortal Glory, to undertake great and noble Actions, and also for fear of perpetual Infamy, it deters wicked Men from Vice. But it often falls out contrary; and many, as *Livie* relates of *Manlius Capitolinus*, had rather purchase great than good Fame: and when they cannot obtain their desired greatness by vertuous means, will endeavour to atchieve it by Acts of Impiety; as *Justin* out of *Trogus* relates of *Pausanias* the young *Macedonian*, famous for the Murder of King *Philip*; and is also justified of *Herodotus*, who burnt the Temple of *Diana*, the most famous Structure in the World, which had been two hundred years in building, at the expence of all *Asia*; as *Gel-
lius*

lius, Valerius, and *Solinus* report. And although it was enacted under most severe Penalties, that no Man should so much as make mention of his name, either by Word or Writing; yet he attain'd the end which spurr'd him on to commit so great a Villany, his name being still remembred, and yet living to this our present Age. But let us return to History; Which being a thing that above all things promises Order, Fidelity, Coherence, and Truth, is yet defective in every one; For Historians are at such variance among themselves, delivering several Tales of one and the same Story, that it is impossible but that most of them must be the greatest Lyers in the World. For to omit the beginning of the World, the Universal Deluge, the Building of *Rome*, or of any other great City from whence they generally commence the first beginnings of all their huge Narratives, of which they are all altogether ignorant, of the other generally very incredulous, and of the third very uncertain what to determine: For these things being the most remote in time, more easily gain Pardon for vulgar Error. But as to what concerns later times and Ages, within the memory of our Ancestors, there is no excuse that can be admitted for their Lying. Now the causes why they so much differ among themselves, are many. For the most of Historians, because they were not living at the same time, or were not present at the Actions, or conversant with the persons, taking their Relations upon trust at the second hand, miss the chief scope of Truth and Certainty. Of which Vice *Eratosthenes*, *Metrodorus*, *Speptius*, *Possidonius*, and *Patrocles* the Geographer, are accused by *Strabo*. Others there are, who having seen by halves, as in a March, or as Mendicant Travellers to perform Vows, viewing many Provinces, undertake to compile Histories; such as formerly *Onofricritus*
and

and *Aristobulus* set forth concerning *India*. Some others to please their own Fancies will feign upon true History, and sometimes for the Fables sake omit the whole Truth, as *Diodorus Siculus* notes of *Herodotus Liberianus*; and *Vopiscus* of *Trebellius*, *Tertullian* and *Orosius* of *Tacitus*; among which you may likewise reckon *Danudes* and *Philostratus*. Others convert the whole Story into Fables, as *Guidius*, *Ctesias*, *Hecateus*, and many other of the Ancient Historiographers. Others there are, who impudently arrogating to themselves the Name and Title of Historians, lest they should seem to be ignorant of any thing, or to have borrowed from others, presume to write strange and wonderful Relations of unknown Places, and inaccessible Provinces. Of which nature, are those Figments of the *Arimaspi*, *Gryphons*, *Pigmies*, *Cranes*, People with Dogs Heads, the *Astromori*, People with Horses Feet, the *Phanissii* and the *Troglodytes*; a-kin to which are those Relations that aver the Northern Seas to be frozen all over: However, they find Fools, and Men without Wit or Judgment, who believe these things, and take 'um for Oracles. In the number of these idle Writers is *Ephorus* to be reckoned, who related that there was but one City in *Ireland*; as also *Stephen* the *Gracian*, who said the *Franks* were a People of *Italy*, and that *Vienna* was a City of *Galilee*; together with *Arianus*, that affirm'd the *Germans* to be Borderers upon *Ionia*; and *Dionysius*, so notorious for his tales of the *Pyrenean Hills*. For further confirmation, we find that what *Tacitus*, *Marcellus*, *Orosius*, and *Blondus* discourse concerning many places of *Germany*, is for the most part very unagreeable to Truth. Falsly doth *Strabo* affirm, that *Ister*, which is the *Donaw*, rises not far from the *Adriatick* Sea: Falsly doth *Herodotus* affirm

firm the same River to flow from the West, that it rises among the *Celtae*, the farthest people of all Europe, and discharges it self among the *Scythians*. Again, falsely doth *Strabo* relate, that the Rivers *Lapus*, and *Visurgus*, flow as far as *Hanafus*; when as *Lapus* falls into the *Rhine*, and *Visurgus* into the Sea. So *Pliny* relates, that the River *Mosa* hastens into the Ocean, whereas it runs not into the Ocean, but into the *Rhine*. Errors like these, we find among Historians and Geographers of a later date. *Sabellicus* makes the *Alani* to be descended from the *Alemanni*, and the *Hungarians* from the *Huns*. Moreover, he asserts the *Goths* and *Getars* to be the *Scythians*, and confounds the *Danes* with the *Dacians*, and fixes the Mountain of *D. Ottilias* in *Bavaria*, which was not far from *Argentoratum*. *Volaterranus* also will have *Austerania* and *Austria*, the *Avari* and *Savari*, *Lucerna* and *Naulium*, to be the same; and saith that *Pliny* makes mention of the *Switzers* of the *Canton* of *Bearn*, when it is known they were placed there long after by *Bartholdus*, Duke of the *Zaringii*. In like manner, *Conradus Celtis* believes the *Dacians* and *Cimbrians* to be the same; and places the *Ripbean* Mountains in *Samaria*, saying besides that, that the *Gum Amber* distills out of a Tree. There are yet other Historians guilty of greater Lies than this, and deserving double blame, who though they were present at the transactions themselves, or otherwise knowing the carriage and management of things, yet overcome by favour and affection, in flattery of their own Party, against the Faith of History, will confirm Falsity for Truth, and deliver to Posterity a wrong account of things. Of these there are some who undertaking to write Histories in excuse, or justification of some particular Mens Actions, and rela-

ting only such things as conduce to make good their Argument, while they either dissemble, pass by, or extenuate the rest; make imperfect and corrupt Histories. Of which fault *Blondus* taxes *Orosius*, for that he omits that famous overthrow in *Italy*, which made the *Goths* Masters of *Ravenna*, *Aquilegia*, *Ferrara*, and almost all *Italy*; lest he should injure the Argument which he had propounded to himself. Others there are, who out of Fear, Envy, or Hatred, detract from the Truth. Others, while they greedily desire to extol their own Acts, vilify the deeds of others, so to bring them into contempt; writing not what the thing is, but what they desire it should have been: not doubting they shall ever want those that will not only confirm, but Patronize their untruths. This Vice was very familiar among the Ancient Greek Authors, and at this time many of your Annalists and Chronographers are guilty of the same; as *Sabellicus* and *Blondus*, in their Venetian Stories; *Paulus Emylius*, and *Gaguinus*, in their Relations of the *Franks*. Men whom, as *Plutarch* saith, Princes cherish for no other reason, than that they by their smart wits suffocating and concealing the Merits of others, may be only free to advance their Actions, magnify'd by the addition of Fables, countenanced by the Majesty of History. Thus the Greek Historians writing of the Inventors of things, assume and arrogate all things to their own Countrymen. There is another Crew the most abominable of all, which are Flatterers, who endeavouring to deduce the pedigree of their Princes from the most ancient Kings, when they cannot compass their ends in the right line, extravagate into forreign Pedigrees and Fables, feigning the names both of Kings and places, not omitting any Fraud, that may help out their

their purpose. Of this sort is that Barbarian *Hunibaldus*, who writing the History of the *Franks*, has feigned the names of *Scythia*, *Sicambria*, and *Priamus* the younger, which never any Historian did before, or ever followed him in doing after, unless those that were like himself, as *Gregorius Turonensis*, *Rhegino*, and *Sigisbert*, and some few others. Of the same Chaff is *Vitiiscindus*, who will have the *Saxons*, the most ancient people of *Germany*, to be descended from the *Macedonians*, especially the Race of *Alexander*, whom the greatest part of the rest pursue in the same Error. Many write Histories, not so much for Truths sake, as to delight the Reader, and to set forth some Idea of a King which they have framed to themselves. Whom if any one convince of falshood, they cry they did not aim at the Truth of Transaction, so much as the profit of Posterity, and propagating the fame of their own Ingenuity; therefore they do not relate how things were done, but how they ought to have been done; it not being their business obstinately to defend the Truth, but to feign and falsify where it seems profitable, calling *Fabius* to witness, that a lye is not to be dispraised, which perswades to honesty: And furthermore affirming, that when they write to posterity, it matters not under whose name, or in what order of time the example of a good Prince be exposed to publick view. Thus *Xenophon* wrote the Story of *Cyrus*, not as he was, but what he ought to have been; propounding him as a true Pattern and example of a Just and Heroick Prince. Hence it comes to pass that many apt to feign by Nature, and using industry therewithal, have applyed themselves to write those Romances of *Morgant*, and *Morgalona*, *Amadis*, *Floran*, *Tyran*, *Conamor*, *Arthur*, *Lancelot*, *Tristram*; generally unlearned, and worse than the mad Dreams of Poets,

Poets, and more fabulous than Comedies and Fables themselves. Among the learned, *Lucian* and *Apuleius* obtain the first degree ; part also of the History of *Herodotus* is not to be lett out, which *Cicero* denies not be to very full of lies and ridiculous Fables. For there we read of the *Medes* drinking up whole Rivers at a Dinner, and how people sail'd over the Mountain *Athos*.

*And whatsoever else the lying Greek
In Story dares—————*

And these are the reasons that there is no exact Truth to be found in Historie, though it be the thing we most seek for there. Seeing then there are no Writings of publick transactions that are able to declare the real Truth , and convince Error, but that every Man is left to his own opinion; hence it happens that there is so much discord among Historians , in so much that they write sometimes quite contrary of the same things. In how many Places, saith *Josephus*, doth *Helianicus* differ from *Agefilans* in point of Genealogy! in how many places doth *Agefilans* correct *Herodotus* ! How doth *Ephorus* shew *Hellanicus* to be false in most things ! how doth *Timens* rebuke *Ephorus* ! and others coming afterwards, how do they find fault with *Timens* ! but every one blames *Herodotus*. In many things *Thucydides* is accused to be fallacious, though he seem to have written very tenderly, and with much care. This *Josephus* writes of others, whom notwithstanding our *Ægesippus* very severely corrects. Furthermore, many from the relations of Historiographers relate many things, but not upon proof ; and those that go about to prove things that are not to be justify'd, generally propound the worst examples for imitation. For they who so much
extol

extol, and raise such lofty Pyramids to the praises of *Hercules, Achilles, Hector, Theseus, Epaminondas, Lyfander, Themistocles, Xerxes, Cyrus, Darius, Alexander, Pyrrhus, Hannibal, Scipio, Pompey, and Cæsar*; what have they done, but describ'd the greatest and most furious Thieves and Robbers in the World? Say they were great Generals, yet were they the worst and wickedest of men. If any one shall say to me, That there is much wisdom to be gain'd by the reading of History; I will grant it, so he allow that there is also more impiety to be learnt: and indeed, as *Martial* upon another occasion saith, *There are some good things made indifferent, but an infinite of Evil.*

CHAP. VI.

Of Rhetorick.

NOW Rhetorick, which is the next, whether it be an Art or no, is mainly disputed among the most Learned men, and remains to this day a question undetermin'd. For *Socrates* in *Plato* by most sound Reasons argues it to be neither an Art nor a Science, but a certain kind of subtilty, and that neither noble nor honest, but meer low, illiberal, and servile flattery. *Lycias, Menedemus, and Cleanthes* were of Opinion, That Eloquence could not be comprehended within the bounds of any Art, but that it proceeds from Nature, which is the common School-mistress of Mankind; and as occasion serves, teaches every one to soothe, to relate pleasant Stories, and to use Arguments: and as for Memory, right Pronunciation, and Invention, they are meerly Natural Effects; which

is indeed not a little evident in *Antonius*, the Prince of the Latin Orators. And although before *Thisias*, *Coraces*, and *Gorgias*, there was not any one who had either taught, or wrote of Rhetorick ; yet were there many men, who through the strength of their Natural Parts became to be very Eloquent. Furthermore, seeing that Art is defin'd to be a Collection of Precepts, it is a great Dispute among the Rhetoricians, what that end should be, whether to perswade or to teach good utterance : and not content with the true grounds, they dayly seek to invent new and fictitious. To which end, they have found out so many Theſes, Hypotheſes, figures, colours, characters, ſuaſorie phraſes, controverſies, declamations, proems, inſinuations, courtſhips, and artificial ſtores, that it is impoſſible to recount them all ; and yet they deny, that among all theſe, the end of Rhetorick is to be found. This made the *Lacedaemonians* altogether reſuſe it ; believing that the ſpeech of good men ought to proceed from the ſincerity of the heart, not from the Hypocriſie of Studied Artifice. The ancient *Romans* would not admit Rhetoricians into their City in a long while. And when *Cicero* had after much labour endeavour'd to ſhew that the faculty of making Orationſ did not proceed from Art, but from Wiſdom, as he aſpires to prove in his Book *De Oratore* ; yet is not the Rhetorician whom he there propoſes for the only true pattern of an Orator ſo well approv'd of, nay to *Brutus*, a man of ſingular Integrity, no way pleaſing. And always this Opinion hath born ſway, That the Precepts of Oratory are more hurtful than uſeful to the Life of Man. And to ſay truth, it is evident that the whole Diſcipline of Rhetorick is nothing elſe but an Artificial help, or the myſtery of Flattery ; or as ſome more boldly affirm, Lying, whereby they endeavour, what they cannot gain by truth, to effect by the flouriſhing varniſhes of
fine

fine Language: As *Archidamas* the Sophist said of *Pericles*, by the report of *Eunapius*; which *Archidamas* being demanded which was the more powerful, *Pericles* or himself made answer, If *Pericles* were overcome by me in War, yet such is his Eloquence of Speech, that should be but discourse thereof, he would rather appear a Victor, than a Person Vanquish'd. And of *Carneades*, *Pliny* reports, That while he Disputed it was hard to discern, what was true, and what not: of whom it is likewise related, that when he had one day spoken many things wisely and elegantly in the behalf of Justice, the next day with the same Learning and Eloquence declaim'd in her dispraise. There was *Corax* a Rhetorician among the *Syracusans*, a man of an acute Wit and promptness of Speech, who taught this Art for gain. To him *Tisias* came, and not having ready money, promis'd him double pay so soon as he should have taught him his Art: which condition *Corax* willingly accepted, and taught him. *Tisias* having afterwards learnt his Art, and intending to defraud *Corax* of his reward, demanded of him, What is Rhetorick? who answering, That it was effectual perswasion: Then said *Tisias*, Whatever agreement has been made between us, if I can perswade my self that I owe thee nothing, then shall I be quit of my Debt: If I cannot perswade my self, notwithstanding I shall then owe thee nothing neither, because thou hast pretended to teach me how to perswade. To which *Corax* reply'd, Whatever, said he, I agreed to take of thee, if I can perswade my self to take it, I ought so to do, because I have so perswaded my self: If I cannot perswade my self, however I ought to take my reward, for having bred a Scholar that so far excels his Master. When the *Syracusans* heard 'um thus contending, and wrangling together, they cry'd out, *Bad Crows lay bad Eggs*; meaning, That bad Masters make worse Scholars. A story not unlike

this, *Gellius* reports of *Protagoras* the Sophist, and *Euathlus* his Disciple. Now as it is many times commendable, delightful, and always profitable, to know how for a man to express himself in neat, exact, discreet, and fluent Language; so sometimes it falls out to be a thing very much to be discommended, many times of ill consequence, and always very much to be suspected: wherefore *Socrates* thinks Rhetoricians worthy of no respect, and will not allow them any power in a well-order'd Commonwealth. And *Plato* excludes them out of his Commonwealth with the same contempt as he rejects Players and Poets, not without reason: For there is nothing more dangerous in civil Affairs, than this deluding Myttery, as that from whence all prevaricators, juggling shufflers, backbiters, sycophants, and all other leud and vile-tongu'd persons derive their malice and knavery. With this Art many Persons endu'd, raise Seditions and Commotions in Nations, while by their nimble Tongues some are deceiv'd, some flatter'd, some over-perswaded; usurping as it were a kind of Tyranny over men, not so subtle as themselves. Therefore saith *Euripides*, *It is Tyrannical to boast of Knowledge*: and *Æschylus* writes, *That compos'd Orations are the greatest Evils in the World*. And *Raphael Volaterranus*, a most studious lover of Histories and Examples, confesses, That upon due consideration of all that he had read or seen either of ancient or modern Stories and Examples, he finds very few Eloquent men to have been good men. Hath not this thing call'd Eloquence, not only greatly disturb'd most Potent Commonwealths, but also wholly ruin'd them? Witness the Examples of *Brutus*, *Crassus*, *Gracchus*, *Cato*, *Cicero*, *Demosthenes*, who as they were accounted the most Eloquent, so were they the most seditious and turbulent of their time. For Censorious *Cato* being himself forty times accus'd, seven-

ty times accus'd others ; being nothing but a continual disturber of the Peace, with his mad Declamations, all his life long. The other *Cato*, call'd *Uticensis*, by provoking *Cæsar*, was a great occasion of the utter subversion of the Roman Liberty. In like manner did *Cicero* provoke *Antony*, to the great mischief of the Empire ; and *Demosthenes* incens'd *Philip*, to the ruine of the *Athenians* ; so that there is no State of Government, but has been highly injur'd by this wicked Art : no society of men, that ever lent their Ears to the Charms of Eloquence, that has not been extreamly mischiefed thereby. Moreover, a confident Eloquence prevails much in Judicature : Eloquence being the Patroness, bad Causes are defended, the guilty are sav'd from the punishment of the Law, and the innocent are Condemned. *Marcus Cato*, the most prudent among the *Romans*, forbad those three *Athenian* Orators, *Carneades*, *Critholans*, and *Diogenes*, to be admitted to publick Audience in the City ; being men endu'd with such acuteness of Wit, and Eloquence of speech, that they could with great ease make evil good, and good evil. And *Demosthenes* was wont to boast among his friends, That he could sway the Opinions of the Judges, by vertue of his Eloquence, which way soever he pleas'd ; and that according to his will and pleasure, *Philip* and the *Athenians* either made War or Peace. Such is the force of Eloquence, either to allay or incite the Affections of men, having as it were Supream Dominion over Nations, to make them follow her Perswasions. For this reason *Cicero* was at *Rome* call'd King, because he Rul'd and guided the Senate by his Orations which way he pleas'd. Hence it appears, that Rhetorick is nothing else but the Art of moving and stirring the Affections by subtile Language, exquisite varnishings of neat Phrase and cunning insinuation, ravishing the minds of heedless Peo-

p'e, leading them into the Captivity of Error, and subverting the sense and meaning of Truth. So that if by the benefit of Nature there is nothing but may be express'd in proper Language, what can be more pestilent than the fucus and varnishes of fallacious words? The Language of Truth is simple, but quick and penetrating, a discerner of the intentions of the Heart, and like a Sword easily cuts in sunder the difficult Enthymems and Gordion-knots of Rhetorick. This made *Demosthenes*, though he contemn'd all other the fine and Eloquent speakers of his time, nevertheless, to stand in awe of one *Phocion*, who also spoke pithily, short, plainly, and to the purpose; and was therefore wont to call him the Hatchet of his Orations. Perchance, the Ancient *Romans* were not ignorant of these things; who, as *Suetonius* witnesses, Twice Expell'd Rhetoricians, by Publick Edict, out of the City; once, when *Faunius Strabo*, and *Valerius Messala* were Consuls; and the second time, in the Consulships of *Domitius Ænobarbus*, and *Licinius Crassus*: and a third time, in the Raigne of *Domitian* the Emperor, by an unanimous Decree of the Senate, they were not only expell'd out of *Rome*, but also out of all *Italy*. The *Athenians* forbid them to come near the Seat of Judicature, as being perverters of Justice; they also put to Death *Timagoras*, for flattering *Darius*, according to the custom of the *Persians*, in too high and obsequious a manner. The *Lacedemonians* exil'd *Tesphone*, only because he bragg'd, That he could talk a whole day upon any Subject. For there was nothing which they hated more, than this curious Artifice of the Tongue, appertaining to men that nothing regarded the speaking of Truth; but whatever work they propose to themselves, that to polish with high-flown and bigg words; and only intending to deceive the minds of their Auditors,

and

and to boast of their leading them by the Noses. And now it is evident, That never any men were made better by this Art, but many worse; who, though they sometimes speak handsomely of Vertue and Honest things, yet are far more Polite, Elegant, and Ingenious in the defence of Error, to sow Sedition, to stir up Factions, to heap Slanders, and Reproaches, and Calumnies, than in the reconciling of differences, making peace, maintaining amity, or in the commendation of Love, Faith, or Religion. Moreover, many men presuming too far upon this Art, have revolted from the Orthodox Faith. From this Art flow those numberless Sects, Heresies, and Superstitions, that contaminate Religion; while some so contemn the Scripture, because it abounds not in *Ciceronian* Phrases, that many times they take part with the quaint and fallacious Arguments of the Heathen against the Catholick Truth: which is manifest from the *Tatian* Hereticks; and from those whom *Libanius* the Sophist, and *Symmachus* the Orator, great Champions of Idolatry; together with *Celsus Africanus*, and *Julian* the Apostate, seduced from the true Religion, insulting over Christianity with their flashes of Rhetorick: From whose pernicious and Blasphemous Oratory, Hereticks have drawn many persuasive Arguments to seduce simple People from the true Faith. And do we not now adays see the most Eminent and Learned, most Elegant and Subtile Doctors and Disputants in the World to be the greatest heads of Heresies and Factions? So are men affected with the Charms of Eloquence, that rather than not be *Ciceronians*, they will turn *Pagans*. These becoming Impious, while those that are more zealously devoted to *Aristotle* and *Plato*, become altogether superstitious. But all these vain Bablers that so fill the ears of their Auditors with their emp-

ty and idle Orations, shall one day stand before the great Tribunal, to give an account of those Errors which they have so vainly feigned, and invented against the Truth of God.

CH A P. VII.

Of Logick.

Logick succeeds in aid of the foregoing Arts, being it self also the Mystery of contention and darknets, by which the other Sciences are rendered more obscure and difficult to be understood: and this Logick, forsooth, they call the Art of Reasoning. A most miserable and brutish sort of people surely, that are not able to reason or discourse without the Assistance of this Art. However, *Servius Sulpitius* extols this for the greatest of all Sciences, and as it were a Light to those things which are taught by others; as being that which, as *Cicero* saith, distributes the whole matter into parts, and by definition explains the hidden sense of things, explains obscurity, distinguishes between things doubtful, and points out the certain Rule to distinguish Truth from Falshood. Furthermore, the Logicians promise to find out the Essential definition of every thing, yet are not able to render themselves Masters of their own word, in making things so clear, but that they may be asked why they could not as well call Man a Man, as *Animal Rationale*, or a Mortal Rational Creature. More of this you shall find in *Boetius*, whose Works are not esteemed, but are beyond all the *Predicaments*, *Topicks*, *Analyticks*, and other trifles of *Aristotle*, whom the *Peri-*

pateticks following, believe that nothing can stand or be known, unless what is prov'd by Syllogism, that very Syllogism which is set forth by *Aristotle*; who never observed in all his Maximes, how all his Arguments are deduced from suppositions, or things granted before: whose rule those other great boasters following, have hitherto as yet made out no true or real Demonstrations, not so much as in Naturals, but deduce them all out of the Precepts of *Aristotle*, or some other that went before him, whose Authority they preserve and make use of for all their Principles of Demonstration. Now *Aristotle* affirms that for true Demonstration, which Creates a Science; which is made by Quiddities, as the Logicians call them, and by the proper differences of things to us unknown and hidden. He saith farther, that Demonstration is made by the Causes; which Causes proceed, either *De, per*, or *secundum quod ipsum*. Which parts of Speech, being convertible, and relating back one to another, yet, saith he, no circular Demonstration can be granted out of the Causes, for all that. If therefore the Principles of Demonstration are unknown, and that Circulation be not admitted, certainly little or no knowledg can be thence concluded: For we believe things demonstrated, through certain very weak Principles, to which we assent either through the preceding authority of the wise, or else approve by experience of our Sences. And indeed all Knowledge hath its original from the Sences. And it is a certain experiment of the Truth of Speech, as *Averroes* saith, when the words agree with the things thought. And that is most truly known, to the Knowledge of which most Sences concur. Out of sensibles, we are by the knowledge thereof led to all those things that fall within the compass of our Knowledge. But now when all the Sences are subject to be deceived, they can surely produce to us no real experience.

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Wherefore seeing that the Sences cannot attain to an Intellectual Nature, and that the causes of inferior things, out of which the Natures, Properties, Effects, and Passions of those things ought to be discovered and demonstrated, are by the consent of all Men, altogether unknown to our Sences; doth it not hence appear, that the way of Truth is wholly shut up, and obscured from our Sences? So that all those deductions and seeming Sciences deeply rooted in the Sences themselves, must of necessity be altogether erroneous, uncertain, and fallacious. Where is then the benefit of Logick? where is the fruit of this Scientifical Demonstration from Principles and Experiments? which when we must be forced to consent to, as to known Terms, will not those Principles and Experiments be rather things perfectly known, than demonstrated? But let us consider this Art a little more remotely. Logicians reckon up ten Predicaments, which they call, most general Genus's: Those are *Substance, Quantity, Quality, Relation, When, Where, Scituation, Habit, Action, Passion*. By which they hope to comprehend and understand all things whatever are contain'd within the round circumference of the World. They add moreover five Predicables, so call'd, because they are predicated of themselves, and of their parts; that is to say, *Genus, Species, Difference, Proper, Accident*. Then they assigne four Causes of every thing; the *Material, Formal, Efficient, and Final*; by which they believe themselves able to discover the Truth or Falshood of all things, by a certain infallible Demonstration. Now they compound every Syllogism, or Demonstration, of three Terms: the first is the *Subject* of the Question, and is called the *Major*; the next the *Predicate* of the Question; the third is the *Middle*, participating between both: with these terms they form two Propositions, which they call, the *Premises*,

mises, out of which at length springs the Conclusion. This is that egregious Engine, and these the Terms and Parts thereof, whereby they undertake to joyn, divide, and conclude all things, by the help of certain Axiomes which they dream impossible to be refuted. These are the deep and profound Mysteries of Artificial Logick, invented with so much care by these fallacious Doctors, which being such great and secret Mysteries, are not to be exposed or learnt by any other, than they who are able to give great rewards for the same, and to be at large expences to purchase Authority among the Schoolmen. These are the Nets, and these are the Hounds with which they hunt the Truth of all things, whether natural, as in Physicks; or supernatural, as in Metaphysicks: but according to the Proverb of *Clodius* and *Varro*, can never overtake, by reason of their bawling and bawling one with another.

CHAP. VIII.

Of Sophistry.

BUT the late Schools of Sophistry have made an addition of far greater and more Monstrous Prodigies; such a Scroll of *Infinities*, *Comparatives*, *Superlatives*, *Incipits*, and *Definitis*, *Formalities*, *Hæccities*, *Instances*, *Ampliations*, *Restrictions*, *Districtions*, *Intentions*, *Suppositions*, *Appellations*, *Obligations*, *Consequences*, *Indissolubles*, *Exponibils*, *Replications*, *Exclusives*, *Instances*, *Cases*, *Particularizations*, *Supposits*, *Mediates*, *Immediates*, *Completes*, *Incompletes*, *Complexes*, *Incomplexes*, with many more vain and intolerable Barbarisms, which are thick sown in their Logical Systemes, whereby they endeavour to make all those things

things to appear Truths, which are in themselves absolutely false, and impossible; and those things which are really true, like furies breaking out of the *Trojan Horse*, they seek to ruine and destroy with the Flames of their barbarous words. Others there are, who will admit of no more than three Predicaments, nor but two Figures of Syllogisms, and of them but eight Moods; laughing to scorn all Modal Compositions, together with concrete and abstract Terms. Others are not wanting who have found out the eleventh Predicament, and a fourth Figure of Syllogisms; Increasing the number likewise of Predicables and Causes; and have moreover invented so many invincible Stoical subtleties, that the Niceties of *Cleanthes* and *Chrysippus*, together with the little conceits of *Daphita*, *Euthydemus*, and *Dionysiodorus*, seem dull, and meer rustical, when compared with the new devices of our Modern Sophisters; in the Study whereof, the whole fray of our Sophisters are so stupidly employ'd, that their whole business seems to be, to learn to erre, and with perpetual Skirmishes to render more obscure, if not quite to obliterate the Truth which they pretend to explain; so that the great Art which they profess, is but a Gallimaufry of depraved and barbarous words, by nice and froward Cavilling, perverting the use of Speech, offering violence to the poor Tongue that is scarce able to manage them, the glory whereof consists only in noise and reproach; the professors themselves coveting Combate rather than Victory, and seeking all occasions rather of Contest, than to find out the Truth. So that he is the best Man among them, who is most impudent, and fullest of Clamour: of whom *Petrarch* writeth, that whether it be the modesty of their Stile, or a confession of their Ignorance, they are implacable in their Language, yet dare not abide a true Challenge; and are unwilling to appear in publick, knowing

ing what frivolous Ornaments they are attir'd withal, and therefore like the *Parthians*, they exercise a flying Fight, and darting their volatile words up into the Air, may be said to commit their Sails to the Wind. These are they, who, as *Quintilian* says, are extraordinary subtile in Disputing; but take them from their impertinent Cavilling, and they are no more able to endure the blows of right Reason; like little Buggs, that secure in Chinks and Crevises, are easily trod upon in the plain field. Sophisters are unwilling to Fight under the Banners of sound and approved Authors, but like Stratagematists fly for Refuge to the strength of Memory, and the whifling clamor and noise of a nimble Tongue. Neither do they think it of any consequence to consider what reason to use, so they can but give any high instance or example; nor matters it what they think or say, so that they talk loud and bold enough: For he that among them is fullest of words, seems to be the wisest, and the most learned Person. Arm'd with these Sorceries, they visit the Schools, haunt the Streets, frequent great and full Tables, provoke Antagonists: if the Fight begin, and they find themselves worsted, then they fly to their old lurking holes, and their accustomed Labyrinths. If they find any person unwilling to grapple, then they endeavour to entrap him at unawares with some unusual Question; to which, if they have not a ready and pertinent Answer, or that the Party seem any thing puz'd, then they raise to themselves mighty Pyramids and Triumphs. But what good fruit this Logick with her Sophists hath brought forth, or is likely to bring forth in the Church, let us consider: Surely we shall quickly find, that they not assenting to Divine Tradition, confound the holy sence with Reasons deduced from their own fallacious suppositions; to which while they give too much credit, they banish

nish the Light of Truth, and embrace darkness; and being thus wrapt and infolded in those shades of Error, blind leaders of the blind, they draw many with their false Argumentations, and shadows of Reason, into the Ditch, together with themselves; and always blundering in the deep Ocean of Ignorance and Error, seduce the more Ignorant to adore their Fictions; in honour of which, they dare presume to aver, That sacred Theologie is not able to subsist without Logick; that is to say, without Brangling and Jangling, without Contention and Sophistry. I deny not, but that Logick may be useful in Scholastick Exercises; but how it may assist or uphold Theological Contemplation, I cannot apprehend; whose chiefest Logick consists in Prayer. For truly that promise of Christ was not made in vain; *Pray, and ye shall receive.* Through which means, the Faithful of Christ shall obtain from the Master of Truth all necessary Knowledge of the Truth, long before they shall be able to compass the height of their Logical skill. Furthermore, Sophistry with all her quirks and devices could never soar higher than Philosophy; but through the path of Prayer lies the certain and streight way to the highest Knowledge of Divine and Humane things. Therefore they are in the wrong, who affirm this Sophistry to be the only Engine, and most Potent for the subversion of Heresie; when it is indeed the chief Strength and Pillar of Heresie. For *Arrius* and *Nestorius* relying upon this Art, the one affirm'd divers Substances in the Trinity, the other deny'd the Virgin *Mary* to be the Mother of God: giving greater credit to the Sophisms of *Aristotle*, than to the Word of God. For, as *St. Jerom* observes, all the Opinions of the Hereticks have made their Nests and founded their Sanctuaries among the Briars of *Aristotle* and *Chrysippus*. Hence *Eunomius* argues, *That which is born, could not*

be

be before it was born. Hence the *Manichean*, because he would free God from being the Cause of Evil, makes a bad or evil Deity. Hence *Novatus*, that he may take away Repentance, denies Pardon. From such Fountains as these, do spring all the larger Rivulets of Heresie: for seeing there is no sentence which may not be contradicted, nor no Argument which may not be assail'd by another; hence it is, that it is so impossible to attain to any end of Knowledge, or to come to the Knowledge of Truth, by the means of Sophistical Argumentation: and hence it is, that so many deviate from Truth to Heresie; thinking that they have found some appearance of more powerful Truth, by the help of Logical Disputes; or else condemn one Heresie, to be themselves the Establishers of a new one. And thus far of *Logick* and *Sophistry*.

C H A P. I X.

Of the Art of Lullius.

R *Aymund Lullie* in these latter times hath Invented a Prodigious Art, not unlike *Logick*; by means whereof (like another *Gorgias Leontinus*, who was the first that in a Publick Assembly durst put the Question what they would have him to Discourse of) to enable any person to discourse *extempore* upon any Subject. But to insist farther upon this, it will not be needful now; seeing we have Commented sufficiently upon this Art already; and the thing it self is so obvious, that it will not be necessary to use many words about it. This I am to admonish ye of in general, That this Art is of no other use, than only
to

to shew the Pomp and Magnificence of Wit and Learning, and is no way prevalent for the attaining of sound Learning; having in it far more of confidence than efficacy.

CHAP. X.

Of the Art of Memory.

AMong these Arts, is to be reckon'd the Art of Memory; which, as *Cicero* saith, is nothing else, but a certain method of Teaching, and Precept; like a thin Membrane, consisting of Characters, Places, and Representations; first invented by *Simonides Melito*, and perfected by *Metrodorus Sceptius*. But let it be what it will, more certain it is, that it can never come to good, where there is not a very good Natural Memory before; which sometimes it perplexes with such monstrous Apparitions, that instead of a new Memory, it is the cause of Madness and Phrenzies; and over-burdening the Natural Memory with the Characters and Images of innumerable things and words, it occasions those that are not contented with the bounds of Nature, to run Mad with Art. This Art, when *Simonides* or some body else did offer to *Themistocles*, he refus'd it, saying, *He had more need of Forgetfulness than Memory*; said he, *I remember what I would not, but I cannot forget what I would*. As for *Metrodorus*, *Quintilian* thus writes concerning him: It was a great piece of vain Ostentation, saith he, to glory rather in his Memory by Art, than in that by Nature. Of this Art *Cicero* makes mention, in his Book of Rhetoricks; *Quintilian* in his Institutions; and *Seneca*. Among Modern Authors,
Francis

Francis Petrarch hath writ something concerning it; together with *Mareol. Veronensis*, *Petrus Ravennas*, *Hermannus Buschius*, and others, though unworthy of a Catalogue, as being obscure Persons. Many there be, that at this day Profess the same, though they get more Infamy and dis-repute, than gain thereby; being a sort of rascally Fellows, that do many times impose upon silly Youth, only to draw some small piece of money from them for present Subsistence. Lastly, 'tis a childish Triumph to boast of a great Memory; besides that it is a thing of shame and disgrace to make a shew of great Reading, exposing a great Fair of words without doors, when the House within is altogether unfurnish'd.

C H A P. X I.

Of the Mathematicks in general.

IT is now time to discourse of the *Mathematicks*; surely the most certain of all the Arts. Yet all of them chiefly consist in the Opinions of their Teachers who have got the most credit; yet in their several Opinions have committed sundry Errors, which *Albuzazar* among the rest acknowledges, saying, That the Ancients long after *Aristotle's* time did not rightly understand the *Mathematicks*: And that though all these Arts are chiefly invented for the understanding of Figures, Number, and Motion; yet are their Professors forc'd to confess, that there was never any Figure yet found, either according to Art or Nature perfectly Spherical. And though these Arts have been the occasion of little or no Heresie in the Church; yet *St. Austin* saith, That they avail nothing at all to
E Salvation,

Salvation; and that they do rather lead men into Error, and take men off from the Contemplation of true Divinity: and as *St. Hierome* observes, are not the Sciences of Piety.

C H A P. XII.

Of *Arithmetick*.

OF these Sciences, the first is *Arithmetick*, or the Doctrine of Numbers, which is indeed the Mother of all the rest; not less superstitious than vain, and only valu'd among Merchants, for the low and mean benefit of keeping their Accounts: it treats of Numbers and their Divisions, which is even, which odde; which is evenly odde, and which odly even; which superfluous, which a Fraction; which perfect, which compounded: also of proportion, and proportionality, and their kinds. Lastly, of Geometrical and Harmonical Numbers; the Effects and use of Number, and their Fractions, and the wayes and rules of casting Accompts.

C H A P. XIII.

Of *Geomancy*.

Arithmetick produces to us *Geomantick* Divination; Cards, Tables, and Dice; and whatsoever else in the Nature of Numeral Chances: This *Geomancy* most men do rather make a Member of *Astrology*, by reason that their method of judgment is the same; and

Of Geomancy.

and because the force and vertue thereof consists not so much in Number, as in Motion, according to the saying of *Aristotle* : *The Motion of Heaven is perpetual, and is the Principle and Cause of all Inferiour Motions.* Of this *Geomancy*, among the Ancients, *Haly* hath written ; among our Modern Authors, *Gerard of Cremona*, *Bartholomæus of Parma*, and one *Tundinus*. I my self have written a *Geomancy*, far different from those before mentioned, though not less superstitious and fallacious ; or if you will, I may say, not less crowded with Lyes.

CHAP. XIV.

Of the Art of Dicing.

THE Art of *Dicing* is one of those Arts that depends wholly upon Chance ; wherein, he that is most studious, and most expert, becomes so much the more vile and wicked, while out of covetousness of another mans, he bears no reverence to his own Patrimony. This is the Mother of Lies, Perjury, Thefts, Quarrels, Injustice, and Murther ; rightly an Invention of Evil Spirits, which after the overthrow of the *Asian* Empire, was carried away Captive into *Greece* among the Spoils of those Cities ; where afterwards it enslav'd and bewitch'd the Conquerors themselves. It is said, that *Attalus* King of *Asia* was the first Inventor of that Game, having found it out by his skill in Arithmetick. Among the *Romans*, it is reported that *Claudius* the Emperour wrote a Treatise thereof : He, together with *Augustus Caesar*, being great Admirers of this Game. An Exercise most Infamous, and forbidden by the Laws of Nations ; insomuch,

that *Cobilon* the *Lacedemonian* being sent to *Corinth* for the obtaining a mutual League and Friendship between those two Cities, when he saw the Captains and Senators of *Corinth* playing at Dice, return'd without doing any thing, saying, that he would not so much defile the Glory of the *Spartan's*, as that it should be said, they had made a League with Gamesters. This Art was so much dis-esteem'd among the greatest of men formerly, that the King of *Parthia* is reported to have sent a Bale of Golden Dice to *Demetrius*, on purpose to upbraid his Inconstancy. Now adays it is a Game in the greatest Request, even among the greatest Princes, and the chief Nobility. How do I say, a Play? Yea, the only Wisdom, and highest Knowledge of Men most carefully and wickedly bred up to Cheat and Cozen.

CHAP. XV.

Of the Pythagorean Chance.

NEither do I think it fitting to pass by what the *Pythagoreans* did Assert, what others thought, and what *Aristotle* himself did believe, That there are certain Numbers in the Elements of Letters, from whence some will undertake to tell Fortunes by the Proper Names, the Letters whereof being added together, and the Names repeated as oft as there be Letters, they give the day to him, whose Name comes to be last reckon'd; whether the Question be concerning War, Quarrel, Marriage, Life, or any other concernment. And thus, they say, it was foretold that *Patroclus* should be kill'd by *Hector*, that he

he should be slain by *Achilles*. Of which, *Terence* makes mention in Verse, and how they made use of the Letters of their Names.

*These greater Numbers, those the less require.
He that in doubtful War his Chance would know,
If the great number stop, may safely go.
But signes of Death, the lesser sums presage;
And thus Patroclus fell, by Hector's Rage.
Thus from small sums they did of old foretel
How Conquering Hector by Achilles fell.*

Some will undertake to Erect *Horoscopes* by these kind of Computations, as one *Alchandrius*, an obscure Philosopher said to be the Scholar of *Aristotle*, hath been ready to assert. And *Pliny* relates, That by the inventions of *Pythagoras*, there is in the Eye a peculiar property to foretel Lameness and some other mischances.

C H A P. XVI.

Yet of Arithmetick.

BUT to return to *Arithmetick*: *Plato* saith, That this was first Invented by some *Cacedemon*, together with Cards and Dice: and *Lycurgus*, that great Law-giver among the *Lacedemonians*, expell'd it as a most turbulent and factious Science out of his Commonwealth: For it requires a great deal of idle Labor, and diverts men from other more lawful and honest employments, raising great and mischievous quarrels many times about the smallest matters. Hence arises that irreconcilable dispute among *Arithmeticians*, Whether an even or odd Number be most to

be prefer'd ; which is the most perfect Number between Three, Six, and Ten ; and whether any Number may be properly said to be evenly even : in which matter of so great consequence, they say that *Euclid* the Prince of Geometricians, has very much err'd. It is a hard matter to say, what strange *Pythagorical* Mysteries, what Magick Vertues they Dream there be in number, though naked and abstracted from things ; and with a great deal of Presumption aver, That the World could not have been Created by God, had not Numbers been Instrumental ; and that all Divine Knowledge is contain'd in Numbers, as in a certain Rule. From these beginnings, the Heresies of *Marcus*, *Magus*, and *Valentinus*, took their first growth and progression, who presum'd that they were able to discover an innumerable company of Divine Secrets of Truth and Religion, by the dull and weak assistance of Numbers. Some account the *Pythagorean* inventions among the Sacraments, with many other ridiculous fancies and idle stories not worth repeating ; Arithmeticians having nothing to boast of, but an insipid, inanimate, and senseless Number, though they think themselves Gods, because they can only cast a Figure, or can tell how to reckon : But such honours the Musicians will scarce allow them, who think them rather due to their Musick.

CHAP. XVII.

Of Musick.

LET us now discourse a little concerning *Musick*, of which among the *Grecians*, *Aristoxenus* hath written very largely, asserting that *Musick* was the Soul of Man ; whose Writings *Boetius* hath Translated into Latine. Now

Now, by Musick I understand that part of Musick which relates to the knowledge of Sounds, and manages either the Voice or Hand; not that part which teaches the Laws and Rules of Meter and Rythm, more properly term'd Poësie, which, as *Alpharabises* saith, is carried on not by any method of Speculation or Reason, but with a certain frenzy and madness, as we have before discoursed. Now that part of Musick which consists in Sound, and is the consort of Strings or Voices agreeing in Sounds inoffensive to the Ear, treats more particularly of Sounds, Intervals, Changes of Mood, and variety of Notes. This the Antients have divided into *Enharmonicke*, *Chromaticke*, and *Diatonicke*. The first, that is to say, the *Enharmonicke*, by reason of its profound abstruseness, & the impossibility of discovery, they altogether laid aside: The second, by reason of its wanton measures, they contemn'd and utterly refused: The last, as agreeing best with the composition of the world, they onely admitted. Others there are who have distinguish'd the Moods of Musick as deriv'd from sundry Countries, for whose particular Genius they seem'd at first to have been more properly contriv'd; of which there are three nam'd, the *Phrygian*, the *Lydian*, and the *Doricke*; which, according to the opinion of *Polimestres*, and *Saccadas* a native of *Argos*, are said to be of greatest Antiquity. To these *Sappho* the *Lesbian* added a fourth, term'd the *Mixolydian*, of which others take *Tersander*, others *Pythoclides* the Piper, to have been the Authors; though *Listias* makes *Lamprocles* the *Athenian* inventer thereof. These four Moods pass currant under the Seal of Authority. This whole Structure or Fabrick, they call *Encyclopedie*, or the Sphere of Sciences, as if Musick did comprehend all Sciences, seeing, as *Plato* observes in his first Book of Laws, that Musick cannot be understood, without the knowledge of all the other Sci-

ences. Among these four Moods, they approve not the *Phrygian*, for that it distracts and ravishes the Mind; therefore *Porphyrius* gives it the name of Barbarous, as exciting and stirring up men to fury and battel: Others give it the appellation of *Bacchick*, furious, impetuous, turbulent; which being generally us'd in *Anapesticks*, were those Charms which, as we read, formerly incited the *Lacedemonians* and *Cretans* to War. With this sort of Harmony *Timotheus* incited King *Alexander* to Arms: and *Boetius* relates how *Taurominitianus*, a young man, was mov'd by sound of this *Phrygian* Harmony to burn a house where he knew a certain Curtisan lay concealed. The *Lydian* Mood *Plato* refuses, as too sharp and shrill, and coming short of the modesty of the *Dorian*, being most proper for Lamentation; though, as others will have it, most agreeable to merry and Jolly dispositions. This made the *Lydians*, a Merry and Jocund people, to be very much affected with that sort of Musick; which afterwards the *Tuscans*, the Off-spring of the *Lydians*, were wont to make use of in their dancing. The *Dorick*, as being more grave, honest, and every way modest, consequently most congruous and agreeable to the more serious affections of the Mind, and graver gestures of the Body, they preferred above all the rest; and was therefore held in great esteem among the *Cretans*, *Lacedemonians*, and *Arcadians*. *Agamemnon* being to go to the *Trojan* War, left behinde him, at home, a *Dorick* Musitian, to the end he might by his grave *Spondaick* Songs preserve the Chastity of his Wife *Clytemnestra*; so that it was impossible for *Ægysthus* to obtain his desires of her, until he had first murder'd the said Musitian. As for the *Mixolydian*, onely fit for Tragedies, and to move Pity and Compassion; they were of opinion that it had a great power either to quicken or put a damp upon the Spirits, either to

raise

raise or depress the Affection, and that it had an absolute dominion over Grief and Sadness. To these four Moods, some there are who have added others, which they call Collateral, the *Hypodorian*, the *Hypolydian*, and the *Hypophrygian*; to the end there might be seven, correspondent to the number of the Planets: to all which *Ptolomy* adds an eighth, the *Hypermixolydian*, the sharpest and shrillest of all. But *Lucius Apuleius* onely names five; the *Æolian*, *Hyastian*, *Varian*, *shrill Lydian*, *warlike Phrygian*, and *Religious Dorick*. *Marcian*, according to the tradition of *Aristoxenus*, numbers five principal Moods, and ten Collateral. Now though they confess this Art to contain very much of sweetness and delight, yet the common Opinion is verifi'd by general experience, that Musick is an Art professed onely by men of deprav'd and loose inclinations, who neither know when to begin, nor when to make an end; as is reported of *Archabius* the Fidler, to whom they were wont to give more money to leave off, than to continue his play: Of which impertinent Musicians, we finde this Character in *Horace*.

*Among their Friends all Singers have this vice,
That begg'd to sing, none are more coy or nice;
Unbid, they'll never cease ———*

Musick has been always a Vagrant, wandering up and down after sordid hire; an Art which no grave, modest, chaste, magnanimous, and truly valiant person ever profess'd: therefore the *Greeks* generally term them Father *Bacchus's* Artificers, *Bacchanal* or lewd Artists, generally of loose behaviour, incontinent in their lives, and for the most part in great poverty and want; which is not onely the Mother, but Nurse of Vice. The *Kings of the Medes and Persians* reckon'd Musicians in the number of their Jesters, Parasites, and Players, pleating

pleasing themselves with their Songs, but contemning their persons. And the wise *Antisthenes* hearing that one *Ismenias* kept an incomparable Musitian in his house, quoth he, *He is a bad man, for he would not be a Fidler if he were honest: for that is not an Art becoming a good and vertuous man, but onely the lazy Epicure.* This made *Scipio*, *Æmylius*, and *Cato* utterly to despise this Science, as being contrary to the Majesty of the *Roman* Manners. Therefore were *Augustus* and *Nero* so much condemn'd for giving their minds so much to Musick. 'Tis true, *Augustus* being reprehended, gave it over; but *Nero* more eagerly pursuing it, was for that cause hated and derided. King *Philip* when he heard that his Son had sung very finely at a certain Entertainment, burst into a passion, reproaching him in these words: *Art thou not asham'd to sing handsomely? for it is enough that a Prince will vouchsafe to be present while others sing.* *Jupiter* is never said to sing or play on the Harp, by any one of the Poets: But the learned *Pallas* is said to hate all manner of Piping. In *Homer* we read of a Harper to whom *Alciones* and *Ulysses* willingly lent their Ears. In *Virgil*, *Iopas* both sings and plays, while *Dido* and *Æneas* give attention: Yet when *Alexander* the Great was singing, his Schoolmaster *Antigonus* brake his Harp and threw it away, telling him, It was his business to raign, and not to sing. The *Egyptians* also, as *Diodorus* witneffeth, forbad the use of Musick to their Youth, as rendring them luxurious and effeminate. And *Ephorus*, according to *Polybius*, condemns it as an Art invented onely to delude and deceive men. And indeed, what is more unprofitable, more contemptible, more to be avoided, than the society of these Fidlers, Singers, and other kind of Musitians; who with so many sorts of Songs, Dialogues, Catches, and Roundelays, more chattering than Rooks or Daws, do but like Syrens bewitch and corrupt

rupt the well-dispos'd minds of men, with their lascivious sound of Ribaldry and Debauchery? Therefore the Mothers of the *Cycones* persecuted *Orpheus* even to Hell, for effeminating their Males with his charming Harmony. And if there be any authority in Fables, we finde that though *Argus* had his head guarded with a hundred Eyes, yet they were all charmed asleep with the sound of one single Pipe. It is true, that from hence the Musicians take occasion to extol themselves far above the Rhetoricians, for that their Art has a greater power to move the passions and affection: and to such a hight of madness they are carried, as to affirm that the Heavens themselves do sing; not that they were ever heard so to do, but onely as their drunken Dreams and Imaginations prompt them to believe. Neither was there ever any Musitian that ever descended from Heaven, who could ever pretend to know all the Consonances of Sound, or the true reason of Proportions: Onely they say, that it is a most compleat Art, and comprehends all other Sciences; nor can be thoroughly understood by any one not Universally learned. Yea, they attribute to it the vertue of Divination, and that thereby men may make a judgement of the habits of the Body, affections of the Minde, and manners of Men. They say moreover, that there is no end of this Art, and that every day produces new discoveries therein; which in another sense *Anaxilas* wittily hints, that Musick is like *Libya*, which every year produces some new sort of venomous Creature or other. *Athanasius* therefore, by reason of its vanity, exiles it from the Church. It is true, *St. Ambrose* more delighting in Pomp and Ceremony, instituted the use of Singing and Playing in Churches. But *St. Austin* in the mean betwixt both, makes a great doubt of the lawfulness thereof, in his Confessions.

CHAP. VIII.

Of Dancing and Balls.

TO Musick Dancing is a kinde of Appendant, most grateful to Children, and youthful Lovers; a thing which they learn with great care, and practise all night long; most punctually observing the time of the Musick, and that the measures of their Feet and Capring-steps may exactly answer the time of the Fiddles; labouring to perform the silliest and maddest thing in the world, with the greatest knowledge and activity their Bodies and Souls will admit: A thing, which were it not set off with Musick, would appear the greatest Vanity of Vanities, the rudest, most nonsensical, and ridiculous sight in the world. This is that which lets loose the reins of Pride, the friend of Wickedness, the food and nourishment of Lust, the bane and enemy of Chastity, and unworthy so much as the thought of any honest person. At these Balls, saith *Petrarch*, many a grave Matron hath lost her long-preserv'd Honour: Many an unhappy Virgin there, hath learnt what she had better never have known: from thence many have return'd home polluted, many half overcome; but never any one more vertuous than they were before. Yet have some of the Grecian Writers highly prais'd this idle Art (as the worst and most pernicious things never want their extollers) and have deduc'd the Pedigree of Dancing and Balls even from the Heavens themselves, comparing the Steps of Dancing to the motion of the Stars, that seem in their Harmonical order to imitate a kinde of Dancing motion, which they

they began so soon as the world was created. Others say, it was an invention of the Satyres. By the help of this Art, *Bacchus* is said to have soften'd and overcome the *Tyrrhenes*, *Indians*, and *Lydians*, most Warlike Nations. Whence Dancing was by them made use of in their Religious Rites, and the Exercise thereof by the Goddess *Rhea* commanded the *Corybants* in *Phrygia*, and the *Curetes* in *Crete*. And in *Delos* there was no sacred Ceremony perform'd without Dancing; no Festivals, Sacred or Civil, celebrated, where Dancing was left out. The *Brachmans* also among the *Indians*, morning and evening, with their faces toward the Sun, dancing, were wont to worship his Beams. Likewise among the *Æthiopians*, *Thracians*, and *Scythians*, Dancing was us'd in all their Religious Ceremonies, as being first instituted by *Orpheus* and *Museus*, the best Dancers of their times. There were also among the *Romans* the *Salian* Priests, whose duty it was to dance about in honour of *Mars*. The *Lacedæmonians*, the bravest people of *Greece*, having learnt the custom of Dancing from *Castor* and *Pollux*, in all their Feasts and publick Ceremonies us'd Dancing. In *Thesfaly* it was held in such Veneration, that the Commanders and chief Leaders were honoured with the Title of Formost Dancers. *Socrates* also, by the Oracle judg'd to be the wisest of men then living, was not asham'd to learn to dance when he was far stricken in years; and not onely so, but highly extoll'd the same Art, and reckon'd it among the most serious parts of Education; and was esteem'd by him a thing of that Gravity as could hardly be express'd, and enter'd into the world together with the Love of the Gods. But what wonder it should be so highly honour'd among the *Grecian* Philosophers, who are not asham'd to make the Gods themselves the Patrons of Adultery, Rapes, Parricides, and indeed of all manner of Villanies?

nies? Many have written Treatises of Dancing, wherein they set forth all the several sorts and measures thereof; expounding their several names, and who were the particular Authors and Inventors of each; so that I need proceed no farther therein. But the Antient *Romans*, men ever famous for their Gravity and Wisdom, condemn'd all manner of Dancing; neither was any woman among them accounted Vertuous, that was given to Dance. Therefore *Salust* reproaches *Sempronia*, that she sang and danc'd more exquisitely than was convenient for an honest woman. Nor are *Gabinus* and *Marcus Celi*, men in Consular dignity, less blam'd for their over-great skill in Dancing: And *Marcus Cato* objected it as a Crime to *Lucius Murena*, that he had been seen to dance in *Asia*; whose Cause when *Cicero* took in hand to defend, he durst not justify the act as well done, but utterly deni'd the Fact, saying, That no sober man ever danced either alone, or so much as at a moderate Banquet, unless he were mad; Dancing being always the Companion and Attendant upon immoderate Feasts, and inordinate Plays. We must therefore necessarily conclude, that Dancing brings up the rere of all Vices. Neither is it hard to tell what evils come many times to pass through idle Discourse and Toying. At such time as Youth in the heat of Dancing, uses antick Gestures, and makes a hideous stamping noise, skipping to wanton Tunes, and the sound of obscene Airs, then are Virgins and Matrons handled with shameless hands, tempted with immodest Kisses, and lustful Embraces; then, what Nature hides, and Modesty veils, Wantonness discovers, and civil sport becomes the pretence of wickedness. An Exercise not sprung from Heaven, but invented by the Devil in defiance of Divinity; so that when the Children of *Israel* had erected themselves a Calf in the Wilderness, they sacrific'd

crific'd thereto, eating and drinking, and afterwards rising up to play, they fell to Singing and Dancing.

C H A P. XIX.

Of Gladiatory Dancing.

Neither must I here omit to tell ye, that there are many other sorts of Dancing, the greatest part whereof are now laid aside, others still in use ; for example, Dancing in Arms, proper onely to Gladiators and Souldiers ; a Tragical invention to kill the Innocent in sport, making it a great infamy for a man to receive his deaths wound for want of Agility. A hateful Invention ; Folly and Impiety mix'd together. And indeed, all sorts of Dancing, as they are full of vanity and shamelesness, are not onely to be disprais'd, but utterly abominated , seeing they teach nothing but a wonderful mystery how to run mad.

C H A P. XX.

Of Stage-Dancing.

Stage-dancing was design'd for Imitation and Demonstration, whereby to explain things conceiv'd in the minde, by the gestures of the body ; so clearly and perspicuously representing manners and affections, that the Spectator shall understand the Player by the motion of his body, though he say not a word. So far

far the excellency of this Art appears, that without the help of an Interpreter, while the Actors by motion represent an Old Man, a Young Man, a Woman, a Servant, a Drunkard, an angry Person, or of any other condition or affection whatsoever, the Spectator at a distance hearing nothing of the story, shall be able to understand the subject of the Play. This brought Stage-players into great request, as *Macrobius* witnesseth, so that *Cicero* was wont to contend with *Roscius*, who was also very intimate with *Sylla* the Dictator, who should plainest and soonest, and with most variety, express the same Sentence; whether the one by Gesticulation, or the other in set Language: which encourag'd *Roscius* to write a Treatise wherein he compares Stage-motion or Action with Eloquence. But the *Massilienses*, great preservers of serious Gravity, would not endure a Stage-player among them, for that most of their Arguments consisting in the repetition of Rapes and Adulteries, they thought the often seeing thereof would accustom men to the practise of such things. In fine, it is not onely a dishonest and wicked Calling to exercise Stage-playing, but also a matter of great dishonour to behold them: for the pleasure of lascivious minds often degenerates into wickedness. So that of old there was no name so ignominious as that of a Stage-player, who by the Laws was made incapable of all Honour and honourable Society.

C H A P. X X I.

Of Rhetorism.

There was also a Rhetorical Gesticulation, not much differing from Stage-action, but more careless, which *Socrates*, *Plato*, *Cicero*, *Quintilian*, and most of the Stoicks have deem'd most necessary and commendable in a Rhetorician, and an Orator; as teaching a graceful gesture of the Body, and composure of the Countenance: seeing that the vigour of the Eye, the found of the Voice, accommodated to the signification of Words and Sentences, together with a decent motion of the Body, and managment of the Countenance, adde much to the force and efficacy of Oration. But this Histronical-Rhetorical Gesticulation began at length to be little us'd, while *Tiberius* admonishes *Augustus*, That he should speak with his Mouth, and not with his Fingers; and is now quite laid aside, unless it be among some Mimmick Friers, whom you shall see now adays with a strange labour of the Voice making a thousand faces, looking with their Eyes like men distracted, throwing their Arms about, dancing with their Feet, lasciviously shaking their Loyns, with a thousand sundry sorts of wreathings, wrestings, turnings this way and that way of the whole Body, proclaiming in their Pulpits their frothy Declamations to the People: mindful perhaps of that Answer of *Demosthenes*, reported in *Valerius Maximus*, who being ask'd what was most efficacious in speaking, reply'd, Hypocrisie and Counterfeiting: and being asked over and over again, still made the same Answer as before; testifying thereby, that the whole force of Perswasion lay

therein. But that we may not digress too far from the Mathematicks, let us return to Geometry.

C H A P. XXII.

Of Geometry.

THis is that *Geometry* which *Philo the Jew* calls the Principle and Mother of all Arts, and has this Excellency above the rest, that whereas there are manifold Contentions among the Professors of all other Arts, the Masters of this Science generally agree in their Problems; neither is there any great matter of debate among them, but only as to Points, Lines, and Superficies, whether they be divisible or no; but they differ not from one another either in Doctrine or Tradition: only every one strives to excel the other in the Invention of new Subtilties, and in making additions to what is already found out. Yet there is no Geometrician that could ever find out the right Quadrature of a Circle, or the Line truly Equal to the side: though *Archimedes* of *Syracuse*, and after him many even to our times, pretended to have found the same out. This we may say, That there are very few, or none, that do acquiesce in the Traditions and Axioms of their Predecessors; and therefore, while they go about to be still adding something which their Masters left Imperfect, they run themselves into such an extremity of Madness, which all the Hellebore in the World is not able to Purge away. To this Geometry, which instructs us in Lineaments, Forms, Intervals, Magnitudes, Bodies, Dimensions, & Weights, belongs the Art of making all Mechanick Engines, and
Instruments

Instruments appertaining to the Mechanick Arts; all Engines of War, and Architecture, as Battering Rams, Tortoises, Catapults, Scaling-Ladders, moving Towers, Ships, Gallies, Bridges, Carts, Carriages, Wheels, Bars; together with all those Engines by which great and massie Weights are moved and lifted up with little help, and much ease. Besides these, all those pieces of Art that move by the assistance of Weight, Wind, Water, Ropes or Lines; as Clocks, Hydraulick Organs. By this Art *Mercury* is said to have made certain Idols among the *Egyptians*, that made an Articulate noise with their Tongues, and could walk several Paces. *Architas* the *Tarentine* is also said to have made a Dove so exactly by rules of Geometry, that the Figure would move and fly of it self. And *Archimedes* is said to have made a Brazen Heaven in such sort, that it shew'd all the Motions of the Planets and Sphears, the like whereof we have seen brought to pass in our time. From this Art also proceed the several varieties of Guns, and Fire-vomiting Engines; of which lately my self have Written a special Treatise, Entituled *Pyrographie*, which I now Repent me to have done; seeing that it only Teaches a most pernicious and destructive Art. Lastly, Painting, Measuring of Land, Agriculture, Founders, Statuaries, Smiths, Carpenters, and all that make use of Wood, or Metals, all borrow their Experience from Geometry.

 CHAP. XXIII.

Of Optick and Perspective.

NEAREST of kin to Geometry, is the Art Perspective:
 Now Perspective is an Art, that teaches a Threes-

fold way of seeing Direct, Reflex'd, and Broken: as also the difference of Light, Shadows and Spaces; how VISIBLES appear through false Intervals, how the beams of the Sun are receiv'd through one or more perspicuous Bodies, and how they play upon several figures of Bodies; the several accidents of Object, Sight, and Medium; and how the Object and the Sight are affected according to the variety of the Medium. Now, as concerning the reason of Seeing, there are sundry and different Opinions. *Plato* thinks that the sight proceeds from an equal clearness in the Eye, and the Object; the clearness from the Eye, being caus'd by the flowing of the Light to one extrinick Air; that which proceeds from the Body, being caus'd by a reverberation of the Sight to the Eye; the middle clearness about the Air, being easily fluid, and apt to receive shape, according to the force of the Sight that always extends it self in a fiery Form. *Galen* agrees with *Plato*. But *Hipparchus* saith that the Beams extended from the Eyes to the Bodies themselves, touching them as it were with a certain Palpitation, returns back the apprehension thereof to the Sight. *Aristotle* is of Opinion, that the Images of things pass from the Object to the Sight according to their quality, through the alteration of the middle Air. *Porphyrius* believes, neither Beams nor Images, nor any thing else to be the Cause of Sight, but that the Soul knowing her self, apprehends and sees her own self in all visible beings. But the *Geometricians* and *Opticks* coming near to *Hipparchus*, have invented certain Cones made by the co-incidence or falling together of the Beams, which are emitted through the Eyes, so that the Eye apprehends many visibles at one time; but those most certainly, where the Beams meet together. But *Alchindus* teaches another thing, which *St. Austin* thinks to be most true, That the Power of the Soul doth act something

thing in the Eye, which is above humane Wisdom to find out. This Art therefore much conduces to the understanding the variety of Coelestial Bodies, their Distance, Magnitude, Motions, and Reflections; and is also a great help to Architecture, in the measuring, adorning, and perfecting great Buildings. But in the Art of Painting and making of Landskips, is of so great use, that neither can be done without it. For it shews us how to make Figures seem undeformed, and in Symmetry, at whatsoever height or distance they are to be seen.

C H A P. XXIV.

Of Painting.

PAinting is a wonderful Art, imitating the shapes of Natural things, by an accurate description of the Lineaments, and apt choice of Colours. This was once in such high esteem, that it was accompted the chief of all the Liberal Sciences. Not less Liberal than Poetry, in the Opinion of *Horace*.

——— *Painters and Poets have free leave
With equal power to dare and to deceive.*

For *Painting* is nothing else but mute Poetry, and Poetry a speaking Picture; so neer akin they be to each other: for as Poets, so Painters feign Histories and Fables, and representations of all things; expressing and figuring Light, Splendor, Shades, Heights and Depths, This moreover it borrows from Opticks, to deceive the sight; and in one Picture, the scituation being varied, to represent various shapes to the sight: and what the Statuary cannot reach, this attains to: it represents in lively colours, fire, beams, light, thunder, lightning, evening, morning, dawn, clouds, passions of Men, the senses of the Mind, and even almost the Voice it self; and

by falsifying measures and dimensions makes these things appear to be, which are not; and those things which are not, to appear to be. As is related of *Zenxis* and *Parrhasius*, Painters, who contending both for Excellency, the first shewed painted Grapes, so like, that the Birds flew to feed upon them. The other shew'd a Coverlet only Painted; which was so rarely done, that when the First went to put it aside that he might see the Workmanship that was under, and found his Error, he was forc'd to yield the Victory to the Latter: whereas, he had only deceiv'd the Birds, but *Parrasius* an Artist. And *Pliny* relates, That in the Plays of *Claudius* there was such excellent Painting, that the Crows have flown to the representation of Tiles, mistaking them for the tops of Houses. And the same *Pliny* relates, How it had been found by experience, that the singing of Birds has been stinted by the sight of a painted Dragon. This moreover is always attributed to Painting, That in all her Works there is more to be understood and judged of, than is to be seen, as *Plutarch* has diligently found out in his *Icons*; so that though the Art be extraordinary, yet the Ingenuity thereof is beyond the Art.

C H A P. XXV.

Of Statuary and Plastick.

PAinting is accompanied with the Arts Statuary, Plastick, Casting, and Engraving: the Inventions of Laborious Wit, which may notwithstanding be all comprehended in Architecture. The Statuary makes the likeness of things, either in Stone, Wood, or Ivory; the Plaster performs the same in Earth; the like Images the Caster performs, by casting melted
 Brass

Brass and other metals in Moulds; The Graver expresses the same things in Stones and Gems. Of all which, *Pomponius Gauricus* among Modern Writers hath chiefly Treated. But all these Arts, together with Painting, were meerly invented by the Devil, for the nourishment of Pride, Lust, and Superstition: the Authors were those, who first, according to the words of *St. Paul*, *Chang'd the Glory of the Incorruptible God, into the likeness of Corruptible man, of Birds, of Beasts, and of Serpents*: the first, who contrary to Divine Command, that forbids the *Graven Image, or the likeness of any thing either in heaven above, or in the earth beneath*, introduc'd Idolatry so detested of God. Of whom the wise man saith, *The Idol is curs'd; and he that made the same, together with the thing made, shall suffer Torments*. For the Vanity of Men, as the same Author saith, invented these Arts, to tempt the Soul of Man, and to deceive the Ignorant: And the Invention it self, is the Corruption of Life. However, we Christians above all other People are so mad, and carried so headlong into this corruption of Life and Manners, that in all our Courts, Houses, and Chambers, we are not asham'd to keep and admire these wicked Ornaments; thereby to invite Women and Virgins to Wantonness, with the sight of obscene Pictures: nay, we stick not to introduce 'em into our very Temples, Chapples, and over our Altars, to the great hazard of breeding Idolatry. But of this more when we come to Treat of Religion. Now that there is a certain Authority not to be contemned in Statues and Pictures, I learnt not long ago in *Italy*: where there happening a very great debate before the *Pope*, between the *Austin* Fryars, and the Regular Canons, about the Habit of *St. Austin*; that is to say, whether he wore a black Stole over a white Vest, or a white Stole over a black Vest: and finding nothing in Scripture that gave Light

toward the determination of the Question, the Judges at length thought fit to refer the whole matter to the Painters and Statuaries, resolving to give judgment according to what they should declare they had seen in Ancient Pictures and Statues: Confirm'd by this example, I my self labouring with indefatigable diligence to find out the Original of the Monks Cowl, and not finding any that might resolve the doubt in Scripture, at length I refer'd my self to the Painters; seeking the Truth of the matter in the Porches of Halls of the Monasteries where the Histories of the Old and New Testament are generally Painted. Now seeing that I could not perceive in all the Old Testament, neither any of the Priests or Prophets, no not *Elias* himself, whom the *Carmelites* make their Patron; I went and diligently view'd all the New Testament: There I saw *Zacharias*, *Simeon*, *John Baptist*, *Joseph*, *Christ*, the *Apostles*, *Disciples*, *Scribes*, *Pharisees*, *High Priests*, *Annas*, *Caiphas*, *Herod*, *Pilat*, and many others; but yet I could not see one Cowl among them All: till at length, examining the whole story over and over again, and by and by in the very Front of the Piece I found the Devil himself with a Cowl on, as he stood tempting *Christ* in the *Wilderness*. I was very glad to find that in a Picture, that I could observe in no Writing, that the Devil was the first Inventor of Cowls, from whom I am apt to believe the Monks and Fryars have borrowed the same, though wearing it of divers Colours, if they do not absolutely claim it by Inheritance.

C H A P. XXVI.

Of Prospective, and Looking-Glasses.

TO return to Opticks, to which the use of Looking-Glasses and Prospective-Glasses does mainly conduce; the Experiments whereof are daily seen in the various kinds of Glasses, Hollow, Convex, Plane, Pillar-fashion'd, Pyramidal, Globular, Gibbose, Orbicular, full of Angles, Inverted, Everted, Regular, Irregular, Solid and Perspicuous. So we read, as *Celius* in his ancient Readings relates, That one *Hofius*, a Person of an Obscene Life, made a sort of Glasses that made the Object seem far greater than it was; so that one Finger should seem to exceed the whole Arm, both in bigness and thickness. There is also a sort of Glass, wherein a man may see the Image of another man, but not his own; and another, which being set in such a posture and place, gives back no representation; but the posture being alter'd, presently returns the Object presented. Some that shew all sorts of Representations; some not all, but many. Other Glasses there are, that contrary to the fashion of all others, will shew the right hand directly opposite to the Right, and the Left directly opposite to the Left. Other Glasses there are that do not represent the Image within, but as it were hanging in the Air. Burning-Glasses there are too, that Collecting the beams of the Sun into one point, kindle fire at a distance upon any Combustible Matter. Little Perspicuous Glasses also are not without their Impostures; that is to say, to make a little thing appear great; those that are afar off, neer; those things or places that are neer, afar off; those that are above us, below us; those things that are below us, above;

above us, or in any other posture or situation whatever. There are other of these Glasses that make one Object appear to be many, and will represent things with divers Colours like the Rainbow; as also, in divers Shapes and Figures. And I my self have learnt to make Glasses, wherein, while the Sun shines, you may discern for the distance of Three or Four Miles together, whatever places are enlightned or over-spread with his Beams. And this is to be admired in plain Glasses, that by how much the less they are, so much less than themselves they will represent the Object; but let them be never so big, yet shall they not represent the Object ever a whit the larger: which when *St. Austin* consider'd, writing to *Nibridius*, he conceives it to be something of an occult Mystery. However, they are vain and useles things, invented only for Ostentation and idle Pleasure. Many both Greek and Latine have Treated of Looking-Glasses and Perspectives, but above all the rest, *Vitellius*.

CHAP. XXVI.

Of *Cosmimetry*.

LET us have a few words now concerning *Cosmimetry*, which is divided into *Cosmography* and *Geography*: both measure the World, and distinguish it into Parts; the First, according to a method drawn from the Heavenly Bodies, by distinguishing Places as they are Situated under such Stars or Constellations, measuring them by Scales of Degrees, or Minutes, by Climates, by the difference of Day or Night, Points of the Winds, various risings of the Stars, Elevations of the Pole, Parallels, Meridians, shadows of

of Gnomons, and the like ; all which is performed by Mathematical Rules. The Second not regarding any thing of the Celestial Bodies, measures the World by Furlongs and Miles ; divides it into Mountains, Woods, Lakes, Rivers, Seas and Shores, Nations, People, Kingdoms, Provinces, Cities, Ports, and whatever else is worthy taking Notice of.

*They Native Customes, Native Habits shew,
And what each Region suffers there to grow.*

And in imitation of Painting according to the Rules of Geometry and Perspective, describe the whole World in Plain Tables or Maps.

In little Volumes Painting all the World.

Of this they reckon Chorography to be a part, which undertaking the particular Description of particular Places, sets them out more fully and accurately.

*Each part distinguish'd, various order yields
Of Vines, of Woods, of Meadows, Fountains, Fields.
Behold, how swelling Streams the Ocean fill !
There falls a Valley, there a mounting Hill
With woody top assails the distant Stars.*

All these things, and whatever we have before spoken of in this Chapter, Cosmimetry teaches in chief. But what Authors shall instruct us in this Art ! so manifold are the Contentions among them about Bounds, Longitudes, Latitudes, Magnitudes, Measures, Distances, Climates, and Qualities of Countries. All which *Eratosthenes* has one way explained, *Strabo* another ; another way *Marinus* ; another way *Ptolomy* ; another way *Dionysius* ; another way the Later Authors. Nei-
ther

ther do they agree about the Navil or Middle of the Earth, which *Ptolomy* places under the Equinoctial Circle; *Strabo* believes it to be the Mountain *Parnassus* in Greece: with whom *Plutarch*, and *Lactantius* the Grammarian agree, and believe, That in the time of the Deluge it was the only Mark of distinction between the Skies and the Water.

*When all the World lay all in Water drown'd,
This only appear'd, the Waters utmost bound.*

But if this reason be the only satisfactory reason of that Opinion, then shall not *Parnassus* of Greece, but *Gordicus* a Mountain of *Armenia* be the Navel of the Earth, which, as *Berosus* testifies, first appearing above the Waters, was the first resting Place of the *Ark*. Others Assign other places, and how the middle of the Earth was found out by the flying of Eagles. There are some Divines, who thrusting their Sickle into this Corn, will have *Jerusalem* to be the Middle of the Earth; because it is written by the Prophet, *God hath wrought Salvation in the middle of the Earth*. *Lucretius*, *Lactantius*, and *Austin*, fall under the same Censure, who have so constantly deny'd the *Antipodes*; as also those who deny any other Habitable Part beyond *Europe*, *Asia*, and *Africa*; which notwithstanding we find to be utterly false, by the Voyages and Discoveries of the *Spaniards* and *Portugals*; who also confirm to us all the *Torrid Zone* to be Inhabited, contrary to the Fables and Trifles of the Poets. Other Errors of the *Geographers* we have recited in the Chapter of History. Now this Art that undertakes to teach us to Describe and Measure so large a World, such unsearchable Seas, and discover to us the Scituation of all Islands and Regions, Bounds, and remarkable Places; together with the Originals, Customs, Manners, and different Dispositions

sitions of innumerable Nations, what fruit doth it further yield us? but only that it makes us covetous to pry into the Concernments of other people, while we forget our selves; and as St. *Austin* in his Confession saith, Men Travel to admire the high Mountains, the Prodigious Waves of the Sea, the large and dismal Falls of Rivers, the Compass of the Ocean, and the Rounds of the Stars; but in the mean time, forsake themselves. *Pliny* saith, That it is a madness to Measure the Earth; which while we endeavour to measure, we go our selves beyond all bounds.

CHAP. XXVIII.

Of Architecture.

NO doubt but *Architecture* seems to bring great advantages and ornaments both to publick and private Building. This makes us Walls and Roofs, Mills and Carts, Rivers, Ships, Temples, Churches, Towers, fenced Walls and Fortifications, and all other Engines, either to defend or adorn both Publick and Private Buildings; a very necessary and honest Art, did it not so much bewitch the minds of Men, that there is no man scarce to be found, if his Wealth will permit him, who does not wholly employ himself, either in Re-building, or adding to that which is well and decently already done: through which insatiable desire of Building it happens, that there is no end or bound thereof: but to please Fancie, Rocks have been cut, Vallies fill'd up, the bowels of the Earth digg'd into, Promontories made over the Sea, the currents of Rivers
turn'd,

turn'd, Seas joyn'd to Seas, Lakes exhaust, Pools dry'd up, the Seas curl'd, the depth of the Ocean search'd into, and New Islands have been made. All which things though they seem to have been done in defiance of Nature, yet have brought not a little advantage to the Publick. But let us compare with these, all those other things that are of no use at all but for men to gaze and stare at, and out of vain Ostentation to shew the vastness of the Builders Wealth; such as are the superstitious Wonders of the *Ægyptians*, *Greeks*, *Hetrurians*, *Babylonians*, and other Nations; their *Labyrinths*, *Pyramids*, *Obeliskes*, *Colosses*, *Mausoleum*, the monstrous Statues of *Raphnatis*, *Sesostres*, and *Amasis*, and that Extravagant *Sphynx*, in which King *Amasis* was said to be Entomb'd. For, saith *Pliny*, it was hew'd out of a Natural Red-stone; the compass of the Head was One hundred and two foot round the Fore-head; the length thereof One hundred forty three. But there are greater Wonders than this, the stupendious work of *Memnon* and *Semiramis*, in *Bagistanum*, a Mountain of *Media*, a vast Effigies, containing Seventeen Furlongs in bigness. Which had been far exceeded by that Architect, whoever he were, whether *Stesicrates*, as *Plutarch* reports; or *Democrates*, as *Vitruvius* asserts, who propos'd to have made an Effigies of *Alexander* out of the Mountain *Asbos*, which should have held in the hand thereof a City capable to receive Ten thousand men. We may add to these the *Babylonian* Den, the Basis whereof was a full Furlong in Compass, as *Herodotus* witnesseth; together with that famous Tower which was made to swim in the wide Sea, upon the backs of Glass Lobsters. With these may be number'd the *Gordian* Edifices, the Triumphal Arches, the vast Temples of the Gods; that especially in *Ephesus* Dedicated to *Diana*, which was two hundred Years in Building, at the Expences of all *Asia*: and that
Chappel

Chappel dedicated to *Latona*, built in *Ægypt* all of one Stone, broad in Front forty Cubits, and cover'd over also with one entire Stone : as also, the Statue of *Nebuchodonosor* King of *Assyria*, all of pure Gold, sixty Cubits in bigness ; which it was a Capital Crime not to Worship : and another Statue Forty Cubits high, fram'd all out of one entire Topaze, in honour of an *Ægyptian* Queen. Not unlike these are the Temples Erected in our days with most lofty Towers and Spires, vast heaps of Stones, rising to an Incomparable and Prodigious Height ; together with innumerable Steeples for Bells, erected at the vast expence of money drain'd under the pretence of Pious uses and Charity, which had been better improv'd to the relief of thousands of the Poor, who being the true Temples of God, perish in the mean time with hunger, cold, and sickness, more proper to be kept in repair with those Sacred Alms. Now what Destructions, what Devastations this Art Causes among Men, whose Warlike Engines of Batteries, Catapults, Scorpions, Slings, and other manifold instruments of Death, fram'd by the chief industry and invention of her Professors ; so many Nations thereby ruin'd, so many Cities thereby destroy'd, do afford sufficient Testimony : and of this, not only by Land, but by Sea, whole Navies built only for sight and combat do give evident proof : wherein men do not seem so much to Navigate, as to Inhabit the most dangerous Seas, which as they are of themselves full of hazard and terror, by these Ships are render'd far more unsecure and terrible to us ; therein, as on the solid Land, Fighting and Robbing one another. The first that writ of Architecture was *Agatarchus*, an *Athenian* ; afterwards *Democritus* and *Anaxagoras* ; after them *Silenus*, *Archimenes*, *Aristotle*, *Theophrastus*, *Cato*, *Varro*, *Pliny* ; and Lastly, *Vitruvius*, and *Nigrigentus*. Of Modern Authors, *Leo Baptista*, *Friar Lucas*, and *Albertus Duccus*.

C H A P. XXIX.

Of Miners and Metals.

TO *Architecture* is adjoyn'd Mining and Digging of Metals; an Art of no small ingenuity, discovering by the very Superficies of the Earth, either in Plain or Mountain, what Veins are there to be found, how far they extend their bounds and sides, and how to undertop the hollow and empty bowels of the Earth: concerning which, *Strato Lampfacus*, among the Ancients, hath written a large Treatise, Entituled, *De Machinis Metallicis*. Though how out of the Metallick Oar, to consolidate and purifie the true Metal by fire; or if mixt, how to separate them, few or none have hitherto taken the pains to teach; perhaps because that being an Art too Mechanick and Servile, learned and ingenious Men have thought it beneath their Studies. However, being my self some years since made Overseer of some certain Mines by his Imperial Majesty, searching diligently into the Nature of all those things, I began to write a special Treatise thereof, which I have yet in my hands, continually adding and correcting the same, as my Experience and Knowledge encreased; intending to omit nothing that may serve to further the Invention and Knowledge thereof, whether in relation to the searching and discerning of the Vein, melting the Oar, under-propping of Mines, framing all manner of Engines, and whatever else belongs thereto: Mysteries hitherto altogether hidden before. By means of this Art, we come to be Possessors of all Humane Wealth; the eager desire

fire whereof hath so invaded Mortals; that they make their approaches to Hell, and seek Riches in the very mansions of the Infernal Ghosts; as *Ovid* elegantly describes it.

*Deep in the Bowels of the Earth they toyl;
There what she strove neer Stygian shades to hide,
They dig up Wealth, the baneful Root of Pride.
Now fatal Steel, but far more fatal Gold,
With gain bewitch'd did Mortals first behold.
Desire of gain, that Truth and Vertue chas'd,
And in their room Deccit and Treason plac'd.*

Or as another Poet doth exprefs himself,

*Now Truth is driven out by Gold,
By Gold our Laws are bought and sold.*

Certainly therefore he first found out the greatest plague of Humane life, that first found out Mynes of Gold, and other Veins of Metal. These men have made the very ground the more hurtful and pestiferous, by how much they are more rash and venturous than they that hazard themselves in the deep to dive for Pearl. Concerning the places where these Metals are found, Authors do very much vary. Lead, they say, was first found in the Islands called *Cassiterides*, not far from *Spain*: Brass in *Cyprus*, Iron in *Crete*, Gold and Silver in *Pangæus* a Mountain of *Thracia*: At length they infected the whole world; onely the *Scythians*, as *Soline* relates, condemn'd the use of Gold and Silver, resolving to keep themselves eternally free from publick avarice. There was an antient Law among the *Romans* against the superfluity of Gold. And indeed, it were to be wish'd that men would aspire with the same eagerness to Heaven, that they descend into

the Bowels of the Earth, allur'd with that vein of Riches, which are so far from making a man happy, that many repent too often of their time and labour so ill bestow'd.

CH A P. XXX.

Of Astronomy.

IN the next place, Astrology offers it self, otherwise called *Astronomy*; an Art altogether fallacious, and more to be derided than the Fables of the Poets; whose Professors are a sort of confident persons, Authors of Prodigies; who with an impious Confidence and Curiosity, at their own peasures, beyond humane ability, undertake to erect Celestial Orbs, and to describe the measures, motions, figures, shapes, number, and reciprocal harmony of the Stars, as if they had long convers'd in Heaven, and were but newly descended thence: however, among themselves of most different and dissenting Opinions, even concerning those things by which they say all things are kept up and subsist: that I may well say with *Pliny*, that the incertainty and inconstancy of this Art, plainly argues it to be no Art at all; of whose very Fundamentals the *Indians* think one thing, the *Egyptians* another, the *Moors* another, the *Caldeans* another, the *Jews* another, the *Arabians* another, the *Latins* another, the Antients another, the Moderns another. For *Plato*, *Proclus*, *Aristotle*, *Averroes*, and almost all the Astrologers before *Alphonsus*, treating of the number of the Spheres, reckon up but onely eight Spheres; though *Averroes* and Rabbi *Isaac* aver, that one *Hermes* and some *Babylonians*

Ionians did adde a ninth: to which Opinion *Azarcheles* the *Moore* adheres, with whom *Albertus Teutonicus* agreed, in his time, for what notorious fact I know not, called the *Great*; and all those that approve the accessses and recesses of the Spherical Motions. But the later Astrologers have constituted and appointed ten Orbs; which Opinion the same *Albertus* believes that *Ptolomy* also held. But *Alphonsus* following the judgment of Rabbi *Isaac*, surnamed *Bazam*, held onely nine Spheres; but four years after, in an Edition of his Tables, adhering to the Opinions of *Albuhassen* the *Moore*, and *Albategnus*, he reduc'd them to the number of eight. Rabbi *Abraham Avenezra*, Rabbi *Levi*, and Rabbi *Abraham Zacutus*, believe no moveable Orb above the eighth Sphere. But they differ very much about the motion of the eighth Orb, and of the fixed Stars. For the *Caldeans* and *Egyptians* are of opinion, that it is mov'd by onely one motion; with whom *Alpetragus*, and among the Modern Writers *Alexander Aquilinus* agree: but all the other Astronomers from *Hipparchus* even unto these times, affirm the same to be turn'd with various motions. The Jewish Talmudists assigne thereunto a double motion: *Azarcheles*, *Tebeth*, and *Johannes Regiomontanus*, added the motion of Trepidation, which they call approachings and recedings, upon two little Circles, about the heads of *Aries* and *Libra*: but in this differing one from another, for that *Azarcheles* affirms, that the moveable head is distant from the fix'd not more than ten parts. *Tebith* asserts them to be distant one from the other not above four parts, with some minutes. *Johannes Regiomontanus* makes them distant more than eight parts, which is the reason given that the fixed Stars do not always incline to the same part of the Sky, but sometimes they return to the place where they began. But *Ptolomy*, *Albategni*,

Rabbi *Levi*, *Avenezra*, *Zacutus*, and among the later Authors *Paul* the Florentine, and *Austin Riinus* my familiar Acquaintance in *Italy*, affirm that the Stars do always move according to the successions of the Signes. The later Astrologers make a threefold motion of the eighth Sphere; the one which is most proper, and is the motion of *Trepidation*, which is finished once in seven thousand years; the second they call the motion of *Circumvolution*, being the motion of the ninth Sphere, and is finished in forty nine years: The last is made by the tenth Orb, and is called the motion of the *Primum mobile*, or the rapid and diurnal motion, which turns round in the Compass of one natural day. However, among them that give a double motion to the eighth Sphere, there is great diversity of Opinions; for all the Modern Authors, and they who admit the motion of *Trepidation*, say that the Sphere is carried about by a superior Sphere. But *Albategni*, *Albukasfen*, *Alfraganus*, *Averroes*, Rabbi *Levi*, *Abraham Zacutus*, and *Austin Riinus*, say, that the Diurnal motion, which they call the Rapid motion, is not proper to any Sphere, but that it is made by the whole Heaven. *Averroes* also confirms it, that *Ptolomy* in his Book intituled *Narrations*, doth deny the motion of *Gyration*: and Rabbi *Levi* saith, that *Averroes* was in the same opinion with *Ptolomy*, that the Diurnal motion was the motion of the whole Heaven. Again, there is not less difference among them about the measure of the motion of the eighth Sphere, and of the fixed Stars: For *Ptolomy* believes that the fixed Stars do move one degree in a hundred years. *Albategnus* will have them to move so far in sixty six *Egyptian* years; with whom *Zacutus*, Rabbi *Levi*, and *Aphonsus* in the correction of his Tables, give their assent. *Azarcheles* the Moore says that they move one degree in seventy five years; *Hipparchus*, in seventy eight. Many of the

Hebrews,

Hebrews, as Rabbi *Josua*, *Moses*, *Maymon*, Rabbi *Avenezra*, and after them *Hay Benrodam*, in seventy years; *Johan. Regiomontanus* in eighty. *Augustin Ritius* took the middle way between the opinions of *Albategni* and the *Hebrews*, delivering his opinion that the fixed Stars do not move one degree in less than sixty years, nor in more than seventy. But Rabbi *Abraham Zacutus*, as *Ritius* declares, by a tradition of the *Indians* discovers to us, that there are two fixed Stars most diametrically opposite one to another, which do not finish their course, contrary to the order of the Signs, in less time than a hundred and forty years. And *Alpetragus* is of opinion, that there are many motions of the Heavens which are yet unknown to men; which if it be true, then there may be also Stars and Bodies proper to those motions, which men have either not been able to behold by reason of the height, or else they have not fallen within the discovery of any observation. To which opinion *Phavorinus* the Philosopher assents, in his Oration mention'd by *Gellius* against *Genethliacks*. So that it remains most apparent, that never any Astronomer was ever yet in Heaven, to teach us the certain and true motions thereof. Neither is the certain motion of the Planet *Mars* known to this day: of which *Johannes de Monte regio* complains, in an Epistle to one *Blauchinns*: the error also of the motion of that Planet, a certain famous Astrologer, named *William* of *St. Clow*, above two hundred years ago hath less discover'd, but never any one as yet corrected. As truly impossible it is to find out the ingress of the Sun into the Equinoctial points, as Rabbi *Levi* proves by many reasons. But what shall we say of things since brought to light, and what strange errors were committed about those things in former times? For many, with *Tebith*, thought the greatest variation of the Sun to be continually varied; when we know now to keep

always one certain measure. And although *Ptolomy* thought otherwise thereof, yet *Albates*, *Rabbi Levi*, *Avenezra*, and *Alphonsus*, found otherwise by experience. Otherwise also have they found out concerning the motion of the Sun, and the measure of the year, quite different to what either *Ptolomy* or *Hipparchus* deliver'd. Also concerning the motion of the *Aux* of the Sun, *Ptolomy* is of one opinion, *Albategnus* and the rest of another. Concerning the Figures of the Signes, and the considerations and observations of the fixed Stars, the *Indians* have thought one thing, the *Egyptians* another, the *Caldeans* another, the *Hebrews* another, and *Arabians* another; *Timotheus* is of one minde, *Hipparchus* of another, *Ptolomy* of another, and the later Authors of another. I omit their mad contentions, which is the right, or which is the left side of Heaven; concerning which when *Tho. Aquinas* and *Albertus* the *Teutonick* endeavour to say something seriously, they are yet altogether unable to deliver any thing of certainty. Again, what the *Galaxy* or Milky way should be, is yet controverted among Astrologers. I omit also all their vain disputes about *Eccentricks*, *Concentricks*, *Epicycles*, *Retrogradations*, *Trepidations*, *accesses*, *recesses*, *swift motions*, and *Circles of motion*, as being the works neither of God nor Nature, but the *Fiddle-faddles* and *Trifles* of Mathematicians, taking their beginnings from corrupt Philosophy and the fables of the Poets: Yet which the Professors of this Art believe as true, created by God, and established by Nature; from these Fictions deducing the causes of inferior accidents, asserting those feigned motions to be the principles of all inferiour motions. These Astronomers a Serving-maid of *Anaximenes* very seasonably tax'd with a sharp reply. This Maid was wont to walk with her Master, who one day going out a little later than ordinary to look upon the Sky, while he was gazing among the Stars

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nere minding the scituation of the place, fell into a Ditch. Then quoth the Maid, I wonder Sir how you can pretend to foreknow things in Heaven, that cannot tell those things that are just before your Nose? *Thales Milesius* was reprehended with a like witty saying, by his Maid-servant *Thressa*. Neither does *Tully* much vary from either: Astrologers, saith he, while they search and prie into every Coast of Heaven, are ignorant of that which is just before their feet. I my self learnt this Art from my Parents, and have lost not a little time and pains therein; but at length I found that the whole Art had no other foundation than the meer figments and trifles of imagination: and it very much repents me of the time which I have wasted, and I wish I could absolutely forget and abolish the memory thereof in my minde; and would wholly abandon the use thereof, unless the violent intreaties of great personages, who ostentimes make use of noble Ingenuities to bad purposes, did not compel me to continue my studies therein; and that domestick profit did not over-perswade me to enjoy the folly thereof, and with toys to please those that seek after and are covetous of trifles; I say, Trifles! for what hath Astrology in it worth notice, unless the Fables of the Poets, their monsters and wonders with which they have fill'd the whole Region of Heaven? Neither do any sort of people more agree one among another, than the Astrologers and Poets; onely in that one thing of *Lucifer* and *Vesperus*; the Poets affirming that what day *Lucifer* appears before the Rising Sun, that day he follows the Setting Sun; which all the Astrologers deny can be done in one and the same day, onely those that place *Venus* above the Sun, because those Stars that seem to be at greatest distance from us, seem to appear soonest in their rising, and to set most slowly. But this discord between the Astrologers about the scituation of the

Stars and Planets I had quite forgot, had I not had this occasion to remember them, the handling whereof has been more particular to Philosophers than Astrologers. For *Plato* places the Sphear of the Sun next about the Sphear of the Moon; and the *Ægyptians* do the like, placing the Sun between the Moon and Mercury. *Archimedes* and the *Caldeans* make the Sun to be the fourth in Order. *Anaximander*, *Metrodorus*, *Chius*, and *Crates*, constitute the Sun uppermost, below him the Moon, beneath her the other Planets and fixed Stars. *Zenocrates* will have all the Stars to move in one Superficies. No less contention there is among them about the distance and bigness of the Sun, Moon, and the rest of the Stars fixed and wandring: Neither is there indeed any constancy of Opinions among them, nor truth of Assertion: and no wonder, when the Heaven it self, which they so much endeavour to search and dive into, is the most inconstant of all, and crowded with Fables and Fictions: for all the Twelve Signes, with the Northern and Southern Constellations, got all into Heaven by the help of Fables, and by these Fables Astrologers live, cheat, and get money, while the Poets their Inventors are ready to starve for hunger.

CHAP. XXXI.

Of Judicial Astrology.

There is another part of *Astrology* remaining, which they call the Divining or Fore-telling Part, otherwise call'd Judicial Astrology, which Treats of the Revolutions of the Years of the World; of Nativities, of *Horary Questions*, and by what sort of means to foretel and know Future Events, and the Secrets of Divine Providence, thereby to avoid ill Success, and secure

cure the undertaker of Prosperity. *Astrologers* therefore borrow the Effects and Influences of the Stars from the most remote Ages of the World, beyond the memory of things, even before the days of *Prometheus*, and from Conjunctions that were before the Flood; pretending themselves able to display the hidden Natures, Qualities and Effects of all sorts of Animals, Stones, Metals and Plants, and whatever else being part of the Creation; and to shew how the same do depend on the Skies, and flow from the Stars, and partake of their Influences. A most credulous sort of People, and no less impious, not acknowledging this one thing, That God made the Plants, Herbs, and Trees, before the Heavens and the Stars. The gravest Philosophers also, as *Pythagoras*, *Democritus*, *Bion*, *Phavorinus*, *Panetius*, *Carneades*, *Possidonius*, *Timæus*, *Aristotle*, *Plato*, *Plotinus*, *Porphyrius*, *Avicen*, *Averroes*, *Hippocrates*, *Galen*, *Alexander*, *Aphrodifus*, *Cicero*, *Seneca*, *Plutarch*, and many others who have diligently laboured in the search of the Causes of Things through all Arts and Sciences, never do remit us to these Astrological Causes; which although they might be allow'd for Causes, yet when they themselves do not rightly understand the Course of the Stars, which is most evident to all wise men, they can never be able to give a certain judgment of their Effects. Neither are there others wanting among them, as *Endoxus*, *Archelaus*, *Cassandrus*, *Hoychilax*, *Halicarnassæus*, and many others of later date, grave in esteem, who confess, That 'tis impossible that any thing of certainty should be found out by the Art of Judicial Astrology, by reason of the innumerable co-operating Causes that attend the Heavenly Influences; and so *Ptolomy* is also of Opinion, both for that there are many occasions of Obstruction, as Customs, Manners, Education, Vertue, Empire, Place, Geniture, Blood, Diet, Libertie of Will, and

and Learning; as also for that, as they say, the Influences do not compel but incline. Furthermore, they who have prescrib'd the Rules of Judgments, set down their Maxims so various and contradictory, that it is impossible for a Prognosticator, out of so many various and disagreeing Opinions, to be able to pronounce any thing certain, unless he be inwardly Inspir'd with some secret and hidden instinct and Sence and of future things; or unless by some occult and latent Communication of the Devil, he be enabled with a discerning faculty: which two means he that wants, can never be a true Prophet in Astrological Judgments; Astrological Prediction not depending upon Art, but meerly upon obscure Chance: And as young People light upon such or such verses in Fortune-Books, not by Art, but by Chance: so Prophecies flow from the breast of an Astrologer by the same Chance, and not by Art; which *Ptolomy* witnesses, saying, *The knowledge of the Stars is in thee, and thence proceeds*; thereby intimating, that the Prediction of hidden and future things is not attain'd to so much by Observation of the Stars, as of the qualities and affections of the Mind. There is no certainty therefore in this Art, applicable to all things according to Opinion; which Opinion is gathered and delivered from Conjectures, through an unperceivable Inspiration of the Devil, or else by meer Chance: therefore is this Art no more than a fallacious Conjecture of Superstitious men, who by the Experience of long time have attain'd to some insight into uncertain things, wherewith to suck out a little money; they many times deceive the ignorant, and are as often deceiv'd: for if their Art were true, and rightly understood by them, whence so many Errors and Deceits continually swimming in their Prognostications? and if not true, do they not vainly, foolishly, and wickedly profess the Knowledge of things which

which are not, or are not rightly understood? But the more cautious among them will not utter their Prognostications but in obscure and ambiguous terms, and which may be apply'd to all things, times, Princes, and Nations whatever. If any thing which they have said do come to pass, then they Collect together the Causes thereof, confirming after the thing is apparent, their old Prophecies by new Reasons, that they may seem to have foreseen: like your Interpreters of Dreams, upon the relation of a Dream know nothing of certainty, but apply their Interpretation to that which happens afterwards. Furthermore, seeing it is impossible in so great a number of Stars, but that we must find some in bad, some in good Positions; they take occasion from thence of speaking to whom and what they please: foretelling Life, Death, Health, Honours, Wealth, Power, Victory, Off-spring, Friends, Marriage, Magistracy, and many other things: To others, from a bad Position, foretelling Death, Hanging, Shame, Overthrows, Barrenness, Sicknes, and Misfortunes; not by the power of their wicked Art, but by a wicked stupefaction of the Mind, and forcing a necessity of Actions concurring to such Events, drawing credulous people to their ruine, causing also among Princes and Nations most severe Wars and Seditions. Now if it happen that fortune jumps with any of their Prognostications, that among so many ambiguous Vaticinations one or other happen to prove true, how they strut and crow, and fall into raptures and high admiration of themselves! If they be found to lye continually, and be still convinc'd of falshood, then they excuse it with Blasphemy, fortifying one Lye with another, saying, *That a wise man has power over the Stars*: whereas in truth, neither the Stars are govern'd by wise men, nor wise men by the Stars; but both are govern'd by God: or else they cry, *That*
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the unaptness of the subject, or the folly of the party, was an obstruction of the Influences; but if ye require more of them, they are angry. Yet these Fortun-tellers do finde entertainment among Princes and Magistrates, from whom they receive considerable Salaries; whereas there is indeed no sort or generation of men more pernicious to a Commonwealth, than those that undertake to prognosticate by the Stars, by Dreams, or any other Artifices of Divination, and scatter their Prophecies about: Men always enemies to Christ, and all that believe in him: Of whom *Cornelius Tacitus* complains: Your *Mathematicians*, for so they are vulgarly called, are a sort of men, saith he, treacherous to Princes, deceitful to those that believe in 'um; were always prohibited from our City, but never expell'd. *Varro* also a grave Author testifies, That all the Vanities of superstition flow'd out of the bosome of Astrology. There was a certain Tribute asselt'd in *Alexandria*, which the Astrologers pay, being called *Blacenomium*, which signifies Folly, because that out of ingenious Folly they made a certain Gain, and because that none but rash and inconsiderate people were wont to consult them. But if our life and happiness proceed from the Stars, what do we fear? why are we so solicitous? Let us trust all these things to God, and the Stars, who can never erre, never do any evil. Let us not dive into things beyond our own capacities, but onely learn to know that which is onely in our reach; and being that we are Christians, let us leave the Hours to Christ, the Minutes to God the Father. But if the Stars have nothing of force, nothing of power, nothing of influence over our life and happiness, then is every Astrologer a very vain and idle person. But there are a sort of people so very timorous and credulous, that as Children frighted with the stories of Hobgoblins, they believe and are more afraid of those things which are not,

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than of those things which are ; and by how much a thing seems to be less possible to come to pass, so much the rather are they afraid thereof ; and the less probable a thing is, the sooner they believe it ; who if they were not Astrologers, might eat their nails, or die with hunger. And this strange credulity of theirs, forgetful of things past, negligent of the present, running headlong after future things, is so favourable to these deceivers, that though but one lye told, shall injure the credit and reputation of other men, so that they shall be scarcely believ'd again when they speak truth ; On the contrary, among the Doctors of Lying and Falshood, one Chance-truth shall gain belief of a hundred Publick lyes : In which they who chiefly confide, are the most unhappy of all men, such superstitious trifles always bringing their Adorers into ruine : Which Antiquity witnesseth of *Zoroastes, Pharaob, Nebuchadnezzar, Cesar, Crassus, Pompey, Diotharus, Nero, Julian the Apostate*, who as they were most addicted to these Gugaws, so did they perish through their confidence in them : All things falling out most unfortunate to them, to whom their Fortune-tellers promis'd all things favourable and auspicious. As to *Pompey* and *Cesar*, whom they both made believe that they should die aged, in their beds, and in great honour, yet both of them came to bad and untimely ends. A perverse and preposterous generation of men, who profess to foreknow future things, in the mean time altogether ignorant of past and present ; and undertaking to tell all people most obscure and hidden secrets abroad, at the same time know not what happens in their own houses, and in their own chambers : Even such an Astrologer as *Moore* laugh't at in his Epigram.

*The Stars, Ethereal Bard, to thee shine clear,
 And all our future Fates thou mak'st appear.
 But that thy Wife is common all men know,
 Yet what all see, there's not a Star doth show.
 Saturn is blinde, or some long journey gone,
 Not able to discern an infant from a stone.
 The Moon is fair, and as she's fair she's chaste,
 And won't behold thy Wife so leudly embrac't.
 Europa Jove, Mars Venus, she Mars courts,
 With Daphne, Sol, with Hirce Hermes sports.
 Thus while the Stars their wanton Love pursue,
 No wonder, Cuckhold, they'll not tell thee true.*

In the next place, it is notorious how they differ from one another among themselves, *Jews, Caldeans, Egyptians, Persians, Grecians, Arabians*, about the Rules of giving judgment; and how *Ptolomy* quite lays aside all the ancient Philosophy; for which how *Averroes* defends him; how *Albumasar* rails at him; and how *Abraham Avenezra* the *Jew* falls upon the bones of all these. Lastly, *Dorotheus, Paulus, Alexandrinus, Ephesion, Maternus, Aomar, Tebith, Alchindus, Zabel, Messaballa*, are all of another opinion; and when they cannot prove what they say to be true, they endeavour to defend themselves by Experiments, and yet they are not all unanimous in that neither. Neither is there less discord about the propriety of the Houses, whence they fetch the Predictions of all Events: wherein *Ptolomy* is of one opinion, *Heliodorus* of another, *Paulus* of another, of another *Manlius, Maternus* of another, of another *Porphyrius, Abenragel* of another, the *Egyptians* of another, of another the *Greeks* and *Latins*; the Ancients and Moderns alike dissenting. Neither can they agree where to place the ends, where the beginnings of their Houses; which structures the An-

cients

cients have built after one fashion; *Ptolomy, Campanus,* and *Johan Regiomontanus,* every one in another distinct manner; whereby they themselves take away all credit from their own observations, several ascribing several properties to the same persons. An impious Race of men, attributing that to the Stars, which belongs onely to God; making us that were free born, to be slaves of the Stars; and when we know that God created *all things good,* they will be appointing some Stars to be Malevolent in their Aspects, and the Originals of bad Influences; not without great contempt of God, and injury to the Heavens, in that Divine Senate make all mischiefs and misfortunes to be decreed; and whatever is done by us out of the depravity of our Wills, which nature cannot avoid, through the corruption of the Subject-matter, all that they Attribute to the fault of the Stars. Neither are they ashamed to teach men to be most pernicious Hereticks and Infidels, while they endeavour to make the gift of Prophecie, the power of Religion, the secrets of Conscience, dominion over Hell, the vertue of Miracles, the efficacy of Prayer, the state of future Life, all these mighty things to depend upon the Stars; to be granted by them, and the knowledge thereof to be wholly deriv'd from them: For they say, that *Gemini* being the Ascendent, *Saturn* and *Mars* being in Conjunction in *Aquarius,* That a Prophet should be born in a new part of the World; and that Christ was therefore famous for so many Vertues, because *Saturn* and *Gemini* were together in that place. The several Sects of Religion they make to be govern'd by other mixtures of the Constellations; *Jupiter* being nevertheless their Lord and Patron. *Jupiter* joyn'd with *Saturn,* governs the Religion of the *Jews;* joyn'd with *Mars,* the *Caldean;* with the *Sun,* the *Aegyptian;* with *Venus,* the *Saracen;* with *Mercury,* the *Christian;* with *Luna,* the *Anticbristian.*

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They say moreover, that *Moses* instituted the Sabbath among the *Jews* upon certain Logical reasons that urged him thereto; and that therefore the Christians Erre, that will not observe the Sabbath of the Jews, which is the true Saturday. Next they impugne all Faith both toward Religion, toward Men, and God himself; affirming, That the secrets of Conscience may be discovered from such a part of the *Sun*, being in the ninth, third, eleventh houses of the Heaven; and many have prescrib'd Rules, whereby they pretend to disclose the very thoughts and intentions of Men. Exalting the Coelestial Constellations, above the Miraculous Works of God, as the superintendant Causes of the Universal Flood, the Law given by *Moses*, and the Child-bearing of a Virgin; and vainly attributing to *Mars* the occasion and necessary cause of Christs All-redeeming death. Yea they do affirm, That Christ himself did make choice of his hours wherein to work his Miracles; and when he rode in Triumph into *Jerusalem*, what times he knew the Jews could have no power to hurt him; which was the reason he chid his Disciples in these words, *Are there not Twelve hours of the day?* They say moreover, That if any one were happily placed under *Mars*, being in the Ninth House, such a one shall be able to cast out Devils with his presence only. But he that shall Pray to God, *Luna* and *Jupiter* being in Conjunction in the Mid-Heaven with the *Dragons-head*, shall obtain all his desires; and that *Saturn* and *Jupiter* do promise future prosperity of Life. Moreover, that he who hath *Saturn* happily constituted with *Leo* at his Nativity, shall when he departs this Life immediately return to Heaven again. Now who could think it? as silly and as idle as these Heresies are, yet want they not abettors, *Petrus Aponensis*, *Roger Bacon*, *Guido Bonatus*, *Arnoldus de Villa Nova*, Philosophers; *Alyacensis*, Cardinal and Di-
vine;

vine : and many other famous Christian Doctors, who have not without great Infamy given their Assent to the same ; and more than that, have been so bold as to testify and defend the truth thereof. Against these Astrologers of later years, *Johannes Picus Mirandula* wrote Twelve Books so fully, that he hath scarce omitted one Argument, but with such a force of Eloquence, that neither *Lucius Balantius* a most strenuous Champion of Astrology, nor any other Hector of this Art could ever defend it from the ruine of those Arguments that *Mirandula* hath brought against it. For he makes it out by most strong Arguments, That Astrology is an Invention not of Men, but of the Devil (which *Firminus* confirms) by which he endeavours to exterminate and abolish all Philosophy, Physick, Law, and Religion, to the general mischief of Mankind : for first, it takes away the use of Faith in Religion, lessens the reverence of Miracles, takes away Divine Providence, while it teaches, That all things happen by force and vertue of the Stars, and from the Influences of the Constellations, by a kind of fatal Necessity. It patronizes Sin, excusing Vice as descending from Heaven ; it defiles and subverts all good Arts, in the first place Philosophy, translating the Causes of things from right Reason to Fables ; translating the practice of Physick from the application of Natural and Efficacious Remedies, to vain Observations and idle Superstitions deadly both to Body and Soul ; Abrogating all Laws, Customes and Rules of humane Prudence, when Astrology must be only consulted at what time, how, and by what means to Act ; as if she only held the Scepter that governs humane Life and Manners, together with all Affairs publick and private, deriving an uncontrolable Authority from Heaven, and accompting all things else vain and ridiculous that will not submit to her jurisdiction.

on. A most worthy Art! which the Devils heretofore Professed, in contempt of God, and to the deceit of Men. Neither can we think that the Heresie of the *Manicheans*, which takes away all liberty of *Free-will*, had any other Original than the false Opinions and Doctrines of Astrology. From the same Fountain sprang that Heresie of *Basilides*, who believed that there were Three hundred sixty five Heavens, all made successively, and in the same likeness, according to the number of the days of the year; and assigning to every one of them certain Qualities, Principles, and Angels; and also giving them names: he calls the supreme Ruler of them all *Abraxas*, which name according to the Greek Letters contains the Numerals of Three hundred sixty five, to answer the Number of Heavens which he had invented. These things I have therefore set forth, that ye may understand Astrology to be the Mother of Heresie. Besides this same Fortune-telling Astrology, not only the best of Moral Philosophers explode, but also *Moses*, *Isaias*, *Job*, *Jeremiah*, and all the other Prophets of the Ancient Law; and among the Catholick Writers, *St. Austin* condemns it to be utterly expell'd and banish'd out of the Territories of Christianity. *St. Hierome* argues the same to be a kind of of Idolatry. *Basil* and *Cyprian* laught at it as most contemptible. *Chrysostome*, *Eusebius*, and *Lactantius*, utterly condemn it. *Gregory*, *Ambrose*, and *Severianus*, inveigh against it. The Council of *Toledo* utterly abandon and prohibit it. In the Synod of *Martinus*, and by *Gregory* the younger, and *Alexander* the third, it was Anathematiz'd, and punish'd by the Civil Laws of the Emperours. Among the Ancient *Romans*, it was prohibited by *Tiberius*, *Vitellius*, *Dioctlesian*, *Constantine*, *Gratian*, *Valentinian*, and *Theodosius*, Ejected also, and Punish'd: by *Justinian* made a Capital Crime, as may appear in his *Codex*.

C H A P. XXXII.

Of Divination in general.

IT will not be amiss here to bring in those other sorts of Divination, drawing predictions not so much from the observation of heavenly bodies, but of inferiour things that retain a kinde of shadow and resemblance of heavenly things; that those things being understood, ye may the better understand this Astrological Tree that yields such trashie Fruit; and from whence, as from a *Lernean Hydra*, the Beast of so many Heads is generated. Among the Arts therefore of Fortune-telling Vulgarly professed in hope of gain, are *Physiognomy*, *Metoposcopie*, *Chiromancy*, *Soothsaying*, *Speculatory*, and *Interpretation of Dreams*; to which we may adde the mad Oracles of former times: All which have not the least of solid Learning in them, nor have any ground of Reason to fix on, but depend upon Chance, familiarity with Spirits, or some apparent Conjectures, which are gathered from ancient Traditions, or long Observations. For all these prodigious Arts of Divination, defend themselves with the Buckler of Experience, and to dis-entangle themselves out of the bonds of hampring Objections, by suggesting to work beyond Faith and Reason; of all which, the Law takes notice, thus Commanding: *Let none be found among you that maketh his Son go through the fire, or that useth Witchcraft, or a regarder of times, or a marker of the flying of fowls, or a Sorcerer, or a Charmer, or that counselleth with Spirits, or a Soothsayer: for all that do those things are an abomination unto the Lord.*

C H A P. XXXIII.

Of Physiognomy.

Physiognomy taking Nature for her Guide, upon an inspection, and well observing the outward parts of the Body, presumes to conjecture by probable tokens, at the qualities of the Mind, and Fortune of the Person ; making one Man to be *Saturnal*, another a *Jovist*, this man to be born under *Mars*, another under *Sol*, some under *Venus*, some under *Mercury*, some under *Luna* ; and from the Habits of the Body, collects their Horoscopes , gliding by little and little from Affections to Astrological Causes , upon which Foundations they Erect what idle Structures they themselves please.

C H A P. XXXIV.

Of Metoposcopie.

Metoposcopie, to know all things from the sole Observation of the Forehead, prying even into the very beginnings, progress, and end of a Mans Life, with a most Acute Judgment, and Learned Experience ; making herself to be likewise a Foster-Child of Astrology.

CHAP. XXXV.

Of Chiromancy.

Chiromancy fancies Seven Mountains in the Palm of a Mans Hand, according to the number of the Seven Planets; and by the Lines which are there to be seen, judges of the Complection, Condition, and Fortune of the Person; imagining the harmonious disposition of the Lines, to be as it were certain Cœlestial Characters stamp't upon us by God and Nature, and which, as *Job* saith, *God imprinted or put in the hands of men, that so every one might know his works*; though it be plain, that the Divine Author doth not there Treat of vain *Chiromancy*, but of the Liberty of the Will. These Fortune-tellers have this to say for themselves, That though they judge not of the Events or Effects of things by the Causes of things, yet they judge thereof by such Signs as are taken like Impressions from the same or like Causes, which to the same things continue still the same; and to things alike, continue still alike. They farther say, That *Pythagoras* made use of this Art, who made his Conjectures of the Nature, Conditions, and Ingenuity of Children, by the lineaments and features of the Face and Body, and received none into his School but such as he judged capable of Learning. Which was also the practice of *Pharaotes* King of *India*, as *Philostratus* relates. But there is no need to bring any other reason to make manifest the Errors of this Arts Professors, than only that one, that they have no Reason in 'um. Many grave and ancient Authors have Written concerning the same, as *Hermes*, *Alcibindus*, *Pythagoras*,

Pharaotes the Indian, *Zopirus*, *Helenus*, *Ptolomeus*, *Aristoteles*, *Alpharabius* : besides these, *Galen*, *Avicen*, *Rasis*, *Julianus*, *Maternus*, *Loxius*, *Pbilemon*, *Palemon*, *Constantine* and *Africanus* : among the Latines, *Lucius Sylla* and *Cæsar* were mightily addicted to this Art. Of later years, *Peter of Appo*, *Albert the Teutonick*, *Michael Scotus*, *Antiochus Bartholomeus*, *Coeliis*, *Michael Savonarola*, *Antonius Cermisonus*, *Petrus de arca*, *Andreas Corvus*, *Tricassus Mantuanus*, *Johannes de Indagine*, and many other famous Physicians : but none of them have been able to make any farther progress than Conjecture, and observation of Experience. Now that there is no certainty in these Conjectures and Observations, is manifest from thence, because they are Figments grounded upon the Will ; and about which, the Masters thereof of equal Learning and Authority do very much differ. Therefore are they most certainly mad, and drowned in Error, that will undertake to foretel by such Signes as these, not only the Complexion of the Body, and Disposition Natural ; but also the very Affections of the Mind, and Chances of Fortune, evident in the judgment of *Zopyrus* concerning *Socrates*. Nor must we believe what *Appion* the Grammarian hath left behind him in writing, that one *Alexander* did so discerningly paint or express the likenesses of resemblance, that from thence he could tell the certain years of past or future death ; which that they can be known by those Arts, is not so much incredible as it is impossible. But it is given to these idle sort of people thus to dote and frame Chimæras to themselves by the instinct of the Devil, who by that means leads them from Error into Superstition, and from Superstition into Infidelity.

C H A P. XXXVI.

Of Geomancy.

GGeomancy, of which we have spoken before in the Chapter of Arithmetick, is an Art that by certain Points separated either by Chance or by Force; out of which it composes certain Figures by Numbers Even and Odd, likened to those in the Heavens; makes a kind of Divination, and therefore by all Writers call'd the Daughter of Astrology. There is another sort of Geomancy which *Almadal* the *Arabian* introduc'd; which by conjectures taken from sound, or appearance, as Noise in the Earth, motion, cleaving, swelling of the same, as also by the sounds of Thunder, raises a kind of Divination, or Fortune-telling; leaning intirely upon the Prop of *Astrology*, as very observant of hours, of Lunations, as also of the Rising, Setting, and Figures of the Stars.

C H A P. XXXVII.

Of Augurie.

Augurie, or marking the Entrails of Fowls, of which there are many sorts, is an Art which was held in great Veneration in Ancient times; even so great was the esteem thereof, that nothing of those things that belong'd either to publick or private Affairs was acted, before the Entrails of Beasts were inspected. This most ancient Art, as *Pomponius Latius* testifies, was

receiv'd by the *Greeks* from the *Caldees*; the first among whom *Amphiaraus*, *Tyresias*, *Mopsus*, *Aphilotes* and *Calchas*, were accounted the chief: from the *Græcians* it pass'd to the *Hetrurians*, and from them to the *Latines*. *Romulus* himself was a Soothsayer, who first Ordain'd, that the choice of Magistrates should be confirm'd by *Augury*: and *Dionysius* tells us, That the Art of Soothsaying was most ancient even in the time of the *Aborigines*: and *Ascanius* before he put his Battle in Array against *Mezentius*, made an Inspection into the Fowl; and seeing the *Augury* answer'd his expectation, he Fought and overcame. The *Phrygians* also, *Pisidians*, *Cilicians*, *Arabians*, *Umbrians*, *Tuscans*, and many others, observ'd the Ceremonies of Soothsaying. The *Lacedemonians* always had an *Augur* to attend upon their Kings, whom they appointed to be always attending in Publick Councils; and among the *Romans* there was a Colledge of *Augurs*. They who first brought this Art in request, were those that taught how that there were certain Lights of discovery and Revelation that descend'd from the Heavenly Bodies upon the Inferiour, as it were certain Signes constituted and settled in their Motion, Lying, Retting, Gesture, Walking, Flying, Voice, and Feeding, in their Colour and Working; wherein, by a certain occult Force, and silent Harmony, they do so far sympathize with the Celestial Bodies, with whose qualities they are affected, that thereby they are enabled to foretel whatever those Celestial Bodies intend to do. From whence it is apparent, that this sort of Divination depends only upon Conjecture, grounded partly upon the Influences of the Stars, partly taken from parabolical Similitudes, than which there is nothing more deceitful. Therefore *Panætius* and *Carneades*, *Cicero*, *Chrysippus*, *Diogenes*, *Antipater*, *Josephus*, and *Philo*, held it very ridiculous: besides, the Law and the Church condemn

it. Of this sort are those Myſteries of the *Caldæans* and *Ægyptians*, which the *Hetrurians* of old, then the *Romans*, and now the vulgar ſort of Superſtitious Heathens adore.

CH A P. XXXVIII.

Of Speculatory Divination.

UPon the ſame Grounds the Art of *Speculatory Divination*, is founded which makes interpretations of Thunder and Lightning, and other Airy Meteors, as alſo of Monſters and Prodigies; but no otherwiſe than by Conjecture and Compariſon; which how falſe and erroneous it is, is notoriously manifeſt.

CH A P. XXXIX.

Of Interpretation of Dreams.

HERE we may uſher in the Interpretation of Dreams call'd *Onirocritica*, whoſe Interpreters are properly call'd Conjecturers: according to that Verſe in *Euripides*;

*He that Conjectures leaſt amiſs,
Of all, the beſt of Prophets is.*

To this Deluſion, not a few great Philoſophers have given not a little credit, eſpecially *Democritus*, *Ariſtotle*, and his follower *Themiftius*, *Sineſius* alſo the *Platonick*, ſo far building upon Examples of Dreams, which
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Some accident hath made to be true, that thence they endeavour to perswade Men, that there are no Dreams but what are real. For say they, as the Celestial Influences produce divers Forms in Corporeal Matter, so out of certain Influences predominating over the power of the Fancy, the impression of Visions is made, being Consistentaneous, through the disposition of the Heavens, to the Effect which is to be produc'd; more especially in Dreams, because the mind being then at liberty from all corporeal Cares and Exercises, more freely receives the Divine Influences: therefore it happens, that many things are reveal'd in Dreams to them that are asleep, which are conceal'd from them that wake. With these reasons they pretend to beget a good Opinion of the Truth of Dreams. But as to the Causes of Dreams both External and Internal they do not all agree in one judgment. For the *Platonicks* reckon them among the specifick and concrete Notions of the Soul. *Avicen* makes the Cause of Dreams to be an *Ultimate Intelligence* moving the *Moon* in the middle of that Light with which the Fancies of men are illuminate while they sleep. *Aristotle* refers the Cause thereof to Common Sence, but plac'd in the Fancy. *Averroes* places the Cause in the Imagination. *Democritus* ascribes it to little Images or Representatives, separated from the things themselves. *Albertus*, to the Superior Influences, which continually flow from the Skie through many Specifick Mediums. The *Physicians* impute the Cause thereof to Vapours and Humours; others to the affections and cares predominant in persons when awake. Others joyn the powers of the Soul, Celestial Influences and Images together, all making but one Cause. *Arthemidorus* and *Daldianus* have written of the Interpretation of Dreams: and certain Books go about under *Abrahams* Name, whom *Philo* in his Book of the *Gyants* and of *Civil Life*, asserts to have been

been the first Practiser thereof. Other Treatises there are falsified under the Names of *David* and *Solomon*; wherein are to be read nothing but meer Dreams concerning Dreams. But *Marcus Cicero* in his Book of Divination, hath given sufficient Reasons against the vanity and folly of those that give Credit to Dreams, which I purposely here omit.

C H A P. XL.

Of Madness.

BUT though I had almost forgot it, let us with these Dreamers number those that give a kind of sacred Credit to the Prophecies of Mad-folks, who themselves have lost all knowledge of things present, memory of past, and indeed all humane sense, fondly imagining them to have the gift of Foreknowledg; as if what the wise and waking know not, Mad-folks and Dreamers should see; as if God were nearer at hand to them, than to the vigilant, watchful, intelligible, and those that are full of premeditation. Unhappy men that believe such Vanity, that give obedience to such Impostures, that cherish such Deluders, submitting their own Faith and Discretion to their Bellies. For what can we imagine Madness to be, but a departure of Reason persecuted by evil Spirits, convey'd through the Stars, or through the Inferiour Bodies by the bad Angels? which *Lucan* seems to intimate, when he brings in *Arvus* the *Tibuscan* Prophet:

*In Thunders motion skill'd, and Lightnings bright,
And in the downy Feathers airy flight.*

Then

Then after the City-Proceſſion, after the Offering ſlain, after the Entrails inſpected, he brings in a Potter, thus delivering his judgment :

*What rage, ye Gods, what woes do ye prepare ?
 If Saturn's baneful Star in topmoſt Air
 Should kindle his dull Fires, we then ſhould moan
 To ſee Aquarius pour whole Rivers down,
 And all the World in total deluge drown.
 If Sol ſhould mount the Nemæan Lions back,
 In Flame would all the Worlds whole Fabricken crack,
 And all the Skie with Sol's burnt Chariot blaze
 Theſe Aſpects ceaſe ; but thou that burn'ſt the claws,
 And ſirk'ſt the Tail of threatening Scorpion. (down
 What great thing breed'ſt thou Mars ? milde Jove goes
 Oppreſſed in his fall, and in the Skies
 The whoſome Star of Venus dulle'd is.
 Mercury looſes his ſwift motion,
 And fiery Mars rules in the Skie alone.
 Why do the Stars their Courſe forſaking glide
 Obſcurely through the Air ? why does the ſide
 Of Sword-breaking Orion ſhine too bright ?
 Wars rage is threatned, the Swords power all right
 Confounds by force : Impiety ſhall bear
 The name of Vertue ; and for many a year
 This fury laſts.*

Therefore all theſe deluſions of Divination have their root and foundation from Aſtrology. For whether the Lineaments of the Body, Countenance, or Hand be inſpected, whether Dream or Viſion be ſeen, whether the marking of Entrails or mad Inſpiration be conſulted, there muſt be a Celeſtial Figure firſt erected, by the means of whoſe indications, together with the conjectures of Signes and Similitudes, they endeavour

to finde out the truth of what is desired : So requisite is the use of Astrology to the Arts of Divination, as if it were the Key that opens the door of all their Mysteries. Therefore how much all these Arts are distant from Truth, is evident from this, that they make use of principles so absolutely false and feigned ; which being such as neither are, ever were, or will be, and yet they will have to be the causes of future Events, what can appear to be more contrary to all Truth ?

CHAP. XLI.

Of Magick in general.

IT is requisite that we should here say something of Magick, which is so linkt to Astrology, as being her neer Kinswoman, that whoever professes Magick without Astrology, does nothing, but is altogether out of the way. *Suidas* is of opinion, that Magick took its Original and Name from the *Magusæi*. The common opinion is, that it is a *Persian* name, with whom *Porphyrus* and *Apuleius* consent ; and that *Magos* signifies in that Language, no more than a Wise man or a Philosopher ; so that Magick containing both Natural Philosophy, and the Mathematicks, takes into the same Society the forces and bands of all Religions ; joyning to its self *Goetia* and *Theurgy* ; which is the reason that Magick is generally divided into Natural and Ceremonial.

C H A P. XLII.

Of Natural Magick.

Natural Magick is taken to be nothing else, but the chief power of all the natural Sciences ; which therefore they call the top and perfection of Natural Philosophy, and which is indeed the active part of the same ; which by the assistance of natural force and faculties, through their mutual & opportune application, performs those things that are above Humane Reason. The *Æthiopians* and *Indians* were the greatest admirers of Magick, where there was a great supply of variety of Stones and Herbs conducing thereto. Of this, some think that *St. Jerome* to *Paulinus* makes mention, where he saith, That *Apollonius Tyaneus* was a Magician or Philosopher. Of the same sort were those *Magi* who bringing Gifts to Christ, did first adore him ; which the Expositors of the Evangelists call the Philosophers of the *Caldeans*. Such were the *Hierarchs* among the *Brachmans*, *Tespion* among the *Gymnosophists*, *Budda* among the *Babylonians*, *Numa Pompilius* among the *Romans*, *Zamolxides* among the *Thracians*, *Abbas* among the *Hyperboreans*, *Hermes* among the *Egyptians*, *Zoroastes* the Son of *Oromasus* among the *Persians*. For the *Indians*, *Æthiopians*, and *Persians* always had the pre-eminence in Magick : wherein, as *Plato* in his *Alcibiades* testifies, the Children of the *Persian* Emperours were always instructed, that they might learn to govern the Kingdom by the Pattern of the Grand and Universal Order. And *Cicero*, in his Book of Divinations, asserts, That no *Persian* could enjoy the Scepter of that Empire, if he were not skill'd

in Magick. Natural Magick therefore is that, which considering well the strength and force of Natural and Celestial beings, and with great curiosity labouring to discover their affections, produces into open Act the hidden and concealed powers of Nature; so cupoling inferiour with superior faculties, by a mutual application thereof, that from thence many times great and marvelous Miracles have been effected: not so much by Art, as Nature, to whom Art onely shews her self a Hand-maid and Assistant in her operations. For Magicians, as the most accurate inquirers into Nature, taking along those things which are prepared by Nature, and applying Actives to Passives, oftentimes produce effects before the time ordained by Nature; which therefore the Vulgar take for Miracles, when they are notwithstanding onely natural Operations: as if any person should in *March* produce Roses, ripe Figs, or Garden-beans; or should cause Parsly to spring from the Seed into a perfect Plant in few hours; and greater things than these, as to cause Thunder, Clouds, Rain, Animals of divers sorts; and several transmutations and transfigurations of living beings, such as *Roger Bacon* is said to have done by pure natural Magick. Of these Operations sundry have written: as *Zoroastes*, *Hermes*, *Evantes* King of the *Arabians*, *Zachary* of *Babylon*, *Joseph* the *Jew*, *Bocus*, *Aaron*, *Zenotenus*, *Kirannides*, *Almadal*, *The del*, *Alcibindus*, *Abel*, *Ptolomy*, *Geber*, *Zabel*, *Nazabarub*, *Tebith Erith*, *Salomo*, *Astropho*, *Hipparchus*, *Alcmeon*, *Apollonius*, *Tryphon*, and many others; of which Writings there are many whole and entire, some imperfect, which have come to my hands. Of Modern Writers, there have been but few who have treated of Natural Magick, nor have they left many Writings behinde them; that is to say, *Albertus*, *Arnoldus de Villa nova*, *Raymund Lully*, *Bacon* and *Aponus*, and the Author of the Book dedicated to *Alphonfus*, which

mingles

mingles abundance of Superstition with Natural Magick, which many others have also done.

CHAP. XLIII.

Of Mathematical Magick.

THere are besides these, many other imitators of Nature, wise inquirers into hidden things, who without the help of natural Virtues and Efficacies, confidently undertake, onely by Mathematical learning, and the help of Celestial influences, to producé many miraculous Works, as walking and speaking Bodies; which notwithstanding are not the real Animal: such was the wooden Dove of *Archytas*, which flew; the Statues of *Mercury*, that talk'd; and the Brazen Head made by *Albertus Magnus*, which is said to have spoken. In these things *Boetius* excell'd, a man of a large Ingenuity, and manifold Learning; to whom *Cassiodorus* writing upon this Subject, Thou, saith he, hast propounded to thy self to do great things, and to know the most difficult: by thy ingenious skill Metals are heard to roar, Brazen *Diomed* sounds a Trumpet, a Brazen Serpent hisses, Birds are counterfeited, and they that are incapable of a voice of their own, yet are heard to make a sweet noise: We relate but small things of thee, that hast so great a power to imitate Heaven. Of these delusory Sciences may be said that which we read in *Plato's* tenth Book of Laws: Art is given to Mortals, which enables them to produce certain posterior and succeeding Inventions, neither per-taking of Truth or Divinity, but certain Imitations somewhat akin thereto: Wherein Magicians have adventured to proceed so far, by the help of that ancient
and

and subtle Serpent, the great promiser of knowledge; that Aping him, they become imitators of God and Nature.

C H A P. XLIV.

Of Witchcraft.

There is a sort of Natural Magick, which they call Witchcraft; the effects whereof are wrought by Potions, Philters, and other compositions of Medicaments: such as *Democritus* is said to have made for the begetting of good, happy, and fortunate Children; and that other by which we should be able to understand the Language of Birds, which *Philostratus* and *Porphyrius* relate *Apollonius* to have made. *Virgil* also speaking of certain *Pontick* herbs:

*Such Herbs as these when Meris us'd,
Streight as a Wolf unto the Woods did flee;
And by their powerful Charms dead bodies rear'd
From out their Graves in open Air appear'd.
And Crops of Corn to ripeness were improv'd,
Streight have I seen to other Fields remov'd.*

And *Pliny* declares, that one *Demarchus Parrasius* at a Sacrifice which the *Arcadians* made to *Jupiter Lyceus*, wherein they offered Humane Bodies, tasted the Entrails of a Boy, and streight changed himself into a Wolf; by reason of which transmutation into Wolves, *Austin* believes the name of *Lyceus* was attributed to *Jupiter* and *Pan*. *St. Austin* declares also, That when he was in *Italy*, certain Female Witches, like *Circe*, giving to certain Travellers a kind of Enchanting Me-

dicament in Cheefe, turn'd them into Cattle; and when they had made them to carry what burthens they thought fitting, they restor'd them again to their former shape: which thing, as he affirms, happen'd to one Father *Prestantius*. Now, lest any person should believe these things to be meer Chimæra's and Fictions, let him remember how Sacred Scripture testifies of *Nebuchadnezzar's* being chang'd into an Ox, and that he liv'd upon Fodder seven years together; though at length, by the mercie of God, he was restored to his former shape; whose body his son *Evilmerodach*, after he was dead, caus'd to be thrown to the Vultures to feed on, lest he should rise from the dead, that had been chang'd from a Beast into a Man. And concerning *Pharaoh's* Magicians, many more things are related in *Exodus*. But of these Magicians or Witches, the Wise man speaketh but a hard Sentence, when he cries, *Thou hast abhorr'd them O God, because they work abominable works by Medicaments*. I would have you also farther to understand, that these Magicians do not onely pry into Natural things, but also those things which accompany Nature, and do almost shake off all Relation to her; as Numbers, Figures, Sounds, Voice, Lights, Affections of the mind, and words. So the *Psylli* and *Marsi* called Serpents together, which others with other Charms put to flight. So *Orpheus* asswag'd the Tempest of the *Argonauts* with a Song: and *Homer* relates, how the course of *Ulysses* blood was stopt by the power of words. Moreover, in the Law of the Twelve Tables, there is a Law against those that did inchant the standing Corn; whereby it is apparent, that Witches have a power by the force of words, to produce strange Effects, not onely upon themselves, but also upon outward things: All which things, that is to say, to separate the hidden force of things, and either draw them to themselves, and repel them from them-

themselves, they credibly believe themselves to effect no other way than as the Loadstone draws Iron, or Amber or Jet draws Chaff, and as Onions again destroys the Magnetick Power. So that by this Gradual and Concatenated Sympathy, not only Natural and Celestial Gifts, but also Intellectual and Divine may be receiv'd into humane Souls, as *Iamblicus*, *Proculus*, and *Sinesius* gather from the Opinions of Great Men; and that by this Consent and Harmony of things, Magicians do call up the very Spirits. For some of them are arriv'd at such a height of Madnefs, that they believe that upon the right Observation of such and such Constellations at such intervals of time, and by such reason of Proportions, an Image being made would receive Life and Motion; which upon counsel desired, should be able to give Answers, and Reveal the hidden Secrets of Truth. Hence it is manifest, That this Natural Magick inclining toward Conjuring and Necromancy, is often entangled in the Snates and Delusions of Evil Spirits.

C H A P. X L V .

Of Conjuring and Necromancy:

THE Ceremonial Parts of *Magick*, *Conjuring* and *Necromancy*. *Geocie* or *Conjuring*, curs'd for being familiar with unclean Spirits, ceremonies of wicked curiosity, compos'd of Prayers and Inchantments, is held Abominable, and wholly Condemn'd by the Decrees of all Lawgivers.

*Men hateful to the Gods, that stain the Skie,
And blot the Stars; though Natures Progenie:
The settled course of things they can confound;
Can fix the Poles, send Lightnings on the ground;
Pull down the Heavens, and Hills eradicate.*

These are those that Invoke the Souls of dead Bodies, who Inchant Children, and cause them to give the Answer of the Oracle; and as we read of *Socrates*, carry about with them certain *Pocket-Demons*; and who, as they say, nourish little Spirits in Glasses, by which they pretend to Foretel and Prophesie. All these proceed in a twofold manner. For some of them make it their business to adjure and compel Evil Spirits to appearance, by the Efficacy and Power of sacred Names; because seeing that every Creature doth fear and reverence the Name of its Creator, no wonder if Conjurors, and other Infidels, Pagans, Jews, Saracens, or prophane Persons, do think to force the Devils Obedience by the Terrour of his Creators Name. Others, more to be detested than they, and worthy the utmost punishment of Fire, submitting themselves to the Devils, sacrifice to them, and Worship them, become guilty of the vilest subjection and Idolatry that may be; to which Crimes though the former are not quite so obnoxious, yet they expose themselves to manifest dangers. For the Devils are always watchful to intrap Men in the Errors they heedlessly run into. From this insipid crowd of Conjurors have flow'd all those Books of Darknes, which *Ulpian* the Civilian calls by the name of Forbidden Writings. Of which, one of the first Authors is said to be *Zabulus*, a man wholly inclin'd to unlawful Arts. Then *Barnabas* a *Cyprian*; and now frequently other Books are Published up and down, under the feigned Titles and Names of *Adam*, *Abel*,

Abel, Enoch, Abraham, and Solomon; others under the Names of *Paulus, Honorius, Cyprian, Albertus, Thomas, Hierome*, and one *Eboracensis*; to whose silly trifles *Alphonfus* King of *Castile*, *Robert* the Englishman, *Bacon, Apponus*, and many other of deprav'd Fancies have adher'd. But besides this, they have not only made the holy Patriarchs and Angels Authors and Upholders of their detestable Studies, but also shew several Books which they pretend were written and delivered by *Razial* and *Raphael*, tutelar Angels of *Adam* and *Tobias*. Which Books notwithstanding, to any one that narrowly considers the Rules of the Masters, the Customs and Ordinances of their Ceremonies, the Nature and Choice of their Words and Characters, their insipid and barbarous Phrases, sufficiently betray themselves to contain nothing but meer Toys and Geugaws, and that they were in far later Ages contriv'd by such as were utterly ignorant of that Magick Profess'd by the Ancients, being founded only upon certain prophane Observations mixt with the Ceremonies of our Religion, with an addition of many unknown Names and Characters, to terrifie ignorant and silly people, and to amuse those that are void of sense and understanding. Neither doth it therefore follow, that these De-lusions are Fables; for unless there were something of reality in them, and that many mischievous and wicked things were accomplish'd thereby, both Divine and Humane Laws had not so strictly provided for the punishment thereof, and Ordain'd them to be quite extirpated from the Earth. Now why these Conjurers make use only of evil Spirits, the reason is, because the Good Angels seldom appear, being only attendant on the Commands of God, and not vouchsafing to be known, but only to upright and holy Men. But evil Spirits submit themselves more willingly to their Invocations, falsely assuming to themselves, and counter-

feiting Divinity, always ready to deceive, and delighting to be ador'd and worship'd : and because Women are more covetous of the Knowledge of Secrets, and not less cautious and prone to Superstition, and more easily Deluded ; therefore to them the Devils show themselves more familiar, and make them the performers of many Miracles, as are related of *Circe* and *Medea* ; of many others the Stories of the Poets are full : and *Cicero*, *Pliny*, *Seneca*, *St. Austin*, and many others, both Philosophers, Doctors, and Historians, as also Sacred Writ, bring many Testimonies ; For in the Book of *Samuel* we read of a certain Woman-Witch that liv'd in *Endor*, that rais'd the Soul of *Samuel* : though most Interpreters agree, that it was not the soul of *Samuel*, but an Evil spirit that took upon him the shape of the Prophet. Yet some of the *Hebrew* Doctors aver, neither doth *St. Austin* to *Simplician* deny the possibility thereof, that it was the true Soul of *Samuel*, which before a compleat Year after its departure from the Body, might be easily call'd up, according to the rule of *Necromancy*. The *Necromantick* Magicians believe, that the same may be performed by certain Natural ties and Obligations ; which was the reason that the Ancient Fathers well-read in Spirituals, not without good cause, ordain'd, that the Bodies of the Dead might be buried in Holy-ground ; should be assisted with Lights, and sprinkled with Holy-water, be perfumed with Incense, and pray'd for by the Living, so long as they were above Ground. For say the *Hebrew* Doctors, All our Carnal Body remains as Food for the Serpent which they call *Arazel*, which is Lord of the Flesh and the Blood, and Prince of this World : in *Leviticus* nam'd the *Prince of the Deserts* : to whom it was said in *Genesis*, *Thou shalt eat the dust all the days of thy life*. And in *Isaiab*, The Dust is thy bread, that is, our Corporeal Body Created out of

of the dust of the Earth, so long as it remains un-sanctifi'd, and not chang'd for the better, to be no longer then at the disposal of the Serpent, but of God, according to the word of St. Paul: *It is sow'd corporal, but shall rise spiritual*: And in another place, *All shall rise, but all shall not be chang'd; for that many shall remain perpetual food for the Serpent*. This foul and detestable matter of the Flesh, the food of the Serpent, lies in the Grave, in hopes of a better Lot, and spiritual Transmutation; which is already come to pass in those that have already tasted the first-Fruits of Redemption; and some have attain'd it by vertue of the Deifick Spirit, as *Elias* and *Enoch*, and as some are of opinion, *Moses*; whose bodies being chang'd into the nature of Spirits, never saw corruption, nor, as other Carcasses, were left to the power of the Serpent. And something to this purpose, it was thought, was the great dispute of *Michael* with the Devil about the body of *Moses*, which St. *Jude* mentions in his Epistle. Thus much concerning Conjuring and Necromancy.

CHAP. XLVI.

Of Theurgy.

MAny there are that believe Theurgy not to be unlawful, which pretends to have to do with none but good Angels, and the Divine *Numen* himself; though under the names of God and Angels, it proves to be onely the delusion and mockery of evil Spirits. It pretends no natural Power, but to make use of Celestial Ceremonies, by which they think to attract and reconcile the Divine Natures: Concerning which, the ancient *Magi* have deliver'd several

Rules in feveral Volumes. But the chiefeft part of their Ceremonies is, in obferving Cleanlinefs, firft of the Soul, then of the Body, then of thofe things about the Body, as in the Skin, the Garments, the Dwelling, Veffels, Utensils, Immolations, and Sacrifices; which cleanlinefs renders them capable of being the receptacles, and fit for the entertainment of Divine Spirits, and is very much encourag'd and commended in Sacred Scripture, according to the words of *Efay: Be glad and be clean, and take away the evil of your thoughts.* But uncleannefs, which often corrupts, and defiles, and infects man, disturbs the moft clean and pure Society of Celeftial Beings, and chafes away the fpotlefs Spirits and Angels of God. It is true, that many times unclean and delufive powers, to the end they may be ador'd and worfhip'd for Gods, do counterfeit this Purity; and therefore great diligence and care is to be us'd for the avoiding thereof; and therefore we have abundantly discours'd thereof in our Books of Occult Philofophy. Now of this Theurgy or Divine Magick, *Porphyrius* having delivered many things, at length concludes, that by Theurgick Operations the foul may be made fit to receive Spirits and Angels, and to fee and converse with them: but that there can be any accefs to the Deity thereby, he altogether denies. His Rules and Directions are contain'd in his Art *Almabel*, his Notorious Art, his Art *Pauline*, & his Art of *Revelations*, where are abundance of Superftitions to be found, which are fo much the more pernicious, by how much they feem more Lofty and Divine to the unskilful.

C H A P. XLVII.

Of the Cabalists.

HERE the words of *Pliny* come into my minde : There is, saith he, another Sect of Magicians, of which *Moses* and *Latopea*, Jews, were the first Authors; which words bring to my remembrance the *Cabala* of the *Jews*, which as the constant opinion among the *Hebrews* goes, was delivered by God to *Moses*, and thence, through succession of Ages, even to the times of *Ezra*, preserv'd by Tradition onely, without the help of writing. As of old the Doctrine of *Pythagoras* was delivered by *Archippus* and *Lysides*, who kept School at *Thebes* in *Greece*, where the Scholars learning all their Masters Precepts by heart, made use onely of their Memories instead of Books. So certain *Jews* despising Letters, plac'd all their Learning in Memory, Observation, and verbal Tradition; whence it was call'd by the *Hebrews*, *Cabala*, that is to say, a receiving from one to another by the Ear: An Art, by report, very antient, though the name be but of later times known among the Christians. Now this *Cabala* they divide into three parts: the first contains the knowledge of *Bresith*, which they call also *Cosmology*, explaining and teaching the force and efficacie of things created, Natural or Celestial; expounding also the Laws and Mysteries of the Bible according to Philosophical reasons, which for that cause differs little from Natural Magick, wherein they say *K. Solomon* excell'd. Therefore we finde in the Sacred Histories of the *Jews*, that he was wont to discourse from the Cedar of *Libanon* to the low *Hyssop*; as also of Cattle, Birds, Reptiles,

Reptiles, and Fish, all which contain within themselves a certain kinde of Magical vertue. *Moses* also the *Egyptian*, in his Expositions upon the Pentateuch, and most of the Talmudists, have followed the Rules of this Art. The other part thereof contains the knowledge of more sublime things, as of Divine and Angelical Powers, the contemplation of Sacred Names and Characters; being a certain kinde of Symbolical Theology, wherein the Letters, Figures, Numbers, Names, Points, Lines, Accents, are esteemed to contain the significations of most profound things, and great Mysteries. This part again is twofold: Arithmantick, handling the nature of Angels, the Powers, Names, Characters of Spirits and Souls departed; and Theomantick, which searches into the mysteries of the Divine Majesty, his Emanations, his Names, and *Pentacula*, which he that attains to, they account endu'd with most admirable power. By vertue of this Art they say *Moses* wrought so many Miracles, changing his Rod into a Serpent, the Water into Blood, and plagu'd *Egypt* with Frogs, Flyes, Lice, Locusts, Emrodes, and Pettilence, slaying the first-born of Man and Beast: By this Art he divided the Red-sea, caus'd Water to flow out of the Rock, brought the Quails into the Wilderness, sweeten'd the bitter Waters, made Lightning by day, and a Pillar of Fire by night to lead the March of his people, call'd down the Voice of God among the people. By this Art he punish'd the Arrogant with Fire, the Murmurers with Leprosie, Mutiners with sudden Destruction, causing the Earth to swallow them up; preserv'd the Clothes of the *Israelites* from wearing out, and gave them Victory over their Enemies. Lastly, by means of this Art, *Josua* commanded the Sun to stand still; *Elias* call'd down Fire from Heaven, and rais'd the dead Youth to life; *Daniel* muzzled the Lions mouths, and the three Children sang in the middle

of the fiery Furnace. Nay, the perfidious and unbelieving *Jews* stick not to aver, that Christ himself wrought all his Miracles by vertue of this Art. *Solomon*, as they say, did excel in this Art, and that he discovered several secrets thereof, containing several Charms against Devils and their Possellings; as also against Diseases, as *Josephus* writes. As for my part, as I do not doubt but that God Revealed many things to *Moses* and the Prophets, which were contained under the Covert of the words of the Law, which were not to be communicated to the prophane Vulgar: so for this Art which the *Jews* so much boast of, which I have with great Labour and diligence search'd into, I must acknowledge it to be a meer Rhapsodie of superstition, and nothing but a kind of *Theurgick* Magick before spoken of. For if, as the *Jews* contend, coming from God, it did any way conduce to perfection of Life, Salvation of Men, Truth of Understanding; certainly that Spirit of Truth, which having forsaken the Synagogue, is now come to teach us all Truth, had never concealed it all this while from the Church, which certainly knows all those things that are of God; whose Grace, Baptism, and other Sacraments of Salvation, are perfectly Reveal'd to all Languages. For every Language is alike, so that there be the same Piety; neither is there any other Name in Heaven or on Earth, by which we can be Sav'd, but only the Name of Jesus. Wherefore the *Jews* most skillful in Divine Names, after the coming of Christ were able to do nothing, in comparison of their Forefathers. But by that which we have common Experience of, we see, that oft-times wonderful Sentences of very great Mysteries are wrested from the Sacred Text; that is, nothing but a certain playing with Allegories, which some slothful Persons employ'd only in the consideration of particular Points, Lettets, or Figures, which
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this Language and manner of Writing easily admit of, take occasion to fancy ; which many times make a noise as if they were very great Mysteries, but are able to prove or evince nothing ; but that according to the words of *St. Gregory*, they may be contemned with the same easiness, as they are Asserted. *Rabanus* the Monk has invented several of these, but in Latine Characters and Verses, inserting sundry Pictures, which being to be read which way soever you turn the Letters, declare some Sacred Myserie representing the Painted History ; which no man denies ; but that they may be extorted out of prophane Authors, no person is ignorant, especially he that hath read the *Centones* upon Christ, compos'd out of *Virgil*, by *Valeria Proba* : all which things, and all of this Nature, are but the speculations of Idle People. But as to what pertains to the working of Miracles, surely there is no man can be so stupid, as to believe there is any force in this Art to accomplish any such thing. The *Cabala* of the *Jews* therefore is nothing else, but a most pernicious Superstition, the which by Collecting, Dividing, and Changing several Words, Names and Letters dispersed up and down in the Bible, at their own good will and pleasure, and making one thing out of another, they dissolve the Members of Truth, raising up sentences, Inductions, and Parables of their own, apply thereto the Oracles of Divine Scripture to them, defaming the Scriptures, and affirming their Figments to consist of them, Blaspheme the Word of God by their wrested suppositions of Words, Syllables, Letters and Numbers ; endeavouring to prop up their Villanous Inventions, by Arguments drawn from their own Delusions. And being blown and puffed up with these Trifles, boast themselves to have found out, and to know those ineffable Mysteries of God which are not Reveal'd in Scripture ; by means whereof, they are able

to Propheſie, Work Miracles; all which they bluſh not with confidence to aver. But it happens to them, as it did to *Æſops* Dog, who leaving the ſubſtance, and catching after the ſhadow, loſt his Food; who being alwayes buſied in the ſhadows of the Scripture, and laborious in the ſtudy of their own Fictions, their Superſtitious *Cabala*, ſnatching at they know not what, they looſe the Bread of Eternal Life; and feeding upon empty Notions, looſe the Word of Truth. From this Judaical ferment of Cabaliſtical Superſtition, I verily believe the *Ophites*, *Gnoſticks*, and *Valentinians* came, Hereticks that with the help of their Diſciples invented a *Cabala*, corrupting the Myſteries of the Chriſtian Faith; and by a Heretical Artifice, drawing and patching together the Greek Letters and Numbers, and framing out of them a thing, which they call, *The Body of Truth*; they teach, that without the help of thoſe Letters and Numbers, the Truth of the Goſpel cannot be found out, being ſo various and repugnant one to another, and full of Parables; written ſo, that thoſe that have Eyes ſhould not ſee, and thoſe that have Ears ſhould not hear, but propounded to the Blind, and wandring according to their weak capacities; ſo that the hidden Truth is not to be underſtood by Writing, but by ſucceſſive Tradition, delivered *Viva Voce*, which, they ſay, was that Alphabetary and Arithmantick *Theology* ſecretly delivered to his Apoſtles by Chriſt himſelf, and which *St. Paul* ſaith, *He only ſpeaks among thoſe that are perfect*. For theſe being moſt high Myſteries, therefore they are not written, nor to be written; but to be kept in ſilence among the Wiſe Men, who are to reſerve them in the moſt ſecret parts of their Hearts.

C H A P. XLVIII.

Of Witchcraft.

BUT to return to Magick, a part of which is the delusion of Witchcraft, that is to say, of delusions that are onely made in outward appearance, such as are the Phantasms and Miracles dayly wrought by common Juglers; which is not so much perform'd by *Geotick* Inchantments, and Imprecations, and Fallacies of Spirits, but by Fumigations, Lights, Philters, Collyries, binding and hanging of Phylacteries and Charms to the parts of the body, Rings, Images, Glasses, and like devices of Magick Arts. Many things are perform'd by Agility and slight of hand, as we see done by Players and Juglers; which are therefore by some call'd Hand-philosophers, or *Chirosophi*. Of this Jugling Art there are many Treatises extant, written by *Hermes* and others. We read of one *Pafetes* a Jugler that was wont to shew a great Banquet to an abundance of Guests sitting thereat, which when he pleas'd he caus'd to vanish again out of sight, leaving all the Guests adry and hungry. *Numa Pompilius* also made use of these kinde of *Prestiges* or Witchcrafts: And we read how that the most learned *Pythagoras* did once ridiculously act an odd business, which was this: That which came into his minde he wrote in a Glass with his Blood, which being held against the Full Moon, whatever was written appear'd to him that stood behinde, as if it had been in the body of the Moon. To this, whatsoever is written of the changing of Mens shapes, either believ'd by Poets, related by Historians, or credited by some of our Divines. Thus some men seem

to have the shape of Affes or Horses, or other Animals; the Medium Air being disturb'd, or else the Eyes by some Incantation fascinated, such things as these sometimes seem to be done by good and evil Spirits, or else upon the Prayers of good men to God; as we read of *Elisha*, when *Dothan* was besieg'd by the Army of the King of *Assyria*: but the pure and open sight of God cannot be deceived. Thus the woman, which the people thought to have been a Cow, to *Hilarion* appear'd to be what she was indeed, a woman. Thus those things which are said to be done by deception of the sight, are called *Præstigia*. But the transmutation of shape, as of *Nebuchodonozor*, or of place, and when the Crop of Corn was remov'd into another field, of these we have spoken before. Now of this Art of Witchcraft *Iamblichus* thus writes: As to what those persons who are bewitch'd imagine, they have no other certainty of the truth of the essence of the action, but what is barely imaginative: for the end of this Craft is not to do things simply, but to extend imagination to appearance, and then on a sudden to remove all signe of any thing. Out of all that hath been said, we must resolve, that Magick is but a mixture of Idolatry, Astrology, and superstitious Physick: And indeed there are a great croud of Hereticks that daily increase in the Church, who with their first arguments and foundations from these Magitians, who as *Jannes* and *Jambres* contradicted *Moses*, so do they resist the truth. The Ringleader of these, was *Simon* the *Samaritan*, who at *Rome*, under *Claudius Cæsar*, was honour'd with a Statue, for his excellency in this Art, with this Inscription, *To Simon the Holy God: Whose Blasphemies are sufficiently related by Clement, Eusebius, and Irenæus*. From the Positions of this *Simon*, as from a Seminary of all Heresie, sprung those monstrous *Ophites*, those shameful *Gnosticks*, *Cerdoni-*
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ans, Martionists, Montanians, and many other Hereticks, for gain and vain-glories sake, lying before God; yet bringing neither profit nor advantage to Men, but leading them into Error and Perdition; whose believers and admirers, the Judgment of God shall overtake. 'Tis true, that being young, I wrote three Books of *Magick* my self, which I Entitled, *Of Occult Philosophy*; in which, what Errors soever I then committed in my Youth, now grown more wary, I do publickly Recant, as having formerly spent too much time in those Vanities. This advantage I got, that now I know by what Reasons to Convince others of the Ruine which those Vanities will lead them into: For while they presume to Prophecie, and Divine, not in the Truth of God, but according to the Operations of Evil Spirits, and boast themselves the Workers of Miracles, not ceasing while they live, and Act by the means of *Magick*, Vanities, Exorcisms, Incantations, Love-potions, and other Demoniackal Operations, they are all with *Jannes* and *Jambres*, and *Simon Magus*, Destin'd to the Eternal Torments of Hell-Fire.

CHAP. XLIX.

Of Natural Philosophy.

BUT let us now come to things that far surpass all these, the very Maximes of Philosophy it self, which dive into Nature it self, and inquire into the Principles of things by the means of subtle Syllogisms. Which what Truth they have more than what they borrow from the Credit of their first divulgiers and defenders, there is no man that very well understands.

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The Poets were the first Professors thereof, among which were *Prometheus*, *Linus*, *Museus*, and *Orpheus*; among which, *Homer* may be numbred. Now what Truth can that Philosophy afford us, which had its beginning out of the Fables and Gewgawes of the Poets? Which that it is so, *Plutarch* doth prove, by manifest Arguments, for that all the sects of Philosophers took their Original from *Homer*: and *Aristotle* confesses, That the Philosophers are by Nature *Philomythi*, that is to say, Admirers, or Lovers of Fables. The Sects of Philosophers some have divided into Nine, some into Ten; But *Varro* into a far greater Number. So that should one man Assemble all the Philosophers together, it were impossible to find out among them which Opinion were first to be chosen, or what Sect to follow. So repugnant and differing they are among themselves about every particular, maintaining a perpetual War one against another: and as *Firmianus* saith, One Sect labours to subvert another, to establish themselves and their own Opinions; neither will either grant the other to be wise, lest he should acknowledge himself to be Mad. He that disputes of particular Philosophers, delivers nothing of certainty concerning any one; which makes me at a stand, whether to reckon Philosophers in the number of Men, or of Brutes: for indeed they seem to excel Beasts, in that they have Reason and Understanding; but how they should come to be Men, whose Reason is so uncertain, so unconstant, and alwayes staggering upon various and slippery Opinions, whose Understanding cannot find out any thing fixed, either to hold by, or follow, is a very great Quere. The Truth whercof, we shall now shew you more at large.

C H A P. L.

Of the beginning of Natural things.

FOR first, as concerning the Principles of Natural things, upon which the whole Foundation of this Art lies, there is a most deadly Combat among the greatest and wisest Philosophers; and the Contention is yet undecided which hath determined best. Most perswasive Reasons are urg'd on both sides. For *Thales Milesius*, accopted by the Oracle the chief wise Man, was of Opinion, That all things had their beginning from Water: His Scholar, and Successor in his School, *Anaximander*, said, That the beginnings of things were Infinite: but his Disciple *Anaximenes* held the Infinite Body of Air to be the beginning of all things. *Hipparchus* and *Heraclitus* the *Ephesian*, held Fire to be the first Principle; to whom *Archelaus* the *Athenian* agrees. *Anaxagoras* the *Clazomenian* makes Infinite Principles, at first small and confus'd Particles, but afterwards by the Divine Creator reduc'd into Order. *Xenophanes* said, that there was but one beginning of all things, and that Mutable. *Parmenides* upheld Hot and Cold, Heat being the Fire that mov'd, and Cold the Earth that form'd. *Leucippus*, *Diodorus*, and *Democritus*, were all for Full and Empty. *Diogenes Laertius* was altogether for the Air, which he made capable of Divine Reason. *Pythagoras* the *Samian* set up Number for the beginning of all things; to whom *Alcmeon* the *Crotoniate* adher'd. *Empedocles* the *Agrigentine* Discord and Concord, and the four Elements: *Epicurus*, Atomes and Vacuum or Emptiness. *Plato* and *Socrates*, God, Idea and Matter. *Aristotle* raises

ses up Matter coveting Form by privation, which he makes the Third Principle; contrary to what he has taught in another place, that Equivocals are not to be reckon'd for Principles. Wherefore some later Peripateticks have set up a kind of impulsive Motion, in the stead of Privation; which being an accident, how can it be the Principle of Substance? Or what shall be the mover of this Motion? And therefore the Hebrew Philosophers admit of no other Principles than Matter, Form, and Spirit.

C H A P. L I.

Of the Plurality of the World, and of its Continuance.

IN their Disputations concerning the World, they are very various. *Thales* was of Opinion, There was but one World, and that it was the Structure of God himself. *Empedocles* was of the same Opinion as to one World; but said withal, that this was a small Particle only of the Universe. But *Democritus* and *Epicurus* were of Opinion, That there were Innumerable worlds; whom *Metrodorus* their Disciple follows, saying, That there are Innumerable Worlds, being that the Causes of them are Innumerable: neither was it less absurd to think, that there should be one World in the Universe, than to imagine one Ear of Corn in a whole Field. But as to the Continuance of the World, *Aristotle*, *Averroes*, *Cicero*, *Xenophon*, make it Æternal, and void of all Corruption. For when that they could not understand, whether the Egg or the Bird were first Generated, since no Bird could be without the Egg; Hence they imagin'd, that this

World, and the Beginning of every begotten thing, together with the End thereof, was by perpetual Revolution sempiternal. *Pythagoras* and the Stoicks said, That the World was of God; yet as far as its Divine Nature could permit, should be corrupted in time: with whom *Anaxagoras*, *Thales*, *Herocles*, *Avicenn*, *Algasel*, *Alcmeus*, and *Philo* the Jew, concur in Opinion. But *Plato* affirming that it was Created by God, after his own likenets, denies that it shall ever be destroy'd. *Democritus* saith, That the World was once Created, shall once be Destroyed, and never more be renewed. *Empedocles* and *Heraclitus* the *Ephesian* were of Opinion, That the World doth every day renew, and every day perish or decay. Let us discourse of any thing which they say proceeds from a Natural Cause; as for Example, let it be an Earthquake, yet are they at no certainty therein, but wander in Extravagancies; while *Anaxagoras* makes the Cause thereof to be the Air; *Empedocles*, Fire; *Thales Milesius*, Water; *Aristotle*, *Theophrastus*, and *Albertus*, Subterranean Wind or Vapour; *Asclepiades*, great Mischances, or Devastations; *Possidonius*, *Calisthenes*, and *Metrodorus*, the *Destinies*. *Seneca* and others variously dissenting, seem to have labour'd in vain in the search thereof. And therefore the Ancient *Romans*, when they either felt, or heard of shaking or trembling of the Earth, commanded *Holy-days*; but never did Enact to which of the Gods they should be Dedicated, Because it was uncertain what force, or which of the Gods was the Cause thereof.

CHAP. LII.

Of the Soul.

IF you desire to know any thing from them concerning the Soul, there is far less of certainty among them. For *Crates the Theban* affirm'd, that there was no Soul, but that the Body was mov'd by Nature. Those who grant that there is a Soul, suppos'd it to be the most thin and subtile of all bodies, insus'd into this thick and earthy body. Others there be that affirm it to be of a fiery nature; of which number were *Hipparchus* and *Leucippus*, with whom the *Stoicks* for the most part agree, who define the Soul to be a hot Spirit, together with *Democritus*, who calls it a moveable and fierce Spirit, mix'd and insus'd into Atomes. Others said it was the Air, as *Anaximenes* and *Anaxagoras*, *Diogenes the Cynick*, and *Critias*; with whom *Varro* concurs, where he says, that *The Soul is Air receiv'd into the Mouth, heated in the Lungs, temper'd in the Heart, and diffus'd over the whole Body.* Others will have it of a watery substance, as *Hippias*. Others of an earthy substance, as *Heliodorus* and *Pronopides*; to whose opinion *Anaximander* and *Thales* willingly agree, both fellow-Citizens with *Thales*. Others will have it to be a Spirit compos'd partly of Fire and partly of Air, as *Boetes* and *Epicurus*. Others, compos'd of Earth and water, as *Zenophantes*. Others, of earth and fire, as *Parmenides*. Others affirm'd the Soul to be the blood, as *Empedocles* and *Circias*. Some would have it be a thin Spirit diffus'd through the body, as *Hippocrates* the Physitian. Others, flesh exercis'd by the senses, as *Aselepiades*. But many others have been of opinion, that

that the Soul is not that little body, but a certain quality or complexion thereof infus'd through all the particles of the same; as *Zeno* the *Cithick*, and *Dicearchus*, defining the Soul to be the complexion of the four Elements: *Cleambes* also, *Antipater*, and *Possidonius*, affirming the same to be a certain heat or complexion of heat, drew *Calenus* the *Pergamenian* into the same opinion. Others there are that uphold that the Soul is not that quality or complexion, but something residing in some part of the body, as the heart or brain, as it were in its proper point or center, and from thence governing the whole body. Amongst the number of these, are *Chryssippus*, *Archelaus*, and *Heraclitus Ponticus*, who thought the Soul to be Light. There are others who have thought more freely, believing the Soul to be a certain unfix'd Point, ty'd to no part of the Body, but separated from any determinated Situation, being totally present in every part of the Body; which whether it were begot by Complexion, or Created by God, yet was first hatch'd and form'd in the bosome of Matter: Of this Opinion were *Zenophanes*, *Colophonius*, *Aristoxenus*, and *Asclepiades* the *Phylitian*, who held the Soul to be the Exercise of the Sences: and *Cretolans* the *Peripatetick*, who call'd it the Fifth Essence; as also *Thales*, who held, That the Soul is an unquiet Nature moving it self; and *Zenocrates* would have it to be a Number moving it self: whom the *Ægyptians* follow, asserting the Soul to be a certain Force or Vertue passing through all Bodies. The *Caldæans* were of Opinion, That it was a Force or Vertue without a determinate Form, but receiving all Forms that are External. So that they altogether agree, That the Soul is a certain Vertue fit to cause Motion; or that it is else a Sublime Harmony of all the Corporeal Parts, depending however upon the Nature of the Body. The Footsteps of these Men are followed
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by that *Demoniack Aristotle*, who by a new-invented Name of his own, calls the Soul *Entelechia*; that is to say, the Perfection of a Corporal Organ, Potentially having life, from which the same Body receives the Principles of Understanding, Perceiving and Moving. And this is the most receiv'd, though most impertinent Definition of a Soul, found out by that great Philosopher; which doth not, however, declare or make manifest the Nature or Original, but only the Affections of the Soul. There are others that soare somewhat higher than these men; who affirm the Soul to be a certain Divine Substance whole and individual, diffus'd through the whole and every part of the Body, produc'd in such manner from the Incorporeal Author, as that it depends upon the force of the Agent, not on the Generative Faculty of the Matter. Of this Opinion were *Zoroastes*, *Hermes Trismegistus*, *Pythagoras*, *Euminius*, *Hammonius*, *Plutarch*, *Porphyrus*, *Timæus*, *Locrus*, and Divine *Plato* himself, who defin'd the Soul to be an Essence moving it self, endur'd with Understanding. *Euminius* the Bishop, consenting partly to *Plato*, partly to *Aristotle*, affirms the Soul to be an Incorporeal substance made in the Body; upon which definition he lay'd the Foundation of all his Opinions. *Cicero*, *Seneca* and *Lactantius* affirm, That it is impossible to define what the Soul should be. Thus it is apparent what great Contention there is among them touching the Essence of the Soul. Nor are the Contentions and Variances less, or less Numerous than their Disputes, when they come to make inquiry which is the Seat of the Soul. For *Hippocrates* and *Hierophilus* place it in the Fibres or Ventracles of the Brain. *Democritus*, in the whole Region of the Temples. *Erasistratus*, in the *Epicranidal* Membrane. *Strabo*, within the space between the Eye-brows. *Epicurus* gives it room in the whole Breast. *Diogenes*, in the Arterial

Ventricle of the Heart : the Stoicks with *Chrysippus*, in the whole Heart, and Spirits that surround the Heart. *Empedocles* seats it in the Blood ; to which Opinion *Moses* seems to give way, while he forbids his People to eat the Blood of any thing, because the Soul of every Animal is seated therein. *Plato* and *Aristotle*, and the more Noble Sects of Philosophers, place the Soul in the whole Body. *Galen* is of Opinion, That every part of the Body has his particular Soul : For so he makes it appear, in his Book of the Usefulness of the Parts : *There are many Particles of Animals, some greater, some lesser ; others altogether indivisible into the Species of the Creatures, yet necessarily every of those wants a Soul.* For the Body is the Organ thereof ; and therefore the Particles of the Body are very much different one from another, because the Souls are different. I cannot here pass by a Sentence of *Beda* the Divine, who writing upon *Mark*, *The Principal seat of the Soul, saith he, is not, as Plato thinks, in the Brain ; but to follow the Doctrine of Christ, in the Heart.* Now as concerning the Continuation of the Soul, *Democritus* and *Epicurus* were of Opinion, That it dy'd with the Body. *Plato* and *Pythagoras* held it to be altogether Immortal ; but that being out of the Body, it retires to some Nature or being like it self. The *Stoicks* taking the middle way between both these, assert, that the Soul shall leave the Body ; but that if it be not purifi'd and dignifi'd with the excellent Vertues to be possessed in this Life, that then it shall presently dye ; but that if it be endu'd with Heroical Vertues, then that it may attain the Heavenly Seats, and be associated with those Sympathizing Natures that stay there in expectance of being joyn'd unto it. *Aristotle* taught, That some parts of the Soul which remain in Corporeal seats, are inseparable from the same, and therefore dye with them ; but that the Under-

standing

standing, which wants no Corporeal Organ, is separate from the Corruptible Parts. But he is so far from delivering any thing of farther perspicuity, that his Interpreters do wholly abandon the Discourse thereof. *Alexander the Aphrodisian* saith, That most certainly he held the Soul to be Mortal. And of the same Opinion among us, is *Gregory Nazianzene*. Against these, *Pleton*, and *Thomas Aquinas* in defence of *Aristotle*, most stiffly stands up, affirming that he was in the right Opinion concerning the Immortality of the Soul. Moreover, *Averroes*, that most exquisite Commentator upon *Aristotle*, believes that every man has a peculiar Soul, but Mortal; But that the Mind or Understanding is Eternal, having neither Beginning nor End; of which there was but one kind, that all men use in this Life. *Themistius* saith, That *Aristotle* held one only Active Understanding; but that the Understanding capable of Subjects was manifold, and that both were Immortal. Thus through the strange Dissentions and Garboils of these Philosophers, it comes to pass, that there are so many absurd Contests among our Christian Divines about the Original of the Soul; among whom, there are some that believe that the Souls of all Men were Created at the Beginning, and remaining there as in a Storehouse till they come to be us'd; of which Opinion above all the rest is the Learned *Origen*. *St. Austin* also believes, That the Soul of our First Parent had its Original from Heaven, being something Elder than the Body; and perceiving the Body to be a fit Habitation, of its own accord did covet the same: however, he does not affirm it for any certain or positive Maxime.

Others believe the Soul to be propagated *extraduce*, from Parent to Parent; and that the Soul is begot by the Soul, as the Body is begot by the Body: of which Opinion was *Apollinaris* Bishop of *Laodicea*, *Tertullian*,
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Cybil, and *Luciferians*; against whose Heresie *St. Jerom* fiercely Combats. Others are of Opinion, That Souls are Created daily by God: which Opinion *Thomas Aquinas* follows, defending himself with that Peripatetical Argument, that seeing that the Soul is the Form of the Body, the same ought not to be Created apart, but in the Body: to which Opinion the Universal Judgment of our Modern Divines adheres. I omit the Degrees, Ascensions and Descensions of Souls, which the *Origenists* have brought into play, as being neither strengthened by Scripture, nor consentaneous to the *Tibesis* of Christianity: so little of certainty there is, either among Philosophers, or among Divines, concerning the Original, or indeed the very meaning and definition of the Word *Soul*. For *Epicurus* and *Aristotle* believe it Mortal; *Plato's* Circle brings it to the same Station again, in so many years. Some there are that, as *Plato* says, contract it within the Verges of Humane Bodies; others diffuse it into the Bodies of Animals: some restore it to Heaven from whence they had it, others send it on Pilgrimage about the World: Some that Compel it to Infernal Hell, others deny any: some say, That every Soul is Created by it self; others say, They were all Created together. So far *Thomas*. There was *Averroes*, who undertaking to broach something more remarkable, First held the *Unity* of the Understanding. The *Manichean* Hereticks were of Opinion, That there was but one Soul of the Universe, dispers'd as well into Inanimate as Animate Bodies; but that those things which are without Life, less participate thereof: that Animate things have a greater share, and Cœlestial things the greatest of all: and at length they conclude, That singular Souls are but parts of the Universal Soul. *Plato* also holds but one Universal Soul of the World, but other Souls for particular Creatures; as if the World subsist-
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ed only by its own Soul, but particular Creatures were animated by particular Souls. Others there are that will have but one sort of Souls. Others make a twofold Soul; that is to say, Rational and Irrational. Others say, there are many, as many as there be species of living Creatures. *Galen* the Physitian affirms, That there are various and distinct Souls in divers Creatures, according to the variety of the Species; and moreover, he appoints many Souls in one Body. There are other that place two Souls in a Man, one sensitive from Generation, the other intellectual from Creation: among these we finde *Occam* the Divine. *Plotinus* will have the Soul to be one thing, and the Understanding to be another; with whom *Apollinaris* consents. Some there are that do not distinguish between the Soul and the Understanding; but they say, that it is the most Principal Part of the substance of the Soul. *Aristotle* believes the Intellect to be present only Potentially in the Soul, and that Actually it works from without; neither that it conduces to the Essence or Nature of Man, but only to the Perfection of Knowledge and Contemplation. Therefore he affirms, That few Men, and those only Philosophers, are endu'd with Actual Understanding. And indeed, there is a great Dispute among Divines, whether, according to the Opinion of *Plato*, the Souls of Men after they are Departed from the Body, do retain any Memory of things done while the Body was alive; or whether they altogether want the Knowledge thereof: which the *Tomists*, together with their mighty *Aristotle*, firmly assert. And the *Carthusians* confirm it, from the Testimony of a certain *Parisian* Divine returning from Hell, who being ask'd, what Knowledge he had left him, return'd Answer, *That he understood nothing but Pain*: and then citing the words of *Solomon*, *There is no understanding, no knowledge, nor wealth in Hell*, he seem'd

seem'd to them to make it out, that after Death there was no Knowledge of any thing : which notwithstanding is not only manifestly against the Opinion of the *Platonicks*, but repugnant to the Authority and Truth of the Scripture it self also, which teaches, *That the wicked shall see and know that he is God*; and that they shall give an account not only of all their Deeds, but of all their idle Words and Thoughts. Moreover, there are some that have adventur'd to write and report many things concerning the Apparition of separated Souls, and those oft-times repugnant both to the Doctrine of the Gospel, and the sacred Text. For whereas the Apostle teaches us, *That we ought not to believe the Angels from heaven, if they should preach otherwise than what is delivered*; yet the Gospel is so much out of date with them, that they will rather believe one come from the Dead, than the Prophets, *Moses*, Apostles or Evangelists. Of this Opinion was the Rich Man in the Gospel, who believed that his Brothers and Kindred living would give credit to any one that were sent from the Dead. To whom so vainly Conjecturing, *Abraham* made answer, *If they will not believe Moses and the Prophets, neither will they believe any one that should be sent from the dead*. However, I do not absolutely deny some Holy Apparitions, Admonitions, and Revelations of the Dead; but yet I admonish ye to be very wary, knowing how ealie it is for *Satan* to Transform himself into an Angel of Light. Therefore they are not absolutely to be believ'd, but to be entertain'd as things which are *Apocryphal*, and without the Rule of the Scripture. There are many Fabulous stories to this purpose, written by one *Tundal* in his *Consolation of Souls*; and also by some others, of which your Cunning Priests and Friars make use, to terrifie the Vulgar sort, and get Mony. A certain *French* Notary hath also lately put forth a
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Relation of a Spirit walking at Lyons; a Person of no Credit, and less Learning. But the most approved Authors that write of these things, is *Cassianus*, and *James of Paradise*, a *Carthusian*. But there is nothing in them of solid Truth or secret Wisdom, tending to the increase of Charity, or edifying of the Soul; only they thereby persuade people to Alms, Pilgrimages, Prayers, Fastings, and such other Practical Works of Piety; which the Scripture nevertheless with far greater Reason and Authority enjoins. But of these Apparitions we have discours'd at large, in a Dialogue which we have Written of *Man*, as also in our *Occult Philosophy*. But now let us return to the Philosophers. All the *Heathen*, who affirm the Soul to be Immortal, by common consent also uphold the Transmigration of the Soul: and farther, That rational Souls do sometimes Transmigrate into Plants, and Creatures void of Reason. Of this Opinion of Transmigration, *Pythagoras* is said to be the first Author; of which, thus *Ovid*:

*Souls never die, but in Immortal state,
From dead to living bodies transmigrate.
I now my self can call to minde how I,
When long since Troy the strength of Greece did try,
Was then Euphorbus, that my life sold dear,
To crown the Conquest of Atrides Spear,
Which then my left hand bore: I knew the Shield
Which late in Juno's Temple I beheld.*

Much more has been written concerning this *Pythagorical* Transmigration, by *Timon*, *Xenophanes*, *Cratinus*, *Aristophon*, *Hermippus*, *Lucianus*, and *Diogenes Laertius*. But *Iamblicus*, who has many other Abettors, asserts, That the Soul does not Transmigrate out of Man into Brutes, nor return from Creatures Irrational

tional into Men; but that there are Transmigrations of Souls, that is, of the Souls of Beasts into Beasts, and of the Souls of Men into Men, he does not deny. There are also Philosophers, of which number *Euripides* is one, a great follower of *Anaxagoras*, together with *Archelaus* the Naturalist, and after them *Avicen*, who report the first Men to have sprung out of the Earth like Herbs: in that not less ridiculous than the Poets, who feign certain Men to have sprung from the Teeth of a Serpent sown in the Earth. Some there are who deny that the Soul is Generated, and others who deny that it has any Motion.

CHAP. LIII.

Of *Metaphysics*.

BUT let us go a little farther, and make it appear, that these Philosophers are not only at a loss about those things that seem to have a Being in Nature, but that they are also at great variance among themselves concerning such as have no Principle or Foundation at all; it being altogether uncertain whether they be or no; and which they believe to subsist without Body or Matter, and which they call Separated Forms; which because they are not in Nature, but thought to be above Nature, therefore they are call'd *Metaphysics*, and said to be beyond Nature: from thence sprang those Infinite, every way contradictory, and not less impious and unlearned Opinions concerning the Gods. For *Diagoras*, *Milesius*, and *Theodorus Cyrenaicus*, altogether deny that there was any God. *Epicurus* held that there was a God, but that he took no care of things below. *Protagoras* said, that

that whether they were or no, they had little or no Power. *Anaximander* thought that there were Gods Native of Countries, some in the East, and some in the West, at great distances one from another. *Xenocrates* held, that there were Eight Gods. *Antisthenes*, that there were many popular Gods, but one Supream, the Creator of the rest. Others have precipitated themselves into such a profundity of Madness, as to make with their own hands the Gods which they intended to Worship; such was the Image of *Bell* among the *Assyrians*: which made and carved Gods, *Hermes Trismegistus* does notwithstanding very much applaud, in his *Æsculapius*. But *Thales Milesius* discoursing of the Divine Essence, asserted the Understanding to be God; who Form'd all things out of Water. *Cleanthes* and *Anaximenes* held the Air to be God. *Crysippus* Deified the Natural Ability endu'd with Reason, or Divine Necessity. *Zeno* ascribes Divinity to the Divine Law of Nature. *Anaxagoras*, to the Infinite Intellect moveable of it self. *Pythagoras* would have a certain Soul diffus'd, and passing through the Nature of all things, from whom all things receive Life, to be God. *Alcmaeon* of *Crotona* Deified the *Sun*, *Moon*, and other *Stars*. *Zenophanes* would have God to be All whatever had a Being. *Parmenides* makes a certain Circumscrib'd Orb of Light, which he calls a *Crown*, to be God. *Aristotle*, as if a certain Knowledge of God could be collected from the Motion of the Heavens, hath invented Fictitious Gods of the Nature of them; and sometimes will have the Mind to be Divine; and sometimes he calls the World it self God: sometimes he makes another God far more Supream and Superintendent over it; whom *Theophrastus* imitates with the same inconstancy. I omit what *Strato*, *Perseus*, *Aristo* the Disciple of *Zeno*, *Plato*, *Xenophon*, *Speusippus*, *Democritus*, *Heracitus*, *Diogenes* the *Babylonian*,

Babylonian, Hermes Trismegistus, Cicero, Seneca, Pliny, and many others have delivered, whose Opinions notwithstanding are far different from the former, not yet recited. I might here run through all their Debates, and Monstrosities of words, concerning Ideas, Incorporeals, Atomes, Hyle, Matter, Form, Vacuum, Infinity, Eternity, Fate, introduction of Forms, Matter of the Heavens; whether the Stars consist of the Elements, or of the Fifth Essence, which *Aristotle* invented; with many other such kind of Trifles, that have afforded Men great cause of Dispute and Contention. But I suppose I have made it sufficiently apparent, how far Philosophers are from agreeing about the Truth it self; to whom, the nearer a man adheres, the more remote he is from any certainty, and the farther he wanders from right Religion. Hence it is, That we find *John* the Twenty second, *Pope*, in a very great Error, who was of Opinion, That the Souls of the Blessed should not see the Face of God before the day of Judgment. We know also that *Julian* the Apostate did Abjure Christ, for no other Cause, than that because being much addicted to Philosophy, he began to scorn and contemn the Humility of the Christian Faith. For the same cause *Celims, Porphyrius, Lucian, Pelagius, Arrius, Manichaus, Averroes*, have with so much madness bark'd against Christ and his Church. Hence that common Proverb among the Vulgar, *That the greatest Philosophers are the greatest Hereticks*. *St. Jerome* therefore calls them the Patriarchs of Heretie, the First-born of *Ægypt*; seeing that all Heresie whatsoever hath had its first rise out of the Fountain of Philosophy. By this Philosophy is all Divinity almost Adulterated, so that instead of Evangelical Doctors and Teachers, false Prophets and Heretical Philosophers have appear'd in the World, who have adventur'd to Equalize the Divine Oracles with Humane Inventions;

Inventions; polluting the same with strange Opinions of Men, have Transform'd true and simple Divinity (as *Gerson* saith) into swelling and Sophistical Loquacity, and Mathematical Figments. Which *St. Paul* the Apostle foreseeing, with many times-repeated admonitions commands us to beware *lest any person should prevail* over us, and seduce us through vain Philosophy. *St. Austin* defends and fortifies his City of God against them. All other Divines and Holy Fathers have condemned it to be wholly extirpated out of the Church. Neither are there wanting Examples of the Heathen, by which we find that they have done the same. For the *Athenians* put *Socrates* to Death, that was the Father of the Philosophers. The *Romans* threw Philosophers out of their City. The *Messanians* and *Lacedemonians* never admitted them: and in the Reign of *Domitian*, they were not only Expell'd the City, but forbid through all *Italy*. There was also a Decree of *Antiochus* the King against those young Men that durst take upon them to study Philosophy; and more than that, against their very Parents that permitted them. Neither have Philosophers been only condemn'd and expell'd by Kings and Emperors, but also exploded by most Learned Men in their several Writings Extant; of which Number is *Philius Timon*, who wrote a Treatise, Entitled *Sylli*, in derision of Philosophers; and *Aristophanes*, who wrote a Play in Contempt of them, which he call'd *Nubes*, or the Clouds: and Lastly, *Dion Pruseus*, who made a most Eloquent Oration against them. *Aristides* also made a most Learned Oration in the behalf of Four Noble *Athenians* against *Plato*; and *Hortensius*, a most Noble and Eloquent *Roman*, hath with most strong and powerful Reasons most sharply oppugned the same.

C H A P. L I V.

Of Moral Philosophy.

IT remains now, that if there be any part of Philosophy that contains the Discipline of Manners, to inquire whether the same do not rather consist in variety of use, custom, observation, and preservation of life, than in the little Rules of Philosophy; which are changeable according to the times, places, and opinions of men; and such as threats and fair words teach Children, Laws and Punishments cause men to learn. Of some things which cannot be taught, natural Industry makes an addition in men; for many things wax out of use, through process of time, and consent of the people. Hence it comes to pass, that that was then a Vice, which is now accounted a Virtue; and that which is here a Virtue, in another place is counted a Vice; what one man thinks honest, another man thinks dishonest; what some hold to be just, others condemn as unjust, as the Laws, Opinions, Times, Places, and Interests of Government vary. Among the *Athenians*, it was lawful for a man to marry his Cousin-german; among the *Romans*, it was altogether forbidden: Formerly among the *Jews*, and now among the *Turks*, it is lawful to have plurality of Wives, besides Curtisans and Concubines; but among us Christians it is not onely forbid, but accounted a most horrible sin. Lastly, that the women should go to Play-houses, and be seen publicly by all persons, was among those Nations accounted no dishonour; and yet among the *Romans* so to do, was held infamous and dishonest. However, the *Romans* were wont to
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take their Wives with them to great Entertainments, where they went to appear in great Splendor, and abide in the best parts of the house : but in Greece no married wife was admitted to any Banquet or Feast, unless it were among their neereſt Relations; nor was ſhe to converſe but in the moſt retir'd parts of the houſe, where no man went but the neareſt of Kin. Among the *Lacedaemonians* and *Egyptians*, it was accounted an honourable thing to ſteal; but among us, Thieves are taken and hang'd. Some Nations are ſo planted by Heaven, that they appear eminent for the unity and ſingularity of their Cuſtoms. The *Scythians* were always infamous for Savageness and Cruelty. The *Italians* were always eminent for their Magnanimity. The *Gaules* were reproach'd for Stupidity. The *Sicilians* were always ſubtile. The *Aſiaticks* Luxurious, the *Spaniards* Jealous, and great Boaſters. Beſides, ſeveral Nations have ſome particular marks of diſtinction, which are the more immediate marks of Heaven; ſo that a man may eaſily diſcern of what Nation ſuch or ſuch a ſtranger may be, by his Voice, Speech, Tone, Deſigne, Converſation, Diet, Love or Hatred, Anger and Malice, and the like. For who that ſees a man marching in more ſtate than a Dung-hill-Cock, in gate like a Fencer, a confident Look, a deep Tone, grave Speech, ſevere in his Carriage, and tatter'd in Habit, that will not ſtraight judge him to be a *German*? Do we not know the *French* by their moderate Gate, effeminate Carriage, ſmiling Countenance, pleaſing Voice, courteous Speech, modeſt Behaviour, and careleſs Habit? The *Italians* we behold more flow in Gate, their Carriage grave, their Countenances varying, of few words, captious in Diſcourſe, in their Behaviour magnificent, and decent in their Habit. In Singing alſo the *Italians* Bleat, the *Spaniards* Whine, the *Germans* Howl, and the *French* Quaver.

In Discourse, the *Italians* are grave, but subtle; the *Spaniards* neat, but great boasters; the *French* quick and ready, but proud; the *Germans* soure, but simple. In Council, the *Italian* is provident, the *Spaniard* subtle, the *French* rash, the *German* for profit. Toward Strangers, the *Italians* are officious, the *Spaniard* pleasant, the *French* are milde, the *Germans* rude and churlish. In their Anger and Malice, the *Italians* are close, the *Spaniards* hard to be appeas'd, the *French* full of threats, the *Germans* full of revenge. In Conversation, the *Italians* are prudent, the *Spaniards* cautious, the *French* gentle, the *Germans* imperious. As to their Amours, the *Italians* are jealous, the *Spaniards* impatient, the *French* inconstant, the *Germans* ambitious. In business, the *Italians* are circumspect, the *Germans* laborious, the *Spaniards* watchful, the *French* careful. In War, the *Italians* are stout, but cruel; the *Spaniard* full of Stratagems, the *Germans* fierce and mercenary, the *French* magnanimous, but rash. The *Italians* are famous for Learning, the *Spaniard* or *Portugal* for Navigation, for Affability the *French*, for Religion and Mechanick Arts the *Germans*. And indeed, every particular Nation, whether civil or barbarous, has some particular Manners and Customs particularly imprinted by Heavenly Influence, different from others, not to be acquir'd by any Art or Philosophy, but such as are meerly natural to the Inhabitants, without any assistance of Education. But let us return to those who have publickly treated concerning these things. Those Authors, like the Serpent, have given us the possession of that fruit, by the eating whereof we shall understand Good and Evil; though they all cry, that it is best for men to follow Vertue, and eschew Vice. But how much more certain, how much more profitable, and indeed how much more happy would it be for us, that we should not onely not

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commit sin, but also not know it? Who is ignorant that by that very thing we all then became miserable, when our first Parents learnt to distinguish between Good and Evil? And therefore perhaps the Errour of Philosophers might be pardon'd, if under the notions of Vertue and Goodness they did not teach us the worst of Evils, and the most shameful Vices. Now there are many Sects of these Philosophers that teach us *Ethicks*; as the *Academick*, the *Cyrenaick*, *Eliack*, *Megarick*, *Cynick*, *Eroittick*, *Stoick*, *Paripatetick*, with many other such-like. Of all which, that *Theodorus*, who was honoured with the Title of a God, thus gave his Verdict; That wise men would not stick to give their minds to Thieving, Adultery, or Sacrilege, when they found a seasonable opportunity: for there is not any one of these that is evil by nature; and therefore if the vulgar opinion generally conceiv'd concerning these things, were set aside, there is no reason but a Philosopher might publicly go to a Whore without a reproof. This was one of the Maximes of that Heavenly Philosopher, than which nothing could have been reveal'd more wicked, unless it be that which we read in *Aristotle*, and was also by the Law permitted in *Crete*, male-Venery, which *Jerome* the *Peripatetick* extolls, saying, That the use thereof had been the destruction of many tyrannical Governments. But the words of *Aristotle* in his *Politicks*, where he makes it profitable for a Commonwealth that the Vulgar should not be too numerous in Off-spring, are these. The Law-giver, saith he, wisely and carefully ordained many things in relation to temperance in Diet, a thing very necessary; as also touching Divorcing of women, providing and establishing the use of Males, lest the multitude of Children should encrease too fast. This is that *Aristotle*, whose Rites and Customs were condemn'd by *Plato*; whence grew that hatred and ingratitude

titude of his toward his Master : This is he who fearing the punishment of his wicked life, fled privately, and in haste, out of *Athens* ; who being the most ingrateful person in the world to his Benefactors, poyson'd *Alexander*, by whom he was most liberally and magnificently rewarded ; who also reitor'd him to his Country, and trusted him with his Life, his Body, and Soul. This was he, who having an ill opinion of the Soul, deni'd any place of Joy after death ; who filching the sayings of the Ancients, and likewise putting false Interpretations upon them, sought to increase the fame of his Ingenuity by Theft and Calumny. He who at length grown old in wickedness, and running mad out of an immoderate desire of knowledge, was the Author of his own death, becoming a Sacrifice fitting for the Devil that taught him his learning. This is that worthy Doctor so frequent now adays in our Latine Schools, whom my fellow-Pupils, *Cullen* Divines, have translated to Heaven, having publish'd a Book entitled *Of the salvation of Aristotle* ; as also another Pamphlet both in Prose and Verse, *Of the Life and Death of Aristotle* ; upon which they have made a Theological Comment, at the end whereof they conclude, that *Aristotle* was the forerunner of Christ in Naturals, as *John* the Baptist was his forerunner in Spiritualls. But now let us hear what these Philosophers say concerning Happiness and the chiefest Good, which some plac'd in Pleasure, as *Epicurus*, *Aristippus*, *Gnidius*, *Endoxus*, *Philoxenes*, and the *Cyrenaicks*. Others joynd Honesty with Pleasure, as *Dinomachus*, and *Caliphs*. Others in the choice gifts of Nature, as *Carneades*, and *Hierome of Rhodes*. Others in Grief, as *Diodorus*. Others in the Vertues, as *Pythagoras*, *Socrates*, *Aristotle*, *Empedocles*, *Democritus*, *Zeno Citicus*, *Cleantes*, *Hecaton*, *Possidonius*, *Dionysius of Babylon*, and *Anisibenes*, and all the *Stoicks*. * Many also of

our Divines, adhering to them, do to this day raise great Disputes concerning the connexion of the Vertues, and what should be that common foundation of Happiness, to the building of which all the Vertues ought to meet: For unless they all meet in one, 'tis impossible they should make a man happy, though there should be but one wanting. Seeing therefore that the Vertues themselves are in some manner different and repugnant one from another, as Liberality and Thrift, Magnanimity and Humility, Mercy and Justice, Contemplation and Labour; unless they all concur Harmoniously together, they are not to be esteem'd Vertues, but Vices. Now that wherein they ought all to concur, is Justice, according to the Opinion of *Ambrose* and *Lactantius*, who together with *Macrobius*, have followed the Opinion of *Plato* in his Commonwealth. Others take it to be Temperance, that imposeth a mean in all things. Others will have it to be Sanctity, as *Plato* in his *Epinomides*. Others hold it to be Charity, without which all other Vertues little avail, as saith *St. Paul*; and upon this Question *Scotus*, *Henry*, *Thomas Aquinas*, and others, have at this day raised very great Disputes. But let us return where we began. Some men have plac'd Felicity in Fortune, as *Theophrastus*. *Aristotle* places it in Fortune, joyn'd with Vertue, and the Gifts of generating Nature: as also in Pleasure, varnished over with the profession of Vertue; as if *Epicurus* did not defend and shelter his Pleasure under the same pretence. The other *Peripateticks* thought that it consisted in Speculation: *Herillus* the Philosopher, *Alcidamus*, and many *Socraticks*, held Knowledge to be the chief good. The *Platonicks*, together with their Master *Plato*, and *Plotinus*, never without a smack of Divinity, will not permit Happiness to be separated from the Chief Good. *Bias* of *Pryena* constituted supream Happiness

ness in Wisdom; *Bion* and *Borysthenes* in Prudence; *Thales Milesius* in a mixture of these: *Pittacus* of *Mitylene* in well doing: *Cicero* in leisure from all business; though when we have fought far and near, it is onely to be found in God alone. I pass by the crowd of Vulgar Philosophers, that took away all Felicity; as *Pyrrho Eliensis*, *Enricolus*, and *Xenophanes*; or else plac'd it in Glory, Fame, Honour, Power, freeness from Trouble, Riches, and the like: as *Periander Corinthus*, and *Lycophron*, together with those of whom the *Psalmist* thus saith: *Whose mouth talketh vanity, and whose right hand is the right hand of iniquity; whose sons are as new plantations in their youth, & whose daughters are as the polished corners of the Temple; whose garners are full and plenteous with all store; whose sheep bring forth thousands, and ten thousands in their steets: whose oxen are strong to labour; who have no decay, no leading into captivity, and no complaining in their streets.* Those who enjoy'd these benefits, they accompted happy. Now concerning Pleasure, they all believe as differently concerning it: for, as I told you before, *Epicurus* makes it to be the Supream Good; but on the other side, *Architas Tarentinus*, *Antisthenes*, and *Socrates*, accompt it to be the Chief Evil. *Spensippus*, and some of the antient *Academicks*, said, that Pleasure and Pain were two Evils opposite one to the other; but that was the Good, which was in the mean between 'um. *Zeno* esteem'd Pleasure neither Good nor Evil, but an indifferent thing. *Critolaus* the *Peripatetick*, and *Plato*, affirm Pleasure not onely to be evil it self, but also the fountain of all evils. It would be over-tedious to recite the Opinions of all men concerning Felicity, and to heap 'um up all together; with which many Scribes have fill'd whole Volumes. For *St. Austin* puts us in minde of one hundred and eighty Opinions collected by *Varro*, touching this very Subject; the chiefest whereof

whereof we have here taken an occasion to repeat. But now let us see how all these Opinions agree with the Doctrine of Christ, and we shall find, that Blessedness and chief Happiness are not to be attain'd or acquir'd by Stoick Vertue, Academical Severity, or Peripatetick Speculation, but by Faith and Grace. You have heard how some Philosophers place Chief Happiness in Pleasure; but Christ in Hunger and Thirst. Others in Fame and Renown; but Christ in the Curses and Hatred of Men. Others in Beauty, Health, Mirth, and Pleasure; but Christ in Weeping and Mourning. Others in Wisdom and Knowledge, and the Moral Virtues; but Christ in Innocency, Simplicity, and uprightnes of Heart. Others in Military Glory, and famous Actions; but Christ in Peace. Others in Fortune; but Christ in Mercy. Others in Pomp and Honour; but Christ in Humility, calling the Meek Blessed. Others in Power and Victory; but Christ in Persecution. Others in Riches; but Christ in Poverty. Christ teaches us, That Vertue is not to be acquired but by Grace granted from above; the Philosophers, by use and Natural Gifts: Christ teaches us to desire the Good Will of all Men, to Love our Enemies, Lend freely, to take Revenge of no body, to give to every one that asks; the Philosophers, only to those that are able to recompence Courtesie for Courtesie; and that there is nothing more Lawful, than to be Angry, bear Malice, make War, and exercise Usury. These Philosophers were they that first Erected the *Pelagian* Heresie, with their *Free-Will*, dictates of *Reason*, and *Light of Nature*. Therefore saith *Lactantius*, all Moral Philosophy is a vain and empty thing, neither sufficient to instruct men in the Rules of Justice, neither in their duty or Government of themselves. Lastly, it is altogether repugnant to the Law of God, and Doctrine of Christ; owing its chief honour to Satan.

C H A P. L V.

Of Politicks.

TO this kind of Philosophy Politicks in the next place appertain, which is the Art of Administring and Ordering Publick Affairs. Now Government is divided into three sorts. *Monarchy*, which is the Government of one Man, or Kingly Sovereignty. *Aristocracie*, when a few, and those of the Nobility Govern. *Democracy*, when the meaner sort, or the Common People bear sway. Neer of kin to these is, First Tyranny to Kingship; *Oligarchia* to *Aristocracy*; and *Anarchy* to *Democracy*. But which of all these Forms of Government is in the first place to be prefer'd, is not yet concluded among Writers. They who assert Monarchy, confirm their *Thesis* by the Example of Nature, saying, That as there is but one God that governs the Universe, as there is but one *Sun* among the Stars, one King among the Bees, one Matter-Ram in a Flock, one Commanding Bull in a Heard, one chief leader of the Cranes; so in a Nation there ought to be but one King, as Sovereign and Head of the Political Body, from which the Members ought in no wise to disagree. This Form of Government *Plato*, *Aristotle*, and *Apollonius* approv'd above the rest; to whom among those of our own Religion, *Cyprian* and *Jerome* adhere. But those who extol *Aristocracy*, say that there is nothing more effectual in the management of great Affairs, than the Consultations of many, and those the most noble. For the Counsels of the chiefest men ought to be best; neither can any one man be compleat in Wisdome, seeing that is onely proper to God himself.

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To the Judgment of these Men, *Solon*, *Lycurgus*, *Demosthenes*, *Tully*, and almost all the ancient Lawgivers, together with *Moses*, unanimously subscrib'd. Neither did *Plato* Dissent from them, affirming that Commonwealth or City to be most happily and firmly Constituted, which was Govern'd by wise Men; to whom we may likewise add, without prejudice, the most Noble, as being an Opinion Confirm'd by the common consent of all Writers. But they who prefer a Popular State, have dignifi'd it with the most agreeable and specious Title of *Isonomie*; That is to say, Impartiality in the Administration of Justice. For therein all things are refer'd to the Common Vote, all Councils are carried on by the Multitude; the more certain, by how much the greater Number advice is given. Moreover, the Voice of the People is said to be the Voice of God. Hence whatsoever is Enacted by the Generality, whatsoever is Establish'd by the common consent of the People, that seems to be Ordain'd by God himself, and may be presum'd to be best and most just. Besides, they conclude this Form of Government to be safer than that of *Aristocracy*, as being less subject to Sedition. For the People seldome or never disagree among themselves; but the Nobles very often, and with great Contention. In a popular Government there is all Freedom and Equality, no oppression of Tyranny: where the degrees of Estates are equal, no man is richer than his Neighbour, but all the People Rule and Command by turns. *Democracy* therefore has been especially commended by *Othanes the Persian*, *Eufrates*, and *Dion Syracusanus*: and we observe at this time the *Venetian* and *Helvetian* Commonwealths to be the most flourishing People in the Christian World; renown'd for their Prudence, Power, Riches and Justice, and no less famous for their Victorious Atchievements. The *Athenian* Commonwealth

wealth also commanding a large Dominion with great Force and Power, was govern'd only by *Democracy*, all things being acted by the People, and with the People. The *Romans* also making use of this Form of Government, became Masters of the greatest part of their Empire under *Democracy*, and were never in a worse Condition than under the Command of their Kings and Nobility; but chiefly suffered from their Emperours, under whose Command their vast Dominion suffered Shipwrack. So that which of these three Forms is best, is hard to judge, since there is neither of them but has its strong Defenders and Oppugners. Kings, they say, who Command altogether according to their own Will and Pleasure, seldome Govern well, and very rarely without War and great Combustion. Kingly Rule hath also this most unavoydable Mischief in it, that they who before were counted good and just, having obtain'd as it were a Regal Authority, and Liberty to do evil, grow uncontrollable, and the worst of Men; which is verifi'd in *Caligula*, *Nero*, *Domitian*, *Mitridates*, and many others. Scripture also witnesses the same in *Saul*, *David*, and *Salomon*, Kings chosen by God: and of all the Kings of *Juda*, few were approved; of the Kings of *Israel*, none. Emperors also, Kings and Princes that now adays Reign, think themselves Born and Crown'd not for the sake of the People, not for the Good of their Citizens and Commonalty, not to Maintain Justice, but to Defend their own Grandeur and Prerogative; Governing so, as if the Estates of the People were not committed to their Custody, but to be shar'd and divided by them, as their own proper spoyl and prey. They use their Subjects at their pleasure, and as they list themselves, abusing the Power with which they were Entrusted; Oppress their Cities with borrowing, the Common People, some with Taxes, some with Penal Statutes, others with

with excessive Subsidies and Imposts, without Measure and without End. Or if some more moderate do release the excess of these Grievances, they do it not in respect of the Common good, but for their own Private ends, permitting their Subjects to be at quiet, that they may live at ease themselves; or else to gain to themselves the name of being Mild and Just. Others most severely punish guilty Offenders, Confiscating their Goods, and setting great Fines upon their Heads, not caring how many they take in the same Premunire: For as the Offences of Delinquents are the strength of Tyrants, so does the Multitude of Offenders enrich Princes. Being in *Italy*, I had the honour to be very familiar with a powerful Prince, whom I once advis'd to suppress the Factions of the *Guelfs* and *Gibellines* within his Dominions, he confess'd to me ingenuously, that by means of those Factions, above Twelve thousand Duckets came every Year into his Exchequer. Now where the Nobility Command in chief, there is nothing but Jealousie, Hatred, and Emulation. Rarely therefore they agree in Amity, every one seeking to be Chief, and to make his own Sentence pass. Hence Factions, Seditions, Slaughters, Civil War, and at length, the Total Ruine of the Commonwealth. Whereof there are infinite Examples in the Histories both of the Greeks and Latines. And at this day in most of the Cities of *Italy*, the Effects of those miscarriages are to be seen. But Popular Government is Universally accompted the most destructive, and worst of all. *Apollonius* with many Reasons dissuades *Vespasian* from it. And *Cicero* Affirms, That there is neither Reason, Council, Discretion or Diligence among the Vulgar People, as the Poet also sings.

*By opposite desires and humours led,
Th' uncertain Vulgar move, once taking Head.*

Othanes

Othanes the *Persian* also asserts, that there is nothing more insolent, nothing more stolid; nothing more proper to the Rabble, than to know; nothing but headlong, like a Current, to carry all business before 'um. *Demosthenes* calls the people an Evil Beast. *Plato*, a Monster with many heads; which *Horace* doth not forget. And *Phalaris* writing to *Egesippus*, All multitudes, saith he, are rash, mad, slothful, apt to change their Opinion, perfidious, uncertain, treacherous, heady, fraudulent, good for nothing but to make a noise, easie to love or condemn. Hence it follows, that he who in governing the Commonwealth strives to please the people, must be contented to submit to a hundred undeserved Contumelies. *Lycurgus* being ask'd why he had not erected a Popular Government in his City, Rather do thou, saith he, submit to a Popular Government in thy house. *Aristotle* also in his *Ethicks* condemns the government of the people to be the worst of all, but the rule of one person to be the best: for the Commonalty is the Ring-leader of Errour, the Mistress of evil Customs, and a rude heap of Mischief. No Reason, no Authority, no Perswasions can move, where it either wants knowledge, or is in contempt: Therefore are the Vulgar so indocible and obstinate against all perswasion, whose nature is so unconstant, always desirous of Novelty, despising the present Authority, not to be curb'd by the learned Admonitions of the Wise, by the Precepts of their Ancestors, Authority of Magistrates, or Majesty of Princes. This we finde verifi'd in *Socrates*, question'd by the *Athenians* about his opinion of the Gods; In *Capys* the *Trojan*, delivering his judgment about the bringing in of the *Grecian* Horse; In *Magius* the *Campanian*, advising that *Hannibal* should not be received into the City; In *Paulus Emilius* perswading not to fight at the Battle of *Canna*; Lastly, in so many of the Predictions of the

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the Prophets of God, no way obey'd or hearkned to by the people of the *Jews*. Moreover, as to the Laws and Statutes of the people, how is it possible that any of them should be good or profitable, seeing that it is impossible for the popular Multitude to understand which are good, and which are evil? the greatest part whereof are ignorant labouring Handicraft people, not led by Reason of Justice or Equity, but consisting onely in Number, where there are generally more bad than good: Neither is the determination of Affairs led by Judgment, but guided and turn'd to and fro according to the favour, number and affection of the Multitude: Which *Pliny* the younger affirms; for the decrees and choices of the people are number'd, not consider'd. For in popular Consultation, that always carries the day, which not the wisest, but the greatest number think most convenient: among whom, while they all accompt themselves equal, there is nothing more unequal than that Equality it self. Nothing therefore can be rightly order'd by the promiscuous heat and headlong fury of the Multitude; nor can any thing be rightly amended, that shall be found amiss and disadvantageous to the Commonwealth: rather, those Statutes and Decrees which are made and confirm'd, and found to be most wholesome for the publick good, by the rage of the inconsiderate Multitude, are overturn'd and abrogated. Now among all these so various forms of Rule, and administrations of Government, most Authors have another, compounded of two particular kinds: Such an one did *Solon* compose, partly of the Nobles, partly of the People; so making his publick Honours communicable to all. Others thought fit to frame their Political Rules by making a mixture of all three together. Such was the government of the *Lacedæmonians*, for they had a King who was perpetual; but he had little or no Command, onely

only in time of War : then had they a Senate chosen out of the richest and wisest part of the Nobility ; moreover, out of the Common People they Created Ten perpetual *Ephori*, who had power of Life and Death, and were Controulers both of the King and Senate, being Elected out of the Vulgar people. Among the *Romans*, the Authority of the Senate plainly shew'd that there was an *Aristocracy* mix'd with their *Democracy* ; and we find that many things were commanded by the Senate, many things by the People. And at this day, though in many places Kings and Princes do rule at their own pleasures, yet do they make use of the chief Nobility and Gentry in the several Counties and Provinces of their Kingdoms, to transact many Affairs, and of great consequence : from whence hath arose a question, which it is most safe to live under, a good Prince and bad Counsellours, or bad Counsellours and a wicked Prince. *Marius Maximus*, *Julius Capitolinus*, and others, choose the latter ; notwithstanding that many grave Authors are no way willing to consent to them ; finding by experience, that evil Counsellors may be corrected sooner by a good Prince, than an evil Prince be amended by good Counsellors. However, for the good government of a Commonwealth or Kingdom, it is not Philosophy nor Kingcraft, nor any other Science that can avail , but the integrity, fidelity , and ability of the Ruler : for a single person may govern best, so may a few, so may the people, provided that in each there be the same intention of Unity and Justice ; but if the designs of each be evil, then can neither rule as they should. But that which convinces the strange rashness of Men addicted to Rule, is this ; that when Men in their several stations, some plainly confess themselves ignorant how to Plough and Sow, how to keep Sheep , some how to guide a Ship or govern a Family ; yet there is no Man who does not
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think himself sufficiently gifted to bear Office in a City, to act a King or Prince, or to command great Nations and People, which is the most difficult thing.

C H A P. LVI.

Of Religion in General.

TO the perfect Weal of a State or Kingdome, Religion is of main concernment, which is a certain Discipline and Canon of outward Rites and Ceremonies, by means whereof, as by certain signes, we are admonish'd of our Internal and Spiritual Duties. *Cicero* defines it to be a Discipline teaching us to exercise the Ceremonies of Divine Worship with a reverent *Famulatu*: which that it is most useful and necessary for all Cities and Governments, the same *Cicero*, together with *Aristotle*, firmly holds. For thus saith he in his *Politicks*, *It behoves a Prince above all others to seem Religious*. For the People are of Opinion, that such Rulers will do 'um no harm; and they will be the more afraid to Plot against them, by how much the more they think themselves defended by the Gods. Now Religion is so deeply Rooted in Men by Nature, that it makes the difference more plain betwixt them and Beasts, than Reason. Now that Religion is thus Naturally grafted in us, *Aristotle* confesses; besides that it is apparent from this very experiment, That as often as we are oppress'd with any suddain Dangers, or put to any suddain Affright, presently before we search into the Cause, or seek for any other help, we flye to Cœlestial Invocation; Nature it self teaching us, without any other Instructor, to Implore Divine Assistance. From the Beginning of

the World we find, that *Cain* and *Abel* did Religiously Sacrifice to God; though *Enoch* were the first that taught the Forms and Ceremonics of Divine Worship: for which reason the Scripture saith, *That then the name of the Lord first began to be call'd upon.* After the Flood, how many several Laws and Ordinances of Religion were Instituted by several persons in several Nations! For *Mercury* and King *Meena* taught the *Ægyptians* their Forms of Worship. *Melissus* the Foster-Father of *Jove*, instructed the *Cretans* in their Ceremonies. *Fannus* and *Janus* Instituted the Rites of the *Latines*. *Numa Pompilius*, those of the *Romans*. *Moses*, those of the *Hebrews*. *Cadmus* also, the Son of *Agenor*, is said to have brought out of *Phœnicia* all those Solemn Mysteries, Consecrations of Images, Hymns, Festivals, and other Sacred Rites and Customs, performed in honour of the Gods; which were afterwards in use among the *Grecians*. Neither did they only give names to the Gods, but also Ordain'd what Rites and Ceremonies should be due to each. They held, that there were certain *Namens* the Protectors of Criminal Offences, and ascrib'd a Deity to Diseases, and evil Accidents: Therefore did the *Romans* Worship *Jove* the Adulterer, and Dedicated a publick Temple to the Goddess *Feaver*, and in their *Esquilia* plac'd an Altar to Misfortune. In Hell they also found out Deities to adore, and the Prince of Darkness, *Satan*, the most miserable, and the lowest of all, they made a shift to Worship, under the Names of *Pluto*, *Dis* and *Neptune*, assigning to him for a Keeper the Three-headed *Cerberus*, that greedy Monster that Compasses the Earth seeking whom he may Devour; sparing none, hurtful to all, the Accuser of all Men.

*From Captive Souls, the Lord of Stygian Lands,
For past Offences, Punishment demands:*

'Gainst

'Gainst all the shades, remorseless Rage he breaths,
 With Furies compass'd, and a thousand Deaths.
 Here sundry sounds of sundry wayling Pains,
 There Thousand Torments shake their dismal Chains.

Th' *Ægyptians*, together with their Deities, adore Brute Beasts and Monsters; and there are at this day that Worship Idols and Images. At this day likewise a great part of the World, as the *Turkes*, *Saracens*, *Arabians* and *Moors*, give Divine Honours to *Mahomet*; though the Author, or first Founder of a most absurd Religion: and the *Jews* yet persisting in their folly, believe their *Messiah* yet to come. Among us Christians, several Popes, several Councils, several Bishops have prescribed several Varieties and Forms of Worship; differing among themselves, either touching the manner of the Ceremonies, Meats lawful, Fasts, Vestments, Publick Ornaments: or else about Clerical Promotions and Tithes. But one thing overcomes the admiration of Wonder it self, to see how these Ambitious men think to climb Heaven, by the same wayes that *Lucifer* fell from it. Neither do all these Laws and Rules of Religion lean upon any other Foundation than the meer Opinions and Pleasure of their Founders. Consider from the Beginning of the World how many there were, how many there are several Inventions of Religion; how many Ceremonies, how many Heresies, how many Opinions, how many Decrees, how many Canons; yet cannot Religion lead men in so many Ages to the right Path of Faith without the Word of God; which being once made Flesh, and Triumphant over his Enemies on the Cross, Temples and idols were thrown down, and the Powers of Numens and Oracles ceas'd.

*The Voice of Pytho's gone, that seldom err'd.
 Apollo too, so many Ages heard,*

Is now in silence lock't.

*Thy Service done, to thine own Country go;
Return to thine own Altars down below.*

For no sooner the Word of God came to shine in the World by the manifestation of the Gospel, but all the Gods of the *Heathen*, being as it were Thunder-struck, fell to Destruction, according to the saying of Christ in *Luke*, *I saw Satan falling from Heaven like Lightning*. How far this concerns Faith, Theology, and the Decrees of the Canonists, we shall discourse hereafter: For now we are only treating of Religion, so far as to those Mysteries contained therein, which concern the benefits of the Priest, or that suffice to render the outward face of the Commonwealth sumptuous with Images, Statues, Temples, Phanes, Chapels, Dignities, Pomp and Riches of the Ministers and Ecclesiastical Officers, of which I have Disputed at large, in my Dispute upon the *Theological Decrees*, held by me at *Collen*, in the Year 1510: and therefore I shall the more briefly pass them over now, yet show you, that among those things which were set apart for the decency of Worship, and most proper for the safety of Mens Souls, not a little of the Tare of Vanity and Destructive Superstition has been mix'd.

CHAP. LVII.

Of Images.

THe worship of Images has not been antiently by all people admitted: For the *Jews*, as *Josephus* relates, after they had been so often chastized, and indeed at first the most strict observers of the Law, did abhor

abhor nothing more than the making of Images. For the commands of God, delivered by *Moses*, did utterly prohibit the use of Images, either in Temples or in any other place. And *Eusebius* testifies, that among the people call'd *Seres*, the adoration of Images was by Law absolutely forbidden. Neither do we read either in *Clement* or *Plutarch*, that (for so *Numa* had decreed) there was any Image to be seen, or that was spoken of, for above a hundred and seventy years after the building of the City. Which also *St. Austin* alleadges out of *Varro*, whose words most clearly witness, that there was no Image or Idol in the City for one hundred and sixty years; and that afterwards it came to pass, that by reason of the Multitude of Images and Idols, the Worship of the Gods was not only neglected, but had in contempt. The *Persians* also, as *Herodotus* and *Strabo* Witness, never suffered Images among them. On the other side, in the honour of Idols there were none more Superstitious and dotingly stupid than the *Ægyptians*, from whence that Impiety, as from a corrupted Fountain, over-ran other Nations; which Superstitious Customs, and false Religion of the *Heathens*, when the same People became to be Converted to the Christian Faith, did not a little contaminate the Purity of our Religion; introducing Idols and Images into our Church, together with many Barren Poms and Ceremonies, of which there was nothing thought of among the Ancient and Primitive Christians: Nor can it be imagin'd how strongly and superstitiously Idolatry is riveted into the Minds of the Unlearned Multitude by the means of Images; the idle Priests among the Catholicks conniving thereat, as reaping not a little benefit thereby. 'Tis true, they endeavour to defend themselves by the help of *St. Gregories* Words; who saith, *That Images are the Books of the Vulgar, whereby the Memory of things is by them the*

more easily retain'd; so that by these, they who cannot read, may yet be taught, and by the sight thereof be drawn to the Contemplation of God. However, these are but the humane Comments and Suppositions of Palliating St. Gregory; and though that good Man might in some sort approve of the Images themselves; yet it cannot be thought that he did any way allow the Worship thereof. For it is no part of our duty to learn from the Forbidden Book of Images, but from the Book of God, which is the Scripture. He therefore who desires to know God, let him not endeavour to obtain that Knowledge from the handy-work of Painters and Statuaries; but according to the Direction of St. John, *Let him search the Scriptures what testimony they give concerning him.* And they who cannot read, let them hear the Word of the same Scripture, where St. Paul pronounces, *That Faith comes by hearing;* and what Christ in another place saith, *My Sheep know my Voice.* As also what in another place he avers, *No man can come to him unless the Father draw him, and no man cometh to the Father but by Christ himself.* Why then do we take the Glory from God, giving it to Pictures and Images, as if they could draw us to the Knowledge of the most Divine Being? To this we may add the vain and immoderate Worship of idle Reliques. We confess, That the Reliques of the Saints are Holy, and that they shall one day shine with the Glories of Eternity; Yet to give them Adoration as to the Reliques of Deities that hear our Prayers, is a most stupid piece of Fascination. Lest therefore we fall into Idolatry and Superstition, it is the safest way for us not to fix our Faith upon visible things. But the Covetous Generation of the Romish Clergy, greedy after gain, raising matter to feed their Avarice, not only out of Wood and Stones, but also from the Bones of the Dead, and Reliques

of the Saints, make them the Instruments of their Rapine and Extortion. They shew the Sepulchres of the Saints; they expose the Reliques of Martyrs; which no man must so much as touch or kiss, but for money. They adorn their Pictures, set out their Festivals with great Pomp and State, they extol 'um for Saints, advance the Fame of their Miracles, utterly disagreeing in their Lives and Conversations, from the Lives and Examples of those whom they praise. These were the Men to whom our Saviour spoke, when he cry'd out, *Wo be to you that build up the Sepulchres of the Prophets like to those that shew them.* Like to the Heathen, to every Saint they allot his proper charge; to one with *Neptune* they share the Command of the Seas, and power of Deliverance from the dangers thereof: to another with *Jupiter*, to have the Dominion of Thunder: to another with *Vulcan* to controul the Fire: to another they pray with *Ceres* for seasonable and plentiful Harvests: to another with *Bacchus* they give the Charge of their Vintages and Vines. The Women also have their Deities, from whom, as from *Lucina*, they beg for Children, and the cure of Barrenness: and another, by whose Power they either Appease, or Revenge themselves upon their Angry Husbands. Others there are, to whom they give the priviledge of recovering and finding Lost Goods. Neither is there any Disease which has not its peculiar Physitian among the Saints. Which is the reason that Physitians do not get so much as Lawyers; there being no sort of Action, though never so just, that ever could boast of a Saint for its Patron. 'Tis true, the *Papists* aver, That as the Soul in every Member Displayes a severall Act; and every Act, as it is variously dispos'd, receives a distinct Power, as the Eye to see, the Ears to hear: So Christ in his Mystical Body, of which he is the Soul, by his severall Saints,

as Members accommodated to the same Body, doth Administer and Distribute the several gifts of his Grace to the Inferiour Creatures; and that to every Saint is allotted a particular operation for the dispersing of several Graces, according to the variety of Graces given to each Man. But this Conjecture, as being one of *Agrippa's* Vanities, for which there is no ground in Scripture, we cannot reckon among the Vanities of Science, but as a peculiar Invention of his own.

CH A P. LVIII.

Of Temples.

NOW as concerning *Temples*, there was nothing wherein the Superstition of the *Gentiles* was more eminent, who to every Deity were very curious in Building particular *Temples*; after whose Example, the Christians afterwards Dedicated their Temples to particular Saints. Yet there were many Nations that never made use of any Temples; and *Xerxes* is reported to have burnt all the Temples throughout *Asia*, at the persuasion of his *Magicians*, believing it to be an Impious thing to enclose the Gods in Walls. But of these Temples *Zeno Citicus* Disputed formerly in these Words; *To build Churches and Temples*, saith he, *it is no way necessary: for nothing ought to be accounted Sacred by Right, nothing to be esteemed Holy which men themselves Build.* Among the *Persians* of old there were no Temples; Neither was there among the *Hebrews* from their first beginning, but only one Temple Dedicated to Divine use, which was Built by *Solomon*, of which however it is thus written in *Isaias*; *Thus saith the Lord, The Heaven is my seat, the Earth*
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the footstool for my feet, what is this house which thou buildest for me? And Stephen the Protomartyr adds, Salomon built a House, but the most High Inhabits not in places made with Hands. And Paul the Apostle saith to the Athenians, God dwells not in Temples made with hands: for being the Lord of Heaven and Earth, he is not serv'd by mens hands, who wants not their help. However he teaches, that Humane Nature, even Men themselves Holy, Pious, Religious, Devout to God, are the most acceptable Temples to God: as he Asserts, writing to the Corinthians, Ye are the Temple of God, and the Spirit of God dwells in you; the Temple of God is holy, so ought you to be. Moreover, Origen writing against Celsus, confesses, That at the first beginning of Christian Religion, and long after Christs Suffering, there were no Churches Built; Confirming by many Arguments, that among Christians they avail neither to the right Worship of God, nor to the Honour of true Religion. Therefore saith Lactantius, Temples are not to be made to God of Stones piled up to an immense height, but there is a place to be reserv'd in the Heart of every Man, where his Thoughts ought to retire when they are taken up in Religious Exercise.

*Not Temples made with hands th' Almighty hold;
Just men are the true Temples made of Gold.*

And Christ sends his Adorers not into the Temple, not into the Synagogues, but into their private Closets to Pray. And we read, that he himself did many times appear with the Multitude in the Cities, in the Temple, in the Synagogue, when he made his Sermons; but he went into the Mountain to Pray, where he spent the Night in Prayer. However, the Church, that does nothing but by the Inspiration of the Spirit of God, when the Christian Religion began to increase,

increase, and that Sinners entred into the Temple with the Godly, the weak with the strong in Faith, and as they entred the Ark of *Noe*, the Clean with the Unclean, did then Ordain certain Temples, Chappels, Churches, and separated Places free from Prophane business, wherein the Word of God might be Publickly Preached to the Multitude, and the Sacraments might be more decently and orderly Administred; which have since been held by the Christians in most Venerable Esteem; and being guarded with the Immunities of several Princes, have encreased to such a vast Number, augmented with the Addition of Monasteries, Abbies, and the like, that it is very necessary that many of them should be cut off as superfluous and unnecessary Members. And here we cannot be unmindful of another Enormity, which is the superbity of Building, wherein vast sums of Alms and sacred Money is expended; which, as we have observ'd before, would be more sily and honestly employ'd in the maintenance of the true poor of Christ, the true Temples and resemblances of God, many times ready to perish for hunger, thirst, cold, labour, sickness, and want.

C H A P. LIX.

Of Holy-days.

Holy-days, both among the *Gentiles*, as among the *Jews*, were always in great estimation; who did all at certain times of the year, and upon certain days, set apart several Holy-days for Divine worship upon several occasions; as if it were lawful to be more religious or more ungodly at one time than another; or that it were the pleasure of God to be worshipped more

more at one time than another: which St. Paul objects to the *Galatians* as a shame, writing to them in this manner: *Ye observe days and months, and times and years: I fear I have labour'd for you in vain, and without a cause.* Concerning which when he admonishes the *Colossians*, he commands them in these words: *Let no man judge you for meat or drink upon a Holy-day, or of the New-moon, or of the Sabbath, which are members of future things.* For to true and perfect Christians there is no difference of days, who are always feasting and pleasing themselves in God, always keeping a perpetual Sabbath; as *Isaiah* prophesied to the Fathers of the *Jews*: The time shall come that their Sabbath shall be taken away; and when the Saviour comes, there shall be a perpetual Sabbath, and perpetual New-moons. However, for the sake of the common people, and the more illiterate part of the Church, the Holy Fathers did institute Holy-days, that they might have liberty and vacancie to come and hear the Word, and to celebrate Divine Worship, and for receiving the Sacraments; yet so that the Church should not be subservient to the days, but that the days should be subservient to the Church. Therefore did the Fathers ordain certain Holy-days wherein the common people were exhorted to abstain from worldly business and bodily labour, whereby they might be the more free to serve God, the more at leisure to pray and think upon Divine matters, to be present at service and Sermons, and to tend such other Duties as might most directly tend to their Salvation. But that same perverter of Equity, that destroyer of all Order and Decencie, that author of all Evil, the Devil, endeavouring to pull down whatever the Holy Ghost sets up, hath neer demolish'd this Tower of Beauty also. While we behold the greatest part of Christians not converting this Holy leisure of Holy-days to
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the exercifes of Prayer, or hearing the Word of God, but spending their pretious time in the corruption of all good Manners, Dancing, Stage-playes, lewd Songs, idle Sports and Games, Drinking, Feasting, Vifiting, and in all worldly and Carnal works quite oppofite to Spiritual. As *Tertullian* fpeaks of the folemn Feafts of the *Cefars*: *They were wont, faith he, to make a great ftir, to bring forth into the publick ſtreet their Fires and their Chorus's, to junket in the High-way, to make a Tavern of the whole City, to pour Wine down one anothers throats by violence, then to run headlong to do all manner of miſchief, and to pleaſe themſelves in all manner of filthy Luſt.* Are we not therefore deſervedly to be condemn'd, who celebrate the Feſtivals of Chriſt and his Saints after ſuch a lewd faſhion? I confeſs we do not finde many Heretical Diſputes concerning Holy-days, omitting the madneſs and Blaſphemy of the *Manicheans*, and the peſtiferous opinions of the *Cataphrygians*; yet had they like to have occaſion'd a great breach in the Church, when *Victor* the Pope excommunicated all the Eaſtern and Southern Churches for not keeping *Eaſter-day* according to the direction of the *Western Decrees*; who notwithstanding was notably reſiſted, among others, by *Polycrates* Biſhop of *Aſia*. *Ireneus* alſo Biſhop of *Lions*, though he obſerv'd *Eaſter-day* as was commanded by *Victor*, yet with great freedom undertook to chide the Pope, for that he had, contrary to the Example of his Predeceſſors, as a diſturber of the Peace, lopp'd off ſo many Limbs of the Church, not for any Errour in point of Faith, but onely for diſagreeing in point of Ceremony from the Church of *Rome*. 'Tis true, there have been many decrees of Popes and Councils to confirm and ſettle the obſervation of *Eaſter-day*, and many Eccleſiaſtick Computations have been made, for the better finding out of the true day: And yet to this very hour they could

could never find out a certain day, or that was Universally observ'd through the whole World at one and the same time. A very worthy business indeed, that for the humour of one obstinate Pope, the whole Church should suffer Shipwrack.

C H A P. LX.

Of Ceremonies.

OF the Members of Religion, the Pomp of Rites and Ceremonies in Habits, in Vessels, in Lights, in Bells, in Organs, in Singing, in Perfumes, in Postures, in Pictures, in the choice of Meats and Fasts, and the like, have been receiv'd and approv'd with great Adoration and Veneration by the Multitude, especially Papistical, who understand no more than what they see with their Eyes. *Numa Pompilius* first Instituted Ceremonies among the *Romans*, thereby to invite a rude and fierce People, that had obtain'd a Kingdom by Violence and Rapine, to Piety, Truth, Justice and Religion: such were the *Ancylia* and *Palladium*, the Sacred Pledges of the Empires Safety; the double-Fronted *Janus*, Arbitrer of Peace and War; The Fire of *Vesta*, over which a she-*Flamin* did continually Watch: The Year also divided into Twelve Months, with the variety of Good and Evil Days. The Sacerdotal Dignity divided into *Pontifexes* and *Augurs*; their various Ceremonies of Sacrifices, Supplications, Shews, Processions, Temples; of which the greatest part, as *Eusebius* testifies, has been Translated into our Religion. But God himself, who delights not in Flesh and Humane Signes, contemns and despises these Carnal and Exterieur Ceremonies. For he is not to be

Worship'd

Worship'd with Corporal Actions, Eye-pleasing Works, or Carnal Adoration, but in Spirit and Truth by Christ Jesus. For he looks upon the Faith, considering the inward Thoughts and Intentions of Men; the searcher of Hearts, that sees the very Secrets of the Soul. Therefore those Carnal and outward Ceremonies no way advance us toward God, with whom there is nothing acceptable but Faith in Jesus Christ; with a perfect imitation of his Charity, and an unshaken hope in his Salvation and Reward. This is the true Worship, spotless from all Contamination of External and Carnal Ceremonies; wherein St. *John* instructing us, saith, *That God is a Spirit, and to be worship'd in Spirit and Truth.* This some of the Ethnick Philosophers were not ignorant of; therefore *Plato* forbid that any Ceremonies should be used in the Worship of the most high God. For there is nothing wanting to him, who is all things himself; only it is requisite that we should adore him, by returning our thanks to him for all things. Neither have we any thing more grateful to return to God, than Praise, Glory, and Thanks. Neither will it serve for an Objection, to insist upon the Sacrifices, Rites, and Ceremonies of the *Mosaical Law*, as if God had taken delight in them. For God brought them not out of *Ægypt* to offer up Sacrifices and Incense to him; but that forgetting the Idolatry of the *Ægyptians*, they might hear the Voice of God, and obey him in Faith and Truth to the obtaining of their Salvation. Now the reason that *Moses* Instituted Sacrifices and Ceremonies among them was, that he bare with their Infirmities, and yielded to the hardness of their Hearts, indulging a small Error, to recal them from things more unlawful, directing their Sacrifices to God, and not to Devils. For those things were not principally Instituted, but by consequence; neither could that Law oblige them otherwise; than

as it was approv'd by the people. Therefore Moses when he produc'd the Laws of Ceremonies, he collect'd the suffrages of the Elders and the people, whereby to render them more pliable to his commands. Therefore might that Law be chang'd according to the alteration of times and manners, and was at last totally abrogated; but the Law of God delivered in the Tables of Stone, that is perpetual. For so God spake by *Jeremiah*, *Why do ye offer to me Frankincense of Saba, and Cynamon fetch'd from a far Country? Your Holocausts and your Sacrifices have not pleased me.* And again by the same Prophet, *Thus saith the Lord, Put your burnt offerings to your sacrifice, and eat flesh, for I spake not to your Fathers, nor commanded them when I brought them out of the Land of Egypt, concerning sacrifices and burnt-offerings; but this thing commanded I them saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you.* And *Isaiah* 43. 23. *Thou hast not brought me, saith the Lord, the sheep of thy burnt-offerings, neither hast thou honoured me with thy Sacrifices; I have not caused thee to serve with an Offering, nor wearied thee with Incense; thou boughtest me no sweet savour with money, neither hast thou made me drunk with the fat of thy Sacrifices: but thou hast made me to serve with thy sins, and hast wearied me with thy iniquities.* And Chap. 66. v. 2. *To him will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my words. For it is not thy fat flesh that shall cleanse thee from thy iniquities.* For Chap. 58. v. 5. *It is such a fast that I have chosen, vers. 6. to loose the bands of wickedness, to take off the heavy burthens, to let the oppressed go free, and that ye break every yoke. vers. 7. To deal thy bread to the hungry, and that thou bring the poor that wandreth into thy house: when thou seest the naked, that thou*

cover him, and hide not thy self from thine own Flesh. Verse 8. Then shall thy light break forth as the morning, and thy health shall grow speedily, thy righteousness shall go before thee, and the glory of the Lord shall compass thee. Verse 9. Then shalt thou call, and the Lord shall answer, Here am I. I will not deny, but that as by Moses and Aaron formerly in the Synagogue, and after him by the succeeding Priests, Judges and Prophets, even to the Scribes and Pharisees; so also in the Christian Church it was the practise of the Apostles, Evangelists, Fathers, Priests and Doctors, to deck and adorn her with decent Rites, Ceremonies and Institutions; to render her a more amiable Bride to her Celestial Spouse. To which later Ages have added many things too much favouring of Humane Weakness. But as it often happens, that that which is provided as a Remedy, turns oftentimes to nourish the Disease; so happens it now with the Ceremonies of the Church, that through the folly of Popish Superstition, Christians are now adays more clogged with continual innovations than were the *Jews* of old; and, which is worse; though these Ceremonies are many of them neither good nor bad in themselves, but things indifferent; yet the superstitious people groping in the dark of Popery and Superstition, place a greater belief in them, and observe them more strictly than the Commands of God: the Bishops, Abbots, Monks and Priests conniving all the while thereat, and well providing thereby for their Bellies. Now these Ceremonies, though they have been the occasion of few Heresies against the Faith, yet have they introduced innumerable Sects into the Church, and have been the seed of many Schisms. For from hence it came to pass, that the *Greek Church* was separated from the *Romans*; while the one Consecrated *Unleavened*, the other *Leavened Bread*; when it matters not which, so the Bread

be consecrated. Hence the *Bohemian* Church separated from the *Roman*, that they might administer the Sacrament in both kinds; but as *St. Paul* saith, *Gal. 6. 15. Neither circumcision availeth, nor uncircumcision, but the observance of the Commands of God, which the same Author in the same place calls, the new creature.* Therefore is it a most abominable piece of Iniquity, for such slight causes, and about things indifferent, to disturb the Unity of the Church, and divide the Body of Christ; and as our Saviour objects to the *Pharisees*, to *Cleanse the outside of the Cup and swallow a Camel.* Therefore by the providence of God the Pope did himself little good, when he was so stingy against the Leaven of the *Greeks*, and the *Bohemian* Cup.

CHAP. LXI.

Of the Magistrates and Superiours of the Church.

IN the Government of the Church, it is necessary to make use of Ecclesiastical Magistrates and Officers, for the avoiding confusion. Now whatsoever is done in the Church, either for Ornament or for the increase of Religion, whether it be in the Election of Overseers, or in the Institution of Ministers, unless the same be done by the instinct of the Divine Spirit, which is the Soul of the Church, it is altogether impious, and contrary to the Truth: For whosoever is not call'd to the great Office of the Ministry, and Dignity of Apostleship by the Spirit, as was *Aaron*; and whoever enters not in at the door which is Christ, but gets another way into the Church through the win-

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dow, that is to say, by the favour of men, by purchasing Voices in Election, or by superiour Power; certainly such a one is no Vicar of Christ or of his Apostles, but a Thief and an Impostor, the Vicar of *Judas Iscariot*, and *Simon the Samaritan*. Therefore it was so streightly provided by the antient Fathers in the Election of Prelates, (which they therefore call the Sacrament of Nomination) that the Prelates and Apostles who were to be Overseers of the Ministers of the Church, should be men of most unspotted Integrity in their Lives and Conversations, powerful in sound Doctrine, able to give a reason of all their doings: But the antient Constitutions falling from their Majesty, and the late Pontifical Jurisdiction by damnable Custome getting a head, such a sort of Popes and Prelates now adays ascend into the Throne of Christ, such as were the *Scribes* and *Pharisees* in the Chair of *Moses*, who talk and do nothing, binding heavy burthens to the shoulders of the people, to which they will not put the stress of a little finger: Meer Hypocrites, performing all their works to be seen of men, making a shew of their Religion as it were in Scenes; they covet the chief Seats at Feasts, in Schools, in the Synagogues; the upper hands in the streets, and to be saluted with the ponderous appellations of Rabbi and Doctors. They barricado up the Gate of Heaven, not onely not going in themselves, but excluding others. They devour Widows houses, jabbering long Prayers, traveling Land and Seas to seduce children and ignorant persons; that having by the addition of one Profelyte encreased their forlorn number, they may with a more numerous train enter the Regions of Fire-prepared for them. With their idle Legends and Traditions, they corrupt the most Holy Laws of Christ; and neglecting the true Temple of God, the living Images of the Son of the Father,

ther, and the Altars of the peoples Souls, with a covetous eye seek after onely Gold and Gifts; and minding the more profitable and sinister parts of the Law, are very strict in their Decrees touching Tithes, Oblations, Collections, and Alms; Tithing Fruits, Cattel, Money; not sparing also things of the smallest price, as Mint, Anise, and Cumin, for which, barking like Dogs, they daily contend with the people in the Pulpit. But as for the more weighty and right-hand-works of the Gospel, Law, Christian-Justice, Judgment, Mercie, Faith, these they altogether neglect, stumbling at a little Stone, but leaping over a great Rock; blinde Guides, false and treacherous, a Generation of Vipers, whitened Sepulchres; outwardly in their Miters, Caps, Habits, Garments and Cowls, making a shew of Simplicity and Sanctimony, within full of Filth, Hypocrisie, and Iniquity; Whoremongers, Dancers, Players, Pimps, Gamblers, Gluttons, Drunkards, Sorcerers, who being advanc'd to Bishopricks, Cardinalats, Abbeys, and the like, not by vertue of their deserts, but either by servile Flattery, Gifts, favour of Princes, or affection of Friends and Kindred, under the Mask of Hypocrisie heap to themselves private riches; devouring the goods of the Poor, making Fairs and Monopolies of the Alms of our Predecessors, wasting them again in Brothel-houses, Gaming, Hunting, and in all manner of Riot and Luxurie.

— *Who Cure of Souls neglecting quite,
In Horse and Hounds place all their chief delight.*

They perplex the People, set Kings and Princes together by the Ears, sollicite Wars, pull down Churches which the Devotion of their Ancestors reard, to Bu'ld stately Palaces in their places, clad in Purple and

Gold, to the great loss and impoverishment of the People, infamy of Religion, and insupportable burthen of the Commonwealth; whom the Famous *Bernardus Clarevallensis* in a Sermon at the opening the general Synod of *Rheimes*, before the Pope, openly stil'd, not instead of shepherds Mercenary, nor instead of Mercenaries Wolves, but instead of Wolves Devils. Now as for the Pope himself, as the Bishop *Camotensis* complains, he is the most intolerable and burthenome of all, whose Pomp and Pride never any the most haughty Tyrant yet equall'd. And yet they boast, that the safety of Religion and the Church is establish'd only in them, who throwing the burthens of Religious Duties, and the Ministry of the Gospel, which is the true Pontifical Function, upon their Inferiours, sit at the Helme making their own Laws, and receiving the benefits and profits of the Church, themselves in the mean while as idle, as they are full of iniquity. And making us believe, that the Pontifical Chair either admits none but Holy Men, or else makes them so; thence they think it lawful for them to perpetrate any manner of wickedness. A perfect Example of all which, *Crinitus* gives us in *Boniface* the 8th. This is that great *Boniface* who did three Great and Miraculous things; who Consecrating *Clement* with a counterfeit Message from Heaven, caus'd him to resign the Pontifical Chair to him; who compil'd the Sixth Book of *Decretals*, and made the Pope Lord and Supream in all things. Lastly, who Instituted the Jubilee, Erecting Fairs for Indulgencies, extending his Jurisdiction as far as Purgatory. I omit those other Monsters of Popes, such as was *Formosus*, and those other Nine that followed him; neither do I insist upon those other of later times, as *Paulus*, *Sixtus*, *Alexander*, *Julius*, most famous Disturbers of the Christian World. I pass by *Eugenius*, who violating the League made between him
and

and the *Turks*, was the occasion of such dreadful Calamities that afterwards befel the Christian Commonwealth. How great mischief *Alexander* the sixth brought upon all Christendome, by poysoning *Selim* Brother of *Bajazeth* the Great *Turk*, is known to all Men. The Legates also of the *Popes*, as the said *Carmotensis* witnesseth; and daily Experience makes manifest, rage with such Fury in their severall Provinces, as if Satan were sent from the face of God to scourge the Church. They trouble the Earth, and put it in an Uproar, that they may seem to have a Charm to appease it again; they are glad when evil things are committed, rejoycing in the worst and most wicked Actions, and scarce can refrain from Tears when they behold nothing Lamentable. They eat the sins of the people, are clad and nourish'd with the same; and luxuriously wallow in the same: yet have they fine names and pretences for their Vices; neither can any thing be objected against them, which they cannot excuse by the Example of some Saint or other. For if it be thrown in their Teeth that they are Illiterate and Ungodly, they say, That Christ chose such for his Apostles, who were neither Masters of the Law, nor Scribes, nor ever frequented Synagogues or Schools. Tell them of the barbarousness of their Language, they'll tell ye *Moses* had an impediment in his Speech; and that *Jeremie* knew not how to speak; and that *Zacharie*, though he were dumb, was not excluded from the Priesthood. If you object against them their Ignorance of the Scripture, Infidelity, Error, or Heretic; they repeat to ye, That St. *Ambrose* not yet a Christian, but only *Catechumenos*, was Elected to be a Bishop; and that St. *Paul*, not only from being an Infidel, but a Persecuter, was call'd to be an Apostle; that St. *Austin* was a *Manichean*; and that *Marcelline* the Martyr in his Papacy, Sacrific'd to Idols. If you upbraid them

for their Ambition, they bring ye for an Example the Sons of *Zebedee*; If for Faint-heartedness, *Jonas* and *Thomas*, the one fearing to go to the *Ninivites*, the other to the *Indians*. If for Fornication, they say *Oseas* married a Strumpet, and *Sampson* a Whore. If for Quarrelling, Fighting, Murder, or taking up Arms; they tell you how *St. Peter* cut off *Malchus* Ear, how *St. Martin* serv'd under *Julian*, and how *Moses* kill'd the *Ægyptian* and hid him in a Stable. So that among them it is a matter of no Moment what manner of Person he be, that is admitted to the chiefest Ecclesiastical Promotions: and then every one must submit his Neck to the Sword of these Ecclesiastical Tyrants. Not the Sword of the Word, of which they ought to be the chief Keepers and Ministers; but the Sword of Ambition, the Sword of Covetousness, the Sword of Injustice and Extortion, the Sword of bad Example, the Sword of Blood and Murther, with which they arm and defend themselves against all Truth, Justice and Honesty.

*The Scepter's forceless, where no Justice reigns;
That's true Religion, Honesty maintains.
Freedom is Force, licentiously us'd;
The Sword Protects not, when to Rage abus'd.*

Nor is it lawful to contradict their Decrees, or disobey their Wills, unless any one be prepar'd to suffer Martyrdom as a Heretick; the very reason that *Jeremy Savanarola*, a Divine of the Order of Preaching Fryers, was burnt at *Florence*, and suffer'd a Martyrdom. However, because all Powers are good, as being of God, who is the giver of all things and of all good things; and though to those that are in authority, and those that are in subjection they may sometimes prove of evil consequence, however to the generality there

is something of good in them; God so providing, who turns all our evil actions for the best. Whoever is therefore by God constituted a Bishop or Ruler in the Church, him we ought to obey, and in no wise to contradict; for who disobeys the Bishop or Priest, disobeys not man but God, as he himself spake to the Contemnners of *Samuel*: *They have not contemn'd thee but me*: And as *Moses* reprovng the murmuring people, saith, *Ye have not murmured against us, but against the Lord your God*; nor will God suffer them to go unpunish'd that resist their Bishop or Prelate. Thus *Dathan* and *Abiram* rebell'd against *Moses*, and the Earth swallow'd them up. Many conspir'd with *Corah* against *Aaron*, and were consum'd with Fire. *Achab* and *Jezebel* persecuted the Prophets, and were eaten by Dogs. The Children mocked *Elisha*, and were torn and devour'd by Bears. *Uzzia* the King presuming to meddle with the Priesthood, was stricken with Leprosie. *Saul* adventuring to sacrifice without the presence of *Samuel* the High Priest, was depriv'd of his Kingdom, and not onely depriv'd of his Prophetick Spirit, but possess'd with an Evil one. It is a point of Infidelity not to believe the Scriptures, a point of Impiety to despise the Ecclesiastick Government.

C H A P. LXII.

Of the several sorts of Monks.

THere are yet remaining in the Church a sort of People of several Opinions which are call'd *Monks* and *Fryars Anchorites*, altogether unknown to the Old Law: At this day they assume to themselves

the Title of *Religious Persons* ; prescribing to themselves most severe Rules of Living ; and Professing most Holy Duties and Exercises, march under the Name and Banner of some most Religious and noted Person or Martyr, as *Bernard, Austin, Benedict, Francis*, and the like : but at this time there is an Abominable Rout of sinners crept in among them. For hither, as to a Sanctuary, flock together all those, who out of the guilt of their Consciences, or otherwise fearing the Punishment of the Law, are safe no where else ; others who have committed certain Crimes that are to be Expiated by Sufferance and Repentance, whom the dis-repute of their Conversations hath rendred proof against Infamy ; who having wasted their Estates with Whoring, Drinking, Gaming, and all manner of Riot, at length Debt and Want compells 'um to Begg : others there are, whom the hope of ease, loss of Mistresses, or their being Cheated when Young, fierce Mothers-in-Law, or severe Tutors, compel and drive to these Houses, the Massie Body of which Higgle-de Piggle-de is joyn'd and soder'd together with a feign'd Sanctimony, a Cowl, and a confidence of sturdy Begging. The Body of their Houses is that great Sea wherein, with the other little Fishes, dwell the great Leviathans and Behemoths, the Great Whales, Monsters, and creeping things, whose number is not to be told. From thence are ipew'd up so many Stoical-Apes, so many Penny-Beggers, so many Mendicant Gown-men, so many Monsters in Cowls, so many Beard-wearers, Rope-carriers, Staff bearers, black, sad-colour, grey, white, wooden-shoes, bare-footed Budget bearers, vary-colour'd, many-coated, canvas-wearing cloak-carriers, gown-men, coat-carriers, some loose, some tuck'd up, with all the rest of the crouds of Histrio's, who having no Faith in Worldly things themselves, by reason of their monstrous habit, are yet, by the poor

People

People of the World accounted Divine, Usurping the Sacred Name of Religion to themselves, and boasting themselves to be the Companions of Christ and his Apostles; whose Life and Conversation is generally most Wicked, contaminated and defil'd with all manner of Covetousness, Lust, Ambition, Sawciness, Impudence, and all manner of enormity; yet going safe and unpunishable, under the defence of pretended Religion. For they are fortified with the Priviledges of the *Romish* Church, and exempted from all Ecclesiastical Jurisdiction, to the end they may the more lawfully go on in Wickedness: and although they are able to cite all other Persons whatsoever before their false and illiterate Tribunal, yet they themselves can be Cited no where but either to *Rome* or *Jerusalem*. As for their Vanities and Errors, were I to set them down in Writing, not all the Parchment in *Madian* would comprehend them; I mean of them who profess not Piety for Religions sake, but put on the Cowl to maintain their Luxurie. Most rapacious Wolves, who under Lambs-skins and Sheeps-cloathing hide the Fox in their Breasts, using such Arts of Dissimulation, that their whole Profession seems to be a meer Mimick Hypocrisie, and a meer trade of Piety driven on by personated Persons, which under a Pale Visage hide their pretended Fasting, making their duriful Tears obey their deep Sighs, counterfeiting Prayers with the Motion of their Lips, and by means of their sober Gate, and demure Postures,

*With Head dejected, fixing on the Ground
Their Lecherous Eyes.*

Assuming Modesty and Devoutness to themselves, with their poor Garments covering their pretended Humility, and by means of their Cowls hanging down their

their backs, creating to themselves an Opinion of Holiness, though their inward and private Conversations be most detestable; who though they commit very great Enormities, are yet sav'd; with the pretence of Religion overcoming, and with their Cowls, as with Bucklers, warding off all the Darts of ill-Fortune; and thus living secure from all civil Troubles and Dangers, eating the bread of Idleness, instead of that which they ought to Labour for, they afterwards lye down to Rest in ease and quiet: Esteeming it to be Evangelical poverty, to feed upon the Labours of other men in beggery and idleness. These are they who Professing utmost Humility, clad in mean and vile Habit, bare-footed, Stage-players, bound with Ropes, like Robbers and Thieves, with their Heads shaven like Mad-folks, with their Cowls, Beads, and Bells like Morris-Dancers and Carneval-mummers, profess themselves to wear these Emblems of Poverty and Contempt for the sake of Christ and Religion: yet swelling inwardly with Ambition, and giving to the chief of their Orders the most Arrogant Titles of Paranymps, Rectors, Guardians, Presidents, Priors, Vicars, Provincials, Archimandritæ, and Generals; so that no sort of People seems more covetous of People than they are. There are not wanting many other Enormities which may be truly reported of them; but there are others before me, who have made sufficient discovery thereof already. I will not deny but there are some Pious and Devout men among them, but the Generality of 'em are Infidels, Reprobates, and Apostates, that deform and deface Religion.

CH A P. LXIII.

Of Prostitution, or the trade of Whoring.

HERE it seems no way unseasonable for us to speak something of the Art of Bawdery, seeing that among the *Egyptians*, the first institutors of Religion, it was not lawful for any person to be made a Priest that was not first initiated in the ceremonies and mysteries of *Priapus*; and for that in our Church it is also a receiv'd Maxime, that there can be no Pope without Testicles, and that Eunuchs and gelt persons are forbidden to be admitted into the Priesthood; and for that we also finde, that wheree're there be the most stately Pories and Abbies, there are always certain Bawdy-houses adjoining to 'um: and for that the recluse houses of Nuns, and Religious houses, are for the most part but the receptacles of lewd women, whom the Monks themselves do often keep privately in the Habit of Men, for their particular solace. Therefore I say, it seems very proper to bring in a little discourse of the Practice of Bawdery in this place, which many wise Philosophers have thought not onely profitable, but necessary, in a well-order'd Commonwealth: For *Solon* the great Lawgiver of the *Athenians*, and adjudg'd for one of the seven Wise Men by the Oracle of *Apollo*, as *Philemon* and *Menander* do both witness, took care for the buying of Wenches for the Young men, the first that dedicated the Temple of *Venus Pandemia* at the expence of the Rents of Prostitutes: he also instituted Brothel-houses, establish'd them by Law, and likewise gave them several priviledges and immunities. In *Greece* Whores were had

had in so great esteem, that when the *Persian* was expected to make his violent invasion, the *Corinthian* Curtesans were order'd to make a publick supplication for the safety of *Greece* in the Temple of *Venus*. It was also a Custome among the *Corinthians*, that when they were to make any supplication to *Venus*, about any great matter, the care of that Affair was always committed to their Curtesans. Many Temples were built by the Curtesans among the *Ephesians*; and they of *Abydos* built a most stately Temple in honour of their Prostitutes, having recover'd their lost liberty by the means of a Curtesan. The wise *Aristotle* also was of opinion, that Curtesans were worthy of Divine honours, when he sacrific'd to *Hermia* the Harlot, in the same manner as if she had been *Ceres Eleusina*. Now the invention of this Art is attributed to *Venus*, who was therefore translated among the number of the Gods. For she being a woman of little shame, and prostituting her self to all manner of Lust, was the occasion that the women in *Cyprus* made profit of the use of their bodies: Whence it was a Custome among the *Cypriotes*, that their Virgins so long before Marriage appointed, might prostitute themselves for money to pay their Portion; and for their Future Chastity should make a small Offering to *Venus*. It was a Custome likewise among the *Babylonians*, as *Herodotus* affirms, That they who had consum'd their Private Estates, might compel their Daughters to Prostitution for their Maintenance. *Aspasia* the *Socratick* Curtesan fill'd all *Greece* with Harlots; for the Love of whom, and for that the *Megareans* had ravish'd from her certain of her Young Girls, *Aristophanes* reports that *Pericles* undertook the *Peloponnesian* War. The Emperor *Heliogabalus* did very much advance the Art of Baudery; who, as *Lampridius* witnesses, would always have them prepar'd in his own House for his Friends

Friends and Olyents. He also bestowed great Banquets on them, of Twenty two great Dishes apiece, providing that between every Dish they might wash and retire, and they were sworn to perform duty. Many times he would redeem Harlots from Bawds, and give them their freedom. And he is said among the rest to have redeem'd a certain Noted and very fair *Curtesan* for Thirty pounds of Silver. And in one day he is said to have visited the *Circus*, *Theaters*, and *Amphitheatres*, and all the *Curtesans* through all Parts of the City, and to have distributed to every one a Crown in Gold. Another time he assembled all the Harlots and *Curtesans* from all Parts of the City into one Publick spacious place, where he made them as it were a Military Oration, calling them Fellow Souldiers, and disputed with them about the Variety of Postures and Pleasures; and after he had made an end of his Harangue, he order'd 'um, as to Souldiers, a Donative of Three Crowns in Gold: moreover, to such *Roman* Women as would play the Harlot, he not only granted Immunity but Impunity, and decreed Sallaries to the Harlots out of the Publick Treasury. He also Promulgated severall wanton and sportive Decrees of the Senate touching Harlotry, which by the Name of his Mother and Wife, he called *Semiramid's* Laws: He also invented severall sorts of Postures, whereby he might not only exceed the *Cyrenian* *Curtesan* call'd *Duodecamechanick*, for having invented Twelve wayes of Venereal Exercise; but that he might also Excel all the Ancient *Tribad's* *Hostia's*, *Abbia's*, *Spinçini's*, *Gasalvada's*, *Casurita's*, *Prostipula's*, and all the other famous Artists of their Times. I omit *Juda* the Jewish Patriarch a Fornicator, and *Sampson*, one of the Judges of the People of God, who Married two Harlots; and *Solomon* the wisest King of the *Jews*, who kept whole Troops of *Curtesans*; *Cæsar* the Dictator,

a molt

a most strong man, and therefore call'd *the man of Women* : and Lastly, *Sardanapalus* Monarch of *Babylon*, with many other Innumerable and most Potent Patrons of Curtesans. But I cannot pass by *Procleius* the Emperour, who has not got a little Fame by Indulging to the Venereal Exercise, for that having taken an Hundred *Sarmatian* Virgins, he lay with Ten the first Night, and Deflowr'd 'um all in fifteen dayes. Though that were a far greater Labour which the Poets relate of *Hercules*, that he made Fifty Virgins Women in one Night. *Theophrastus* a grave Author relates, That there is an Herb of such Vertue in *India*, that he who Eats of it may be able to lye with a Woman Seventy times. Add to all this, that this Art has receiv'd no small ornament and credit from the Verses of *Sappho* the Poetess belov'd of *Phaon*, and from *Leontium*, with whom *Metrodorus* kept Company, most Learned in Philosophy; insomuch, that she wrote against *Theophrastus*, in defence of Fornication against Wedlock. Among which, we may number *Sempronia*, most Elegant both in the Greek and Latine Tongues. Nor is *Leana* to be pass'd by, kept by *Aristogiton*, of a most approved Fidelity towards him, who being put upon the Rack, to cause her to betray her friend, suffer'd the torments with an unspeakable silence and constancie. Neither did *Rhodope* the Curtesan less ennoble this Art, the Preservatrix and Bedfellow of *Æsop* that compiled the Fables, who attain'd such a mass of Wealth by prostituting her body, that she built a third Pyramid, reckoned among the Wonders of the world. Next to her *Thais* is to be remember'd, who trusting in the prerogative of her Beauty, disdain'd the company of any others than Kings and Princes. In the advancement of this Art, *Messalina* far exceeded all these, who frequenting the publick Brothel-houses, overcame a noble Curtesan,

suffering

suffering her self to be lain withal twenty five times in twenty four hours, returning wearied, but not satisfi'd: With whom we may joyn *Joane* the most Illustrious Queen of *Naples* of fresher memory, with many other Princely Curtesans and Palatine Harlots, were it safe to name them; yet in this differing from the common sort of Strumpets, that contrary to the Law of *Heliogabalus*, they acted not in publick Brothel-houses like the Empress *Messalina*, but in private Chambers. We may adde to these both the *Julia's*, the Niece and Daughter of *Octavianus Augustus*, together with *Populea*, and *Cleopatra* Queen of *Egypt*; nor can we forget *Semiramis* and *Pasiphae*, most antient Examples of Lasciviousness: Of which the Lust of the one was so burning hot, that she not onely wooed her own Son to her embraces, but also passionately lov'd a Horse even to desire of Copulation. The other, Wife to King *Minos*, suffer'd her self to be known by a Bull. It is not our business to set forth here a Catalogue of Illustrious Curtesans; yet we must not omit to inform you, that the Beds of Harlots and Adulteresses have brought forth the most Illustrious Heroes in the world; for example, *Hercules*, *Alexander*, *Ishmael*, *Abimelech*, *Solomon*, *Constantine*, *Clodoveus* King of the *Franks*, *Theodorick* the *Goth*, *William* the *Norman*, and *Raymund* of *Arragon*. So lightly are the Laws of Matrimony set by among great Personages, who at their pleasure divorce, leave, and change their true and lawful Wives; and so often they wed and rewed their Sons and Daughters, that it is hard to say which is the most lawful Marriage. Do we not read how *Ladislaus* of *Poland*, having taken *Beatrice* to Wife, by whose very nod, as it were, he obtain'd the Kingdom of *Hungary*, at length repudiated her to marry a French Harlot? Do we not finde, how *Charles* the Eight the French King having divorc'd

Margaret

Margaret the Daughter of *Maximilian Caesar*, took away his espoused Wife and married her? whom afterwards *Lewis* the Twelfth, having put away his own Wife, took afterwards to his Bed; the Bishops and Chief Clergy of the Kingdom assisting him therein, and consenting thereto, who esteem'd and valu'd the ends of obtaining *Britany*, more than the observation of the Laws of Marriage. But let us return to the Discourse of Harlots, whose cunning devices he that will understand, that is to say, by what ways they prostitute their Chastity, with what wanton casts of the Eye, with what nods of the Countenance, with what gestures of the Body, with what flatteries of Speech, with what obscene Embraces, with what allurements of Habit and artificial Paintings they provoke their Corrupters, together with the rest of their cunning Harlotry Devices, Snares, and Stragagems, let him seek 'um among the Comick Poets. But he that desires to know what Allurements, what affectionate Language, what Kissing, Handling, Rubbing, Resisting; what postures of Lying, what impulle of Action, what reciprocations of Kindness compleat the Venereal Game, let him search into the Volumes of Physitians. Yet there be others that have set forth Treatises of Harlotry, as *Antiphanes*, *Aristophanes*, *Apollodorus*, and *Callistratus*; in particular, *Cephalus* the Rhetorician wrote in the praise of *Lais* the Curtesfan, and *Alcidamus* in honour of *Nais*. Nor have many others both Greeks and Latins been wanting to discover their wanton Amours, as *Calimachus*, *Philetas*, *Anacreon*, *Orpheus*, *Alceon*, *Pindarus*, *Sappho*, *Tibullus*, *Catullus*, *Propertius*, *Virgil*, *Juvenal*, *Martial*, *Cornelius Gallus*, and many others, more like Panders than Poets; though all of them were outdone by *Ovid* in his Heroick Epistles dedicated to *Corinna*, which were also outdone by himself in his *de Arte Amandi*, which he

might

might have better intitled, The Art of Whoring and Pimping : The learning whereof, because it had corrupted Youth with unchast Documents, therefore was the Author deservedly banish'd by the Emperour *Octavianus Augustus* to the farthest parts of the North. *Archilochus* also the *Lacedæmonian*, caus'd all Love-books and Verses to be burnt. Yet now adays this Art is publickly learnt and taught in every School by our unwary Pedagogues, with vain and obscene Commentaries upon the Text. Nay, I my self have seen and read under the Title of *The Cætesan*, publish'd in the *Italian* Tongue, and printed at *Venice*, a Dialogue touching the Art of Bawdery, wickedly explaining the Veneries of both Sexes, which with the Author were more fit to be committed to the fire. I omit to rehearse the most detestable vice of Buggery, which the Great *Aristotle* so much approves of, and which *Nero* solemniz'd with a publick Wedding ; at which time *St. Paul* writing to the *Romans*, denounces the anger of the Omnipotent against them. For on them shall God certainly rain Brimstone, and Coles of fire shall be the portion of their Cup. Against these the Emperour commands the Laws to arm themselves, and with exquisite torments to inflict capital punishment upon them, the Sword being the Executioner ; but now adays they are burnt with Fire. *Moses* in his Laws ordain'd most severe punishment for this Crime : and *Plato* extirpates it out of his Republick, utterly condemning it in his Laws. The Antient *Romans*, as *Valerius* and others witness, inflicted most severe penalties on those that us'd it. Examples whereof were *Quintus Flaminius*, and the Tribune slain by *Calius*. But that we may not farther vex the honest Ear, let us return from this monstrous Lust and beastly uncleanness, to our first Subject. For the Love of women is common to all, & there is no person that at one time or other does not

feel the Fire thereof; though the women love one way, the men another; young men one way, great persons another way; the poor one way, the rich another way: and, which is more miraculous, according to the difference of Nations and Climates. The *Italians* are of one humour in their Amours, the *Spaniards* of another, the *French* of another, the *Germans* of another. The same difference of Love appears in the difference of Sex, Age, Dignity, Fortune, and Nation, every one having a different sort of amorous Frenzy. The Love of men is more ardent and impetuous, the love of women more constant; the love of young men is wanton, the love of aged persons ridiculous; the poor Lover strives to please with Obsequiousness, the rich Lady with Gifts, the vulgar sort with Feasts and Treatments, Noble-men with Interludes and Plays. The ingenious *Italian* courts his Lady with a dissembled heat, a quaint kinde of Wooing, praising her in Verse, and extolling her above all other women. If he be jealous, he perpetually shuts her up, and keeps her as his Captive; if he despair of enjoying his Mistress, then he confounds her with a thousand Curses, and loads her with Maledictions. The *Spaniard* is rash, impatient of his heat, mad, and restless, and bemoaning the torments of his Flames, with miserable lamentations worships and adores his Mistress. If he be cross'd in his Love, he grieves and pines away to death; if he grow jealous, he kills her, or being fatiated, leaves her to prostitute herself. The lascivious *French*-man trusts in his Obsequiousness, and strives to win his Ladies favour with Songs and merry Discourse. If he grow jealous, he complains of his hard fortune; but if he lose his Love, he reviles her, threatens revenge, and attempts to compass his ends by force. After enjoyment, he neglects her, and marries another. The cold *German* slowly moves to love; but being once inflam'd, he makes use

of art and liberality. If he grow jealous, he shuts his Purse. After enjoyment, the heat is quickly over. The *French*-man feigns his Love, the *German* dissembles his Heat: the *Spaniard* hath a good opinion of himself, and believes himself to be belov'd; but the *Italians* Love is never without Jealousie. The *French*-man loves a witty, though unhandsome woman; the *Spaniard* prefers a fair woman before a witty: the *Italian* loves a fearful bashful woman; the *German* one that is bold. The *French*-man, through vehement desire, of a wife man becomes a fool; but the *German* having wasted all his Estate, at length, though late, of a fool becomes a wise man: the *Spaniard*, for his Mistress sake, will attempt great things; and the *Italian*, for the enjoyment of his Lady, contemns all thought of danger. Moreover, we see that great men intangled in the Snares of Love and Passion, many times forsake great Actions, and leave most noble Enterprizes behinde their backs, as formerly *Mithridates* in *Pontus*, at *Capua* *Hannibal*, *Cæsar* in *Alexandria*, in *Greece* *Demetrius*, *Antonie* in *Egypt*. *Hercules* ceas'd from his labours for *Iole's* sake: *Achilles* hides himself from the Battel for love of *Briseis*: *Circe* stays *Ulysses*: *Claudius* dies in Prison for love of a Virgin: *Cæsar* is detain'd by *Cleopatra*; and the same woman was the ruine of *Antonius*. We read in Scripture, that for the Fornication of *Seth* with the Daughters of *Cain*, that the whole Race of man was drowned in the Flood. The *Sichemites* and the House of *Amor* was destroy'd in revenge of Fornication; and the whole people of *Israel*, for committing Fornication with strange women, were many times overcome in Battel, and carried into Captivity. And for the single Adultery of one person, *David* the King, what a destruction and waste of people ensu'd! For Fornication and ravishing of women, the *Thebans*, *Phoceans*, and *Circeans* were as-

fail'd and quite overthrown; and for the same reason was the *Peloponnesian* War undertaken, as I said before, by *Pericles*; and *Troy* for the same reason, ten years besieg'd, to the vast detriment of *Greece* and *Asia*. For the same reasons, and upon the same score, *Tarquinius*, *Claudius*, *Dionysius*, *Hannibal*, *Ptolomy*, *Marck Antony*, *Theodorick the Goth*, *Rodoaldus the Lombard*, *Cbilderick of France*, *Advinceflaus of Bohemia*, and *Manphred the Neapolitan*, suffered death, and the ruine of their Countries. Meerly for the vitiating of *Julia Cana* Daughter of the Governour of *Tingitana*, by *Rodorick the King*, the *Moors* having driven out the *Goths*, possess'd all *Spain*. *Henry* the second, King of *England*, for abusing the contracted Wife of his Son, Daughter of *Philip* the French King, had like to have been driven out of his Kingdom by his Son. For being false to their Beds, those enraged Wives, *Clytemnestra*, *Olympia*, *Laodicea*, *Beronica*, *Fregiogunda* and *Blanck* both Queens of *France*, *Joane* of *Naples*, and many other women, slew their Husbands. And this was the reason that *Medea*, *Progne*, *Ariadne*, *Althea*, *Heristilla*, changing their maternal Love into Hatred, were every one the cause and plotters of their Sons deaths. And now adays we finde, that many women revenge the Adulteries of their Husbands upon their Children; and of most milde and patient Mothers, have become most cruel *Medea's*, furious *Althea's*, and impious *Heristilla's*.

C H A P. LXIV.

Of Pandarism, or Procuring.

NOW because that by the advice, assistance, and persuasion of Pimps and Bawds, both Whores and Whoremongers commit their mutual Follies; Let us discourse a little concerning their Subleties and Devices; for as it is the Calling of a Whore onely to prostitute her own body, so it is the business of a Pimp or Bawd to batter and overcome the Chastity of another. Which is therefore a Trade to be in some respects preferr'd before the Trade of Self-prostitution, by how much it is the more wicked; and so much the more powerful, as being guarded with the Artillery of many other Arts, and Experience besides: much the more pernicious, that while it makes use of other Arts and Sciences, whatever there is of poison in any Art or Science, that this worshipful Vocation wholly sucks to it self; out of which she weaves those Snares, that not like Spiders Cobwebs take the Flies, but let go the stronger Birds; nor like the strong toils of Hunters catch the bigger Beasts of Chace, and let go the less; but such strong Nooses and Bands, that no Maid, no Virgin, no Woman, never so silly, never so prudent, never so constant, never so obstinate, never so bashful, never so fearful, never so confident, but will at length lend a willing ear to a Bawd, & be insnar'd with her persuasions. So fine a Craft is this, that no woman can vanquish, whose persuasions no Virgin, Widow, Wife, or Matron, though a Vestal, can resist; whose unarmed Militia vanquishes the Chastity of most women, which a whole Army would not be able to conquer.

The crafty tricks, cunning shifts, deceit, circumventions, delusions, frauds, and strange inventions of the Art of Bawdery, no Pen can suffice to set down, nor Wit to express: So that it is nothing strange, that though there be so many Professors of this Trade of both Sexes, yet there are few that arrive to a perfection therein. For since the Baits of Pandarism lie couch'd in every Art or Science, it behoves therefore a Bawd to be perfect in every one. Therefore she that intends to be a perfect Bawd, must not direct her studies to one particular sort of knowledge, as to her Polestar, but to be universally learned, as professing an Art to which all other Arts and Sciences are but the Slaves and Hand-maids. For first and foremost, Grammar, the Art of Writing and Speaking, affords ye ability to write Love-letters, and how to compose and frame them of Complements, Petitions, Lamentations, and Moans, Invocations, Protestations, and alluring persuasions; of all which ye have many late Presidents, in *Sylvius*, *Jacobus*, *Caviceus*, and many other Modern Authors. There is also another use of Grammar for the manner of abstruse and secret writing in Characters, an Invention of *Archimedes the Syracusan*, as *Aulus Gellius* reports. Concerning this, *Tribemius Abbot* of *Spanheime* hath written two Treatises some few years since, one under the Title of *Polygraphy*, the other under the Title of *Stenography*; in the latter of which, he hath discover'd such mysterious ways and means of expressing the minde at what distance soever, and concealing the meaning of words plainly legible, that the most discerning jealousy of *Juno*, nor the strict custody of *Danae*, nor the watchful eyes of *Argos* can ever prevent. Next to Grammar comes Madam Poësie, who by the assistance of her lascivious Rhimes, wanton Stories, and Love-dialogues, Epigrams, and Epistles, taken out of the Armories of *Ve-*

mus, playing the part of a Pimp and Bawd together, corrupts all Chastity, destroys all the hope, towardliness, and good manners of Youth. Well therefore do Poets deserve to have the Precedencie above other common Pandars and Bawds, of which the chiefest among the Antients were these, whom we have above named in the Chapter of Prostitution: as *Callimachus*, *Philetas*, *Anacreon*, *Orpheus*, *Pindarus*, *Alceon*, *Sappho*, *Tibullus*, *Catullus*, *Propertius*, *Virgil*, *Ovid*, *Juvenal*, and *Martial*: and we have now adays too many that write after a most impudent and shameful manner. Next to Poets, Rhetoricians claim Precedencie, the contrivers of fraudulent Flatteries and Perswasions; for which cause *Suadela* or *Persuasio* was held to be the chief Goddess of Pandarism. Historians also have not a little Interest in the World, especially the Compilers of those Historical Romances of *Lancelot*, *Tristram*, *Eurialis*, *Peregrinus*, *Callisthus*, and the like; by means whereof, young Children are in their tender years bred up and accustom'd to the Intrigues and Mysteries of Fornication and Adultery. Neither is there any Engine so powerful whatsoever to overthrow and oppress the Chastity of young Virgins, Wives, and Widows, than the reading of a wanton History: no woman so well principled, or of so chaste a disposition, which is not spoil'd and tainted thereby. And yet for Maids and Virgins to discourse what they have read in these Books, to taunt and jeer, and prattle with their Servants or Wooers in imitation of what they read there! Now there have been many of these Historical Pandars, of which some of obscure fame; as *Æneas Sylvius*, *Dantes* and *Petrarch*, *Boccace*, *Pontanus*, *Baptista de Campo Fragofo*, and *Baptis de Albertis a Florentine*: Also *Peter Hedus*, *Petrus Bembus*, *Jacobus Carniceus*, *Jacobus Calandrus*, *Mantuan*, and many others, from all which *Boccace* bears away the Bell,

especially in those Books which he calls his hundred Novels; where the Stories and Examples set down, do but discover the Stratagems and Tricks of Whores and Bawds. Now when a woman Vertuous, Religious, and Chast, is to be assail'd, then all the fallacious Arguments of Rhetorick are let loose; and how far they avail, the Fable of *Myrrha* in *Ovid* tells ye. Now as concerning the Mathematicks, what greater assistance and help to familiarity, than your Mathematical Plays and Games? Neither is Musick a contemptible friend of this Art, as being no small incentive and provocative to Lust, by means of her wanton Airs, and the Charms of Voice, and sweet touches of an Instrument, softning the Minde, moulding the Affections, and afterwards introducing variety of Society and Company, who begin at length to be Lovers and Admirers. Neither is there less use of Dancing and Dancing-schools, where the Lovers have freedom of Discourse, liberty of Kissing, Handling, and Embracing; and many times, after that, the conveniencie of withdrawing. Neither is the Geometrical Artift wanting to give his assistance, by whose contrivance fine convenient Ladders are made for the scaling of Windows, and by the cunning of *Dædalus*, Keys are many times counterfeited, and no invention omitted that may farther *Pasiphae's* obedience to her Adulterer. But as for Pictures, these, women that never had the advantage of reading, may understand more than they who had read never so much; while they behold within their Chambers Copies of Obscenity, easie enough to be imitated, whereby the Eyes, as well as the Ears, become the Conduits to convey evil thoughts to the Heart. Pictures make a deep impression upon the Minde, seeing that the representation of what has been done, easily moves men to do the like: For example, *Venus of Guidos* drawn in her Temple by the hand of *Praxitiles*,

in the Act of being Vitiated : and a *Cupid* of the same Artist corrupted by *Alchidas* a *Rhodian* young man. *Elian* also reports, that the Statue of Fortune was so vehemently belov'd by an *Athenian* young man, that when he could not be permitted to buy it, he expired at her feet. *Terence* also in his *Eunuchus*, brings in a young man inflam'd with Love, seeing a Picture, where was painted the Story how *Jupiter* lay with *Danae* in a Golden showre. Therefore not undeservedly propose, that a severe penalty should be inflicted upon those Painters, who expos'd such things to the eyes of the multitude, whereby to kindle and inflame Lust ; so that it was not without cause that the wise man said, That Statuary and Painting were invented by the Devil, as a chief means to tempt them to evil. In the next place we meet with Astrologers, Palmistry, Gypsies, Fortune-tellers, Dream-expounders, Witches, & Conjurers, an innumerable tribe of Assistants to Pandarism, by a kinde of Divine Imposition of their Fallacies upon the disturb'd Fancies of Youth, bring unlawful Amours to perfection, contrive and finish most wicked and abominable Marriages, and er'e they be well knit together, dissolve them by and by into most heinous Adulteries. From such Panders as these, not only credulous women, but to their unspeakable shame, men also fetch the prosperous Omens of their Loves and Marriages, grounding the hopes of Possession or Enjoyment upon their uncertain guesses, and upon their not so stupid as impious assurances, either Marry, or leave the Pursuit of their Love. Nay, some are so mad as to believe, that by Astrological Images, and observation of Hours, Love may be compell'd, as *Theocritus*, *Virgil*, *Catullus*, *Ovid*, *Horace*, *Lucan*, and many other trifling Poets have made the world believe : By which single piece of Cunning, your Astrologers and Fortune-tellers make no small advantage.

tage. Next to which, Magick also brings a very considerable aid.

*That by her Charms some Lovers frees from fears,
Afflicting others with consuming Cares.*

Of which *Lucan* thus sings :

——— *Love that before was slow,
Thessalian Charms now cause to overflow
Th' inflamed heart* ——

In *Horace* we finde *Candidia* ; in *Apuleius*, *Pamphila* provoking their Lovers ; and in the Tragi-comedy of *Callisthus*, *Celestina* the Bawd inflames the Virgin *Melibæa* by her Magick Art. To these we may adde the use of Philters and Love-potions, though very dangerous, sometimes the cause and procurers of Death instead of Love. One of these Drenches kill'd *Lucullus* and *Lucretius*, who before they did grew mad, and lost their senses. We read also of a certain woman who had poyson'd a man with a Love-potion, who was acquitted by the *Areopagites*, because she did it out of Love. But there is no Art or Science so useful and profitable to Pandarism as Physick, that promises fairly, by renewing the *Hymenean* Film, to restore lost Virginity, to hinder the Bretts from swelling, to put a Spell upon the Womb, administering procurements of Sterility for the longer continuation and decrease of Venereal Combats, and teaching how by the swift motion of the Reins, to eject the first matter of Conception, as we read in *Lucretius*.

*Thus for their own sakes, Whores were wont to move,
Lest they should fill too soon, and gravid prove,
Not equal Pleasure with their Loves enjoy.*

By

By which one benefit of Physick, many Matrons and Widows, many that go for Maids, many Court-Ladies most securely follow the sports of *Venus*. Neither is Physick less Officious in filling up the clefts of Age, in composing *Pomatum*s and *Fucus*'s, for which you may find infinite Receipts in every Volume of *Physick*, and in all their *Pharmacopæas*, under the Title of *Decorating and cleansing the skin*; and are of great use for Bawds, to put off their old Worm-eaten Ware: which Compositions the Scripture calls Oyntments of Whoredome. With these you shall also see set down many Incentives and Provocatives to Lust, which are call'd by another Name, Restoratives; by the help of which, *Ovid* boasts himself to have liv'd to the Ninetieth Year. Moreover, there is no design of Bawdery so closely and undiscernably carried, as that which is Acted under the Design of Physick; for there are no Houses so fast shut, no Nunneries so Recluse, no Prisons so well guarded, which will not admit a Physitian-Pander, in whose shape Adulteries have been Committed in the Courts of Princes, as by *Eudemus* with *Livia* the Wife of *Drusus*; and by *Valerius Veſtius* with *Messalina* the Wife of *Claudius*. Now lest any one should think the Philosophers unuseful for Pandarisme, behold *Aristippus* the very Master of the *Cyrenaicks*, who associating himself among other Rivals with *Thais* a Noble Courtisan, boasted that he enjoyed *Thais*, others were only enjoyed by *Thais*; so that while they wasted their Estates upon her, he had his Pleasure with her *gratis*. Whereby it is shrewdly to be suspected, that the Jade did but make the Philosopher her Pimp, by his Example and Authority, minding to draw the young Nobility to her Embraces. Neither was *Aristippus* satisfied in making himself Pimp to a Whore; but he also began to teach the Arts of Lust in Publick, Translating them from the Brothel-house into the Schools:

Schools. Nor are the Mechanick Arts less favourable to the Art of Bawdery than these we have rehears'd; especially, the *Phrygian Arts* of Weaving, Knitting, Sewing, and other the like Female Exercises, under pretence whereof your old Bawds while they pretend to carry about Linnen, Silk, Head-cloaths, Hoods, Lockets, Gloves of young Whores, now become stale and experienced Bawds, making those Toyes the Baits of their Allurements, and thereby also obtaining the opportunity of Discourse; and these are immediately seconded by Laundresses and Chare-women, who have freedom of access into Houses: There are also Beggars that under pretence of Charity are constant at the doors where any Design is laid, on purpose for the Conveyance of Letters and Messages.

*And to the Married Wife those Gifts convey,
Which the Adulterer sends to make his way.*

The Exercises of the Nobility also, as Tilting and Jousting, give great opportunities to Compass the Delights of Pandarisme, as also your Military Traynings, by means whereof, *Romulus* ravish'd the *Sabin Virgins*. And as for Hunting, how often have the Woods been privy to the secret Adulteries of great Personages? In relation to which, *Virgil* takes a very good occasion to be merry, describing the opportunity that *Dido* and *Aeneas* had when they lost their Company in Hunting. And *Jupiter* himself did oft-times make the Shepherds his Pimps. What great opportunities are got by going by Water, *Venice* can testify. The Art of Cookerie gives also the same advantages at great Feasts and Dinners.

*After the Feast was ended, all took down,
They mighty Goblets place, and Bacchus Crown.*

Here

*Here rich with Gems and Gold, the Queen requires
A Bowl with Wine; them merry be, desires.
Then having gently kiss'd the swelling Cup,
Gave't Bicias: be the full Gold soon turns up;
Next other Peers.—*

*Tyrians and Trojans praise with one consent,
But the slow Night unhappy Dido spent
In various talk, and long imbibed Love.*

There are many other Artifices also of Bawds and Pimps: but above all, there is nothing like the temptation of Gold, wherein if the Alchymist could satisfie our Expectation, they would be the most Invincible Panders in the World.

*A Wife well Portion'd, high Repute and Friends,
Kindred and Beauty, all Queen Pecunia sends.*

The Jealous Husband is appeas'd with Gold, the inexorable Rival mollified with Gold, the most strict and watchful Keepers and Guardians are corrupted with Gold: there is no Dore, no Gate, but opens to Gold: no Bed-chamber, but gives entrance to Gold: Bars, Stone-walls, and the indissoluble Bonds of Wedlock, all yield to the Force of Gold: and what wonder if Virgins, Widows, Matrons, Vestal Virgins, are sold and bought for Gold, when Christ himself was sold for Silver? Moreover, under the Leading and good Conduct of this Captain of Pandarism, many have risen from very low and mean Fortunes, to the highest degree of Nobility. That man prostitutes his Wife, and is presently made a great Officer; another prostitutes his Daughter, and is presently made an Earl; another for procuring such or such a Lady into the embraces of his Prince, is streightway thought to be worthy of some great reward, and is presently made a Bed-chamber-man.

Others

Others are come to be great persons, for marrying the Kings Concubines; and being preferr'd to great Employments by the same Arts of Pimping and Pandaring, make sufficient gain of Popes and Cardinals; neither is there any way more compendious to get an Estate. Now how much Religion conduces to Pandarism, the History of *Paulina* a most Chast and Constant Lady, related by *Ægesippus*, most abundantly testifies, whom the Priests of *Isis* prostituted to a young Knight, whom they made her believe to be the God *Anubis*. What more powerful Charm for the advancement of Pandarism, than Auricular Confession? as is sufficiently manifest in the Tripartite History, and of which, were I so minded, I could give fresh Examples upon my own knowledge. For the Priests, Fryers, Monks, and Sisters, have a special Prerogative to be both Pimps and Bawds, having the liberty to wander where they please, and with whom they please, when and as oft as they please, to converse with all privacie and secrecie, without any witnesses neer; so well and securely are their Bawderies personated and disguis'd. Some there are among 'um, who think themselves anathematiz'd, should they touch Money; yet the words of *St. Paul* nothing move 'um, *That it is not good to touch a woman*: and yet they not onely handle 'um with their unchast hands, but secretly also haunt the publick Brothel-houses, deflowering the Holy Nuns, vitiating Widows, and adulterating the Wives of their Hols, sometimes, which I both know and have seen; like the *Trojan* Ravisher, they carry 'um quite away, and prostitute 'um in common to their Fellows, according to *Plato's* Law; & whereas they ought to gain their Souls to God, they sacrifice their souls to the Devil. Many other more wicked Crimes than these, their mad Lust commits, which it is a shameful thing to utter; in the mean while, believing that they have sufficiently per-

form'd

form'd their Vow of Chastity, if they do but in words onely bitterly inveigh against Luxury, Fornication, Adultery, and Incest; not being able to talk of Vertue without shaking their Buttocks. Such as these the great Ladies always keep neer 'um, the Contrivers of Court-marriages and Adulteries. There was in ancient time a Decree of the Senate engraven in two Tables, and kept in the Temple of *Venus*, a Law favourable to Whoremongers and Bawds; a Copy whereof we finde set down by *Crinus* in these words: *The Laws of visiting, courting, whispering, toying, intruding, saluting, discoursing, wooing, let them be permitted by me. Let no man hinder them from all conveniences in the House, at the Windows, in the Garden, postico impluvio, let them carry their Messages, let them keep Faith, let them give all aid and Assistance.* In the second Table thus: At Night let them mind their Vows, let them with their protestations mingle Complaints, let them put away all shame and fear; let them suppress sorrow, let them take hold of time and place, never give way to opportunity; in their Love-Letters *succidunto*; in them let them urge their hopes, their affection, their expectation, necessity and compassion, fraud, force or stratagem, let them moderately use; let them act prudently, or foolishly; from a Mistress, let them always take any thing as a Pledge or Pawn; by her permission let them proceed, or seek a new one; let them Court a Noble high-minded Lady with pomp and subterlie: His Conjectures let him silently pursue. *Lycurgus* also made a Law, That if any person stricken in Age, and unfit for Marriage, should happen to Wed a young Virgin, it might be lawful for her to choose any Young Man strong and lusty, to hanse her Fruitful Womb with a more generous Seed, provided that the off-spring should be her Husbands. There was also another Law made by *Solon*, which gave liberty

to Wives, if their Husbands were grown infirm, and not able for the Venereal sport, to chuse some one person, next of Kin, to lie with 'um, provided the Offspring should not be alienated. And I onely touch upon it by the way, that there are many Noble women now adays, who are well known to make use of other men to get them with Childe, and impose their spurious Issue upon their Husbands: Afterwards being brought to Bed and up again, they return to the Society of their Adulterers: In that worse than *Julia* the Wife of *Agrippa*, who would never receive a Passenger till the Ship was laden. In the Sacred Writ also we finde the stratagems and devices of Lovers and Love-assistants, as of the Mother-in-Law of *Ruth*, in *Jonadab* whom the Scripture calls a Wise man, and in *Achitophel* a grave and prudent Counsellor. We read also, that *Abraham* when he sojourn'd with the *Egyptians*, knowing his Wife to be fair and young, *I know*, saith he, *that thou art a fair woman to look upon, therefore it will come to pass when the Egyptians see thee, they will say, She is his wife; so will they kill me, but thee will they keep alive: say, I pray thee, that thou art my sister, that I may fare well for thy sake, and that my life may be saved.* So the woman was taken into *Pharaoh's* house, and *Abraham* was intreated well for her sake. The same subtlety he also us'd towards *Abimeleck* King of the *Philistines*; and so did *Isaac* the Son of *Abraham*. Thus you see the Art of Pandarism has been highly honour'd and advanc'd by the Gods, by Heroes, Legislators, Philosophers, Wise men, Divines, Princes and Prelates. *Pan* and *Mercury* themselves were Pandars, and the little Boy *Cupid*: The Hero *Ulysses*, the Lawgivers, *Lycurgus* and *Solon*, were Pandars, who were the first that built Brothel-houses, and countenanc'd the Prostitution of young women to men. Of later days Pope *Sixtus* built up a most noble

Brothel-house at *Rome* ; the Emperour also *Heliogabalus* fed whole droves of Whores in his own house, for the use of his friends and acquaintance. It has been the great care of Queens, Princesses, and great Ladies, to practise this Art, in so much that many Queens have been the procurers of Female-pleasure to their own Sons. Nor have the chief Magistrates and Burgomasters of Cities disdain'd the Office ; for the *Corinthians*, *Ephesians*, *Abydens*, *Cyprians*, *Babylonians*, and many other Magistrates of other Towns, were all of them Pimps and Panders to their Subjects, building and maintaining Bawdy-houses in their Cities, not a little enriching their Treasuries with the Tribute which they exacted from Curtesans : which is a thing common in *Italy*, and in *Rome* every Curtesan pays a *Julio* a week to the Pope, which many years amounts to above Twenty thousand Ducats; the hire and wages of Whores being a great part of the Ecclesiastical Treasury. Nay, I have heard some compting up their Estates in this manner : He hath, saith he, two Benefices, one Curateship of twenty Crowns, another Priory of forty, and the tribute of three Whores in the *Bordelli*, which amounts to twenty *Julio's* a week. No less Pimps and Bawds are those Bishops and Officers, that exact a yearly Tribute from the Priests, to permit them the use of Concubines; which exaction is become a Proverb among the common people, who cry, *Shall he, or shall he not have a Concubine ? Let him pay a Crown, and take one.* But in the Kingdom of Covetousness, there is nothing accounted shameful by which Money is to be gotten. I pass over the invention of Toleration, which gives a woman liberty, by means of a little Money paid to the Bishop, to co-habit in Adultery with another man. All which things are so manifest, that it is impossible to say which is most apparent, the impudence of the Prelates, or the stupidity

of the common People: so that it were very needful for the Princes of *Germany* to seek redress hereof, as one of the greatest grievances and oppressions of their Empire. Such Patrons has the Craft of Pandarism, who with no less power defend the mysteries of Putanism; for which, to our great grief and shame be it spoken, there are such great Priviledges and Immunities throughout the whole Christian Commonwealth, such ample tolerations, contrary to the Divine Laws, and the Word of God it self: Humane Reason and the Power of Pandarism so potently contriving to give to Youth this wicked Liberty, under the pretence of keeping them from acting higher Impieties. Take away Whores, they cry, out of the Commonwealth, and streight the world will be fill'd with Rapes, Adulteries, and Incests: no Matron shall remain unviolated, the Chastity of no Widow shall be safe, Virgin and Vestal Nuns will not escape their fury: From whence they conclude it to be impossible for a Commonwealth or Nation to be in a quiet posture of Government, without the allowance of Harlots; without whom the Children of *Israel* however liv'd so Chastly and Continently for many Ages together: for such was the Command of God, *There shall be neither whores nor whoremongers suffered among the children of Israel.* Notwithstanding which, that beastly liberty before mentioned has endeavoured to invade the Pale of the Church under the pretence of Religion, and was the ground of the *Nicolaitan* Heresie, who to avoid the suspicion of Jealousie, prostituted their own Wives, and by a Platonick custom maintained community of Wives. But we are bound to let all Princes, Judges, and Magistrates understand, that whoever they be that permit the use of Brothels, or by any way connive at their sufferance, though they themselves may perhaps not be guilty of the Crime it self, to them shall God speak as

is spoken by the Psalmist : *If thou didst see a thief, thou didst run with him, and didst set up thy portion with Adulterers. These things hast thou done, and I have held my peace ; Thou didst believe I would be like thee, but I will convince thee, and set thy transgressions before thee.*

C H A P. LXV.

Of Beggerie.

IT is a great part of the duty of Civil and Ecclesiastical Government, to be mindful of the Poor and Diseased, lest People should commit Sin, or Steal through Poverty, or by continual wandring, should occasion the bringing in of Plagues & Pestilences into Cities, or should Perish for Hunger, to the shame of Mankind. Therefore there are Publick Alms-houses Erected in sundry places at the Publick Charge, whose stipends daily increase through the Alms of well-disposed People. For Publickly to beg and wander from place to place, was from the Beginning a thing prohibited by the Laws of all Nations. For in the Old Law, the *Jews* were commanded by *Moses*, *Let there be no poor or begger among ye.* And in the Roman-Law, *Justinian* hath very sharply Ordain'd against sturdy Beggars, that if any one stout in his Limbs should presume to Beg, he was presently to be Imprison'd, and set to Work. In the *Evangelical* Law, *Christ* commanded, *that what was superfluous should be given to the poor,* that so there might be no Begger among the People, but that there should be a kind of Equality, as saith *St. Paul* writing to the *Corinthians* : *Let your abundance supply their want, that their abundance may also supply your want, and equality be among ye ; as it is written, He that hath much has not abounded, and he that hath little hath*

not less. And Writing to the *Ephesians*, He that stole, saith he, let him steal no more, but rather let him labour and work with his hands the thing that is good, that he may have to give unto him that needeth. The same Apostle commands the *Thessalonians* to labour with their hands, and to endeavour to abound; confirming a severe Decree among them, That he that would not Labour should not Eat; Commanding Loyerers to be Expell'd from the Communion of the Faithful. And in his Epistle to *Timothy*, he condemns those who imagine Beggery to be Godliness. The *Papal* Decrees Ordain Alms to be given only to those who are past their Labour, accompting all others that receive Alms in the number of Robbers, Thieves, and Sacrilegious persons. By which Authorities we are taught, not only to compassionate Poverty, but to detest Beggery. But those cunning Impostures daily practis'd to advance the trade of Beggery, are by all men to be Abominated, while their Contrivers rather choose to lye before the Gates of Churches, to the great shame of man-kind, and contrary to the Command of God, enduring all the hardships of the bitterest cold, the burning Sun, and Torments worse than Death, rather than to be contented with the mean Allowance of an honest Alms-house; And which is far more Abominable, in the midst of all their Torments and Pains, Blaspheming, Swearing, Forswearing, Cursing, Banning, Fowl-mouth'd, Injurious and Drunk, using the Name of Christ, but neither Worshipping Christ, or regarding any thing of Sacred or Religious; filling the Ears of Passengers not with the cries of Martyrs, but with the bannings of Infernally-tormented Creatures. There is another most Impious sort of Beggers, who crusting over their Scars and Wounds with Bird-lime, Meal, and Clotted-Blood, expose themselves all full of Soars and Botches. And others that by counterfeit-

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ing other sorts of Diseases and Sickneſſes. Others there are, that under the pretence of Vows and Pilgrimages, wander up and down from Country to Country, deſignedly avoiding Labour, out of a wicked love of Poverty; begging from Dore to Dore, yet would not change their Lives for Princes, while they have liberty to Vagabond it where they pleaſe at their own pleaſure; concern'd neither in War nor Peace; every where free from Taxes, publick Charges and Duties: And yet they are many times the cauſes of great and moſt pernicious Miſchiefs, and by their means great Enterpriſes are brought to paſs, while under the rags of Beggers many times Spies are ſent to diſcover the ſecrets of Fortified Places; many times Beggers themſelve are made uſe of to bring and carry Letters of Intelligence: By ſome of them Cities have been ſet on Fire, as we find by the late ſad example of the City of *Tryers*; ſometimes Wells have by them been poiſoned, and the Plague it ſelf brought into Kingdoms, to the Deſtruction of Thouſands of People. Among theſe we muſt reckon that ſort of Cattle which they call *Cyngani* or *Gyphies*.

*They live on ſtrangers, hate at home to' bide;
Abhor to know their own, no Land beſide.*

Theſe having their Original from a certain Country between *Ægypt* and *Ethiopia*, of the Race of *Chus*, the Son of *Cham*, the Son of *Noah*, ſtill ſuffer under the Curſe of their Progenitor: Theſe are they who Erecting Boothes in the High-way, or elſe taking up the next Barn for their Habitation, give themſelves to nothing but Thievery and Whoredome, and by Theft and Fortune-telling maintain their idle Lives. *Volaterran* believes, that the firſt that ſet up this Trade, from whence it deriv'd it ſelf into theſe Parts, were

the *Uxii*, a People of *Persis*; following *Scilates*, who wrote the *Constantinopolitan* History. For he reports, that *Michael Traulus* obtain'd the Empire by the Fortune-telling of the *Uxii*; which sort of People being dispers'd through *Europe* and *Mæsia*, maintain'd themselves by telling people their Fortunes. *Polydore* affirms 'em to be *Affyrians* and *Cilicians*. But this Itch of damnable Lying doth not only possess the most prophane and lowest sort of People and wandering Vagabonds, but has also advanc'd it self among the Religious, and into the Orders of the Monks and Priests. Hence those Sects of Fryars, Monks, and other Religious Traders in *Palmestry* had their Original, who under a cursed pretence of Religion carrying about the Reliques of the Saints, and making shew of great Holiness, by the help of many feigned Miracles; threatening some with the Anger of the Saints, promising to others Indulgencies and Dispensations; instead of Alms, they get great Riches. For in this posture wandering from Country to Country, from silly Wenches and timorous Women here they get a Sheep, there a Goat, here a Kid, there a Pig, or a young Calf: sometimes Wine, Oyl, Butter, Pulse, Milk, Cheese, Eggs, Hens, Wool, Linnen and Money; as it were Plunder and prey upon the whole Country where they go, returning home Laden with the rich spoils of their Villany, where they are receiv'd by their Companions with all expressions of joy and applause for the Triumphs of their most damnable Impositions: while on the other side, they who by their Fallacies and lying Devices have thus robb'd the Country, think they do God and the Saints good Service, to fat and cram the Guts of their idle Associates, with the fruits of their Cousening and Quacksalving devices, altogether neglecting and contemning to expend these Gifts upon Objects of Charity, to which intent they were both begg'd and given.

Apuleius

Apuleius in his *Ass* is not forgetful to make them part of his Story, under the Title of *the Priests of the Assyrian Gods*. Among these we may number the whole Tribe of *Mendicant Fryars*, who laying aside the Sanctimony of their Profession, follow Gain in lieu of Godliness; as if they made a profession of Religion for no other reason, but that under the pretence of Poverty they may have liberty to profess a wandering Beggery, and with an impudent and bold Hypocrisie to rake Money together; ashamed of nothing in all places: from which neither Courts of Justice, Temples, Schools, Courts, Private or Publick Societies, Confessions, Sermons, Pulpits are free, where they are wont to sell their Indulgencies, extol the benefits of their Ceremonies, extorting in that manner from Usurers and rich Thieves no small share of their ill-got Gains, and from the thick-skull'd Shop-keepers, and illiterate Rabble, squeezing good store of Money; beginning like the Serpent with the Women first, that by their Assistance they may the more easily Delude the Men. Who making a shew of Poverty with their affected Raggs, and every where Preaching the Contempt of Money, and the shunning of Ambition; yet themselves in the mean while make nothing more their utmost study and business than to rake money with their Profession; to which purpose they compass Sea and Land, intrude themselves into the houses of all sorts of people, performing nothing of their Holy Function but for Hire, exacting Alms more Tyrannically than Tribute; thrusting themselves into all peoples business, making up doubtful Matches, ordering Wills, composing Suits in Law, informing and reforming the Holy Nuns; but nothing of all this, unless they find something coming. These are the Tricks and Deceits of the Friars, by means whereof they have arriv'd to so high a pitch of Authority, to the Terror even of

Popes and Monarchs, rich beyond the Estates of great Merchants, or the Treasures of Princes, which has enabled 'um with great Sums, not only to purchase Mitres and Hatts, but even the *Papacy* it self. So Powerful is Religious Beggery; to which, how opulent soever, they will pretend, while they touch not the money with their bare Fingers, but have their *Judas* to keep the Keys of their Treasury, and to make up their Accompts; daring then, most bold Equivocators, to say with St. Peter and St. John; *Gold or Silver have I none.* Against these Apes of *Christ* and *S. Francis*, are *Richard* Bishop of *Armaghanus*, *Malleolus* Governour of *Tigurines*, and *John* Bishop of *Camot*, whose Writings would have been more acceptable, had they not only condemned the Abuse, but also the very allowance of this Religious way of Begging it self.

C H A P. LXVI.

Of Oeconomy in general.

Under the Title of Government-administration Oeconomy is contain'd, which is the Government of a Family, Republick, or a private Monarchy; of which there are several sorts. For Oeconomy is partly Regal and Noble, partly Military, partly Publick, or in Community, as in Covents and Colledges, partly Private and Monastick. This Private Oeconomy teaches how Wives, Sons, Nephews, Servants, and whole Families are to be govern'd; how to enlarge and increase an Estate; how to manage Expences. Under the notion of Publick Oeconomy, goes that Craft or Cunning which is us'd in ordering great Revenues, as Gabels, Customs, Tithes, great sums of Interest,

rest, Monopolies, and whatsoever other Arts of advancing the publick Revenue, or in the management of Treaties and Leagues. National Contests and Wars, which admitting of no certain Rule or Method, is therefore call'd *Anomalous*. Therefore cannot Oeconomy be said to be either an Art or a Science, but a certain Domestick Discipline or Doctrine made up of Opinion, Use, Custome, Prudence, and Craft, whereto all your labouring Handicrafts, and Mechanick Arts relate; such as work in Linnen, Wool, Wood, Iron, Brass, and other Metals: as also the more servile Trades of Barbers, Cooks, and Victuallers: together with the severall ways of getting Livelihoods, and increasing private Wealth, which neither belong to Rule or Magistracie, nor conduce at all to the Government of the Commonwealth; aiming at nothing Divine, Ingenious or Heroick. Of which there are so many, and those mean and poor, that they are not to be numbred: some of these that get their Livings by mean things, are generally noted for particular Vices; as Carters, Mariners, and Victuallers are commonly said to be very great Lyars and Tale-bearers, as likewise are Barbers and Bakers. So Songsters, Fidlers, and Pipers, men altogether Mercenary, made use of to Sing and Play at great Feasts and Entertainments, are generally of lewd and vicious Conversations. But the Life of a Mariner, as it is the most unhappy for hardship, so is it the most vitious and dishonest, who always live as it were in Prison, feeding hard and slovenly, their Apparel Nasty, unprovided of all sorts of Conveniences, perpetual Exiles and Vagabonds, never at rest, tost with uncertam Waves and rage of Winds, lyable to all the hazards of Summer, Cold, Storms, Thunder, Hunger, Drowth and Diseases; to these we may add the dangers of Rocks, those Insects of the Seas, and Hurricanes; not omitting Tempests, than
which

which there is nothing more dreadful or horrible: which makes it seem more strange, that as Mariners are the most unhappy of men, and always in most dangers, so they are the most wicked and desperate. But among the whole Croud of Mechanick Arts, there are none that bear so great sway as Merchandize, Tillage, Warfare, Chirurgery, and the meaner part of Law. Of all which we shall discourse in their Order. Though before we begin, let us look into the Fundamentals of *Oeconomy*.

C H A P. LXVII.

Of private Oeconomy.

THE chief strength of Private *Oeconomy* consists in Mattrimony; therefore *Metellus* surnam'd *Nu- midian* being Censor, and exhorting the *Romans* to Marry, If, said he, *we could live without a Wife, then we should all be willing to shift our selves from the trouble: But since we can neither live commodiously with 'um, and that without 'um there is no possibility of living; we ought to choosse the perpetual Multiplication of Man- kind, rather than a short Pleasure.* Thus *Aulus Gellius* relates. For indeed, without a Wife there is no Family can either be maintain'd or long endure; for without a Wife there is no Issue to be had, no Heir, no Inheritance, no Kindred, no Family, no Master of a Family can be. He who has no Wife, has no House, because he keeps not to his House; or if he have a House, he lives like a stranger and a sojourner in it. He who has not a Wife, though he be very rich, has nothing that he can call his own, because he knows not to whom to leave it, nor whom to trust
to

to, and therefore he is afraid of every body; his Servants thieve from him, his Friends deceive him, his neighbours slight him, his Acquaintance neglect him, his Kindred seek to betray him: his Children, if he have any born out of Wedlock, are a disgrace to him, neither can he leave them the Name of his Family, the Arms of his Ancestry, nor his Inheritance, being restrain'd by the Laws: neither are they by the common Consent of all Legislators to be Advanc'd to any Place or Dignity in the Common-wealth; for he is not fit to Govern a City, that cannot Rule his Family; nor to Rule the Common-wealth, who never knew how to Govern a private Family, which is the true Pattern and Exemplar of a Republick. This the *Grecians* well knew, who when *Philip* of *Macedon* studi'd to appease a Dissention among them, and that *Leontias* the *Gorgion* rehears'd a Treatise of Concord, which he had written in the City of *Olympia*, they were both Laught at, who sought to make Peace abroad, who had none in their own Families. For at home, the Son of *Philip* and his Mother were at Variance; and *Gorgias* his Wife could not agree with her Maid: therefore they thought that they who wanted Prudence and Authority to quiet Domestick Brauls, could never be able to compose Publick Discords. That Person therefore who Commands a City, or a Common-wealth, unless he know how to Govern his own House and Family, is very inauspiciously prefer'd. Lastly, this is the only condition of Humane-Life, wherein a Man loving his Wife, giving good Education to his Children, well-ordering his Family, preserving his Estate, and encreasing in Children, may be said to live happily. Wherein, if any thing fall out of Burthen and Labour, as many times Crosses will happen, and there is no mans Life without Misfortune; yet that very Burthen becomes light,
and

and the Yoke easie : especially the Yoke of Marriage, if they prove not such Wives, whom Covetousness, Pride, Deceit, or Lust, but God hath joyn'd, for whose sake, a man is bound to forsake Father and Mother, Son and Brother, and Kindred, and adhere to his Wife, whose love ought to exceed the love of all others. So *Hector* seeing the Fate of *Troy*, which was to be Destroy'd, seems not so much troubled for his Parents, Brothers and Kindred, as for the loss of his dearest Wife. So we read in *Homer*,

*I well fore-see the Fate of Mighty Troy,
That Ilium and his People shall Destroy ;
But nor my Countries nor my Fathers smart,
Nor Priam's fall so much Afflict my Heart,
Nor loss of Kindred many and Renownd,
Whom Hostile rage shall bury under ground,
As care for thee my honour'd Spouse doth vex
My griev'd Mind.——*

I confess, that unhappy Matches are attended with many Evils and Miseries ; which *Socrates* remembers us of, that is to say, perpetual Care, consuming Jealousie, continual Quarrelling, upbraidings with Dower, the scornful looks and countenances of Kindred, the manifold Expences and uncertain dispositions of Children ; sometimes Barrenness, and Extinction of the Family, a strange Heir, innumerable Sorrows ; many times the restraint of Election, Marriage being impos'd ; so that whether she be of a good Humour, a Fool, Perverse, Proud, Slutish, Deform'd, Unchast, nothing of all this can be known, till after Consummation, none of which are seldom, or ever after mended. Of unfortunate Marriages there are many Examples. *Marcus Cato* Censor, in his time the Chief, and Prince of the *Roman* Commonwealth, who had scarce

scarce his equal both in Peace and War, having in his declining years Married a young Maid the Daughter of one *Solomon*, a man poor, and of mean Extraction, lost all Mastership and Authority at home in his own House. *Tiberius* having Married *Julia* the Daughter of *Augustus*, Infamous for many detected Adulteries, and not daring to Correct, Accuse, or Repudiate her, was forc'd to retire to *Rhodes*, not without manifest detriment to his Fame, and danger of his Life. *M. Antonie* the Philosopher having Married *Faustina* the Daughter of *Antonius Pius*, was forc'd to be contented with her, though an Adulteress, for fear of hazarding the loss both of Dower and Empire together. But all these Inconveniences happen, not so much through the fault of the Women, as the negligence of the Men. For it seldom happens that the Women are bad, unless the Husbands are worse. Of whom, thus *Varro* discourses in *Gellius*. The Vices of Women are either to be endur'd, or to be taken away. He that forces a Woman to mend a fault, renders her more tolerable to himself; but he that endures a fault, makes himself the better Man. Of all which we have spoken more largely in our *Declamation upon the Sacrament of Matrimony*. Again, many times the Education of Children proves not so happy as it was intended, many growing stubborn and disobedient to their Parents, others become Contentious, others Mad, others Foolish, others dull and thick Scull'd, others given to all Debauchery, spending all in Luxury, Lust, and Gaming; Others prove Parricides, as *Alcmeon* and *Orestes*, and the *Malleoli* who kill'd their Mother. Therefore *Artaxerxes*, surnam'd *Mnemon*, having begot a Hundred and fifteen Children, was forc'd to put to Death the greatest part of 'um, for Plotting to take away his Life; and for this Cause, *Euripides* modestly supposes, what our *Bernard* positively avers, That it

is an unknown good to want Children. *Augustus* also, the most Fortunate of Emperours in other things, yet beholding the behaviour of his Daughter and Neece, was wont to cry out in the Words of *Homer* :

— O that Unwedded I had liv'd,
And never all my dayes for Issue striv'd.

Of Servants also, thus saith *Euripides* : *At home there is no greater Enemy; nothing worse or more unprofitable than a Servant. Says Democritus, A Servant is a necessary Possession, but not pleasing. And Petrarch hath written, I knew, saith he, that I liv'd among Doggs, but never knew my self to be a Hunter, but by Admonition.* Servants are called Doggs, as being snappish, devouring, and snarling. *Plautus* in his *Pseudolus* well expresses their conditions : *A Pestiferous Generation of People, into whose thoughts nothing enters that may at any time perswade 'um to do well; but when there is occasion, snatch, catch, carry away; this is their Practice, that a man had better leave Wolves among Sheep, than to entrust these Servants at home. And Lucian in his Palinure; The Curses of Servants are alwayes ready against their Masters, and there is nothing more at hand among 'um than thievery, deceit, running-away, arrogance, negligence, drunkenness, gluttony, sleepiness, sloth and laziness.* From whence arose that Proverb, *As many Servants, so many Enemies.* But we do not so often find 'um Enemies, as make 'um so; while Masters carry themselves proudly, covetously, cruelly, and contumeliously; becoming Lords and Tyrants at home, exercising a severity over them, not as we ought, but as we please : concerning whom *Plautus* brings in *Strophilus* thus speaking in his *Aulularia*.

*Masters their Servants use injuriously,
 And as corruptly Servants now obey.
 So what is just on neither side is done.
 Your sparing Old Men with a thousand Keys,
 Their Cupboards, Kitchins, Cellars, Butteries shut :
 Which to their Children they will scarce unlock.
 But Servants, suttle, cunning, crafty Thieves,
 With Keys Two thousand open 'um again.
 And then by stealth they swallow and consume
 What rackt a hundred times they'l nere confess :
 Damn'd slaves, on their enslavers thus revenge
 With Jokes and Laughter take ; which makes me say,
 Free Masters only faithful Servants make.*

Many Commonwealths have egregiously suffer'd by reason of their Servants. As well those Historians testifie who have written the Rebellions of Servants against their Masters: More especially the City of the *Valfinenses*, a City flourishing in Riches, famous for the excellency of her Laws and Government, afterwards a most miserable spectacle of the Insolency of her Slaves. For when the strict severity of the Citizens over their Servants decreas'd, insomuch that they sometimes admitted them to their Councils ; afterwards a few of them presuming to take upon them the Order of Senators, they Invaded the Commonwealth it self; they commanded Wills to be made at their own pleasures ; they forbid the Publick Feasts and Assemblies of the Freeman ; Married their Masters Daughters. Lastly, they Ordain'd by Law, that all Adulteries committed by them with Widdows, all Fornications with Unmarried Women, should be unpunish'd ; and that No Virgin should be Married to a Free-man, whose Chastity some one of them had not Defil'd before. Thus a most Opulent City, once the Metropolis of *Caria*,
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through her too kind Indulgence to her Servants, sunk into the Abyfs of Injuries and dishonest Sufferings. For faith *Aristotle* in his Politick Orations, Omit severe Discipline among Servants, and they streight practise Treacherie against their Masters. So did the *Helots* against the *Lacedemonians*, and those of *Præneste* against the *Thessalians*.

CH A P. LXVIII.

Of Regal Oeconomy, or Court-Discipline.

WE have now a fit opportunity to treat of Regal or Court *Oeconomy*. And to say Truth, the Court is nothing else but a Colledge of Gyants, that is, of noble and splendid Knaves, a Theater of a Wicked Life-guard, a School of most corrupt Manners, where Pride, Arrogancy, Haughtiness, Extortion, Lust, Luxury, Envy, Gluttony, Violence, Impiety, Malice, Treachery, Deceit, Cruelty, and whatsoever other corrupt Customes and Vices rule and bear sway; where Adulteries, Rapes, and Fornication are the sports of Princes and great Persons, where oftentimes the Mothers of Kings and Princes are Bawds to their own Sons, where the Storms and Tempests of Vice cause an unspeakable Shipwrack of all Vertue, where every Good Man is oppressed, the worst of Men are advanc'd; where the Downright are laugh'd to scorn, the Just are Persecuted, the bold and Arrogant are Promoted. There only Flatterers, Whisperers, Detractors, Talk-bearers, Calumniators, Sycophants, Lyars, Supplanters, Inventers of Evil, sowers of Discord prosper, and the worst of Crimes are openly Professed. Their Lives and Conversations are the most dishonest of all Mens, and

and whatsoever Hainous is to be observ'd in the single Natures of the worst of Monsters; all seems as it were to be amass'd together in the Rout attending a Court. There is to be seen the fierceness of the Lyon, the cruelty of the Tygre, the rudeness of the Bear, the rashness of the Bore, the pride of the Horse, the greediness of the Wolf; the craft of the Fox, the unconstancy of the Camelion, the various colours of the Leopard, the curriishness of the Dog, the timorousness of the Hare, the petulancy of the Goat, the nastiness of Swine, the desperateness of the Elephant, the revenge of the Camel, the stupidity of the Ass, the scurrility of the Ape. There Inhabit the raging *Centaures*, the pernicious *Chimera's*, the mad *Satyrs*, the filthy *Harpies*, the wicked *Syrens*, the horrid *Struthiocarnels*, the devouring *Gryphens*, the rapacious *Dragons*, and whatsoever fatal Monsters and destructive Prodigies at which Nature is Affrighted; where every particular Vertue finds a Tyrant and a Hangman. In fine, a man must fit himself for all Wickedness, Malice, and Impiety, or not come near a Court.

*It is not Lawful unless far from Court
Unpunish'd to be good. ———*

The provok'd Power of a Potent Courtier, is like a Comet, the Fore-runner of many Mischiefs; and a most Contagious Pestilence where it fixes; leaving behind most uncurable Effects of its Venome, like the biting of mad Dogs. The Court is generally accompanied with scarcity, the price of things being enhanced, where men think to gain by the Confluence of People: it is accompanied by the excess of Luxury in Dyet, with new-fangled Dishes, driving out the customary Dyet of the Country. It is attended with the height of Pride, which when Men and Women

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strive

strive to imitate, and seek in change of Fashions to out-vye one another, they consume and waste their Patrimony in Apparel. Now when a Court departs out of any City or Town, what a filthy Tail it leaves behind! Here Men find their Wives Adulterated, there their Daughters carried away for Whores, their Servants corrupted and abus'd: What follows? great Complaints, and the face of the whole City is become as it were the Face and Countenance of a Whore. I know a Famous City of *France* by these means so corrupted, that there was hardly a Chast Matron or a Virgin left; so that it was counted a great Honour to be a Count's Whore: and the old Women were generally Bawds to the younger; and so shameless they became at length, that Modesty was quite Exil'd; so that Men never took notice of their Wives playing the Whores, so that, as *Abraham* says, *It were well with them for their sakes.*

CHAP. LXIX.

Of Noble Courtiers.

THE Inhabitants of a Court are two-fold. The chief are the Peers and Nobles, those Huffing *Thraso's*, who are mad with Pride, Luxury, and Pomp; clad in Purple and Silk, with their Plumes of Feathers, and Garments lac'd with Gold and Vanity.

*Whom Whoring pleases and affected Gouts,
Loose Hair, and strange new Names for gaudy Clouts.*

For upon Whores they waste all the strength and heat of their Youth; nor is their Gluttony less active and ingenious,

ingenious, or their Palates less ingenious; and it is no small part of Honour which they look for, to be splendidly Invited, nobly Entertain'd, and gloriously Treated. And among them there are that count it no dishonour to be so prodigal at one Meal, as to be forc'd to be beholding to other mens Tables for a quarter of a Year after. To these great Entertainment-mongers resort your Fiddlers of all sorts, *Mimick* Parasites, Players, Whores, Bawds, and Dancing-masters, Huntsmen, Faulkners, and such kind of Prodigies of Men. Dogs, Horses, Greyhounds, Hawks, Apes, Parrots must be kept; and for the greater state of the business, Bears, Lyons, Leopards and Tygres. Their common discourse is meer trifling Tittle-tattle, Detracting, Accusing, Giggling, Lying, and Bragging. Some are always twatling of their Dogs, of their Hunting, what close Woods they met with, how many faults their Dogs made, how they recover'd it, and what other casualties happen'd in the Chase. Others are always prating of their Horses, and what Races were lately run; of the Wars, and what valiant Acts they themselves perform'd there. If any one has a mind to cross the other, he begins a Discourse quite contrary, to put the other out, though generally his Narratives prove as idle as the former; which another not brooking, undertakes to contradict him, and jeer him out of the Pit; which many times turns to Wrath and Anger, so that the Feast proves at length a Banquet of the *Lapithæ*, which seldom ended but in the drawing of Blood, as if the end of their Invitations had been according to the Distick:

*Cherish your Bodies with your choice of Fare,
And then Pot-valiant for the Fight prepare.*

Now the chiefest Lesson which they learn, is to ob-

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serve

serve the Princes times and seasons, for fear of Acting irregularly ; wherein they do not advise either with Stars, Heaven, or Ephemerides, but consult the several Opportunities of the Princes Drinking, Eating, Banqueting, Hunting, Rising, and going to Bed ; laying hold on his freedom of Humour, at which time Mirth yields a more easie Audience to discourse ; and then beginning to tickle the Ears with some pleasing story, they proceed by degrees to the sum of their Request. Observing the Counsel of *Aristotle* to *Calisthenes*, That to a Prince a man should either discourse very wittily and pleasantly , or else be very silent ; by silence either to keep himself secure, or by pleasing-Discourse to render him self more acceptable. Wherefore if the Prince seem to be pleas'd with any one of 'um, to shew any liking of what they have spoken or done, if he trust him with any thing, or be pleas'd to Discourse in private with any one, Then shall such a one be Magnifi'd in the Eyes of Men, he shall presume to do any thing, he shall revile all men, laugh at all men, slight all men, talk ill of 'um privately, rebuke 'um publicly ; he shall speak great things, and all People shall fear him ; he shall spurn at his Inferiours, contemn his Equals, disdain his Superiours, altogether puffed up, and seeking to enlarge his Power.

*Freedom of doing ill is vertue thought,
And high command————*

Whoever is not pleas'd, and applauds him not when he has done evil, is therefore guilty, for he shall be thought either to envy his Good Fortune, or not give him his due Honour. Nor are they only troublesome to their Equals and Inferiours, but also most pestilent to their Princes themselves, whom under pretence of severity, prudence, and giving wholesome Counsel, they perniciously

ciously Flatter, and cause to commit most horrid Crimes; as in *Lucan*, *Curio* instigates *Cæsar*.

*What remiss Power withholds thy Potent Arms?
Is it mistrust of us thy Courage charms?
While in my breathing Veins warm Blood doth flow,
And brawny Arms the Massie Pile can throw,
Cæsar shall never brook the Senates Reign,
Nor the Degenerate Gown. ———*

Such instigators had *Alexander* the Great, who being hot-headed enough of himself, when he was in his maddest humours, stir'd him up the more to Wars and Mischief: such advisers were the Councillors of *Rehoboam* the Son of *Solomon*, and such and too many do the present Courts of our Princes abound with, who yielding and soothing 'um up in their Pleasures, obey and humour 'um to bring about their wicked Designs; and with such cunning they perswade or disswade, that thereby with greater force they work 'um to their Ends; and where they would have things done, urging slender and impotent Reasons against the doing of it, that by seeming to be convinc'd, they may the better confirm the Error of the Prince: So deceiving, that they cannot be found out, but rather receive a Reward for their Perfidy. Such Councillors *Francis* the King of *France* at this time makes use of; so prone to take all Evil Counsel, that while they perswade him to act all sorts of Perfidie and Rigour against *Cæsar*, are notwithstanding accompted Faithful and Loyal Subjects. Thus far of Court-Nobility.

C H A P. LXX.

Of the Vulgar sort of Courtiers.

THere are the Common sort of Court-Attendants, a very wicked Generation, who live in a perpetual Slavery, visiting Noblemens Houses, and parasitically hanging on upon other mens Tables.

*And as their chiefest Good they daily seek,
The Treachers of another man to lick;*

Therefore they are submissive to every body, flatter every one, studying to become all things to all, counterfeiting more shapes than *Proteus*, whereby to gain the favour of a Lord : To which purpose they mainly study to remember Discourses at Table, that they may not want matter for Report ; with great craft they inquire into the secrecies of such as are at odds, which they discover sometimes to their Friends, sometimes to their Enemies, so to render themselves acceptable to both, to both Treacherous ; so much the fitter for Treason, as pretending a great deal of simplicity and harmlesness. For though there be no Crime so wicked as Treachery, yet for the obtaining of Riches and Preferment, there is no way more ready nor more compendious, nothing more pleasing or grateful to Princes.

*They strive the Secrets of a House to know,
To keep the Master under ———*

And if at any time any person make 'um privie to
any

any Treason, then they are brave Fellows, and hold up their heads above measure.

*Dear shall be to Verres in whose power
The Life of Verres lies.*

Thereby familiarity and kindred is Contracted, in confidence whereof they aspire to great things. First therefore some greatly labour to be listed in the number of Noblemens Servants, though they serve 'um without Salary : For they doubt not to get the favour of the Great Ones, having now fair opportunities of Flatterie, and to insinuate themselves with all manner of obsequiousness and small gifts : what duties others out of Laziness, Fear, or Covetousness omit, they greedily undertake ; they watch day and night, run, ride, post to and fro with Messages, undertake and suffer any toyl.

*Daring to Act, nor fearing to endure
The Punishments provided for the Poor.*

Till by this means they become Secretaries, Treasurers, or other very great Ministers of State. And now having pass'd the Straits and Difficulties of Labour, double diligence and fawning obsequiousness are quite laid aside, nor regarded by them in others, there being now nothing in esteem but Money. Their new Honours have chang'd their Manners ; they forget what they were, contemn their Beginnings, they covet what is to come, and wholly devoted to Avarice, bend all their endeavours and studies in the pursuit of gain and riches ; sparing in the performance of Promises, yet full of Words ; Flattering, yet at the same time Treacherous ; dark in their Sentences, and like Oracles hard to be understood : whatever they see, what-

ever they hear, they construe to the worst sense: they trust only themselves, love only themselves, are wise only to themselves; they trust in no mans faith or friendship, they care for no Society, but for the love of Gain; their own Profit they prefer above all things; their Friends, their Guests, their Companions, their Kindred, they Despise 'um all, and look upon 'um as barren Trees, if there be nothing to be got by 'um; and their former Companions and great Chronies, if they meet 'um in their Dish, they will take no more notice of 'um than if they had never seen 'um. If any one requires their Friendship or Assistance, they feed 'um with Words and Promises, promising Ten times more than they will perform; and perchance if there be no feeling in the Case, they will not only not help him, but ruine his Cause: all Kindness and Courtelie is vendible; they despise all Vertue, clouding the Praises of others with Ambiguous Sayings, and Feigned Detractions behind their backs; they themselves speak in the Praise of no man without a Reserve, as the Orator said of *Julius*, *That he was fortunate indeed, that he was a stout man, and had done many valiant Acts; but how he could evade being accounted guilty of Bribes, I should admire, but that I know the force of Elocution.* And as another says,

*Happy in Children Proteus, and a Wife,
And bating Phocas crimes, that stain'd his Life,
A man not to be matcht. ———*

After Gifts they are as greedy as Vultures, everywhere hunting after their Prey, which they snatch out of one anothers Chaps, as the Harpyes were said to tear the Meat out of the mouth of *Phineus*. If any misfortune befall a Rival, they rejoyce; they compassionate no mans Calamity; they believe that they ought

to keep promise and faith with no body, but for their own pleasure and advantage; never to acknowledge any kindness, judging all men equally unworthy of any favour, or not fit to be taken notice of, or else to be recompenc'd with hatred and envy: rather when they hate, they counterfeit kindness, and dissemble their Anger; unless the Prince or King, they give reverence or respect to no body, nor them neither but out of Fear, or for the hopes of Reward. At length growing grey in Fraud, Treachery, Labour and Toyl, and having by such base and sordid acts attain'd to high Honours and vast Riches, then they omit no breach of Law Divine or Humane, so that they may be able to leave their Sons Heirs of their Wealth, their Honour and Iniquities.

—*With Serpents thus and Lizards sought
In Fields remote, the Storks their young ones feed,
Who streight the self-same Prey their Mothers did,
Now taking Wing, by hunger prickt pursue.
The Birds of Jove thus to their off-spring true,
In shady Woods hunt out the Goat and Hare,
And constant supper for their Young prepare:
But for themselves now able to provide,
Their raging Hunger is not satisfi'd
Until they find the Prey they tasted first,
So soon as Life their tender shells had burst.*

And these are the Arts and Devices of the Common sort of Courtiers, by means whereof many of mean and low condition rise to the highest Preferments, Dignities, and places of Profit, and the next places of Authority to Kings and Princes themselves; in Riches equal to their Princes, with which they build stately and Magnificent Structures and Palaces, while the more Noble Courtiers indeed, wait their Estates in Whoring,

Whoring, Gaming, Hunting, Horse-races, Entertainments, Masques, and Gorgeous Apparel; selling their Lordships, Castles, Possessions, Inheritances, to those Upstart Courtiers, who by their wicked Practises and Contrivances are now mounted into the rank of Nobility.

CH A P. LXXI.

Of Court-Ladies.

Neither are the Court-Ladies without their Vices. 'Tis very true, that we behold a great number of Women for Elegancy of Body and exactness of Beauty to be admir'd, splendidly dress'd, and apparell'd in Purple and Silks, set out with Jewels; but it is not easie for all men to see what wicked Monsters are conceal'd under those fair shapes: Wherefore *Lucian* most fitly compares them to *Ægyptian Temples*; for there you shall behold a Structure most beautiful without, both for the Materials and curiousness of Work, but if you once look for the God within, you shall find there nothing but either an Ape, a Dog, a Goat, or a Cat. Even so it is with those Court-Ladies and Virgins, who being bred up from their tender years in Dancing, Masquing, soft-idleness, and all manner of Luxury and Voluptuousness, and having suck'd the worst of Education out of those Books of Court-love, and fine Histories of Lust, Adulteries, Fornications, and Pandarisms, as also Comedies, Novels, and wanton Songs, are thereby season'd with all sorts of evil Manners, becoming Light, Insolent, Arrogant, Peevish, Impudent, Obscene, Contentious, Contradictory, Obstinate, Revengeful, Crafty, Petulant, Loquacious,

ous, Lascivious, and Shamelessly and Obscenely wanton. They have tongues to which silence is a Punishment, their Lips not to be wearied with tittle-tattle, generally the most idle, most impertinent, and troublesome to the hearers. For what can we think they should be able to talk for so many hours together, but Folly? for Example, how to shade the Hair, how to comb it, how to dye it, how to wash their Faces, how to pleit their Peticots; what Gate to observe in walking, rising, or lying; what Apparel becomes such or such best, who and who are to take or give place, how far to bow in saluting, to whom the honour of the Lip is due, to whom not; who are allowed to ride a Horse-back, who in a Coach, and who in a Litter: Who ought to wear Jewels, Pendants, Necklaces, Bracelets, and who not; with a Thousand other trifling enquiries into the Laws of *Semiramis*. Neither are there wanting many of the older sort, who will tell ye how many Sweet-hearts they had, who sent her Gifts, who were most Courtly in their Addresses. This Woman talks of him that she Loves, that Woman can hardly forbear from speaking evil of him that she hates; and whatsoever they say, they think they are admired by the Company: sometimes they stuff their Discourse with unseasonable Scoffs and Impudent Lyes: neither do they want most desperate Malice, and quarrelling one among another; backbiting and flattery there is nothing more frequent: their Eyes, their Looks, their Glances are full of Allurements; their Nods, their Gestures, their Becknings full of Wantonness; they are full of Subtilty, and have studied words to deceive their Servants, and get gifts of value from 'um. Let 'um have any Ring, Jewel or Bracelet about them, these Females will never lin till they have flatter'd it into their own Possession; for which, they return Kisses, Embraces, and Amorous Discourses, which are their
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publick Ware, and the nutriment of Court-love. It were a shame to discover what Crimes are committed in secret Bed-chambers, as if Marriage had been Consecrated only in Derision of Nature; and that the putting on their Cloathes, were sufficient to cover all their Enormities. Such Virgins how faithful think ye will they prove afterwards to their Husbands! Oh what a grief are they to all good Women! continually hitting them in the Teeth with their Nobility, their Portion, their Beauty, their Forraigne Matches; teasing their Husbands Ears with continual Clamours and Contumelies. They despise a frugal Table at home, and yet twit their Husbands with their Court-Expences; and being us'd to Pomp and Extravagancies, they waſt their Husbands Wealth, ruine their Families, compel their Husbands to undertake wicked Designs for gains sake; to which end, they are forc'd to omit no Fraud, Treachery, Dissimulation, and Hypocrisie whatsoever, to compass their Ends. I will not speak of their Forrain Amours, their private Adulteries, their conceal'd Lyings-in, and Bastard Issue; which affection turning once into hatred, they then prepare for Poyson or some other Mischiefe. But the most familiar practises of Evil Women, (as St. *Jerome* Writes against *Jovinianus*) are Frauds, Treacheries, Witchcrafts, Enchantments, and Magick Tricks. So *Livia* kill'd her Husband, whom she hated to Death. *Lucilia* also kill'd hers; the first mixing Henbane with her Jealousie, the other drinking to him a Cup of Poyson instead of a Love-Potion. So that it is safer, (as *Ecclesiasticus* saith) to live with the Lyon and the Dragon, than with a bad Woman. He that would Marry, let him have a care of taking such a Courtier to Wife. If my Tongue hath been too free in Discourse, yet I have said what it was impossible for me not to have said: But I will put my hand upon my mouth, and

and speak no more of 'um; and therefore let us depart the Court, and fall to the consideration of those more useful parts of *Oeconomy*, Merchandizing, Agriculture, and Warfare.

CHAP. LXXII.

Of Merchandizing.

Merchandizing being the most subtile searcher after hidden gain, the most Covetous Devourer of her detected Prey, is never happy in Enjoyment, but alway most miserably Tormented with the desire of more. And yet it is not a little profitable to the Commonwealth, and usefully conducing to Contracts of friendship between Forraine Princes, and not a little advantageous to private Life; and as some have thought, absolutely necessary. So that *Pliny* relates it to have been invented for the support of Living. And therefore many famous and wise men have not disdain'd to follow it. Of which number, as *Plutarch* testifies, were *Thales*, *Solon*, *Hippocrates*. But whatsoever Arts and Sciences we follow, some we admit for Pleasure, some we esteem for the Exercise, some we follow for Virtue and Honesties-sake, some for their Truth and Justice we admire: but Arts, how gainful, how pleasant, how necessary, how laborious soever, are not therefore to be presently accompted Laudable and Honest. Thus the Trades of Merchandizing, Usury, Money-changing, Bankers, are both necessary, profitable, and laborious; and yet they are accompted illiberal, sordid, and base ways of getting, because they are not Arts, but laborious Cheats that are bought and sold; which is the Office and Trade not of a
clear

clear-spirited, well-meaning, ingenuous, just good man; but of a crafty, close, deceitful knavish dealer. For all Merchants buy in one place, that they may sell dearer in another, and he is accounted the wisest that can gain most; among whom, Lying, Imposing, Cheating and Perjury is most frequent; neither is there any way of attaining Profit which they think disdainful. Nay, they affirm it to be Lawful to Cheat their Chapmen half their just price: neither is it to be doubted, but that seeing the whole course of their Lives is fitted to follow after Gain, and to seek Riches, that they are forc'd many times for Lucre's sake to do many ugly and dishonest Actions: For no men grow Rich without Deceit, as saith St. Austin.

— *And far beyond the value raises
The Wares he striveth to put off with Praises.*

And as another Poet hath it,

*The Merchant only worthy Stygian Lake,
Upholdeth Perjury for Lucre's sake.*

One buyes, another sells; one carries, another brings; this man is Creditor, another Debtor; one pays, another receives, another casts up the Accompts; but all of 'um guilty of Perjury, Cheating, and Deceit; hazarding Soul, Body, and Estate, in hopes of Gain: respecting neither Kindred, Friends, nor Allies, but only for profits sake: and thus all of 'um all their Life-long run after Gain and Riches, as if Rest and the Comforts of Living were no where else to be found.

*The painful Merchant to the Indies runs,
And proudly thorough Fire, and Surges shuns.*

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What Cheats Merchants put upon the World, in Wool, Linnen, Silk, Cloth, Purple, Gems, Spices, Wax, Oyl, Wine, Corn, Horses, and many other Creatures, and indeed in all sorts of Commodities, there is no person who is ignorant: who sees not, who feels not, that is not altogether stupid and insensible? But these are small matters, there are far greater behind. These are they who importing hurtful Commodities, which either for wantonness or rarity being coveted by Women, though they are of no use to humane Life, but only for the support of Luxury, Pride, for Sport, Effeminacy and wanton Pleasure, bring from the utmost ends of the Earth all Allurements to Wickedness. Kingdomes and whole Provinces every Year they empty of great sums of Money; they corrupt Native Good Manners, by introducing Forraine Vices; and quite Abolishing wholesome Paternal Customes, always inquisitive after new Inventions, fill the Land with most depraved Fashions. These are they who in Guilds and Companies, contrary to Right and Law, set up Monopolies, trying, endeavouring, searching out all wayes and devices to rake to themselves the Wealth of the People; by vertue of their large Stocks, out-buying others, preventing others, deterring others; by holding up, or enhauncing Prizes, they themselves engrossing all, which they retail again at their own Rates and Pleasures: many times having borrow'd great Sums of Money, they break Faith and Promises, flye their Country, and seldome or never returning, undo their Creditors; who oft-times thereupon despair and Hang themselves. These are they who prying into the Secrets of Princes, the Councils of City-Senates, and laden with the news of their own Country, reveal all to the Enemy many times for considerable Rewards, lye in wait for the Princes Life; there being nothing which for love of Money they will

will not enterprife, endeavour, do or suffer. All the whole myſtery of their Calling conſiſts in Lying, dark Sentences, Siftings, Shiftings, Treachery, Cheating and Deceit. This was the reaſon that the *Carthaginians* provided diſtinct Reſidences for Merchants, becauſe they ſhould not live in Common with their Citizens. The way was open for them to the Market; but where their Ships rode, and to the more ſecret parts of their City, they allow'd them not ſo much as to caſt an Eye. The *Grecians* did not receive 'um within their Cities; but that their Inhabitants might be free from the ſuſpicion of danger, they always kept their Markets for Merchandiſe in the Suburbs. Moſt other Nations forbid the Acceſs of Merchants, as being the great depravers of all Good Manners. The *Epidaurians*, as *Plutarch* Witneſſes, when they ſaw their Citizens corrupted by Commercing with the *Illyrians*, fearing the Contagion growing from ſtrangers, and a change of Government with the change of Manners, Elec'ted every Year one grave and circumſpect Perſon out of their whole City, whom they ſent to Buy for the reſt of the Citizens whatever Commodities of the *Illyrians* they ſtood in need of. *Plato* very much blames Merchandizing, as the chiefſt corruption of Good Cuttoms, and therefore would have it Ordain'd in a well-constituted Commonwealth, that the wanton Exuberancies of Forraign Countries ſhould not be imported into ſuch a one, and that no Citizen ſhould be permitted to Travel under the Age of Forty Years; and that all Forreigners ſhould be ſent home, knowing that there was nothing which ſooner cauſ'd the People to forget and hate the frugality of their Anceſtors, and their old Country-Cuſtomes, then the Contagion of Novelty brought in by Strangers, which generally makes Cities moſt wicked, filling 'um full of all ſorts of Fornications, Adulteries, Luxury and Luſt. Such
are

are *Leiden* and *Antwerp*, at this time Cities of the greatest Trade of any in these Parts. And *Aristotle* exhort^s Magistrates to take all diligent care of keeping their Cities from being corrupted by the mixture of Forrainers. For though Merchants may be necessary, they ought not to be receiv'd into the number of Citizens, and therefore to be detested, because they live altogether by Lying; and besides that, disturb the Markets, cause Tumults and private Discord. Therefore among many Common-wealths there was an ancient Law; That no Merchant should be a Magistrate, or be admitted into the Senate or Council. Beyond all this, Merchandizing is palpably condemned by the Opinions of most Divines, and by the Canonical Decrees, (as *St. Gregory*, *Chrysofome*, *Austin*, *Cassiodorus*, and *Leon* testifie) and by all true Christians utterly forbid. For as *St. Chrysofome* saith, *A Merchant cannot please God; And therefore, saith he, let no Christian be a Merchant; or if he will be so, let him be thrown out of the Church.* *St. Austin* also saith, *That it is impossible for Souldiers and Merchants truly to Repent.*

C H A P. LXXIII.

Of Paymasters.

Paymasters are little better than Merchants; a Thieving Generation of Men, and most commonly of servile Dispositions, Mercenary, and letting out themselves for Hire; rude and sloathful, but bold and impudent, knowing little but what concerns their own Trade, that is to say, Writing and Casting Account: but their chief study is an ordinary method of Stealing, somewhat more ingenious than the Common

road of Thieving. And therefore of all men living, they are the most given to Filching Wealth by their Fingers Ends, with which they tell Thousands and Millions: which Fingers of theirs are so Birdlim'd, and stuck with so many infinite Hooks, that there is no Money, a thing so light, fugitive and slippery as an Eel or a Serpent, but if they touch it, it sticks so close to 'um, that it cannot be pull'd away. In this they are to be accompted less mischievous, that they only Prey upon the Treasuries of Kings and Princes; and then, that what they Steal from them, they liberally consume in Whoring, Gaming, Banqueting, Building, Horses, Doggs and Plays. Or if they prove Older and Wiser, yet the Sons they leave behind 'um are such, that whatever their Fathers have heap'd together by Perjury, Rapine and Theft, they in a short time scatter and lavish away in Gluttony and Riot, Whores, Hounds, Horses, fine Cloathes, and whatsoever Pleasures else their Luxury prompts 'um to. Nor is this all, for these Paymasters take Use-Money, delaying Payment in hope of Bribes, buying Debentures, holding in with the Captains, counterfeiting Original Bonds, opening Letters and sealing 'um again, washing and counterfeiting Money, and therefore very familiar with Alchymists, many of 'um Alchymists themselves; or if they want Wit, great favourers at least of the Art. Now whereas *Cicero* is of Opinion, That Merchandizing, if a man drive a great and plentiful Trade, Importing many Commodities, and those not idle and unprofitable, is not much to be discommended; and that Merchants and Paymasters were to be commended, if knowing when they had enough, they would then retire into the Country to Husband and till their Lands; therefore let us now consider what may be thought of Agriculture.

CHAP. LXXIV.

Of Agriculture.

Agriculture, to which feeding of Cattle, Fishing and Hunting is to be annexed, was so highly honour'd among the Ancients, that it was no shame for many *Roman* Emperors, and most Potent Kings and Princes to Till their own Lands, to Sow, Graft, and Plant : this course of Life did *Dioclesian* follow, having quitted his Empire ; and *Attalus* forsaking his Kingly Throne. *Cyrus* also, that great Monarch of the *Perfians*, was wont to glory very much, that when his Friends came to see him, he was able to shew 'um a Garden of his own Planting. *Seneca* also Planted Plane-Trees, digg'd Fish-ponds with his own hands, and made his own Water-works, and delighted to be no where more willingly than in the Fields. Hence the Surnames of those most noble Families of the *Fabii*, the *Lentuli*, the *Cicero's* and *Piso's*, from the Multitude of that sort of Grain.

CHAP. LXXV.

Of Pasturage.

BY the same Reason, from the feeding of Cattle came the Families of the *Bubulci*, *Statilii*, *Tauri*, *Pomponii*, *Vituli*, *Viteli*, *Porcii*, *Cato's*, *Anii*, and *Capræ*. *Dioclesian* was rais'd from a Shepherd to be an Emperour. *Spartacus*, that Terror to the *Roman* Pow-

er, was a Shepherd. *Paris* and *Anchises* the Father of *Æneas* were Shepherds: so was the fair *Eudymion*, so much beloved of the *Moon*; together with *Polyphemus* and the Hundred-eyed *Argos*. Among the Gods, *Apollo* himself fed the Herds of *Admetus* King of *Thessaly*. And *Mercury* inventor of the Oaten-Pipe, was the Prince of Shepherds; as also his Son *Daphnis*. *Pan* was the God of the Shepherds; and *Protheus* was both a Shepherd and a God: and that we may not forget some of the *Hebrew* Patriarchs, Judges and Kings, the greatest men among them, and most belov'd of God, were Shepherds. So was *Abel* the Just, *Abraham* the Father of many Nations, *Jacob* Father of the chosen People; also *Moses* their Law-giver, a Prophet very familiar with God; and *David* their King, a man after Gods own heart. Among the Ancient *Grecians* every most Illustrious man was a Shepherd; whence some were call'd *Polyarne*, some *Polymele*, some *Polybute*, from the numerous Herds and Flocks of Lambs, Sheep, and Oxen which they possess. Thus that *Italy* was so nam'd from *Vitulus* a Calf, which the Ancient *Greeks* call *Italus*, as all men of reading well know. So both the *Bosphori*, the *Cimmerian*, and the *Thracian*, the *Ægean-Sea*, the Ships *Argos* and *Hippion*, were so call'd from the Passage of Bulls, from Goats and Horses. And *Numidia* a Province of *Africa* hath its Name from the abundance of *Pasturage* therein. The first Course of Life that men led after the Fall of *Adam*, was the Graziers and Shepherds Life. For *Pasturage*, besides that it affords us all sorts of flesh for Food, it produces Milk, Cheese and Butter, as also Wool, Skins and Hides, most useful and necessary for our humane Subsistence and Being: None of which man had the liberty of using till after, whereas man before was fed with the spontaneous Herbs that grew in *Paradise*.

C H A P. LXXVI.

Of Fishing.

TO these we may joyn *Fishing* and *Hunting*. The Art of Fishing was so highly esteemed and set by among the *Romans*, that they were wont to stock the *Italian-Sea*, and as it were to sow it as men do Grain, with strange Fish, and unknown to those Coasts, brought thither in Ships from far distant parts of the Ocean; besides that they were at great Expences, and vast Costs to make Fish-ponds, and Store-ponds for all the choice sorts of Fish; from whence many *Roman* Princes have deriv'd their Sur-names, as the *Licinii*, *Murenae*, *Serii*, *Oratae*; which made *Cicero* to call *Lucius*, *Philip*, and *Hortensius* Fishmongers, from the great delight they took in Fishponds. We read, that *Octavianus Augustus* was wont to Angle with a Rod: and *Suetonius* writes, That *Nero* Fish'd with a Net wrought with Purple and Scarlet Silk. Ways of Fishing there are but few: for what Fish there are, are taken either with a Hook, Nets, Weels, Nooses, Jackspears, and Darts. But Fishing deserves the less praise, for that Fish are of hard and bad Digestion, neither grateful to the Stomach, nor were they ever accepted in Sacrifices.

CHAP. LXXVII.

Of Hunting and Fowling.

AS Fish are taken, so are Birds and Fowl, saving that there is a greater strength and exercise of the Body requir'd in Fowling and Hunting, than in Fishing; and a more industrious search after the Game. Besides several sorts of Nets, there are many sorts of Pitfalls, Traps, and Springes; nor must we omit the great use of Birdlime, Hawks, Hounds, and Greyhounds. A most detestable Recreation, a vain Exercise, and unprosperous and unhappy sport, with so much labour and watching Night and Day to rage and make War against the poor Beasts: A pastime cruel, and totally Tragical, chiefly delighting in Blood and Death. And therefore from the beginning it was accompted the chief Exercise of the worst of Men, and greatest Sinners. For *Cain*, *Lamech*, *Nimrod*, *Ishmael*, *Esau*, are reported in Scripture to be mighty Hunters: Nor do we read of any one in the New Testament that was given to Hunting; Nor of any Nations that were greatly addicted to the Sport, unless the *Ishmaelites*, *Idumeans*, and other People that did not know God. Hunting was the first Original of Tyranny, which cannot find a fitter Author, than such a one, as by continually sporting himself in Blood and Murther, has learn'd to despise God and Nature. The *Persian* Kings however esteem'd it, as an imitation of Warlike Exercises: For Hunting hath in it self something fierce and cruel, while the Poor Beast overcome at length by the Dogs, becomes a Spectacle of Delight, in having
its

its Blood shed and Bowels torn out ; at which the Barbarous Hunter laughs, while the Foe-Beast rowted with an Army of Dogs, or entangled in a Toyl, is carried home by the Triumphant Huntsman, with a great Troop at his heels ; where the fatal Prey is cut up in bloody terms of Art, and proper words of Butchery, other than which it is not lawful to use. A strange madness of such kind of Men, a most renowned Warfare, where they themselves casting off their Humanity become Beasts, and by a strange perverting of their Manners, like *Alcion*, are chang'd into Irrational Creatures. Some of these Hunters grow to such a height of Madness, that they become Enemies to Nature, as the Fables relate of *Dardanes*. Now the Inventors of this Fatal Exercise are said to be the *Thebans*, a Nation infamous for Fraud, Theft, and Perjury, and no less to be detested for Perjury and Incest ; from whence the practice thereof was transmitted to the *Phrygians*, a Nation equally Abominable, Foolish, and Vain, which therefore the *Athenians* and *Lacedæmonians* had in great contempt. Afterwards when the *Athenians* had repealed their Law against Hunting, and that the Exercise was admitted publickly among 'um, then was the City of *Athens* first Taken ; which makes me wonder to find Hunting commended by *Plato* Prince of the *Academicks*. Unless the Event, honesty of the Invention, or Necessity should be occasions of its Commendations. Thus *Meleager* slew the *Caledonian* Boar, not for his own pleasure, but to free his Country from a common Mischiefe. So *Romulus* hunted Deer not for pleasures-sake, but to get Food.

There is another sort of Hunting, which is call'd Fowling ; not so Cruel, but not less Vain. *Ulysses* is reported to be the first Inventor thereof, who after the taking of *Troy* was the first that brought into *Greece* Birds of Prey manur'd for Game, to comfort with

new Recreations those that had lost their Parents and Acquaintance in the *Trojan War*. And yet he commanded his Son not to make any use thereof. True it is, that these Exercises, so mean and servile in themselves, are come to be so far esteem'd, that now the chief Nobility and Gentry, forsaking all other Liberal and Noble Studies, they are become their chief Learning, and no mean helps to Preferment. Now adays the whole Life of Kings and Princes, nay, which is a greater Grief, the very Religion of Bishops, Abbots, and Chief Doctors and Overseers of the Church, is all consum'd in Hunting; wherein they chiefly experience their Ingenuities, and shew their Virtues.

*Among the slothful Herds he longs to try
A foming Boar, or from the Mountains high
A Lyon make his fell descent —*

And they who ought to be Examples of Patience, are the only Active Persons in seeking to Hunt and Prey upon what they are able to overcome; and those Beasts which by Nature are free, and by Law belong to those that can possess 'um, the Tyranny of the Great Ones hath by rash Edicts usurp'd to themselves. Husbandmen are driven from their Tillage, their Farms are taken from them, their Meadows likewise; Downs and Woods are shut up from the Shepherds, for shelter for Wild Beasts, for the Butcherly delight of the Nobility, for whom it is only Lawful to be Possess'd thereof; of which, if a Husbandman or a Countryman do but only taste, he presently becomes guilty of Petty Treason, and together with the Beasts is made a Prey to the Hunter. Let us search the Scripture; certainly, neither in the Sacred Scripture, nor in any other Moral History, shall we read of any Holy, any Wise man, or Philosopher, that was addicted to Hunt-
ing

ing; but many Shepherds, and some Fishers. *St. Austin* affirms it to be an Exercise of all most Wicked; and the Sacred *Elibitan* and *Aurelian* Councils utterly condemn'd it; and in the Sacred Canons Hunters are not only forbid Promotion to Holy Orders, but the Degree of Chief Priest is thereby taken from him that has attain'd it. And therefore no man can deny Hunting to be an ungodly Exercise, which is so Exploded and Condemn'd in the Opinion of all Wise and Holy Men. Anciently also, when men did live in Innocency, there was no Creature that fled from 'um, there were none on the other side that Offended them, or were hurtful to 'um, but they had an absolute Obedience over all. Examples whereof are in latter Times apparent among those that led Holy and Religious Lives. Thus *Daniel* liv'd among the Lions; nor was *St. Paul* in any danger of the Viper. A Crow fed *Eliab* the Prophet, *Paul* and *Antony* the *Hermites*, and a Hart nourish'd *St. Ægidius*. *Helenus* the Abbot commanded a wild Ass, and the Beast obey'd, and carried his Burden: he Commanded a Crocodile, and the Crocodile carried him over a River. Many *Anchors* liv'd in the Deserts, and frequented the Dens of Wild Beasts, fearing neither Lyons, Bears, nor Serpents. But with Sin, entred also the mischief, dread, and fear of the Creatures, and upon that occasion was the exercise of Hunting found out. For as *St. Austin* observes upon the 3d. of *Genesis*, No Animals were in their first Production Venomous, Terrible, or Mischievous to Mankind; but after Sin they became so, for the Punishment of Mans Transgression. Therefore saith God to the Serpent, *I will put Enmity between thee and the Woman, and between her seed and thy seed*: Out of which Sentence arose the Warfare of Hunting, and the Antipathy of Men with Beasts.

CH A P. LXXVIII.

More of Agriculture.

BUT let us return. Of the Exercises of Husbandry, Pasturage, Hunting, and Fowling, *Hiero*, *Philometer*, *Attalus*, and *Archelaus*, all Kings, have severally written. *Zenophon* and *Mago* great Captains have done the like, together with *Oppian* the Poet. And besides them, *Cato*, *Varro*, *Pliny*, *Columella*, *Virgil*, *Crescentius*, *Palladius*, and many others of later times. *Cicero* believ'd there was nothing better, nothing more gainful, nothing more delightful, nothing more worthy the employment of a generous Spirit, than the occupations above mention'd. Not a few plac'd the chief Good and Supream Happiness in them: Therefore *Virgil* calls Husbandmen Fortunate, *Horace* Blessed. The Oracle of *Delpbos* also pronounc'd one *Aglaus* a most happy man, who having a little Farm in *Arcadia*, never stir'd out of it; His Content keeping him free from the Experience of Evil. But miserable men that they are; while they so highly honour Agriculture, little do they consider, that it was the Effect of Sin, and the Curse of the most High God. For chasing *Adam* out of Paradise, he sent him to till the Earth, saying, *Cursed be the Earth for thy sake; in sorrow shalt thou Eat of it all the days of thy Life. Thorns also and Thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return to the Earth, for out of it thou wast taken.* Nor are there any persons that feel the sadness of this saying more than Husbandmen and Countrymen; who after they have Plough'd, Sow'd, Harrow'd,

Harrow'd, Weeded, Mowed, Reap'd, Graz'd, Shear'd, Hunted, Fish'd; here one looses his Father for Grief, to see his Labours all on a suddain come to nothing, and watted with Hail and Tempests: Another Mans Sheep dye, another man's Oxen, or else they are driven away by the Souldiers: Beasts of Prey devour his Lambs, and destroy his Fish: the Wife laments at home, his Children cry, Famine follows; and after all, with uncertain hope of benefit, he is forc'd to return to his hard Labour. Before the Fall there was no need of Artificial Tillage, no want of Grazing, Hunting, or Fowling, for the Earth was to have produc'd all things of its own accord, always flourishing with all sorts of Fruits, fragrant Smells, constant Summer, and verdant Meadows. Nor had the Earth brought forth any thing noxious, no Herb endu'd with poysonous Qualities, no venomous Toads, Vipers, or other Reptiles. And Man himself being then Lord of the whole Creation, having had the least occasion for the wild Beasts, had found none such, but all naturally Tame: had he but beckned to the Beasts of Carriage, they had willingly submitted to his Burthens. Man then but new Born, had had the use and strength of all his Members and Limbs; not wanting Garments to hide his Nakedness, Houses for Shelter, nor Sawces to provoke his Appetite; and had prolong'd his happy days without the help of Phyfick, all things offering themselves spontaneously to satisfie his desires.

*The Earth had been his Food, his Garments Air,
And for his Bed, the Fields their Flower's prepare.*

But the mischief of Sin, and the necessity of Death, rendred all things incommodious to us: for now the Earth produces nothing without our Labour and our Sweat but deadly and venomous, and as it were
upraiding

upbraiding us that we live ; nor are the other Elements less kind to us : Many the Sea destroys with raging Tempests, and the horrid Monsters devour : the Air making War against us with Thunder, Lightning, and Storms ; and with a crowd of Pestilential Diseases, the Heavens conspire our Ruine. Nor are the Creatures only our Enemies : For *Man*, as the Proverb hath it, *is to himself a Wolf*. We are encompassed with innumerable Temptations of Unclean Spirits, whereby to draw us into the Dark Receptacles of Pain and Punishment, there to be Tormented in Eternal Fire. By all which it appears, that Agriculture with all its appurtenants of Fishing, Hunting, Fowling and Grazing, is a loss of the greatest happinesses, the invention of Mischiefs, and a trouble to Humanie Life. Those Exercises appurtenant to Agriculture being only incommodious means to restore the Barrenness of the Earth, to supply the want of Food, and defend us from the Rigor of cold, which puts us in mind of Death. And yet this Calamity and necessity of ours might in some measure deserve commendation, could it have retain'd it self within moderate bounds, and not shewn us so many devices to make strange Plants, so many portentous Graftings and Metamorphoses of Trees ; How to make Horses Copulate with Asses, Wolves with Dogs, and so to engender many wondrous Monsters contrary to Nature : And those Creatures to whom Nature has given leave to range the Air, the Seas and Earth so freely, to Captivate and Confine in Aviaries, Cages, Warrens, Parks and Fishponds, and to fat 'um in Coops, having first put out their Eyes, and maim'd their Limbs ; had it not also taught us so many varieties of Weaving, Dying, and dressing of Linnen, Woollen, Skins and Silk, which Nature only design'd for plain and homely Cloathing, but invented for the increase of Pride and Luxury. *Pliny* complaining of these inconveniences,

gives for instance the Seed of Hemp, which being but a little Seed, in a short time produces a large Sail, that by the help of the Wind carries a Ship all over the World, occasioning men, as if they had not Earth to perish in, to perish in the Sea likewise. I omit the many Laws, and Maxims, and Observations of Husbandmen, Shepherds, Fishers, Hunters and Fowlers, so ridiculous, and not only foolish and ridiculous, but Superstitious, and Repugnant to the Law of God; How to prevent Storms, make their Seed Fruitful, kill Weeds, scare Wild Beasts, stop the flight of Beasts and Birds, the swimming of Fishes, to charm away all manner of Diseases; of all which those Wise Men before named have written very seriously, and with great cruelty.

C H A P. LXXIX.

Of the Art Military.

BUT now from Husbandmen, let us pass to Soldiers chosen out of the Countrymen, and therefore more fit for Fight, as saith *Vegetius*: and whom *Cato* affirms to make the strongest and hardiest Soldiers: and we find in Scripture, That *Cain* the first Warriour or slayer of Men, was a Husbandman and a Hunter. Therefore the Art of War ought least to be despis'd, which, as *Valerius* remembers, made the Roman Empire Mistress of all *Italy*, and of many Cities and Kingdoms of great and Warlike Nations beside; open'd the streights of the *Pontick-Sea*, forc'd through the close passages of the *Alps* and *Taurus*. And *Scipio Africanus* glories in *Ennius*, that by the slaughter and Blood of his Enemies, he open'd a way to Immortality.

ty. To whom *Cicero* assents, saying, that *Hercules* ascended to Heaven by the same means. The *Lacedæmonians* are said to be the first that deliver'd Rules for teaching this Art; and therefore *Hannibal* having taken a Resolution to Invade *Italy*, desired a *Lacedæmonian* General: Under the Power of *Lacedæmon* many Kingdoms and Nations grew great; neglected by her, or neglecting her, from large Dominion they fell to nothing: for under the Leading of rash Captains fell the Warlike *Numantia*, *Corinth*, the curious Proud *Thebes*, the Learned *Athens*, the Holy *Jerusalem*, and at last the most Potent *Rome*. This Art, writ with much more Blood than the Laws of *Draco*, teaches ye how advantageously and neatly to order a Battle, to Assail the Enemy, to use Stratagems, to move Vigorously forward, to Retreat, to maintain a Shock, to strike to purpose, to avoid the strokes, to handle nimbly all manner of Arms, to pursue, when to leave Pursuing; when to Pursue far, when not too far; when to fall to the Spoil, to rally, make good Breaches, defend Forts and Towns. It teaches ye also how to prepare and Rig out great Navies, build Castles, fortifie Towns, place fit Garrisons; to Encamp, cast Trenches, Mine, Countermine, make Engines, Assault Rampiers, provide Provision necessary for the Army, to place and avoid Ambushments, and the like; also to Besiege Cities, plant Batteries, advance the Trenches, dig down the Walls, shake down the Towers, scale Walls, to burn and demolish Towns and Castles, to spoil Temples, plunder Cities, depopulate Countries, abolish Laws, adulterate Matrons, vitiate Widdows, ravish Virgins; to Wound, take Prisoners, Captivate and Kill. So that the whole Art studies nothing else but the subversion of Mankind, transforming Men into Beasts and Monsters. So that War is nothing but a general Homicide and Robbery by mutual Consent. Neither are Soldiers
other

other than stipendiary Theeves arm'd to the subversion of the Commonwealth. Now the Events of War being always uncertain, and that Fortune, not Skill affords Victory; to what purpose serve all the Stratagems, Ambuscades, and Rules of War? Yet the Divine *Plato* praises this Art, Teaches it to his Scholars, and commands them to be enroll'd as soon as fit for service: and the Famous *Cyrus* affirm'd, That War was as necessary as Agriculture: Nay, St. *Austin* and St. *Bernard*, Catholick Doctōrs of the Church, have approved thereof; neither do the Pontifical Decretals at all impugne it, though Christ and his Apostles teach quite another Doctrīne. So that contrary to the Doctrīne of Christ, it has obtain'd no small Honour in the Church, by reason of the many Orders of Holy Soldiers, all whose Religion consists in Blood, Slaughter, Rapine and Pycacy, under pretence of defending and enlarging the *Christian Faith*; as if the Intention of Christ had been to spread his Gospel, not by Preaching, but by force of Arms; not by Confession, and simpleness of Heart, but by Menaces, and high Threats of Ruine and Destruction, strength of Arms, Slaughter and Massacres of Mankind. Nor is it enough for these Soldiers to bear their Arms against the *Turks*, *Saracens*, and *Pagans*, unlts they Fight also for Christians against Christians. War and Warfare have begot many Bishops, and it is not seldome that they Fight stiffly for the *Popedome*; which made the Holy Bishop of *Camora* Affirm, That seldom any Pope ascends the Chair without the Blood of the Saints; and it is call'd constancy of Martrydome in those that dye Fighting desperately for the *Papal Seat*. Concerning the Art of War, *Zenophon*, *Zenocrates*, *Onozander*, *Cato Censorius*, *Cornelius Celsus*, *Iginius*, *Vegetius*, *Frontinus*, *Helianus*, *Moderstus*, and many of the Ancients; among the Moderns, *Volturinus*, *Nicholas the Florentine*, *James Earl of Porcia*,

Porcia, and some few others. These are great Doctors in the Art, but Speculative, and therefore not so dangerous as the Practisers. Now as to the Titles, Dignities, and Degrees of the Scholars, there are neither Bachelors, Masters, nor Doctors; Neither are they, as they are vulgarly, to be call'd Emperors, Dukes, Earls, Marquesses, Knights, Captains, Centurions, Lieutenants, Ensignes, names begotten by injury and Ambition; but Thieves, House-breakers, Robbers, Murderers, Sacrilegious, Fencers, Adulterers, Panders, Whoremongers, Traitors, Gamesters, Blasphemers, Parricides, Incendiaries, Pirates, and Tyrants. All which who ever would express in one Word, let him call 'um Soldiers, that is to say, the most barbarous dregs of Wicked Men, whom their own wicked Natures and Desires carry headlong to all Villany: among whom the Name of Dignity and Liberty takes the freedom to commit all sorts of Enormity and Cruelty, seeking all occasions of Mischiefe, looking upon Innocency to be a kind of likeness of Death, all of 'um being one body of their Father the Devil: Like the *Leviathan*, of whom thus speaketh *Job*, They are a body Arm'd with scales like strong shields, and which is sure Seal'd. One is set to another, that no wind can come between them. One is set to another; they stick together that they cannot be sundred, *Job 41.* They assist one another and are assembled together against the Lord, and against his Christ, *Psa. 2.* Neither are Purple, Chains of Gold, Garlands & Crowns the Ensignes of War, but wounded breasts, and bodies deformed with scarrs. An Exercise which is never perform'd but with the ruine and mischief of many, the destruction of Good Manners, Laws and Piety; diametrically at Enmity with Christ, with Happiness, with Peace, with Charity, with Innocency and Patience. The Rewards thereof are Glory got by the Effusion of humane Blood, Enlargement of Dominion, out of a greedy

greedy desire of Rule and Possession, obtain'd with the Damnation of many Souls. For seeing that Victory is the End whereto all War drives, no man can be a Conqueror, but he must be a Murtherer; neither can any one be overcome, but he must wickedly Perish: Therefore the Death of Souldiers is the most desperate, sin writing but a bad Epitaph upon their Graves. They that kill are wicked, though the War be just; For Souldiers consider not the justness of the War, but what Plunder and Booty they shall get from those that they kill. If there are any who are justly slain, yet they that claim Honour by doing the Fact, make themselves but a kind of Butchers, or Hangmen, who while the Laws are so strict against Thieves, Incendiaries, Robbers, Homicides and Murtherers, yet presume under the Title and Pretence of being Warriors, to be accompted Noble and Virtuous.

C H A P. LXXX.

Of Nobility.

Thus we find the Original of Nobility to spring from War, a Dignity obtain'd by Butchery, out of the blood and slaughter of the Enemy, and adorn'd with Ensigns of Publick Honour. This was the reason of so many sorts of Crowns among the *Romans*, Civil, Mural, Obsidional, Naval; so many Military largesses of Bracelets, Spears, Trappings; Chains, Rings, Statues, and Images; from whence the Pedegrees of Nobility took their first rise. Among the *Carthaginians* they had so many Rings given 'um as they had been present in Fights: the *Iberians* rais'd about the Sepulchre of the Dead so many Obeliques

as he had slain Enemies. Among the *Scythians*, at their Publick Festivals, it was Lawful for none to receive the Cup that was openly carried about, but they who had slain an Adversary. Among the *Macedonians* there was a Law, That he that had not slain an Enemy, should be girt with a Headstall or *Capitrum*, in derision of his Cowardise. Among the *Germans*, no man was to Marry a Wife, till he had brought the Head of a slain Enemy before the King. And many times the Indignity which many Persons have thought has been put upon 'um in not being rewarded according to the Services which they presum'd themselves to have done in War, had urg'd 'um to take up Arms against their Country: Examples whereof we find in *Coriolanus*, the *Gracchi*, *Sylla*, *Marius*, *Sertorius*, *Catiline* and *Cæsar*. Therefore if we do but Examine the Foundations and first Beginnings of Nobility, we shall find it acquir'd by Perfidioufness and Cruelty; if the growth thereof, we shall find it increased by Mercenary War and Robbery. If we look into the Original of Kingdoms and Empires, we shall meet with most Impious Murthers of Parents and Brothers, Tragical Matches, Fathers expell'd from their Kingdoms by their Sons: and therefore let us view a little the Infancy of Nobility, and we shall find it to be nothing but a sturdy Power, and robustious Dignity, a Happiness got by Wickednets, and the Inheritance of the worst of Children: And that this is apparent, is evident out of Scripture, and no less manifest out of the Ancient and Modern Histories of the *Gentiles*. For no sooner had *Adam* at the first Creation of the World begot his First-born *Cain* the Husbandman, and his other son *Abel* the Shepherd, but there began a distinction of Power: *Abel* seem'd to resemble the Commonalty, *Cain* the Nobility, who being according to the Flesh proud and cruel, and a Persecutor of him that was according to the

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the Spirit meek and gentle, slew his Brother. But the Commonalty was again restor'd in the Birth of *Seth*, the third Son of *Adam*; so that *Cain* was the first Author of Parricide and Nobility together; who contemning the Laws of God and Nature, yet trusting in his own strength, and Usurping Dominion to himself, he built Cities, instituted Empire, and by Law began to curb Men Created free by God, the sons also of the Holy Generation; and to bring them into servitude and subjection, till they themselves contemning the Command of God, all Flesh soon growing Corrupt, by promiscuous Copulation begat Giants, which the Scripture seems to Interpret, men Powerful in their Time, and famous for their Deeds. And this is the most apt and real definition of Nobility; for these were they that first oppress'd the Weak, advancing themselves by Robbery and Spoil, and glorying in their great Riches, spread the greatness of their Fame by calling Regions, Rivers, Mountains, Cities, and Seas by their own names; of whom *Cain* the first Parent, by nature Wicked, enviously and inwardly malicious of God, incorrigible, a treacherous dissembler of his Anger, slew his own brother, adding Blasphemy to Parricide. And thus we see the Primitive and most Ancient Ornaments, the chief Vertues and Embellishments which continue to this very day, whose first Author was the Father of the Gyants whom God destroyed in the Deluge, reserving only *Noah* a Just Man, of the Generation of *Seth*. This *Noah* had three sons, *Sem*, *Japhet*, and *Ham*, who restoring the World after the Flood, according to the Custome of the Ancient Gyants, began to build Towns and Cities; which is the Reason that from *Noah* till *Abraham* the Scripture makes no mention of Just Men: wherefore we are to believe, That all from *Noah* to *Abraham* were the Architects of Nobility, that is, of powerful Impiety, Confusion, Pow-

er, Warfare, Violence, Oppression, Hunting, Luxury, Pomp, Vanity, and such other marks of Nobility, with which the sons of *Noah* were stamp'd. Among others *Cham*, because he was wickeder than the rest, and the first that was disobedient to his Father, therefore he was thought fittest to be the sole Monarch of the World at that time: he begat *Nimrod*, whom the Scripture describes to be a mighty Potentate upon the Earth, a mighty Hunter before the Lord, some read it, *against the Lord*. He built *Babylon* the Great, and gave the first occasion of the Confusion of Languages; set down Rules how to Govern; distinguishing the degrees of Honour, Dignity, Offices, and Arms. After that, Laws being made to curb the Commonalty, then was slavery and subjection introduc'd, Taxes laid upon the People, Armies were rais'd, and cruel Wars were first carried on. From the same *Cham* proceeded *Chus*, from whom the *Æthiopians*; *Misraim*, from whom the *Egyptians*; and *Canaan*, from whom the *Canaanites*. The most noble and populous Nations, but the wickedest, most reprobate, and accursed of God. At length, after some process of time, again God Elected a Just Man, even the Patriarch *Abraham*, from whose Loyns he might raise to himself a Holy Seed and People, whom he distinguished by the Mark of Circumcision, from the Multitude of all other Nations: he begat two sons, one of his Maid-servant, Natural, the other of his Wife, Legitimate. *Ishmael* became a fierce Hunter, a Potentate, Prince of the *Ishmaelites*, giving from his own a lasting Name to his Nation; and God blessed him, and established his Grandeur and Nobility upon the foundations of War & Rapine, saying, *And he shall be a wild man; his hand shall be against every man, and every mans hand against him; and he shall dwell in the midst of all his Brethren*. But *Isaac* observing the Religion of his Father, kept his Flock, and had at length by his Wife *Rebecca* two sons,

Jacob

Jacob and *Eſau*; *Eſau* a man whom God belov'd not, red and hairy, a Hunter, a Bowman, and a Glutton, inſomuch that for one meſs of Portage he ſold his Birthright; he became a Potent Man, and Prince of the *Idumeans*, receiving for his bleſſing *the fat of the Earth and the dew of Heaven*, but to live by his Sword and in ſervitude. *Jacob* being a Juſt Man, an Exile with his Uncle *Laban*, fed his Uncles Sheep, whoſe Daughters when he had both earn'd by an Apprentiſhip of Fourteen years for his Wives, he begat of their bodies Twelve Children; and his Name was called *Iſrael*, which Name he left to his Poſterity the people of *Iſrael*. By the names of his Twelve Sons, *Reuben*, *ſimeon*, *Levi*, *Judah*, *Iſſachar*, *Zebulon*, *Joſeph*, *Benjamin*, *Dan*, *Naphtali*, *Gad*, and *Aſhur*, were the Twelve Tribes of the whole Nation called: But *Joſeph* was ſold by his Brethren into *Egypt*, where he was inſtructed in all the Learning of the *Egyptians*, made a moſt ſkilful Interpreter of Dreams; which he made uſe of in Priſon. So ſkilful in Oeconomicks, that by his Ingenuity he found out new ways of increaſing the Publick Revenue, and heaping up Riches to himſelf; whereupon he became a great Favorite of *Pharaoh's*, being conſtituted by him Lord and Governour over all *Egypt*: and of a Slave, was created Noble, after the ſolemn Cuſtome of *Egypt*; for the King put his Ring upon his finger, and a Chain of Gold about his neck; clad him with Purple, made him to ride in his Chariot, the Crier proclaiming, That all men reverence and eſteem him as one of the chief Nobility. The like manner of ennobling of men we finde the *Persians* to have uſed; of which *Mordecai* the *Hebrew* ennobled by *Artaxerxes* in *Eſther* was an Example, from whence the Cuſtome of creating Noblemen has continued to this day among the following Races of Emperours and Kings: of which ſome of 'em purchaſe their Nobility

lity with Money, others by Pimping and Pandarism, others by Poyson, others by Parricide : Many by Treason have been advanc'd to Grandeur and great Power, as we observe in the Histories of *Euthierates*, *Philocrates*, *Euphorbus*, and *Philager*. Many more by Flattery, Detraction, Calumny, and Sycophantry ; many by prostituting their Wives and Daughters to Kings ; many by Hunting, Rapine, Murther, and Witchcraft, have attain'd the highest degrees of Honour. But let us return to *Joseph*. He growing great in the house of *Pharaoh*, and having begat his eldest Son *Manasseh*, pufft up with his unexpected Nobility, not without blame, spake too severely in contempt of his Father's house and his own Family : *God*, said he, *hath made me forget all my labours and my fathers household* : For which cause when *Jacob* blessed the two Sons of *Joseph*, he set *Ephraim* before *Manasseh*. *Joseph* also, although he were the Son of *Jacob*, yet by reason of his Nobility contemptible in the sight of *God*, was not honour'd to have any one of the Tribes bear his name, which was given to his two Sons *Ephraim* and *Manasseh*. After this the people of *Israel* liv'd in *Egypt*, and kept Sheep in the Land of *Goshen* ; but when they grew numerous and populous, they grew also suspected and envi'd by the Potentates and Kings of *Egypt*, who thereupon thought to oppress 'um with continual hard labour and servitude. They also slew their Male-children, thinking to have quite extirpated them from the Earth : But one of those Children, because of his Beauty, was preserv'd by the Daughter of *Pharaoh*, who adopted him for her Son, and call'd him *Moses*, because she had preserv'd him out of the Water. *Moses* therefore grew up in the house of the King, and being bred up in all the Learning of the *Egyptians*, was accounted as the King's Son, was made a great man, and Captain of *Pharaoh's* Army against the *Æthiopians* ;

ethiopians : but having married the King of *Æthiopia's* Daughter, he got the ill will of the *Egyptian* Lords; and being banish'd out of *Egypt*, fled into *Midian*, where at a certain Well taking part with certain Damsels against the Shepherds of that Country, for that kindness he had bestow'd on him for a Wife one of those Virgins, the Daughter of the Priest of *Midian*. At length increasing in Age and Wisdome, and remembering himself to be an *Hebrew*, he return'd into *Egypt*, and renouncing his *Egyptian* Honours, encouraged by God, he undertook to be Captain of the Children of *Israel*; and by the assistance of many Miracles carried them out of *Egypt*: and when the people had sinned against God in making a golden Calf, *Moses* being angry, calling to his aid the strong men of the Sons of *Levi*, commanded 'um, saying, *Put every man his sword to his side, go to and fro from gate to gate through the host, and slay every man his brother, and every man his companion, and every man his Neighbour*. Now after he had made this memorable Slaughter of about three, some say three and twenty thousand persons, he blest'd 'um, saying, *Consecrate your hands, or ye have consecrated your hands this day unto the Lord, every man upon his son, and upon his brother, that there may be given you a blessing this day*; fulfilling what was said by *Jacob* of his Sons *Simeon* and *Levi*, calling them *Instruments of Cruelty in their habitations, cursing their wrath, for it was fierce; and their rage, for it was cruel*. And thus we finde this signal Slaughter to be the first Original of Nobility in *Israel*: For after that did *Moses* appoint Princes and Captains among 'um, Captains of hundreds, Captains of fifties and tens; famous Warriors & stout Fighters through their Tribes and Families: Among whom if there were any that excell'd in valour and strength, him they made their Chief, giving him the power of Judgment and Command. For they

They had no King, but were govern'd by Judges; among whom *Joshua* a Nobleman, strong, warlike, a vanquisher of Kings, not fearing any man, after *Moses* was dead, held the most Supream Command; after whose death they liv'd under a *Democracie*, without any Prince or Leader. But growing seditious, fell out one among another, and had almost totally extirpated the Tribe of *Benjamin*, insomuch that there were not above six hundred men remaining. And when they had forsworn to give 'um their own Daughters, they contriv'd a way to let 'um have four hundred of the Virgins of *Jabesh-Gilead*, and for the other two hundred they were permitted to take 'um by force from the men of *Silo*. And thus was fulfill'd the Blessing of *Benjamin's* Nobility, *like unto a Wolf seizing his Prey in the morning, and dividing his Prey in the evening*. After this they return'd to *Aristocracie*, and the Government of Princes; among whom *Abimelech* the natural Son of *Gideon*, of the Tribe of *Manasseh*, having slain seventy of his legitimate Brethren upon one stone, obtain'd the Kingdom, and rul'd in *Sichem*. After this the people universally clamouring for a King, God gave them Kings in his wrath; very few good, very many wicked. For the Lord was angry with them, forewarning them of the high Prerogative of Kings, and the subjection they must suffer under 'um; affirming that Kings would take their Sons and their Daughters, and would make Carters and inferiour Servants of 'um; that they would at their own pleasure take their Lands, their Farms, their Men-servants, and their Maid-servants, and employ 'um in his own service; and that as often as the King was wicked and did evil, the people would suffer for his sake. The first King he gave them, was a young man of the Tribe of *Benjamin*, named *Saul*, a man of great strength, tall of Stature, insomuch that he was higher

higher than any of the rest of the people from the shoulders upwards : and God struck such an awe upon the peoples Spirits, that they esteem'd and reverenc'd him as a sacred Minister of God. This man, before he began to reign, was as innocent as a Childe of one year old ; but having obtain'd the Kingdom, he became a wicked man, and a Son of *Belial*. Therefore God took the Kingdom from *Saul*, and gave it to *David* the Son of *Jesse*, of the Tribe of *Judah* : He from a Shepherd was advanced to be King ; but then being infected with the contagion of Nobility, he also became a man of sin, Sacrilegious, an Adulterer, a Murderer, though God in his mercy did not quite forsake him. He reign'd at first in *Hebron*, *Ishbosheth* the Son of *Saul* reigning beyond *Jordan* ; after which he reign'd over all *Israel* in *Jerusalem*. Nor could he reign in peace neither ; for while he was yet alive, his Son *Absalon* invaded the Kingdom in *Hebron* ; who being slain, *Siba* the Son of *Bochra* rebell'd again : After that *Adoniah* his other Son attempted to gain the Crown, at what time *David* on his death-bed appointed *Solomon* his younger Son, born of *Bathsheba* the Adulteress, to inherit his Throne. He being the first absolute Monarch of the *Hebrews*, confirm'd himself therein by the Murder of his Brother *Adoniah* ; but being once establish'd, he forsook the ways of God, and fell to Fornication and Idolatry. His bad Son *Rehoboam* succeeded him, a great sinner against God ; therefore the sole Monarchy of the people was taken from him, ten of the Tribes revolting from his Government, chusing to themselves *Jeroboam* for their King, a most wicked man of the Tribe of *Dan*, who poyson'd all *Israel*, seducing the ten Tribes to Idolatry, setting up Golden Calves in *Samarina*, that the Blessing might be fulfil'd, saying, *Dan shall be a Serpent by the way, an Adder by the path, biting the horse heels, so that his rider*

der shall fall backward. As for the Tribe of *Judab*, it remain'd quite under the Posterity of *David*, according to the Propheſie of *Jacob*, That the Scepter was not to depart from *Judab* till the *Meffiah* came. Yet was *Judab* one of the worſt of *Jacob's* Sons, and one that lay with his Mother-in-Law. His Sons alſo were moſt lewd and evil; wherefore the bleſſing of Power and Nobility was granted to him in the enjoyment of the Scepter, and his bleſſing to be as ſtrong as a Lion. After that the people of *Edom* and *Jobne* revolted from the King of *Iſrael*, chuſing Rulers of their own at their own will and pleaſure, and God promis'd to *Eſau* that he ſhould ſhake off the Yoak. Among all the Kings of *Juda* and *Iſrael*, ſcarce four were known to be good. At laſt their Kings and all their Nobility being ruin'd and overcome, the *Jews* were carried Captive to *Babylon*. In proceſs of time, God taking compaſſion of their Calamities, where they erected a kind of Popular Government, living happily under the command of their Prieſt, and the chief Heads of their Tribes, until *Ariſtobulus* the Son of *Hircanus* took the Regal Diadem, and renewed the Kingdom of the *Jews*, with the murder of his Mother and Brothers: To him many Kings ſucceeded, till at length, under *Archelaus* an inſolent and obſcene Tyrant, the Kingdom was by the *Romans* reduc'd into a Province, and laſt of all wholly ruin'd and laid waſte by *Veſpaſian* and *Titus*; the whole Nation being ſcatter'd over the whole world from that time to this day in a continu'd ſervitude. All this I thought convenient to repeat out of the Sacred Scripture, to the end I might make it apparent that at the beginning of the world there was no Nobility whoſe Original was not evil even among the people of God, and that Nobility is nothing elſe but the reward of publick Iniquity; and by how much the life of a man is moſt polluted,

so much the more famous it shall be accounted; the fuller of wickedness, the greater his Glory and Recompence. As *Diomed* the Pirate, when he was taken, wittily pleaded before *Alexander*, I, said he, because I rob but with one Ship, am accus'd for being a Pirate: Thou, because thou dost the same thing with a great Navy, are call'd an Emperour: If thou wert single and a Captive, thou wouldst be a Pirate; if I had an Army at my command, I should be esteem'd an Emperour: For as to the matter we differ not, unless it may not be disputed whether he be not the worst that takes with greatest violence, who deserts Justice most manifestly, and contemns and breaks the Law. For those whom I fly, thou pursuest: those whom I honour, thou contemnest. The hardness of my Fortune, and the narrowness of my Estate, makes me; thy intolerable Pride, and insatiable Avarice, makes thee a Thief. If my wilde Fortune would grow more tame, perhaps I might be better; but if thou wert more fortunate, thou wouldst be worse. *Alexander* admiring the constancy of the man, caus'd him to be listed in his Army, that he might lawfully fight and make War, that is, rob and steal. Now to proceed to the Histories of the *Ethnicks*, I shall from thence also shew, that Nobility and Greatness is nothing but Improbity, Madness, Robbery, Rapine, Homicide, Luxury; the sport of Hunting and violence arising from principles of disorder, prosecuted more wicked, and always coming to a disastrous end; all which shall be made out from the four famous Monarchies, as also from the success of other more petty Kingdoms. The first Monarchy then after the Flood, was that of the *Assyrians*, the Founder whereof was *Ninus*, who first of all not content with the bounds of his own Empire, resolv'd to extend his Dominions as far as he could, made cruel Wars upon his Neighbours, subduing all the Eastern Nations, and increasing the vastness

ness of his Empire with new Acquests and successful Victories. He brought all *Asia & Pontus* under his subjection. He also murder'd *Zoroastes* King of the *Bactrians*. *Ninus* had a Wife nam'd *Semiramis*; she begg'd of her Husband that she might rule onely five days; which being granted her, she took the Regal Ornaments, and seating her self in the Royal Throne, commanded the Guard to kill her Husband; who being slain, she succeeded him in the Empire, & not satisf'd with the large extent of her Dominions, she conquer'd *Ethiopia*, and carried the War into *India*: she Wall'd *Babylon* with a most stately and magnificent Wall, and at length is kill'd by her Son *Ninus* the second, whom she had wickedly conceiv'd, impiously expos'd, and incestuously known. Under these Murderers the *Assyrian* Monarchy took its original of Grandeur, till extinguish'd by the death of *Sardanapalus*, a man more vicious and effeminate than any woman, whom *Arbaëtus* Prefect of *Media* slew in the midlt of all his Concubines, and raking upon him the Kingdom, translated the Empire from the *Assyrians* to the *Medes*, which *Cyrus* afterwards translated to the *Persians*, among whom *Cambyfes* his Son, founder of *New Babylon*, joyning and adding by conquest many Kingdoms to his own, began the second Monarchy, which he confirm'd to himself by the murder of his Brother and Son. This Empire declin'd under *Narsus* the Son of *Ochus*, who being slain by *Bagoas* the Eunuch, *Darius* succeeded him; and he being overthrown by *Alexander*, put a period to the *Persian* Monarchy, with his life; which the said *Alexander*, conscious with his adulterous Mother of his Fathers death, and indeed the contriver thereof, translated again to the *Macedonians*. The fourth Monarchy was that of the *Romans*, the most powerful, and of largest extent; but should we repeat the successions of Governments from the building of the City,

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City, we finde it founded upon most wicked beginnings, and maintain'd by as bad principles : Let us therefore observe who were the Founders of this great City. *Rome* was built by two Twins, *Remus* and *Romulus*, incestuously begot upon a Vestal Nun. *Remus* at the beginning of his Government was murdered by *Romulus*, a second *Cain*; who suffering himself to be call'd the Son of the Gods, having gather'd together a Crew of detestable Villains, ravish'd the Daughters of the *Sabines* to get themselves Wives; and from them sprung the Offspring of *Roman* Giants so formidable to all the world. After this, thirsting after the blood of his Father-in-Law, he slew *Titus Tatius*, a good Old man, and Captain of the *Sabines*; having drawn him into a League, and associated him into Partnership of the Kingdom. These were the Originals of the *Roman* Empire, which for two hundred forty three years was govern'd by cruel Kings, and ended under *Tarquinus* the Proud, cxil'd for the Rape of *Lucrece*. And as the Posterity of *Cain* ended in the seventh Generation destroy'd by the Flood, so these *Roman* Successors in the Seventh King from *Romulus*, were driven out of the City by Popular Tumult. However, though the *Romans* threw off the Yoak of Kingship, yet they could not shake off the Yoke of Servitude. For the Kings being now thrown out, and the Government translated into the hands of the Nobility, *Brutus* a Nobleman was the first *Roman* Consul chosen. He to establish the Foundations of intended Empire, not onely labour'd to equal *Romulus*, the first Founder of the City, in Murder, but also to outdo him; for he slew two of his own Sons, and two of his Wives Brothers in the Market-place, after he had caus'd 'um to be publickly whip'd. After this the Government continued for many Ages, sometimes in the hands of the Nobility, sometimes of the Commonalty, under the
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power and command of sundry Magistrates and petty Tyrannies ; at length under *Julius Cæsar*, a man I cannot say whether stronger in War, or corrupter in Manners ; and afterwards under *Antonius*, a man inflav'd to Lust and Luxury, wholly determin'd : After which the whole Command of the *Roman Empire* fell into the sole hands of *Octaviannus Augustus*. In him began the fourth Monarchy of the World, but not without Murther : for though *Augustus* was accounted one of the mildest Princes in the world, yet he put to death a Son and a Daughter of his Uncle *Cæsar*, begot upon *Cleopatra*, though his Uncle had Adopted him, and left him his Heir by Will, not regarding Name, Kindness, Affinity, nor Childhood. And now the *Roman Emperours* held the Monarchy of the world, among whom behold these Monsters of Cruelty and Impiety, *Nero, Domitian, Caligula, Heliogabalus, Galienus*, and others, under whom the whole world was oppress'd, till *Constantine* the Great having slain *Maxentius*, for his Lust and Cruelty hated of the *Roman* people, was proclaim'd Emperour. He, because he re-edifi'd *Byzantium*, making her equal with *Rome*, or else as it were a new *Rome*, and commanded it to be call'd *Constantinople*, from his own name, seems to have translated the *Roman Empire* to the *Greeks*, and at *Constantinople*, as *Romulus* at *Rome*, assur'd it to himself by the murder of the two *Licinii*, the Husband and Son of his Sister, as also of his own Childe and Wife. Thus the Empire remain'd among the *Greeks* till the time of *Charles* the Great, under whom the name of the Empire onely was remov'd into *Germany*. And thus far for Monarchies. Let us make inquiry into the beginnings of some other Kingdoms, and we shall finde them founded upon no better principles, nor upheld by less impiety, nor the occasions of their dissolutions less remarkable. I shall omit the Murthers of

of *Dardanus*, and by what devilish contrivances having befotted the *Greeks* to be his impious accomplices, he laid the Foundation of the *Greek* Monarchie. I omit the Governments obtain'd by the murders of their Husbands, as the stories relate concerning the *Amazonians*. I come to later times, and the verges of our own memories. In *Spain*, in the time of *Theodosius* the Emperour, *Alarick* the *Goth* was the first that reign'd, at which time the *Vandals* also possess'd a great part of the same Country. The first King of the *Goths* that obtain'd the Monarchy of *Spain*, was *Suytilla*, which *Roderick* the King, because he had ravish'd *Julia* Daughter of the Prefect of the Province of *Tingitana*, some while after lost to the *Saracens* or *Moors*, who after him possess'd *Spain*, till *Pelagius* having again recover'd some places, they were then call'd no more Kings of the *Goths*, but Kings of *Spain*, the Seat of the Empire being settled at *Leon*, until the reign of *Ferdinando* the Holy, who first call'd himself King of *Castile*, who having slain his Brother *Garcias*, by means of that parricide obtain'd the Kingdom of *Navarre*. Their Brother *Romanus*, whom their Father had begot upon a Concubine, being a warlike and fierce man, became the first King of *Arragon*. The first King of *Portugal* was *Alphonsus* the Son of *Henry* of *Lorain* and *Teresè* the Bastard-daughter of *Alphonsus* King of *Castile*; A stout man at Arms, who slew five Princes or great Governours of the *Saracens* in one Battel; which was the reason that the Kings of *Portugal* carry five Shields for their Arms: yet was this *Alphonsus* curst and cruel to his Mother, whom because she married a second time, he cast into perpetual imprisonment, nor could be mov'd to set her free by any persuasions, intreaties, prayers, or menaces of Ecclesiastical Censure. Thus all the Kingdoms of *Spain* have been obtain'd by unheard-of Villanies, and held by

by the same Arts. I omit the Kingdoms of the *Burgundians* and *Lombards*, compos'd of the greatest and most famous people of *Germany*, and begun in *Lombardy* by *Alboynus*, in *Burgundy* by *Gondaicus*, and in both places maintain'd and propagat'd by Murther and Bloodshed. Let us view the most Potent Kingdom of the *Franks* in *Gallia*, whose first Foundations were laid by *Pharamond* Son of *Meroveus*, who coming out of *Germany* into *France*, was made King of the *Franks*; excelling in nothing more than in Cruelty and Fierceness: His Posterity remain'd till the time of *Childerick* the Third, who for his sloth and libidinous wantonness was depos'd from his Kingdom, and thrust into a Monastery. In his place was *Pipin* advanc'd, Steward of *Childerick's* House, who having got the Kingdom for himself and his Posterity by treason, establish'd his own Power by the Murther of *Grifo* his Brother. His Posterity continu'd to *Lewis* the Second, Son of *Lotharius*, who for adulterating his Wife *Blanch's* bed, was poyson'd by her: at which time *Hugh Capet* laid violent hands upon the Scepter; a stout Warriour, and there highly esteem'd by the *Parisians*; but otherwise ignoble, as being the Son of a Butcher. He rebelling against *Charles* the Uncle of *Lewis*, and right Heir of the Crown, scrapes together a loose Band of debauch'd fellows and Vagabonds, and having got the said *Charles* into his hands by treachery, thrust him into Prison, and there kept him till he dy'd; and thus having most barbarously murder'd his King and Prince, he assum'd the Regal Diadem, changing a Kingdom into a Butchers shop; whose Succession endures to this day. It would be too long and tedious in this place to enumerate the Originals of all Kingdoms, and discourse the Histories of all Antiquity. I have in another Volume writ more at large of what I have here but lightly touch'd, where I have painted out Nobility it self in
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its proper Colours and Lineaments ; and I have shewed that there never was, nor is any Kingdom in the world, or famous Principality, the Foundations whereof were not built upon Parricide, Treachery, Perfidiouſness, Cruelty, Murther, Slaughter, and other most horrid Crimes, the Arts and Utensils of Nobility, whereof when we see the Head, we may easily conjecture at the monstrosity of the rest of the Members ; onely prompt and ready for the Execution of all manner of Vice, Violence, Rapine, Murther, Men-hunting, and Lust. Would any person become Noble, let him be a Huntsman, this is the first step to Preferment ; or let him be a mercenary Souldier, and let himself out to commit Murther : This is the true Noble vertue, whereby he that shews himself the bravest and stoutest Thief, shall deserve the greatest Honour and Dignity. He that is a Fool or a Coward, let him buy Nobility with money ; for Nobility is often expos'd at the Market : Or if he cannot do that, let him flatter Great men and Princes, Pimp for Noblemens Wives, prostitute his own Wife and Daughter to the Kings pleasure, marry the Kings Cast-Mistresses, or espouse his natural Daughters ; and this is the highest Degree of Nobility, for then he becomes embodied to the Root. These are the High-ways, these are the Steps and Ladders by which men most compendiously climb up to the top of Honour. Now they who would appear more magnificent and noble than others, boast themselves to be of the Race of those, which there is no body but would contemn, that is to say, *Macedonians, Trojans, Vagabonds, Fugitives, and Exiles*, infamous for thousands of Crimes and Misdemeanors : and yet forsooth we must magnifie & extol this Nobility, that had such nefarious beginnings. Others deducing their Pedegrees from Whores and Concubines, cover their shame with some Fable, as we read in the Story of *Melusina*. There are

others that have had other most wicked Originals, from Incest, Rapes, Fornications, and Adulteries. Thus *Baldwin* was made Earl of Flanders by *Charles* the Bald, who had ravish'd his Daughter. For the same reason were those *Marqueffes* of *Piedmont*, viz. *Montfer-rate*, *Saluces*, *Sena*, and others, advanc'd by *Otho* the Emperour. For Kings and Emperours are wont, when they cannot for shame punish an Injury, to honour the Actors with some Title of Dignity. Moreover, there are four principal Gifts in Noblemen, wherein consists their chief Vertue and Knowledge, if not their onely Happines: Their first is Rapacioufness, whereby they are taught and instructed to Desire, Gain, and Possess, contrary to all Law and Equity. The second is Pleasure, which carries 'um headlong to all Voluptuoufness and Luxury. The third is Liberty, whereby, guarded with the powers of Violence, they presume in contempt of the Law, to act according to their pleasures. The fourth is Ambition, which swells 'um to seek advancement beyond their Merit, and to stop at no wickedness or villany while they are in the pursuit of vain Honour. Lastly, the compleatness of Nobility is discern'd in these things: if he be a good Huntsman, if he be cunning in the wicked Arts of Gaming, if he be able to shew his great strength in Drinking, if the force and vigour of Nature become renown'd by his mighty Acts of Venery, if he be addicted to Pride, Luxury, and Intemperance, if he be an enemy of Vertue, or grow forgetful that he was born, and that he shall die. More noble yet, if these Impieties be but successive from Father to Son, and be inculcated into their Youth by great Authorities.

*If the Old man be fortunate in Play,
'Tis fit the Heir should thrive the self-same way.*

These

These are the signal Vertues of Noblemen. But there is another sort of Industry among the Nobility, wherein they are most excellent above others, to make themselves to be accompted all this while honest and good, famous for Prudence, Liberality, Piety, and Justice; to which end they feign themselves courteous, fair-spoken, affable, making a conspicuous shew of all Vertue: They steep their Speeches in Oyl: they banquet splendidly from house to house, talk freely of State-affairs, observe the opinions of other men, from whence they gather what is good, and ascribe to themselves the fame of other mens wisdom and prudence: By their covetousness they get an opinion of Liberality, while what they take from one, they give to another; bountiful Thieves; and what the Ancients write concerning *Sylla*, by the injuries which they do to some, they enrich others, being themselves in the midst of all their Rapine. The opinion of Justice and Piety they procure, by undertaking the differences among poor people, and maintain their causes against the rich sort; but they no longer give assistance to the afflicted, but while they can empty the Coffers of the wealthy. For their intention is not to do good to the Poor, but to injure the Rich; which they can more easily do, than do good: And under this pretence of Justice and Piety, sometimes they arrogate to themselves the greatest License in the world, on purpose to use violence to Cities and great persons, glorying in their sins like the ancient Giants, and like evil Spirits seeking all occasions of mischief, and then thinking that they do most good, when they do no harm; so behaving themselves, to be a terrour to all, to be belov'd by none; combining with the wicked and flagitious, oppressing and ruining all persons that put their confidence in 'um. Of whom *Aristophanes* thus writes, saying, That it is not convenient for a City to breed

and nourish Lions within it ; but if they be of a milde temper, then we ought to be obedient to 'um. The *Switzers*, formerly oppressed by the tyranny of these Noblemen, slew them all, and extirpated their Race by that memorable slaughter of their Nobles, obtaining a lasting name with the recovery of their liberty, wherein they have happily flourish'd for above four hundred years, the hatred of that sort of Nobility yet remaining among 'um.

CH A P. LXXXI.

Of Heraldry.

Nobility was the Foundation of that noble Art of Heraldry, and Philosophy has been very much employ'd in designing and ordering the Arms of Noblemen, for whom it is unlawful to bear in their Coats an Ox, a Calf, a Sheep, a Lamb, a Capon, a Hen, or any of those Creatures which are necessary for the use of Mankind ; but they must all carry for the Ensignes of their Nobility, the resemblances of cruel Monsters, and Birds of Prey. Thus the *Romans* chose to carry an Eagle, the most rapacious of all Birds: the *Phrygians* a Boar, a most pernicious Animal : the *Thracians*, *Mars* : the *Goths*, a Bear : and the *Vandals* invading *Spain*, carried a Cat, a creature most greedy, and treacherous withal : the ancient *Franks*, a Lion : the *Saxons*, the same. Afterwards the *Franks* remaining in *Gallia*, chose the Owl : the *Saxons* a Horse, a most warlike creature. The *Cymbrians* had for their Ensigne a Bull, the Emblem of strength and good fortune. *Antiochus* had for his Imprese an Eagle holding a Dragon in her pounces. *Pompey* bare in his Shield a Lion ;

Lions; *Attila*, a crowned Basilisk. The *Romans*, whose *Capital* was preserv'd from the *Gauls* by the Geese that were fed therein, yet could not be perswaded to carry a Goose for their Shield. There are that admit Cocks and Goats into their Shields, because those creatures are known to be proud and lustful. For the same reason Peacocks are receiv'd, because of their pride; and the Lapwing or Heath-hen, for that she seems to carry the Emblem of Majesty, wearing the resemblance of a Crown on her head: Nor is she refus'd, because she makes her Nest in Excrements, for we know that *Vespasian* impos'd a tribute upon Piss, acknowledging, *That the smell of Gain was always sweet.* There be many of smaller Animals also that claim a prerogative in the Shields of great men, provided they be the Documentors of mischief: Such are Coneys, Moles, Frogs, Locusts, Mice, Serpents, Salpeges, Scelopenders; through the multitude of which sort of Animals, as *Pliny* testifies, people have been forc'd to forsake their Habitations, and Cities have been forsaken: For the same reason, some have not been ashamed to bear Lice, Fleas, and Flies; and some there are that count it a great honour to be mark'd with Blains and Botches, while there are those that hold them for the best Gentlemen that have been most pepper'd with the French Pox. Some there are that bear for their Arms Swords, Daggers, Faulcheons, Towses, Battlements, Engines of War, Fire-works, and whatsoever other Instruments of Murther and Mischiefe. The *Scythians* carry Thunder for their Arms, the *Persians* a Bow and Arrows, the *Coralli* Wheels. Thus among the Gods *Jupiter* carried Thunder, *Neptune* a Trident, *Mars* a Spear, *Bacchus* a Thyrsse, *Hercules* a Club, and *Saturn* a Scithe. And these Ensignes of Armory, as they are the Emblems of Cruelty, Rapine, Vjolence, Fortitude, Rashness, and other Heroick Ver-

tues, are by the judgment of the Heralds, some nobler than others. Now those Shields that are blazon'd with things that are less noxious, as Trees, Flowers, Stars, as the Harp of *Apollo*, the Caduceus of *Mercury*, or are otherwise distinguish'd onely by variety of Colours, these are accounted much more modern, and less noble than the other, as not being acquir'd by any Acts of War, or other Artifices of Ruine and Destruction. However, 'tis a wonder to see how foolishly and idly these applauded Heralds play the Philosophers, Astrologers, and Divines, while they ascribe black and brown to *Saturn*; and therefore Perseverance, Patience, and Taciturnity to him also: But Saphyr, and Azure, Faith and Zeal, belongs to *Jupiter*. Over Red, which signifies Anger and Revenge, they give *Mars* dominion. The Golden Colour they dedicate to the Sun; and by reason of the Price of the one, and the Lustre of the other, think it signifies desire and joy. Over Green and Purple *Venus* is made chief Ruler; to Purple, by reason of its Rosie beautie, ascribing the signification of Love, though the *French* will have it to denote Treachery: but Green by the consent of all, was the Emblem of Hope, seeing that from the green Fields Fruit is expected at the end of the year. White is ascrib'd to the Moon, which being simple without mixture, yet is it capable of all mixture, and therefore they will have it to denote Purity, Docility, and Simplicity of heart. All other mixt Colours they assign'd to *Mercury*, who being himself inconstant and of several humours, so they observe that those humours signify the various Affections of the Minde: As Ash-colour being neer to Black, signifies Trouble: Flesh-colour inward Grief of the Soul, or secret and hidden Thoughts: Straw-colour, Desperation and Suspition, or Jealousie. Too long it would be to repeat their Trifles of the same nature, feigned and digested into Emblems,

from

from the Water, Days, corners of the World, Winds, Wood, Planets, Plants, Stones, and the very Mysteries and Sacraments of Religion: Nay, they have translated all the *Apocalypse* into Fables and Trifles of their own invention: And this is that Heroick Philosophy of the Heralds. And here I had made an end of this Discourse, had I not met with the Original of these Heralds. *Aeneas Sylvius* deduces the Original of the Heralds from the *Heroes*. Now these *Heroes* were old Souldiers, which they ought also to be; and *Harald* the Teutonick word, signifies an old man in Arms, or a Veterane Souldier. But now every Servile and Mechanick-fellow, feical Messengers, and Caduceators, frequently are admitted to the Employment. However, the Priviledges and Offices of Heralds remain inviolable to this very day. Their first Institutor was Father *Bacchus*, who having conquer'd *India*, gave them their first beginning, in these words: *This day I free you from War and Labour; I will that ye be called Veterane Souldiers and Heroes. Your business shall be now to take care of the Commonwealth, to punish the bad and cherish the good. From other Offices ye shall be free, in whatever part of the world ye shall be found. Your Diet and Clothing shall be at the King's Charge: Ye shall be honourable among all men; Princes shall send ye Gifts: Firm credit and authority shall be given to your words; ye shall abhor Lying, ye shall sit and judge Traytors; those who ill entreat their Wives, ye shall adjudge infamous: Ye shall be free in all Countries, secure in Travel and Habitation: Whosoever shall molest or injure any of you, shall be put to death.* *Alexander the Great*, after many Ages following, added very much to their Priviledges, giving them liberty to wear Garments of Gold, Purple, and Scarlet; as also to bear Royal Coats and Escutcheons in whatsoever part of the world they inhabited. If any person struck them, or injur'd them in words, they forfeited their Goods as guilty of Treason.

son. All which *Thucydides*, *Herodotus*, *Ditlymus*, *Magesibones*, and *Xenophon* have related, as the same *Æneas* reports. Thirdly, *Octavianus Augustus*, being settled in the Roman Empire, incorporated them, and gave them several Laws: *Whoever thou art that has serv'd us in the Wars ten years, provided thou art forty years of age, whether thou wert a Footman or a Horseman, after that thou shalt be free from farther service; let him be a Heroe and a Veterane: Let free access be given thee to all Cities, Pleading-places, Temples, publick and private Houses: Let no man accuse thee of any Crime, impose any Burthen on thee, or exact any Money from thee. If thou hast done amiss, onely expect to be punish'd by Cæsar: Whatever foul act men commit, let them expect thee their Judge, and the Proclaimer of their Miscarriages, whether private or publick persons: what thou shalt affirm or say, let no man contradict, whether Prince or private person. Let all High-ways and places be open to thee. In the houses of Great men let there be a Table provided for thee. Sufficient to keep thee and thy Family, receive out of the publick Treasury. Let thy lawful Wife take place of other women. Whom thou shalt contemn and name for infamous, let him be contemn'd, and esteem'd infamous. Let a Heroe bear the Ensignes, Arms, Names and Ornaments of Kings. What thou hast a minde to do or say, that do or say in any part of the World, in any Country or Nation whatsoever: be that injures thee, let him want a head. At last Charles the Great having obtain'd the name of the Empire into Germany, and being stil'd *Cæsar Augustus*, after he had overcome the Saxons and Lombards, honour'd them as follows: My fellow-Souldiers, said he, ye shall be call'd Heroes, Companions of Kings, and Judges of Crimes: Live henceforward free from Labour; consult and advise with Kings for the Publick good, reprehend foul Actions; be kinde to Women; and be tender over Orphans; encompass*

Princes

Princes with your counsels: From them demand your Food, Apparel, and Wages; whoever denies ye, let him be dishonourable and infamous: He that offers ye injury, let him confess himself guilty of High Treason. And for your parts, take you heed, that so great Honours, so great Priviledges acquir'd by the labours of War, that ye stain them not, nor defile them with Drunkenness, or any other Vice: that what we give for your Glory, may not redound to your Punishment; the infliction whereof, if ye exceed your bounds, we reserve to our selves and our Successors Kings of the Romans. And this is the magnificent Degree of Heraldry, for which by ancient Custom, they esteem themselves so great.

C H A P. LXXXII.

Of Physick in general.

FROM War and Nobility let us hasten to Physick, which is it self a kinde of Art or Killing, altogether Mechanick, though she pretend to be shadow'd with the Title of Philosophy, and sits above the Law next to Divinity in degree and place; which hath caus'd great contention between the Civilian and the Physitians. For thus the Physitians argue: Seeing, say they, there are three sorts of Goods, the Goods of the Soul, the Goods of the Body, the Goods of Fortune; of the first the Divine takes care, of the second the Physitian, the third onely belongs to the Lawyer: Hence it is that the Physitians claim the next pre-eminence to the Divines, forasmuch as the strength and health of the Body is to be preferr'd far before the Riches of Fortune. But this strife was once determin'd by a witty Question. For some one of these
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Contenders desiring to know what order and method was observ'd in leading Criminals to Execution, which follow'd, and which should precede, the Thief or the Hangman? and when one answer'd that the Thief went before, and the Hangman follow'd, the other presently gave judgment that the Lawyers should go before, the Physicians follow; denoting the remarkable Robbery of the one, the rash Murther of the other. But let us return to Physick, of which there are many sorts of Heresies: For there is one which they call *Rational, Sophistical, and Dogmatical*, which was practis'd by *Hippocrates, Diocles, Chrysippus, Caristinus, Paraxagoras, and Herosistratus*; approved also a long while after by *Galen*, who above all the rest following *Hippocrates*, brought all the Art of Physick to be comprehended in the knowledge of the Causes, judgments upon Signes and Symptoms, qualities of things, and the several habits and ages of Bodies. But this Heresie contending more for substance than shadow, I confess to be the meaner part of Philosophy; but toward the cure of the Sick not at all necessary, if not altogether destructive, as that which rather sends us for Health and Cure to screw'd and forc'd Maximes, than to any sincere and real Medicines: and being employ'd in Scholastick Syllogisms, unacquainted with Woods and Fields, becomes altogether ignorant of Herbs and good Remedies. And therefore *Serapion* was of opinion that this Rational Method of Physick did nothing at all avail to the Cure of diseases. Therefore there is another Faction of Physicians, altogether Mercenary and Mechanick; which is therefore termed *Operative*, and is divided into *Empirick* and *Methodical*; of which we are now to treat. They call it *Empirical*, because of the Experiments which it makes: whose chief Professors were *Serapion, Heraclides*, and both the *Apolloniai*. Among the Latines, *Marcus Cato, C. Valgius, Pomponius,*

ponius, Leneus, Cassius, Felix, Aruntius, Cornelius, Celsus, Pliny, and many others. Out of this, *Hierophilus* the *Calcedonian* constituted his Methodical Physick; and by the help of long Experience, the Mistress of all things, fixed it to certain Rules, which afterwards *Asclepiades, Themistion,* and *Archigenes* confirm'd by most strong arguments, and afterwards *Thefillus* the Italian compleated; who, as *Varro* affirms, set aside all the Opinions of his predecessors, madly raging against all the Physicians of the former Age. After these, many Barbarous Physicians of forraign Nations ventured abroad in Writing; among which, the *Arabians* became so famous, that they seem'd by many to have been the Inventors of this Art; and might have easily made it good, but for the Original Greek and Latine words which they used, betraying another original of the Science. This made the Volumes of *Avicen, Rhasis,* and *Averroes*, to have equal Authority with the Books of *Galen* and *Hippocrates*; so that if any one presume the Cure of a person without their Rules, he seem'd to throw away the life of the Patient. Now these Factions among Physicians be not many, yet is the Contention and Combate of Opinions not less among them, than among the Philosophers. For observe how idly they contend about the substance of the Seed. *Pythagoras* will have it to be the spume or froth of the most useful part of the Bloud, or the most useful part of the excrement of the meat. *Plato* affirms it to be a deflux of the Back-bone-marrow, seeing that the Back and Reins are pained by the over-much use of Copulation. *Alcmaeon* asserts it to be part of the Brain, for that Copulation weakens the Eyes, which are nourished by the Brain. *Democritus* will have it to be derived from all parts of the body, and *Epicurus* to be as it were forcibly strain'd from body and soul together. *Aristotle* affirms it to be the excrement of the Sanguineous

neous nourishment, which is last digested in the body. Others believe it to be blood ripened and made white by the heat of the Stones, for this reason, That they who copulate too often, do eject drops of blood. Adde to all this, that *Aristotle* and *Democritus* are of opinion that a Womans seed doth not at all contribute to Generation, neither that she does emit any seed at all, but onely a kinde of Sweat. *Galen* affirms that they eject seed, but more imperfect; and that the seed of both sexes assists in generation. Though *Hippocrates* is of a contrary judgement, affirming that the bodies of all Animals are coagulated out of the four Humours. Yet *Aristotle* maintains that the Blood is the next cause of Generation, and that the seed is generated out of the Blood. Many of the *Arabians* are of opinion that perfect Animals might be generated without the mixture of Male and Female, and be produced without the help of seed, and therefore did aver that there was no necessity of the Matrix, but by accident. Now speaking of the Original Causes of Diseases, *Hippocrates* places them in the Spirits, *Hierophilus* in the Humours, *Erasistratus* in the blood of the Arterie: *Asclepiades* makes them to be certain Atomes entring in thorow the invisible pores of the body: *Alcmaeon* believes all diseases to proceed from the exuberance or scarcity of the Corporeal faculties: *Diocles*, from the inequality of the Corporeal elements, and temper of the air we breathe in: *Strato*, from the surplussage and crudity of Nourishment, and the consequent corruption thereof. Nor do they less differ about the alteration of the Aliment. For *Hippocrates*, *Galen*, and *Avicen* affirm the meat to be concocted in the Stomach by the heat thereof. *Erasistratus* believes Concoction to be perfected lower in the Belly. *Plistonius* and *Paraxagoras* affirm not onely a Concoction, but Putrefaction. *Avicen* also, and his Expositors, *Gen-
tiles*

tiles and *Jacobus de Ferlino*, not without a manifest error, affirm that *Ordure* is made in the *Stomach*. But *Asclepiades* and his followers believe that the meat is not concocted, but distributed raw into all parts of the body; and affirm the Opinions of all the former to be vain and ridiculous. I omit their Judgements of *Urine*, not yet perfectly known by any of us; and the beatings of the *Pulses* as little apprehended by us. *Hippocrates*, whom they look upon as a God, has not onely differ'd from many in opinion, but erroneously mistaken: for, in his Book of the nature of *Infants* he saith, *The Bird is generated of the yellow of the egge, but is nourished by the white of the egge*; which *Aristotle* proves to be manifestly untrue, in his Book of *Animals*: and in his Book of the *Generation of Animals*, writing against *Alcmaeon*, who was of the same opinion with *Hippocrates*, he concludes the original of the *Chicken* is in the *White*; nourishment is suckt in thorow the *Navel* out of the *Yolk*: to which *Pliny* adheres, saying, *The creature is generated out of the White, his nourishment is out of the Yolk*. And is not that *Aphorism* of *Hippocrates* false? *No woman hath the Gout, till her Terms forsake her*; it being evident that many *Menstruous women* have the *Gout*.

C H A P. L X X X I I I.

Of Practical Physick.

THe whole Operative art of Healing is built upon no other Foundation than fallacious Experiments, and the slender Credulity of the diseased, doing more harm than good; there being generally more danger in the Physician and Physick, than in the disease: which the chief Doctors of this Art ingenuously confess, that is to say, *Hippocrates* himself, who does not deny

deny this Art to be both difficult and fallacious ; together with *Avicen*, who saith, that *the Patients confidence in the Physician oft-times prevaileth more than the Physick it self*. *Galen* also affirms, that *it is very difficult to finde a Medicament that does very much good, but easie to finde many that do no good at all*. There is another who tells us that the knowledge of Medicines is delightful, as of all other things that consist of Rule and Art ; but that the effects of Medicinal operation are meerly fortuitous. Let the fortunate diseased therefore go and put their trust in dangerous Experiments, and habnab-Remedies. But so general is the sweetness of hoping well for a mans self, as *Pliny* saith, that he believes every Physician that offers himself, though there be no delusion more dangerous. Hence it is that generally men seek for help from Death ; he being the best Physician esteemed, whom the Apothecary, that shares with him, recommends, or deceives the person ; whose servants are at the Physicians devotion, who like *Pandars* for reward commend him with praises to the sick. He is also accounted a most excellent Physician, whom a Velvet Coat, or two or three good Rings upon his fingers shall make to be admir'd ; or else his being a Forraigner, or a great Traveller ; or else his being of such or such a Religion. Of no less efficacie to give um credit, fame and authority, is a solid Confidence, and a constant bragging of his Receipts : adde to these a spirit of Contradiction, many Greek and Latine sentences, and the names of Authors, which make him seem learned. Thus arm'd with a Leaden Gravity but a Military confidence, he undertakes the Trade of a Physician : and first, he visits the sick, looks upon his Urine, feels his Pulse, considers his Tongue, feels his Sides, examines the Excrement, enquires into his customary Diet ; and if there be any thing more privately kept, he desires to finde it out, as if he would weigh the

Humours of the Patient in a pair of Scales. Then with great boasting he prescribes Medicaments : *R̄ Catapotia*, let blood, give Clysters, use Pessaries, Oynments, Plaisters, Lozenges, Masticatories, Gargarisms, Fumes, Quilts ; use Preserves, Waters, Treacles. If the disease be light, and the Patient dainty, then will the Physician invent fine pleasing Gugaws, fit for women and effeminate persons. Provoking Sleep sometimes with hanging beds ; sometimes extenuating the disease with Baths, Frictions, Cupping-glasses ; sometimes refreshing the sick with delicate diet, and change of air. And to obtain greater fame and authority , observing times and seasons, and seldome administering Physick but according to the directions of some Mechanical Ephemeric. He also claims a great authority over the Apothecary , many times ordering him to make his Medicines before him ; pretending himself to be at the choice of the best ingredients , when for the most part he knows not good from bad , nay hardly knows the things themselves when he sees them. But if the Patient be rich, and a great person besides , then for his greater fame and profit he prolongs the distemper as much as may be, although perhaps he might have cur'd it with one single Medicine : sometimes exasperating the disease, he brings the Patient to deaths door before he will cure it , that he may be said to have deliver'd the Patient from a most dangerous fit of sickness. If he meet with a Patient whose distemper is dangerous, and that he findes the effect of the Cure to be doubtful , then he uses these Stratagems : severely he prescribes Rules of Diet ; he commands unusual things, prohibits things common : he extols with great arguments what he offers himself ; what others bring he utterly condemns ; on the one side threatning ruine, on the other hand promising life. If he doubt of the event, he perswades the Patient to call a Council of Doctors,
desires

desires an assistant, to proceed more warily in the Cure, for fear lest any one coming alone, should perform a Cure, and take from him the glory of the business. If any thing fall out amiss with the Patient, or that he has kill'd him by his most signal want of skill; then he excuses himself, by pretending some sudden deflux of Rheum, or some other chance, neither to be helped nor avoided; or else he accuses the Patient for not observing his directions, or else blaming those that tended for want of care; or else he blames his associates; or else throws all the blame upon the Apothecary: thereby endeavouring to prove that no diseased person ever died but through his own fault, nor that ever any was cur'd but by the help and art of the Physitian. But that Physicians are Knaves for the most part, we shall prove by Witnesses. For their own Reconciler, *Peter Apponius*, writes, That the Art of Physick is ascrib'd to *Mars*, which is the most odious of all the Planets, as being the author of Ingratitude, Quarrelling, and all wickedness. Therefore are Physicians the cause of many mischiefs, both by reason of the influence of *Mars* and *Scorpio*, as also because they had their original from a lowe and barren beginning; growing proud and haughty, as they grow rich. This perhaps he learnt from the example of *Æsculapius*, whom Antiquity fables to have been the Inventor of Physick, the son of *Jupiter*, and sent to the Earth through the way of the Sun. *Celsus* confesses him to be a man, but received into the number of the Gods. Others assert that he was the Incestuous off-spring of *Coronidis*, a handsome Harlot, with whom the Priests of *Apollo* lay in the Temple, who therefore gave out that he was the son of the God. But all agree in this, that this God was so wicked, that *Jove* was forc'd to curb and chastise him with his Thunder. Concerning which *Laëtantius* thus writes to *Constantine* the Emperour: *Æsculapius* the son of *Apollo*,

pollo, a vicious person, what other thing did he do worthy divine honours, saving that he cur'd Hippolytus? His death was more remarkable, in that he merited to be struck with thunder. To say the truth, Physicians are the most wicked, quarrelsome, envious, lying persons in the world: for so they quarrel one among another, that there is not a Physician to be found, who shall approve one Remedy prescrib'd by another, without exception, addition, or alteration: whence it is become a Proverb, *The envie and discord of Physicians*. For what one approves, the other laughs at. There is nothing certain among them, but all their promises are meer trifles, and airy lyes. Hence the common people, when they would set out a noted lyer, they cry, *Thou ly'st like a Physician*. For it is their chief study, to follow their own new inventions, and neglect the wholesome precepts of Antiquity: and those few things which they do know, they conceal, as if it did not consist with the Authority of their Art to divulge their knowledges; and out of envie to others, deprive our lives of the Remedies which other mens Labours have found out. They are moreover superstitious, arrogant, unconscionable, proud, covetous; having this Sentence always in their mouthes: *While there is pain, take*. And if the pain cease in one part, they take care that it increase in another, for fear the Cure should be too soon perfected. As we read of *Peter Apponius*, who professing Physick in *Bolonia*, was so covetous and arrogant, that being sent for one time to a Patient out of town, he would not attend under less than fifty Crowns a day: and being sent for by *Honorius* the Pope, he covenanted for Four hundred Crowns a day. Besides, we finde it related by *Pindarus*, that *Æsculapius* the parent of Physick was struck by *Jupiter* with Thunder for his Covetousness, for that he had practis'd Physick with Extortion, and to the hurt of the Commonwealth. But if

a sick man happen to recover out of their hands, there is such an Applause, that the tongue of man can scarce suffice to express the wonder of the miracle, as if *Lazarus* had been rais'd out of the grave; claiming the life of the Patient to be their gift, and that they have brought him back: ascribing to themselves what belongs to God, and believe that no reward can suffice to recompence their desert. Some of um are so swell'd up with pride, that they suffer themselves to be worshipt as Gods, and be called *Joves* and *Jupiters*; such as *Menecrates* the Physician of *Syracuse*, who is said to have written in these words to *Agefilans* King of *Sparta*: *Jupiter Menecrates, to Agefilans, greeting.* But *Agefilans* laughing at his folly, thus answer'd him: *Agefilans to Menecrates, health.* But if any one unfortunately happen to die in their hands, then they blame weakness of Nature, the strength and fury of his disease, the unruliness of the Patient: that they are Physicians, not Gods: that they can cure those that are to be cur'd: that it is not their business to raise the dead: that they have nothing to serve the diseas'd with, in discharge of their duty, but their Experience: and with such vanities as these they maintain their pride. Others that die they accuse of intemperance: and when they have kill'd a man, yet they demand satisfaction for their Bills, from those, that might have been alive without um; depriving their Patients both of money and life at once; and yet preserving a safe Conscience to themselves, knowing their faults (as *Socrates* says) to be covered in the earth; as also for that there is no returning from hell or the grave, to accuse them of their unskilfulness, exaction, and homicides. There are some nasty stinking Physicians bedaub'd with cast Urine and Ordure, more sordid than Midwives, using themselves to behold obscene and beastly sights, with their noses and ears to hear and smell the Belches, Farts,

Farts, Stinking breaths, Steams and Stenches of the sick, with their lips and tongues to taste the black and loathsome Potions, with their fingers to search the Dung and Excrements. Lastly, all their studies and discourse is onely about the most sad, horrid, and ghastly spectacles of Death and Diseases. Exquisite Judges of the Ordure of men, which *Hippocrates* is reported usually to have tasted, that he might thereby the better judge of the Disease: which *Æsculapius* also is said to have done, who is therefore by *Aristophanes* call'd *Scatophagus*, or Excrement-eater, a Name generally given to Physicians. Hence *Scatomancy*, *Ouromancy*, and *Drynomancy*, are said to be the Divinations or Prognostications of Physicians taken from Ordure and Urine. Wherefore, among many Nations, those Mechanick Doctors were formerly had in contempt, so that, as *Seneca* witnesses, it was accounted a great piece of Infamy to exercise the Calling of a Physician: and at this day, there are several people that forbid Physicians, Midwives and Executioners from coming to their Tables; or else cause um to eat and drink in Dishes and Cups by themselves: much more abhorring that detestable custom of many Princes, who admit those Pestilential persons to their Chambers in a morning, and admit them infected with the Visits and Vapours of Pestilential people to their Meals, and at meat suffer their impertinent talk of Ordure, Urine, Sweat, Vomits, and Menstruous Courses, Leprosies, Ulcers, Scabs, and Plagues; and to bespew a noble Feast, furnished with choice dishes, with their impure and obscene discourse. Than to admit a Physician to civil Consultations, there is nothing more idle, or fuller of folly, seeing that the Art of Physick neither treats of Vertue or Good-manners; and for that a Physician naturally a good man, ought to be a person of ill Customs. And we know that in many Cities by publicke Decrees Physicians are neither admit-

ted to their Counsels, nor suffered to bear any Office of Magistracie: perhaps not so much that they are foolish, vain, or ill tutor'd, as for their Sordidness, and their spreading Contagion, with the continual Visits of all sorts of Diseases; not onely infecting Men, but the very Seats and Stones, as *Lucillus* has very well said of a certain Physician, in a Greek Epigram.

*Alcon but toucht Joves Statue, straight the stone,
Though Marble, feels the hot Contagion:
Whence from his ancient Temple they remove
The Marble-god, so much their healths they love.*

Now when they meet together in Consultation, then there is a strict examination what the Patient cack'd and piss'd that night; and going about like the *Ephori* of the *Lacedemonians*, to pronounce sentence of Life and Death, 'tis a strange, but sad thing to hear, with what Heats and Altercations, not one agreeing in one thing, they brangle about the sick-mans bed; as if they were hired not to Cure, but to Dispute; with no small trouble to the distempered person, according to the Verse of *Menander*:

*A Prating Doctör is a new Disease
Unto the sick* _____

At length producing some Aphorisms, to shew their Scholastick Learning, which they have always ready for use, and invoking *Hippocrates*, *Galen*, *Avicen*, *Rasis*, *Averroes*, *Apponius* their Conciliator, and the rest of their Deities, whose Names onely give them the credit of their Learning; when they have sufficiently contended and disputed about the Causes, Signes, Affections, and Critical days, at length they come to the application of some Remedy, which ought to have been the head

head and tail of the whole business; but that they pass over with some impertinent Order: for out of Envie to one another, they will not communicate their Secrets one to another; as if that would be lost to them, which they discover to others: and therefore they have recourse to the Common Method, which if it fail um, then they flee to the Empirical part, as to a sacred Anchor, by Rashness to help what Reason resists; affirming it to be better to try a Doubtful Remedy, than none. Or else they leave the Patient, if their courtesie be less toward him, to future Prognosticks, saying for excuse, that *Hippocrates* forbids Remedies to be given to those who are in a desperate condition. Or else if they be any thing Religious, they cast the fault of the Disease upon some of the Saints; or else prescribe this their last Antidote: *Rx one Proctor, Witnesses in number seven, one Priest with Holy-water and Oyl, and dispose of thy estate, for thou art a dead man.* Hence *Rasis*, conscious to himself of the great stupidity of sick people, as also of the contentious stolidity of the Physicians, giving advice both to the Patient and to the Physician, perswades in his Aphorisms to take one-ly one Physician: for the Errour of one, brings great shame; and the advantageous Success of one, is equally prais'd: but he that makes use of more than one Physician, commits the greatest errour. Thus *Rasis*. This is confirm'd by that ancient Inscription in the Monument, *A Troop of Physicians was his bane*; and by the Greek Proverb, *The admittance of many Physicians lost the Patient*: as also by that saying of dying *Adrian*; *Multitude of Physicians has kill'd a Prince.* Therefore there cannot be more profitable or more wholesom Counsel given for the preservation of Health, than to obtain from Physicians: for we owe our Health to God, not to the Physicians. Therefore was *Asa* King of *Judah* reprehended by the Prophet, because he

sought not the Lord in his sickness, but trusted to the skill of the Physician ; to whose directions they who give themselves over, can never be well. For there is no life so comfortless, as that which is governed by, and leans upon the confidence of their Art. Were it true that Physicians knew ; and I would they did know, of the vertues and efficacies of the Elements, Herbs, Roots, Flowers, Fruits, Animals, Minerals, and of all things which Parent Nature produces ; yet would they be so far from making a man immortal, that they would not be always able to cure a slight disease. How often has the Remedy fail'd, that ought to have cur'd ! that which the Remedy ought to have thrown off, it hath not ; and at last, after great pains and cost, the Patient dies, even in the presence of the Physicians. What hope then can we repose in the Physicians, whose experience, as their own *Hippocrates* confesses, is erroneous ? What certainty can the Physicians promise us, if it be true that *Pliny* writes, That there is no Art more inconstant than Physick, nor more subject to change ? Many Nations there were of old, and now to this day living without Physicians, strong and lusty beyond the age of Decrepitness, exceeding an hundred years ? Contrarily, those more soft and delicate people who make use of Physicians, for the most part grow old ere they have liv'd half their years. And the Physicians themselves we finde more crazie and short-liv'd than other people. Hence one answer'd *Lacon*, saying to him, *Thou hast no distemper. Because* (said the other) *I am not a Physicians wife.* Another saying to him, *You are a true old man. Because* (said he) *I never us'd Physicians advice.* Shewing, that there is no way more certain to Health and Old-age, than to want a Physician. If any one shall say, that many have recovered by the help of the Physicians ; we answer, that many more have di'd, toward whose relief the Physicians

cians skill has nothing at all avail'd. And let um remember this Verse in *Ansonius* :

————— They scap'd from ill
By help of Fate, not of the Doctors skill.

The *Arcadians*, as *Pliny* relates, used no other Medicaments than Milk in the Spring, because then the Herbs were most full of juyce : and they chose above the rest Cows milk, as feeding most upon Herbs. The *Laconians*, *Babylonians*, *Egyptians*, *Lusitanians*, as *Strabo* and *Herodotus* affirm, rejected all Physicians : but they brought forth their sick into the streets and Market-places, that they who had scap'd the same disease, might advise them to the Remedies they had try'd before ; believing, as *Celsus* delivereth, that nothing did more conduce to recovery than Experience, wherein we finde the most learned Doctors often overcome, by silly Country old women, one of which has done more good with one single Herb or Plant, than the most famous Doctors, with all their most elaborate Receipts : for they endeavouring the cure of diseases by a compounded mixture of several Drugs, go more by Conjecture, than by any true knowledge of the cause or reason of the distemper ; rendring the whole Art of Physick meerly a thing of Chance and Guess : whilst the poor woman, knowing the vertue and effect of her simple Remedy, more easily by a natural force of a try'd Receipt shall overcome and cure a distemper. On the other side, the Physicians, by the help of Drugs and pretious Gums brought from *India* at great charge and expences, promise great Cure ; the poor Woman, by cheap and easie Remedies that grow in her own garden, doth not onely promise, but restore Health. Nay, the Physicians themselves confesse that they have several of them learnt more excellent Receipts from

Women, worthy to be recorded in their Works, and be made publike to posterity; such as is the Receipt against the pain in the Head, which *Avicen* so much extols. Now if Physick, which ought to restore the temperament of Health, consist in proportion and temperament of things both between themselves, and also with the bodies to which they are attributed; and that it was the most diligent care of the Physician to proportion and temper Medicaments, and to leave um so temper'd by just and harmonical weight and proportion to the bodies and tempers of the sick: what a strange arrogance and impudence is it for others, not onely to change, but to adde, sometimes to neglect, sometimes to know nothing thereof! Whence it follows, that as the agreeing temperament of a Medicament brings Health; so the disproportionate mixture causes Pain, increases the disease, and brings death. And therefore a Country-woman shall cure more safely with a Garden-receipt; than a proud Physician with all his prodigious costly and conjectural Medicaments. Many most excellent Physicians were of opinion, that the best way of Curing was by simple Medicaments. To which purpose having searcht into the qualities of Simples, and found them out, they have left us famous Volumes upon those Subjects, as *Chrysippus* of the Colewort, *Pythagoras* of the Onyon, *Marchion* of the Radish, *Diocles* of the Turnep, *Pbanias* of the Nettle, *Apuleius* of Betony; and many others, of other Herbs and Roots. But your Shop-physicians so little regard these things, that they contemn um, call them Simpletons, that take notice of Simples. But those Physicians that make use of Simple Medicaments, I aver, are the persons to be both followed and consulted: But for your Shop-Doctors, I wish all people to avoid um, as meeer *Hocus-pocus*'s and Witches, living upon our deaths, by means of their prodigious Compositions,

and

and meerly making a Lottery of our lives. For seeing that compounded Medicaments must of necessity consist of such things whose qualities are altogether disagreeing and repugnant ; it is very difficult, if not altogether impossible, to promise any thing of Certainty, but onely by Thought, Conjecture, and Opinion ; and when there are innumerable things which singly might be advantageous, the Physician onely jumbles those together which Chance and Fortune offer to his memory. Whence it happens, that that compounded Medicament receives its efficacy not from the qualities of the Simple Ingredients, but from the Fancie and Unluckie choice of the Physician, while he by some secret and hidden motive, whether Natural, Celestial, Demoniacal, or Fortuitous, is prompted to chuse this or that thing before another. And indeed, this is the vulgar Saying, and which they themselves confesse, that one Physician is more fortunate than another, and that many times the Ignorant proves more successful than the Learned. I my self have known and seen a most Learned Physician, under whose Cure very few have escaped : I have known another half-witted fellow, that has happily cur'd not onely his own Patient, but those who have been left in a desperate condition by others. And I remember I have read of a Physician that cur'd all Noble-men and rich men that fell into his cure ; but all his Patients that were of a mean condition, either dy'd, or run very great hazards. Hence we may easily see, that this Shop-physick, where the good Fortune rather than Learning of the Physician prevails, is to be lookt upon onely as a piece of Fortune-telling, and to be exploded and condemned onely as an art of Murder and Witchcraft. Which made the Romans when *Cato* was Censor to expel all Physicians, not onely out of *Rome*, but out of all *Italy*, as abominating their Cruelty and Lying, for that they kill'd more than
they

they heal'd ; and for that being very dextrous at poysoning, by Hatred, Ambition, or Gain, they were easily hir'd to administer Poyson with their Physick, and for Reward to entrap the lives of men. Thus the Physician of *Pyrrhus*, whether *Timocharis*, according to *Gellius*, or *Nacias*, as others report, who promis'd *Fabricius* to poyson his Lord and King : but *Fabricius* detecting the fact, admonisht *Pyrrhus* in a Letter to have a care of his Physician : of which *Claudian* thus writes.

*The Romans for their vertue ever fam'd,
The traytor and his treason still condemn'd.
Fabricius nobly to his foe declares
What his own servant 'gainst his life prepares.
He fairly taught to vanquish, that his War
All aëts of secret treason did abhor.*

Cato in *Pliny* writes to his son about the Physicians of the Greeks : *They have sworn to kill all the Barbarians with their Physick ; but this they do for Money, to gain Credit, that they may make the quicker dispatch.* And a little after he addes : *Whence then proceeded so many cheats in Wills, the same means they have now to hide Adulteries ; as by the example of Eudemus, in Livia wife of Drusus Cæsar.* *Socrates* also in *Plato* advises not to let Physicians multiply in a Citie. It were very convenient for the Commonwealth, that there were none, or very few ; and that there were a Law to make their Unskilfulness and Negligence capital. For it is a Capital crime ; and it matters not whether a Physician have endangered a mans life by Folly or Negligence, by Ignorance or Malice, unwittingly or designedly : and that there should not be such an Impunity for Physicians to destroy Mankind, who have onely this common honour with the Hangman, to be hired to kill men, and onely to be rewarded for Murther, for which

which all other men are condemn'd without mercy. This is the difference between the one and the other, That the Hangman puts none to death, but what have receiv'd sentence of death by the Judges; the Physician destroys the Innocent, without any sentence pass. Therefore the Pontifical Constitutions forbid Clergie-men to practise Physick, as if they might be as lawfully Hang-men as Clergie-men. Not imprudently also *Cato* prosecuted them, as being such as strive to increase the Fame of their Art by Novelty; and when they have nothing new, try their Experiments with the hazard of our lives, and learn their Art by prolonging and increasing our distempers, to their own profit and advantage also. Therefore to remedy this mischief, the *Ægyptians* had a Law, that the first three days the Physician was to cure the sick, with the hazard of the Patients life; after three days, at the peril of his own.

C H A P. LXXXIV.

Of Apothecaries.

AND now for their Cooks, whom they call *Apothecaries*, the Titles of whose Boxes contain Remedies, the Boxes themselves Poyson, or as *Homer* sings,

Compounded Medicines, many hurtful, many good.

For when they themselves will be at no loss, they compel us to purchase our deaths at great prices; while they causing us to take one thing for another, or mixing some old rotten Druggs whose vertues are quite lost, they many times give us a deadly Drink, in stead
of

of a Restorative Potion : while they buy old Emplasters, Unguents, Collyries, and Pill-messes, made for gain of the dregs of the Druggs ; and not able to discern otherwise, are cheated with the Sophistications of the barbarous Merchants. I could here shew their most pernicious Quarrels about the simple Medicines which they use, and their Errours about the Names of their Medicinal Druggs, by them misunderstood, and worse made use of : all which *Nicholaus Leoniceus* has discover'd in a large Volume. I pass over their prodigious Compositions, their Mixtures of many external Simples ; which while they jumble together, thinking to make one Medicament agreeing with all Constitutions, they effect nothing but what is said of that Poetical Chaos :

————— *A rude and undigested heap,
A sluggish weight, and without form or shape.
The disagreeing seeds of things ill joyn'd,
While to one Lump confin'd :*

*Cold fights with Heat, Drowth Moisture would deprive ;
Soft things with hard, and light with heavie strive.*

Grant that there be some Compositions invented by the ancient Physicians which may have prov'd useful, and which by the Vote of Experience may be receiv'd ; yet are they far from the true Method, and condemn'd by the Physicians, by the compulsion of their own Consciences, and every way exploded by *Pliny, Theophrastus, Galen, Plutarch, Hippocrates, Dioscorides, Erasistratus, Celsus, Scribonius, and Avicen* ; whose words to repeat here, would be too tedious. Nor are they so much blamed by those ancient Authors, but also by many of the Moderns ; among which, *Arnoldus de Villa nova* thus asserts, in one of his Maximes : *When a man has Simples at hand, I doubt whether it be convenient*

ent to use Compounds. But while Simples are either wholly neglected, or else not known, all Medicaments are fetcht from those two great Luminaries of the Apothecaries and Druggists Treasuries, *Mefnes* and *Nicholaus*, and the gilded Pictures and Inscriptions of their followers. Hence it comes to pass, that while Physicians for their own ease submit the lives of men to their Confidence in the Apothecaries; and while they without Learning, without Knowledge, trusting to the barbarousness of Merchants for their own profit, make a strange and confus'd Medley in their Shops, that there is more harm got by the Medicament than by the Disease. Now as concerning the Sophistication of costly Druggs, which are sometimes counterfeited with so much Art, that many knowing persons are deceiv'd; it would be better for the general Health of men, and for the Commonwealth, to forbid the use of all Exotick Medicaments, which are brought in by Pyritical Merchants, at such Miraculous prices, to the bane of the Inhabitants; to reduce the Physicians to a Method, and to binde up the Apothecaries by such a Law, as once *Nero* is said to have made in *Rome*, when it was better than now it is, by which they were compell'd to use onely those Medicaments which the Country produces, as being most agreeable to the nature of the Natives, as also fresher, of more choice, and to be gotten with less cost and difficulty, and with less danger than those forraign ones, the greatest part whereof are to be suspected as sophisticated, or damaged in the Ship, or else not gathered in due time and place; from which arises eminent hazard: for *Coloquintida* not ripe, causes Bleeding and Death; and that which grows alone, is absolute Poyson. So the Male *Agarick* is deadly, and by how much the more old, the more Lethiferous. *Scammony* and *Terra Lemnia* are both Sophisticated, and there is no Credit to be given to the

Seals.

Seals. Now I would fain know what need there is to use these Forraign Medicaments, when our own Country produces those which are of equal vertue and efficacie ? Is it not an egregious piece of Folly, to fetch those things from *India*, which we have better at home ? As if our own Soyl and Sea did not suffice ; but preferring forraign things before the growth of our Country, Costly before Cheap, and hard to be got, before easie to be obtain'd. Is it impossible to cure the Spleen without *Armoniack*, or the Liver without *Sanders* ? Is it impossible to cure the Ulcers of the inward parts without *Bdellium* ? or to give ease to the head without Musk and Amber, or to the Stomach without Mace and Coral ? Were these Medicaments convenient for our bodies, Nature, that provides abundantly for all things, would have provided um among us. Did not our forefathers live more healthy without um ? And therefore it is the Slothfulness of the Age, that search not into the nature of our own Simples, but prefer the Trifles and Inventions of Apothecaries, who consult not the Common safety, but their own Profit ; perswading us that there is no Health but in Costly folly : to whom the Prophet *Jeremy* thus speaks : *Is there no Balm in Gilead ? is there no Physician there ?* In all Lands and Regions, Nature produces Herbs, and appropriates them to the Constitution, Age, and Climate wherein the people dwell. Should we grant that some Druggs are of greater force and efficacie in some places, and at some times, yet can we not believe um wholesome, but to the people in those Countries where they were produc'd. But there are some Robbing Empiricks that perswade us that none but strange and uncouth Medicaments are most available, without which there can be no Health ; trying their Experiments at the expences of the miserable ; mingling the most hurtful Insects and Reptils in their Medicaments ;

caments ; and as if all other Remedies were defective, using humane fat, and flesh of men embalmed in Spices, which they call *Mummy* , which they cause men to eat, as it were to atone Nature.

C H A P. LXXXV.

Of Chirurgery.

Chirurgery remains, another part, which cures the external Deformities and Diseases of the body ; whose Operation is manifest, and whose Remedies are certain : for all other Physicians work under ground. Chirurgeons see and feel what they do , and as occasion requires , change, apply, and remove their Remedies. And this among all the Arts of Physick was first in use. For men accustoming themselves to War , and to receive Wounds , it was necessary to seek out for Cure. They found that the evil proceeded from Man, and therefore expected the Remedy from him. Other Diseases and inward pains, as proceeding from the anger of the Gods , they thought incurable by natural means. Therefore the first Inventor of Chirurgery is said to be *Apis* King of the *Ægyptians* , or, as *Clemens Alexandrinus* records, *Misria* the son of *Cain*, Nephew of the great *Noah*. Of the cure of Wounds *Æsculapius* was the first that wrote ; after him, *Pythagoras*, *Empedocles*, *Parmenides*, *Democritus*, *Chiron*, and *Pæon* , became excellent therein. *Pliny* relates that *Archagatus* the *Peloponnesian* was the first that practis'd Chirurgery in *Rome* ; and that for his Cruelty in Cutting and Burning, he was publicly named the *Wound-maker* ; afterwards the name was changed into *Hangman*, or *Executioner* : at length they despised the whole Art,

Art, and forbid it. Chirurgery therefore is no less famous for Faction among great Authors, and the Authority of great men, than infamous for its bloody Cruelty, and the Nastiness of its Practitioners.

CHAP. LXXXVI.

Of Anatomy.

HOWEVER it is excell'd by Anatomy in Cruelty, being the Slaughter-house of both Physicians and Chirurgeons, wherein they were formerly wont to cut up the bodies of condemned persons yet alive and breathing, with most cruel Torments. At this day, out of reverence to Christian Religion, they are grown more milde, first suffering the body to die, then with their own hands, with all sorts of Cruelty, raging, and dismembring the dead Carcase, to observe the situation, order, weight, frame, nature, and all the secrets of the dead, thereby to understand how the better and more effectually to cure the living. A cruel kinde of diligence, and a Spectacle no less horrid and abominable than impious!

CHAP. LXXXVII.

Of the Art of Curing Cattel.

THERE is another sort of Physical practice which consists in the Cure of Cattel, more certain and more profitable than the rest, invented, as they say, by *Chiron* the Centaur, and wrote of by *Colimella*, *Cato*, *Varro*,

Varro, Pelagonius, Vegetius, and other eminent Authors. But this your fine Physicians account so great a shame to practise, that they are utterly ignorant thereof; so delicate, that, like the Lapwing, they are never well, but when they are nestling in the dung and ordure of men: so that if any one require a Remedy for his Beast, in stead of a Cure, he shall receive nothing but ill words: As if it did not belong to them, to cure not onely men, but also other creatures, especially those which are profitable to men. For which purpose *Alphonsus* King of *Arragon* kept in pay two most expert Physicians, and commanded them diligently to examine what Method of Cure, and what Remedies were most proper for the several Diseases of Beasts. Which they observing, put forth a most excellent Treatise thereof. The same of late years did *John Ruellus* of *Paris*, a person skilful in both Languages, and the first Physician that compil'd a Volume of the Diseases of Horses, and their Cures, extracted out of the Works of most ancient Authors; *Apsirchus, Hierocles, Theomnestus, Pelagonius, Anatolius, Tiberius, Eumelus, Hemerius, Africanus, Emilius* the Spaniard, and *Litorius* the Beneventan: a Work very profitable for all Farriers, and very advantageous to the Commonwealth.

C H A P. L X X X V I I I.

Of Dieting.

THere is yet the Dieting part of Physick, the first Author whereof was *Asclepiades*, who altogether rejecting the use of Medicaments, reduced all Cure to the Order of Diet, observing the quantity, quality, and

seasoning of Meats ; from whom other Physicians do not much disagree, yet believing that the one has want of the other, that Diet is assisted by Medicaments, and Medicaments by order and course of Diet. Upon these grounds, they command, forbid, curse, and discommend the Meats and Drinks that God has created, framing Rules of Diet difficult to be observ'd ; and those morsels which they forbid others to taste of, they themselves, as Hogs eat Acorns, greedily devour ; and those Laws of living which they prescribe to others, they themselves either altogether neglect, or contemn. For should they live according to their own Rules, they would run not a small hazard of their Health ; and should they permit their Patients to live after their own Examples, they would altogether lose their profits. But of these Diet-mongers thus S. Ambrose writes ; *The Precepts of Physick are contrary to divine living ; for they call men from Fasting, suffer um not to watch, seduce um from opportunities of meditation. They who give themselves up to Physicians, deny themselves to themselves.* And S. Bernard upon the Canticles, thus asserts : *Hippocrates and Socrates teach how to save Souls in health in this world ; Christ and his disciples, how to lose um : which of the two will ye have to be your Masters ? He makes himself noted, that in his disputations teaches how such a thing hurts the Eyes, this the Head, that the Stomach ; Pulse are windy, Cheese offends the stomach, Milk hurts the head, drinking Water is hurtful to the lungs : whence it happens, that in all the Rivers, Fields, Gardens and Markets, there is scarce to be found any thing fitting for a man to eat.* But grant these words of S. Ambrose and Bernard were onely written to the Monks, for whom perhaps it is not so needful to take so much care of their Healths, as of their Professions : and that variety of dishes and feasts may not be unlawful for civil men to use, with consideration of their Health ; the first

first the Art of Dieting performs, the second the Art of Cookery, being the dressing and ordering of Victuals. For which reason *Plato* calls it the Flatterers of Physick; and many account it a part of Dietary Physick: Though *Pliny* and *Seneca*, and the whole throng of other Physicians, confets that manifold Diseases proceed from the variety of Costly food.

CHAP. LXXXIX.

Of the Art of Cookery.

THE Art of Cookery is very useful, and not dishonest, so it exceed not the bounds of Discretion. For which reason, very great and most temperate persons have been induc'd to write of Cookery, and Dressing of Meat. Of the Greeks, *Pantaleon*, *Mithecus*, *Epiricus*, *Zophon*, *Egesippus*, *Pazanius*, *Epenetus*, *Heraclides*, *Syracusanus*, *Tyndaricus*, *Sicyonius*, *Symonaclides*, *Chius*, and *Glaucus Locrensis*. Among the Romans, *Caro*, *Varro*, *Columella*, *Apicus*: and among the Moderns, *Platina*. The Asiaticks were so intemperate and luxurious in their Feeding, that they were known by the Sirname of Gluttons, which we therefore call *Asote*. Therefore we read in *Livy*, that after the Conquest of *Asia*, forraign Luxury first entred into *Rome*, and that then the Roman people began to make sumptuous Banquets. Then was a Cook a most useful Slave among the Ancients, and began to be much esteemed and valued; and all bedaub'd with Broth, bedaub'd with Soot, with his Pots, with his Platters and Dishes, Pestles and Morters, was welcom'd out of the Kitchen into the Schools: and that which before was accounted but a vile Slavery, was honour'd as an Art:

whose chiefest care is onely to search out everywhere for provocatives of Appetite, and to study out in all places for Dainties to satisfie a most profound Gluttony. Abundance of which *Gellius* cites out of *Varro*: as, the Peacock from *Samos*, the *Pbrygian* Turkey, Cranes from *Melos*, *Ambracian* Kids, the *Tartesian* Mullet, Trouts from *Pessinuntium*, *Tarentine* Oysters, Crabs from *Cbios*, *Tatian* Nuts, *Ægyptian* Dates, *Iberian* Chestnuts. All which Inttitutions of Bills of Fare were found out for the wicked wantonness of Luxury & Gluttony. But the Glory and Fame of this Art *Apicius* above all others claim'd to himself; that as *Septimus Florus* witnesses, there were a certain Sect of Cooks that were call'd *Apicians*, propagated as it were in imitation of the Philosophers. Of whom thus *Seneca* hath written: *Apicius* (saith he) liv'd in our Age, who in that City, out of which Philosophers were banisht as corrupters of youth, professing the Art of Cookery, hath infected our Age. *Pliny* also call'd him the Gulph and *Barathrum* of all Youth. At length, so many subjects of Taste, so many provocatives of Luxury, so many varieties of Dainties were invented by these *Apicians*, that at length it was thought requisite to restrain the Luxury of the Kitchen. Hence those ancient Sumptuary Laws and Edicts against Riot; that is to say, *Archiean*, *Fannian*, *Didian*, *Licinian*, *Cornelian*, and the Laws of *Lepidus*, and *Antius Restio*. *Lucius Flaccus* also, and his Colleague, Censors, put *Duronius* out of the Senate, for that as a Tribune of the people he went about to abrogate a Law made against the excessive prodigality of Feasts. In defence whereof, how impudently *Duronius* ascended the Pulpit for Orations! *There are Bridles*, said he, *put into your mounthes, most noble Senators, in no wise to be endur'd: ye are bound and fetter'd with the bitter Chains of Servitude. For there is a Law made, that commands us to be frugal: Let us therefore abro-*

gate

gate that Command, deformed with the rust of ghastly Antiquity: for to what purpose have we liberty, if it be not lawful for them that will, to kill themselves with Luxury? There were also many other Edicts, all now antiquated and abrogated; so that no Age has been more indulgent to Gluttony, than this wherein we now live: and for that cause, saith *Musonius*, and after him our *Jerome*, we travel by land and sea, to fetch Wine, and costly Cates to pour down our Gullets. So many Taverns, so many Ale-houses, so many Victualling-houses among us, where men are destroyed by Gluttony, Drunkenness, and Luxury, that many times, to the detriment of the Commonwealth, they consume whole Patrimonies: so many varieties of Sauces, so many Rules, Observations, and Table-ceremonies, that the splendid Banquets of the *Asiots*, *Milesians*, *Sybarites*, *Tarentines*, of *Sardanapalus*, *Xerxes*, *Claudius*, *Vitellius*, *Heliogabalus*, *Galienus*, and the rest of those ancient Gluttons, whom History records to have exceeded all other Nations and persons in the pleasures of the Kitchen, are but meer sordid, rude, and rustick Junkettings, compar'd with the sumptuous Feasts of Great persons now adays. A neat and handsome Entertainment will not serve turn, unless there be an abundance, even to create Loathing, and to fuddle *Hercules* himself, who was wont to drink out of the same Vessel that carri'd him; meat more than would satisfy *Milo* the *Crotonian*, or *Aurelianus Phago*; the first of which was wont to eat up Thirty loaves of bread, besides meat, at a meal; the other at the Table of *Aurelian* devoured a whole Boar, a hundred Loaves, a Weather, and a Porkling. He drank in a Bowl that held more than a Tun. These things are now customary at our great publike Country-feasts, and Dedications of Temples. You would swear they were celebrating *Orgia* to *Bacchus*, they are so contaminated with Madnes, Quarrelling, Bloudshed,

and all the Impieties attending Gluttony and Drunkenness. You may there behold the Banquets of the Centaurs, whence none return without a broken pate. Thus we finde *Ovid* describing the Voracity of *Erisichthon*.

*Without delay, what Sea, what Earth, what Air
Affords, at his command they straight prepare :
Yet at full Tables he complains of Hunger,
And for a Feast of Feasts he calls in anger.
What a whole Citie or a Land supplies,
For the content of One will not suffice.
The more his guts devour, the more he craves,
As Rivers are exhausted by the Waves,
While the insatiate Sea, and thirsty Sands,
Drink up the Floods still rouling from the Lands.
Or as the Fire no nourishment refuses,
Burns all that comes, but neither picks nor chuses,
And still the more 'tis fed, it feeds the more :
Thus Erisichthon's prophane Chaps devour
All sorts of food ; in him food is the cause
Of hunger ; and he still employs his Jaws
To whet his Appetite. — —*

Among the *Greeks* and *Romans* there were a sort of people call'd *Wrestlers*, men of most greedy and voracious Appetites : but their Infamy was at length out-vy'd and exceeded by *Consular Magistrates* and *Emperours*. For *Albinus*, who formerly rul'd in *Gaul*, devour'd at one Supper an hundred Peaches, ten Melons, fifty large green Figs, and three hundred Oysters. And *Maximinus* the Emperour, who succeeded *Alexander Memmus*, ate forty pound of flesh in one day, and drank an *Amphora* of Wine, containing 48 quarts. *Geta* the Emperour was also a prodigious Epicure, causing his Dishes to be brought in Alphabetically, and would

would continue feeding for three days together. Now what greater Impiety, when God and Nature has provided Meats and Drinks for us, to preserve Health, and strengthen Nature, for us to abuse them with various artifices for Pleasure, and to devour them beyond the capacity of Humane nature? thereby contracting to our selves incurable Diseases, whereby we finde it apparently true what *Musonius* says, *That Masters are less strong, less healthy, less able to endure labour than Servants; Country-men more strong than they who are bred in the Citie; those that feed meanly, than they who feed daintily: and that generally the later sort live longer than the former.* Nor are there any other persons more troubled with Gouts, Dropsies, Colicks, and the like, than they who contemning a simple diet, live upon prepared Dainties. Of which opinion is *Celsus*: *The most profitable diet for Man, saith he, is simple; multiplicity of tastes is pestiferous; and all spic'd meats are unprofitable, for two causes: Because more is consum'd because of Sweetness, and less concocted than ought to be.* Therefore many grave and wise men have utterly condemned this indulging to the Appetite, as most pernicious. But as for those that under pretence of Religion, neither hate pleasing their Palates nor Luxury, but onely some sorts of meat; abstaining from Flesh, they fill and feast themselves with all sorts of Fish, and swill themselves with Wine; to which they bring their lips, tongues, teeth, and bellies armed, but not their pockets: these are certainly worse than the *Epicureans* themselves. But of these things enough. Let us now pass from Cookery to *Geberica*, that is, to the Alchemists Cook-room, where there is no less consumed than in excessive Feasting.

C H A P. X C.

Of Alchymy, or Chymistry.

ALchymy, or Chymistry, is an Art, if it may not be rather called a Fucus, or Persecution of Nature, however of very great Fame, and the same unpunish'd Imposture; whole vanity easily betrays it self in this, that it promises what Nature neither can suffer nor perform: seeing that all Art is but an Imitation of Nature, coming short thereof by many degrees; and that the force of Nature is far short of the force of Art. But Chymistry's

*An Art which good men hate, and most men blame,
Which her admirers practise to their shame,
Whose plain Impostures, easie to perceive,
Not onely others, but themselves deceive.*

While they seek to change the natures of things, and presume to finde out the blessed Philosophers Stone, as they call it, which, like *Midas*, is to change whatever it touches into Gold: then they pretend to fetch down from the inaccessible heaven a Fifth Essence, whereby a man shall not onely gain the Riches of *Cræsus*, but perpetual Youth and Immortality.

*But among all the undertaking Crowd,
Not one appears, whose Miracles allow'd
The matter prove. —————*

However, they get a small Livelihood by some Physicall Experiments, as also by some Paints and effeminate Fu-

Fucusses, which the Scriptures call *the Oynments of harlots*; whence the Proverb, *Every Alchymist is a Physician or a Sape-boyle*. They enrich the ears of men with vain words, but empty their Pockets of their Money. Whence it appears to be no Art, but a Composition of Trifles, and inventions of mad brains. However, they finde out men so covetous of so much happiness, whom they easily perswade that they shall finde greater Riches in *Hydargyrie*, than Nature affords in Gold. Such, whom although they have twice or thrice already been deluded, yet they have still a new Device wherewith to deceive um again; there being no greater Madnes, than to believe the *fixed Volatile*, or that the fixed Volatile can be made. So that the smells of Coles, Sulphur, Dung, Poyson, and Piss, are to them a greater pleasure than the taste of Honey; till their Farms, Goods, and Patrimonies being watted, and converted into Ashes and Smoak, when they expect the rewards of their Labours, births of Gold, Youth, and Immortality, after all their Time and Expences; at length, old, ragged, famisht, with the continual use of Quicksilver paralytick, onely rich in misery, and so miserable, that they will sell their souls for three farthings; so that the Metamorphosis which they would have made in the Metals, they experiment upon themselves: for in stead of Alchymists, Cacochymists; in stead of being Doctors, Beggers; in stead of Unguentaries, Victuallers, a laughing-stock to the people: and they who in their youth hated to live meanly, at length grown old in Chymical Impositions, are compell'd to live in the lowest degree of poverty, and in so much calamity, that receiving nothing but Contempt and Laughter, in stead of Commendation and Pity, at length compell'd thereto by Penury, they fall to Ill Courses, as Counterfeiting of Money. And therefore this Art was not onely expell'd out of the Romane Commonwealth, but also pro-

also prohibited by the Decrees of the sacred Canons of the Church. And if now there were a Law to forbid any of them to practise this Art without the special favour and license of the Prince, upon the forfeiture of their goods, and proscription of their persons, we should have less false Money made, wherewith many are now deceived, to the great damage of the Commonwealth. For which reason it is thought that *Amasis* King of *Egypt* made a Law, whereby every Magistrate was compell'd to give an account what Art or Science he most favour'd; which he that did not, underwent a very severe punishment. Many things could I say of this Art, of which I am no great enemy, were I not sworn to silence, a custom impos'd upon persons newly initiated therein, which has been so solemnly and religiously observed by the ancient Writers and Philosophers, that there is no Philosopher of approved authority, or Writer of known fidelity, who hath in any place made mention thereof: which hath caus'd many to believe that all the Books treating of this Art were made of late days; to which the names of the Authors, *Giber*, *Moriennus*, *Gigildis*, and the rest of the whole Croud, give no small confirmation; the obscure words which they use, and the unaptness of their language, and their ill Method of Philosophizing. Some have thought the Golden Fleece to be a certain Chymical Book written after the ancient manner in Parchment, wherein was contained the way of making Gold. Of which sort when *Diocletian* had got together a great many among the *Egyptians*, (who were said to be very skilful in this Art) he is said to have burnt them all, lest the *Egyptians*, confiding in their Riches, and easie means of obtaining Treasure, should at one time or other revolt from the *Romans*. And therefore was this Art by a publike Edict of the same Emperour rendred infamous. It would be too long to relate

relate all the foolish Mysteries of this Art, and empty Riddles, of the Green Lion, the Fugitive Hart, the Volant Eagle, the Dancing Fool, the Dragon devouring his Tayl, the Swell'd Toad, the Crows Head; of that which is Blacker than Black, of *Mercury's Seal*, of the Dirt of Foolishness, (of wisdom, I ought to have said) and a thousand other Trifles. Lastly, of that one thing besides which there is nothing else, though as common as may be, the blessed subject of the most holy Philosophers Stone, not to be spoken of without incurring Perjury; yet I will say somewhat of it obscurely, and in such manner, as none but the sons of Art shall understand me. It is a thing which hath a substance, neither too fiery, nor altogether earthy; nor is it a watry, nor sharp nor obtuse quality, but indifferent light and soft, or at least not hard; not rough, but sweet in taste, sweet in smell, grateful to the sight, pleasant to the ear, and delightful to think on. More I must not say, nor greater things can I. For I think this Art, by reason of my familiarity with it, worthy the same Honour as *Thucydides* gives to a good Woman, when he says, *That she is the best woman, of whom there is least discourse.* I will onely adde this, That Chymists are of all men the most perverse: for when God says, *In the sweat of thy brows thou shalt eat thy bread*; and the Prophet in another place, *Because thou eatest the labours of thy hands, therefore art thou blessed, and it shall be well with thee*: they contemning the divine Command, and promise of happiness, endeavour to raise Golden mountains by Womens labour, and Childrens play. I deny not but from this Art many excellent Inventions have deriv'd themselves: hence *Cinaber*, *Minium*, *Purple*, that which they call *Musical gold*, and the temperatures of other Colours, had their beginning. To this Art *Aurichalcum*, the changing of Metals, Soders and Tryals, owe their first finding out. Guns are the terrible Invention of
this

this Art. Hence sprung the Art of making all sorts of Glasses; a most noble Invention, of which *Theophilus* hath writ a most excellent Treatise. But *Pliny* relates that the temperament of Glass was found out in the time of *Tiberius*; but the Work-houſe was by *Tiberius* pull'd down, and the Artificer, if we may believe *Iſodorius*, was put to death, lest the Glass should detract from Gold, and Silver and Brasses lose their value.

CHAP. XCI.

Of the Law in general.

WE come now to the knowledge of the Law, that onely pretends to judge and discern between True and False, Equity and Iniquity, Right and Wrong. The chief Heads now-a-days are the Pope and the Emperour, who boast that they have all Laws written in the Cabinets of their Breſts; whose Will is Reason, and who by their own Arbitrary opinions rule and govern all Sciences, Arts, Writings, Opinions, and whatever other Works of men. For which cause Pope *Leo* commanded that no person should dare to dispute or justify any thing in the Church, but by the Authority of the holy Councils, the Canons and Decretals, of which the Pope is the Head. Neither is it lawful for us to make use of the Interpretations of any the most holy and learned Divines, but onely so far as the Pope permits, and authorizes by his Canons. And the Canon further commands, that no Book or Volume whatsoever shall be received by any Divine, but what is first approved of by the Canons of the Pope. The same Authority the Emperour claims over Philosophy, Physick, and all the other Sciences, giving no countenance

to any Art, till first allowed by the skill of his Law, to which all sorts of Arts and Sciences compar'd, are of no use or value. This makes *Ulpian* say, *The Law is King of all humane and divine things; whose Office it is, as Modestinus saith, to command, forbid, punish, permit; than which there are no greater marks of Superiority.* *Pomponius* defines the Law to be, *the invention and gift of God, and the Maximes of Wise-men.* Because all the ancient Law-givers, that their Laws might gain the greater reverence among the Vulgar, feigned that the Laws they wrote were dictated to them by the Gods. Thus *Osiris* among the *Ægyptians* feigned to have received his from *Mercury*, *Zoroaster* among the *Persians* from *Oromazus*, *Chariundas* among the *Carthaginians* from *Saturn*, *Solon* among the *Athenians* from *Minerva*, *Zamolxis* among the *Scythians* from *Vesta*, *Lycurgus* from *Apollo*, *Numa* from the Nymph *Egeria*. Thus you see how this knowledge of the Law arrogates to it self a Power and Sovereignty over all the Sciences and Arts, exercising a Tyranny over them, and advancing it self above all other Sciences, as the First-born of Heaven, despises and contemns all the rest, being it self constituted out of the frail and infirm Positions and Opinions of men, of all things the most slender, and subject to alteration upon every change of State, Time, or Prince, and which deduces its original from the sin of our First parents, the cause of all our evils. From whence also the corrupt Law of Nature, which is called *Jus Naturale*, first descended; of which behold the chief Maximes: *Keep off force by force. Break faith with him that breaks faith. To deceive the deceiver is no deceit. A deceiver is not bound to a deceiver in ought. A fault may be recompensed by a fault. Those that deserve ill, ought to enjoy neither justice nor faith. No injury can be done to the willing. He that buys may deceive himself. A thing is worth so much as it may be sold for. A man*
may

may provide for his safety with the damage of another. No man is oblig'd to impossibilities. Thou or I are to be ruin'd, it is better that thou be ruin'd than I. With many more of the same nature. Moreover, the Law of Nature is, Not to hunger, not to thirst, to suffer cold, or destroy ones self with Watching and Labour : which overthrowing all works of Piety and Penance, establishes *Epicurean* Pleasure for supreme Happiness. The first occasion of War, Bloodshed, Bondage, Separation of Dominions, was also the first occasion of the Law of Nations : after that, came the Civil or Popular Law, which every Nation appropriates to it self ; From whence have arisen so many Contentions among men, that there are not words enough to express the subjects and matter which they contain. For seeing that men were so prone to quarrel, it was necessary that there should be an observation of Justice according to Law, that so the arrogancies of Impiety might be suppressed, and that Innocence might be in safety amongst the Wicked, and that the Good might live quietly among the Bad : these are the grounds of Law, of which there have been Legislators innumerable. The first whereof was *Moses*, who gave Laws to the Jews ; at which time *Cecrops* gave Laws to the *Ægyptians* : after whom, *Pheroneus* gave Laws to the Greeks : *Mercury Trismegist* gave Laws to the *Ægyptians* ; *Draco* and *Solon* to the Athenians ; *Lycurgus* to the Lacedemonians. *Palamedes* first made Military Laws for the governing of Armies. *Romulus* first of all gave Laws to the Romans, which were called *Curiate*. After whom, *Numa* invented the Ceremonies of their Religion ; and all the rest of the succeeding Kings added their particular Laws, which being all written afterwards in the Books of *Papyrus*, were afterwards called the *Papyrusian Laws*. After that came the Laws of the *Twelve Tables*, the *Flavian Law*, the *Helian Law*, the *Hortensian*

lian Law, the *Honorarian* Law, the *Prætors* Law ; Decrees of the Senate, Edicts of the People, Law of the Magistrates, and Custom, and the power of Law-giving given to every Supreme Prince. I pass over all those Lawyers, good part whereof are repeated in the second Law of the original of Right. Among those who endeavoured to reduce the Civil Law into a Volume, the first was *Cneus Pompey*, next *Cæsar* ; but both were prevented by Civil War and untimely death. At length *Constantine* renewed those old Laws ; and *Theodosius* the younger reduced them into one Volume, which he called a *Codex* : and after him *Justinian* set forth the *Codex* now in use. But all the authority of the Civil Law rests in the People and Princes ; neither is there any other Civil Law but what the people establish by Common consent. Hence *Julian* avers, *That the Laws binde us for no other reason, but onely for that they are received by the Common Consent of the people, who by universal consent transferred the power and whole authority upon the Prince ; so that whatsoever is ordained by the consent and approbation of the Prince and People, has thereupon, partly by Constitution, partly by Custom, the force of a Law, though it be an Error or a Falshood ; for Universal Error makes a Law, and matter adjudged becomes Truth.* Which *Ulpian* teacheth us in these words : *He ought to be taken for a free-man born, who is so adjudged by Sentence, though he were onely manumitted ; because a matter once adjudged, is to be taken for Truth.* The same person tells, that one *Barbarius Philippus*, who was a fugitive at *Rome*, demanded the *Prætorship*, and had it : and when he came to be known who he was, yet was it taken for granted, that all whatsoever he had done by vertue of his Office should stand good, though he were but a servant. The same person confesses, that no reason can be given for all the Decrees and Laws which were set forth by our Ancestors.

fors. Whence we finde, that all the Wisdom of the Civil Law depends upon onely Will, and Opinions of men; no other Reason urging, than the Regulation of Manners, conveniency of Converse, power of the Prince, or force of Arms. So that if the Law preserve the Good, and punish the Bad, 'tis then a just Law; if otherwise, the worst of evils, by reason of the evils ensuing, either through the Toleration, Approbation, or Negligence of the Supreme Magistrate. And it was the Opinion of *Demonax*, That all unprofitable Laws were superfluous, as being intended neither for the Good nor the Bad; since the former want them not, the later are never the better for um. Furthermore, seeing that *Cato* confesses, that there is no Law that can be adapted to all Emergencies, but such where Equity and Rigor are at a continual variance; and that *Aristotle* also calls *Equity the Correction of a just Law*, wherewith that part is defective, which was generally agreed to; doth it not hence plainly appear, that all the force of Law and Justice depends not so much upon the Law, as upon the Equity and Justice of the Judge?

CHAP. XCII.

Of the Canon-Law.

FROM the Civil flow'd the Canon or Pontifical Law; which may to some seem a most holy Constitution, so ingeniously does it hide and mask the precepts of Avarice, and rules of Rapine, under the pretences of Piety; though it contain very few Decrees that regard either Religion, the Worship of God, or the Ceremonies of the Sacraments. I forbear to make it out, that some are altogether repugnant to the Word
of

of God : all the rest are meer matters of Strife, Contention, Pride, Pomp and Gain ; and onely Edicts of the Popes, not contented with those already made by Holy men and Fathers, unless they may adde new Decrees, Chaffe extravagancies : so that there is no end or limit of their Canons, which onely proceed from the Pride and Ambition of the Popes, whose Arrogancie has grown so bold, as to command the Angels, to rob Hell, and lay violent hands upon the souls of the Dead : tyrannizing over the Law of God with their Interpretations, Declarations, and Disputations ; lest any thing should be wanting or diminisht from the fulness of their power. Did not Pope *Clement* in a Bull, which is kept to this day at *Vienna* and several other places, command the Angel to free the soul of one that was going to *Rome* for Indulgences, and dying by the way, immediately out of Purgatory, and carry him to Heaven ? adding, *It is our pleasure that the pains of hell be no farther inflicted on him* : granting also power to those that were signed with the Cross, at their own pleasures to take three or four souls out of Purgatory. Which erroneous and intolerable Boldness, if I may not call it Heresie, the *Parisian* School then utterly condemn'd and reprov'd ; repenting perhaps that they did not report that hyperbolical Zeal of *Clement* as a Fable, that the Story might live rather than die ; seeing that for all their affirming or denying, there is nothing of injury done to the Authority of the Pope, whose Canons and Decrees have so pinion'd Theologie, that the most Contentious Divine dares neither dispute or think contrary to the Popes Canons without leave and pardon ; as *Martial* says of *Rufus*.

*What Rufus says, Rufus has leave for all,
Although he laugh, weep, hold his tongue, or brawl :
He sups, drinks, asks denies ; yet still the brate
Has your good leave ; without your leave he's mate.*

Out of these Canons also and Decrees we finde the Patrimony of Christ to be Kingdoms, Donations, Foundations, Wealth, and large Possessions ; and that the Priesthood of Christ is Sovereign power and Command : that the Sword of Christ is Temporal Jurisdiction : that the Rock on which the Church is founded is the Pope : that the Bishops are not onely the Ministers , but Heads of the Church : that the Goods of the Church are not Evangelical Doctrines, Constancy of Faith, and contempt of the World , but Taxes, Tythes, Oblations, Collections, Purple, Mitres, Gold, Silver, Gems, Mannors, and Money. The power of the Pope is to wage War , dissolve Leagues, absolve Princes from their Oathes, Subjects from their Obedience, and to make the house of Prayer a den of Thieves. Well therefore may the Pope depose Bishops, who can give away other mens rights, commit Simony, dispense with his Oath, and no man be able to say to him, Why dost thou so ? Well may he, for other weighty reasons, dispense with all the New Testament , and send above a third part of the souls of the faithful to hell. But the Office of Bishops is not now-a-days to preach the Word, but to confer Orders, dedicate Temples, baptize Bells, consecrate Altars and Chalices, bless Vestments and Images. But they who are more ambitious than these , if leaving those things to be performed by I know not what mean and titular Bishops, they can procure themselves to be sent Kings Ambassadors, to be their Chief Ministers of State, or to attend upon the Queen ; such great causes may excuse um from serving God in the Temples , if they can serve the King well at Court. Out of the same Fountains arise those Equivocations and Shifts to avoid Simony in selling and buying Benefices, daily in use ; or for whatever other Monopolies or Markets are made of Pardons, Indulgences, Dispensations, and the like, whereby they set a
price

price upon remission of sins which God has so freely granted; and have found out a way to gain by the very pains of Hell. From this Law they borrow that feigned Donation of *Constantine*, which is quite contrary to the Word of God, seeing that neither *Cæsar* can give away his own Right, nor the Clergie usurp that which is *Cæsars*. To these we may adde so many ravenous Decrees, under the known Titles of *Indulgencies*, of *Bulls*, of *Confessions*, of *Testaments*, of *Dispensations*, of *Priviledges*, of *Elections*, of *Dignities*, of *Prebendaries*, of *Religious houses*, of *Sacred houses*, of *The place of Judicature*, of *Immunities*, of *Judgements*, and the like. Lastly, the whole Canon-law is of all the most inconstant, more various than *Proteus*, more changeable than a Chameleon, more full of perplexity than the *Gordian* knot. So that the Christian Religion, by the Institution of Christ intended to put an end to Ceremonies, is now more clogg'd with Ceremonies than the Jewish Religion of old: the weight whereof makes the easie and sweet Yoke of Christ more heave and burthenome than that of the Law, while Christians are compell'd to live more according to the Prescriptions of the Canon-law, than the Rules of the Gospel. To say truth, the Learning of both Laws is wholly busied about frail, empty, and prophane matters, Bargains, and Quarrels of the common people; about Murthers, Thetts, Robberies, Pyracies, Factions, Conspiracies, and Treasons, Perjuries, Knaveries of Scribes, Abuses of Lawyers, Corruptions of Judges; whereby Widows are ruin'd, Orphans destroyed, the Poor oppressed, the Innocent condemned, and, as it is said in *Juvenal*,

The Crows are pardon'd, and the Doves condemn'd.

Thus blinde men run themselves into mischiefs, which

they thought to avoid by the assistance of the Canons and Pontifical Decretals ; because they are no Laws or Canons ordained by God , or for the honour of God, but onely invented by the corrupt Wit of men , for Gain, and the supply of covetous desires.

C H A P. X C I I I.

Of Advocates.

THere is another Practice of the Law , which they call the Art of Pleading , of which they would pretend a very great Necessity : an ancient, but most deceitful Calling , onely set out with the gaudy Trimming of Perswasion , which is nothing else , but to know how by Perswasion to over-rule the Judge , and to turn him and winde him at pleasure ; to know how by false Interpretations and Comments, to wrest or avoid the Law, or prolong the Suit ; so to cite and repeat Decrees, to pervert Equity, and alter the sence of the Law, and the intention of the Legislator : in which Art there is nothing sooner prevails than Bauling and Confidence : and he is accounted the best Advocate, who intices most the people to go to Law, putting um in hopes of recovering great matters ; and stirs them up by wicked and mischievous advice ; who hunts out for Causes, and who is the greatest Scolder and Brauler, to make the things which are just and true, seem doubtful and unjust ; and by such Weapons as those, to chase and overthrow Justice : with whom Justice is nothing else but publike Gain ; and the Judge that sits upon the Bench is forc'd to confirm, what Money makes appear just. Nay , they expose those things which are not, even privations of things , and Silence it self ; seeing that
that

that as none will speak but for Gain, there's none will hold his tongue but for Reward: after the example of *Demosthenes*, who when he askt *Aristodemus*, a Compiler of Fables, what Fees he had got for Pleading, answered, *A Talent*. But I (replied *Demosthenes*) have got more to hold my tongue. So that the tongue of a Lawyer, unless fast bound in Silver chains, is very mischievous and pernicious.

CHAP. XCIV.

Of the Calling of Publike Notaries.

AMong these, Publike Notaries are to be reckon'd, whose Injuries, Falsities and Mischiefs continually by them wrought, all are bound to endure, while they pretend to have their credit, licensè and authority from the Apostolike and Imperial power. Among whom they are to be accounted the chiefest, who know best how to trouble the Court, perplex Causes, counterfeit Wills and Deeds, to abuse and deceive their Clients, and, if need be, to forswear themselves; venturing at any Roguery, rather than be outdone in plotting and contriving Cheats, Scandals, Quirks, Tricks, Quillers, Treacheries, *Scylla's* and *Charybdis's*, by any other person whatsoever. There is no Notary can frame an Instrument, from whence there may not be some cause of Quarrel pickt out, if any person have a minde to contest: for there will be some way or other found out, either to finde out a defect in the Writing, or to invalidate the faith of the publike Notary. These they call the Helps of the Law, which they teach the Contentious how to flie to, and lay hold of. These are the effects of their Watching and Labour, where-

with they soften the rigour of the Law , when they finde their Clyents willing to contend : for he shall have so much Law, as he can by his power maintain ; the Law averring, that we cannot be equal to those that are more potent than we are.

C H A P. X C V.

Of the Study of the Law.

TO this, those vast Gyants have relation, who contrary to the Edict of *Justinian*, have begot so many innumerable Volumes of Comments, Glosses, and Expositions, every one differing in their Interpretation. Besides this, they have gathered together such Storms of Opinions, so many Woods of dark and subtil Counsels and Cautions, wherewith the Iniquity of Advocates is furnished, as if Truth did not consist more in Reason, than in confused Testimonies rak'd together out of such a monstrous heap of Opiniasters, among whom there is so much Dissention, so much Discord ; that he that knows not how to differ from another, to contradict the Sayings and Opinions of others, call in question the justice of Adjudged Cases, and to wrest good Laws to their own Humours and Interests, is not to be thought Learned among um. Thus is the Study of the Law made a deceitful Net and Gin of Iniquity : these are the Crafts, and these the Arts by which the whole Christian world is governed ; the Foundations of Empires and Kingdoms, and out of these Knaves are chosen Presidents of Parliaments, Senators, and several great Officers of Popes and Princes : as if wicked Advocates would prove just Judges, when they came to be the Heads of the Nation ! These, like the
Titans

Titans to *Jove*, become formidable to their Princes themselves. Out of these come the swag-belly'd Secretaries, and Purple Chancellors of Emperours and Kings, who govern all affairs of State, dispose of all Favours, Gifts, Benefits, Offices, Dignities and Parents of the Prince; who sell all Right and Justice, all Law, Equity and Honesty, and compel others to purchase of them: According to whose will, such and such are to be Allies, such Enemies to the Prince; with whom sometimes they joyn in Leagues, sometimes make War according to their pleasures. And being rais'd from the lowest degree of Poverty, and meanness of condition, to so high a pitch of Dignity, meerly by prostituting their Tongues, at length they grow so bold and audacious, that without calling to answer, without order of Council, they will convict and condemn men, and many times alter forms of Government; they themselves growing fat with Thievery and Robbery.

CHAP. XCVI.

Of the Inquisition.

Here we must not omit the order of Predicants, Inquisitors after Hereticks; whose power when it ought to be founded upon the holy Scriptures, yet they derive it all from the Canon-Law, and Pontifical Decrees, as if it were impossible the Pope should erre; leaving the Scripture as a dead letter, and onely the shadow of Truth, and reject it, as the Buckler and defence of Hereticks. Neither do they receive the Traditions of the ancient Fathers and Doctors, because they may both deceive, and be deceived; but pretending that the *Roman* Church cannot erre, of which the

Pope is the Head, and therefore the Authority of his Court is the Rule of their Faith; enquiring no further in their examinations, than whether men believe in the Church of Rome: which if any person refractory do grant, then, quoth they, the Church condemns such or such a Proposition, as heretical, scandalous, and offensive to pious ears; and then compel the person to revoke and recant his Error. If the offender continue to justify himself by Reason or Scripture, or both, straight with great clamour and mouthing they interrupt him, telling him he is not before the Chair of Doctors, or a Convocation of Scholars, but a Tribunal of Judges: he is not to dispute there, but to answer directly whether he will stand to or abide the Decree of the Church, or renounce his Opinion: if not, they shew him Faggots and Fire, saying, *Hereticks are to be convinced with Faggot and Fire, not with Scripture and Arguments*; and so compel a man not convicted of any perverse obstinacie contrary to his Conscience, to abjure those things; which if he deny, they deliver him over to the Secular power, as a deserter of the Church, to be burnt; saying with the Apostle, *Remove the evil thing from among you*. In ancient times, such was the lenity and meekness of the Church, that they neither punish those that relaps'd into Judaism nor Blasphemies: and *Berengarius* revolting to a most damnable Heresie, was not onely not put to death, but continued in his Archdeaconship. But now, if a man slip into the least Error, 'tis much more than his life is worth; and he shall be thrown into the Fire by these Inquisitors for a trifle. Perhaps it is now convenient for the Church to use such severe chastisement, for fear of losing its innate piety. Sometimes Hereticks are Inquisitors after Hereticks; which was the occasion of the Decree which *Clement* made. But Inquisitors ought not to hold dark Arguments, and talk in wrangling

ling Syllogisms, with Hereticks ; but to labour to convince them by the Word of God, then to determine the matter according to the Decrees and Canons of the Church, and either to reduce him to the Orthodox Faith, or pronounce him a Heretick: for he is no Heretick, who is not obstinate ; nor is he a favourer of Hereticks, who seeks to defend an innocent person condemned of Heresie, lest he should be deliver'd up by these cruel and ravenous Inquisitors, to be butchered without a cause. And although it be expressly provided in the Law, that the Inquisitors shall have no power of Examining, nor any Jurisdiction over any suspicion, defence, or favour of Heresie, which is not a Heresie manifestly exprest, and absolutely already condemn'd ; yet these bloody Vultures, going beyond the Priviledges and Commission of their Office, against all right, and contrary to the Canons themselves, take upon them to meddle with ordinary things, arrogating and usurping the power of Popes in those things which are not Heretical, but onely Scandalous or offensive to the ear ; most cruelly raging against the poor Country-women, whom being once accused of Witchcraft, and condemned without the examination of any lawful Judge, they expose to most strange and unheard-of Torments, till having extorted from them what they least thought to confets, they finde matter to proceed upon to condemnation : and then they think they do the Office of Inquisitors truly, when they never leave the business off, till the poor woman be burnt, or else have so far gilded the Inquisitors hand, until he take pitie of her, as sufficiently purg'd : for an Inquisitor may alter the punishment from penal into pecuniary, and convert it to the use of the Office ; by which there is not a little Money to be got : and some of these poor creatures are forc'd to pay them an annual Stipend, for fear of being haras'd to Torment. And when the
Goods

Goods of Hereticks are confiscated, then the Inquisitor gets no small matter. The very accusation, or highest suspicion of Heresie, nay the very Citation of the Inquisitor, is enough to bring a womans credit in question; which is not to be salved without money given to the Inquisitor; which is no small gain. Thus while I was in *Millain*, several Inquisitors did torment many honest Matrons, & some of very good Quality, and privately milk very large sums from the poor affrighted and terrified women; till at length, their Cheating being discovered, they were severely handled by the Gentry, hardly escaping Fire and Sword. When I was President of the Commonwealth in the Citie of *Mediomatricum*, I had a very great Contest with an Inquisitor, who being a loose fellow, had hal'd a poor Country-woman into his Slaughter-house, being a place of disrepute; and all for a very slight Accusation; not so much to Examine her, as to Crucifie her. This woman when I undertook to defend her Cause, and found, and had made it evident, that there was nothing of Proof to make out the Crime, the Inquisitor made answer, that there was one proof not to be question'd, That her mother many years ago was burnt for a Witch. Which Article when I shew'd how impertinent it was, and that it was not for the Law to condemn one for the fact of another; presently he, lest he should have seem'd to have talkt out of Reason before, produces this Argument: That therefore it was so, and the Proof good, because Witches were wont to devote their children to the devil, as also because they are wont to Conceive by lying with the devil; and therefore there is an inherent Guiltiness in the Offspring. Wicked Father, said I, is this thy way of Theologie? Are these the Fictions for which thou harriest silly women to Torture? are these the Sophisms with which thou condemnest Hereticks? Thou thy
self,

ſelf, in my opinion, art far worſe than *Fauſtus* or *Donatus*. Grant it were as thou ſayſt, doſt thou not hereby abrogate the grace of Baptiſm, if for the impiety of a Parent the Off-ſpring ſhould be the devils due ? And if it were true that *Incubi* did generate, yet was never any one of that opinion ſo infatuated, as to think thoſe Spirits did mingle any thing of their own nature with the ſuffoced ſeed. But I tell thee upon the true grounds of Faith, and by the true natures of our Humanities, we are all one maſs of ſin, and eternal malediction, ſons of perdition, ſons of the devil, ſons of the wrath of God, and heirs of hell : but by the grace of Baptiſm Satan is caſt out of us, and we are made new creatures in Jeſus Chriſt, from whom no man can be ſeparated but by his own ſin : for far is it from truth, that he ſhould ſuffer for another mans ſin. Seeſt thou not now how invalid thy moſt ſufficient Proof is, how vain in Law, and indeed how abſolutely Heretick it is ? The cruel Hypocrite grew very wroth againſt me, and threatned to ſue me as a favourer of Hereticks. However, I perſiſted in defence of the poor creature, and at length by the power of the Law I delivered her out of the Lions mouth ; and the bloody Monk ſtood rebuk'd and ſham'd before um all, and ever after infamous for his Cruelty ; and the Accuſers of the poor woman in the Capitol of the Church of *Metz*, whoſe Subjects they were, were very conſiderably Fin'd.

C H A P. X C V I I.

Of Scholaſtick Theologie.

IT remains that we diſcourſe concerning Theologie. I ſhall paſs by the Theologie of the Gentiles, mentioned

tioned in *Orpheus*, *Museus*, and *Hesiod*, which all men acknowledge to be Poetical and fictitious, and which *Lactantius*, and *Eusebius*, and many other eminent Doctors of the Christians have convinced by most strenuous Arguments. Nor shall we speak of the Religion of *Plato* or the rest of the Philosophers, whom we have already shew'd to be the teachers of nothing but Error. But we shall here discourse concerning the Christian Religion. This onely depends upon the faith of its Doctors, seeing that it can fall under no Art or Science. And first of Scholastick Divinity, a certain Hodge-podge, or Mixture, of Divine Precepts, and Philosophical Reasons; looking like a Centaur; written after a new manner, far different from the ancient way of delivery; diffus'd into little Questions, and subtil Syllogisms, without any Elegancie of speech; and which has brought not a little profit to the Church in the convincing of Hereticks. The first Authors whereof, and who were most excellent therein, were *Thomas Aquinas*, *Albertus* surnamed the Great, and many other famous men; besides *Johannes Scotus*, a most subtil and acute Writer, though a little more given to Contention. Hence Scholastick Theologie fell into Sophisms; while those newer Theosophists, and as it were Sutlers of the Word of God, never worthy of the title of Divines, but for their money, of so sublime a Studie and Contemplation made a meer Logomachie; wandering from School to School, starting little Questions, framing Opinions, forcing the Scriptures, inducing a strange fence with intricate words, and more nimble to ventilate than examine, presum'd to erect Seminaries of Strifes, out of which litigious Sophisters gain matter of Contention; distracting the Intellect, abstracting the Forms, and misrepresenting *Genus* and *Species*; what they take from one, adding to another; and every one striving to confirm their own

own Opinion : exposing our holy Faith among the Wife of the Age (of which *Thomas Aquinas* complains) to Laughter and Misbelief. For they neglect the Canonical Scriptures of the Holy Ghost, and chuse onely hard Questions about Divine things, fit for Dispute ; wherein they exercise their Wit, and consume their time ; placing the whole Doctrine of Theologie in those things onely, wherein while they study to contradict the Scripture, they may hear the Scripture saying, *The letter kills, is hurtful, is unprofitable.* But they will say, We are to search out that which lies hid in the Scripture. Then binding all their mindes to expound, interpret, make Glossaries and Syllogisms, they rather chuse any other sence than that which is most genuine. If you require Reason, or be earnest in apposing, you shall receive ill language, and be call'd Fool. What is hid in the letter you must not understand, but must feed like a Serpent upon the dust. So that none are accounted Divines among them, unless they be such as are egregious Branglers, and can give an Instance upon every Proposition, feign readily, finde out new Interpretations, make a noise with uncouth words, not so much to be understood for the difficulty of the matter, as the strangeness of the word. And then they are call'd Doctors, when they are come to that pass that they can hardly be understood. These have a multitude of Followers, who whatsoever they have drawn from those men, believe it fetcht out of the hidden treasuries of Theologie : they swear to their Masters words, and believe it not to be within the compass of thought, if any thing be unknown to him ; and they are so captivated with his Opinions, that they are not to be overcome with any other reasons ; will yield to no Scripture, but, like *Anteus*, seek to renew their strength, while they repair to the brest of their mother who brought them forth, calling these Doctors to their aid.

The

*The Vulture carcaſs leaving then behinde,
Haſtes to his own, and takes away the beſt :
This is the food the Vulture hath design'd,
To feaſt his Palate while he builds his neſt.*

Hence it comes to paſs, that the ſublime Studie of Scholaſtick Divinity is ſo ſubject to Errour and Impiety ; theſe evil Hypocrites and audacious Sophiſters have introduced ſo many Sects, and ſo many Heresies ; who as *S. Paul* ſaith, *preach Chriſt not for good-will, but for contention* : ſo that it is far eaſier for Philoſophers than Divines to agree : who have eclipsed the ancient glory of the ancient Theologie with humane Opinions, and new Errours ; and profeſſing a deteſtable Doctrine conſiſting in falſe Titles, and Labyrinths of Diſpute, have uſurpt the name of *Sacred Theologie* by Theft and Rapine ; and abominating the Names and Inſtitutions of the old Fathers, have increas'd new Faſtions, as it was formerly ſaid in the Church, *I am of Apollo, I of Paul, I of Cephas* ; pretending altogether to their Studies whoſe Works they firſt learnt, and admiring onely their own Maſters, deſpiſe all others ; not minding what is ſaid, but by whom it is ſaid. And yet are theſe men very much divided among themſelves : for ſome of them, who are of riper ingenuities, and would be thought more ſkilful than the Prophets and Apoſtles, believe that they can finde out and demonſtrate thoſe things which are onely to be believ'd by faith ; Philoſophizing in Divine things in moſt miſerable Queſtions, and with a prodigious confidence contend about abſurd Opinions ; as, when ſome diſtinguiſh the Divine Eſſence, ſome by the thing it ſelf, or others by Reason : others conſtitute infinite Realities, as they call um, like *Plato's Idea's* ; which ſome again deny, and ſome laugh at. Then they frame to them-

themselves so many monstrous shapes of God, so many forms of the Divine Being, so many Idols and Phantomes of their own Imaginations about divine things; and dismember their very Saviour Christ with the perverseness of their Opinions. Him they dress in so many various Disguises of Sophisms, and like an Image of Wax, form and deform him with their absurd suppositions into what shape or figure they please; so that their Doctrine proves meer Idolatry. But those other, whose duller capacities cannot soar so sublimely, these make Legends of the Saints full of godly lyes, feign Reliques, make Miracles, invent plausible or terrible Examples; Number Prayers, weigh Merits, invent Ceremonies, sell Indulgencies, distribute Pardons, set to sale their Benedictions, and devour the sins of the people. As for Apparitions, Exorcisms, and Answers of the Dead, they are very exact in um; and being taught their lessons out of the Books of *Tundal* and *Brandarius*, they act the Tragedies of Purgatory, and Comedies of Indulgences and Pardons; and from the Pulpits, as from a Stage, with a Souldier-like impudence, and boldness of *Ibraso*, with confident eyes, countenance chang'd, extended arms, and more sorts of gestures than are ascribed to *Proteus*, thunder out their Vanities among the people. But those who pretend to be more Learned, and to understand a greater Decorum of Elegancie; they, while they bawl, should say declaim, rehearse Poems, tell Stories, dispute Controversies, cite *Homer*, *Virgil*, *Livie*, *Strabo*, *Varro*, *Seneca*, *Cicero*, *Aristotle* and *Plato*: in stead of preaching the Gospel, and Word of God, making onely an empty noise of words; spreading a new Gospel, adulterating the Word of God, which they preach not to set forth Grace, but for Gain and Lucre: living in the mean time not according to the Word of God, but according to the pleasure of the flesh; and after they have

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in the day-time made an erroneous Harangue or Exhortation in the Pulpits to vertue, at night exercise their Buttocks in their lurking holes with nocturnal labour. And this is the way by which they go to Christ. Lastly, when Vices are to be reprehended, 'tis wonderful with what ill language they rail, with what insolencie of gesture they behave themselves, with what scurrilous language their Choler rages, what loud Exclamations they make; as if Christ rather chose to have the Preachers of his Word not Fishers drawing on the right hand with a soft Net, but persecuting Hunters and Archers, shooting and wounding from the left: or as if they themselves were not men, or not liable to the same faults, if not guilty of greater. Thus those Fishers of men, whose tongues ought to be a Net to draw sinners to salvation, become Hunters and persecutors of men to their ruine: their mouthes are Bowes of falshood, their tongues are wounding Arrows. But let us now hasten to the Right Theologie, which is twofold; Prophesie, and Interpretation. Of the later first of all.

C H A P. X C V I I I.

Of Interpretative Theologie.

INterpretative Theologists believe, That as by the liberality of Nature, Grapes, Olives, Wheat, Flax, and many other such things, increase and ripen, of which afterwards, by the wit and help of Man, Wine, Oyl, Bread and Cloth, and other works of Nature are compleated by humane Arts: so the Divine Oracles, delivered to us obscure and hidden, are to be explained by Interpretation; not by the force of our own Wit

or Invention, but by the help of the Spirit, who distributes his good things as he pleases, and where he pleases, making some Prophets, and some Interpreters. Therefore this Interpretative Divinity consists not in Compounding, Dividing, Defining, after the manner of the *Peripateticks*; neither of which belong to God, who neither can be defined, divided, or compounded; but leads to Knowledge by another way, which is indifferent between this and Prophetical vision, which is a kinde of discovery of the Truth to our purifi'd Intellect, as a Key to a Lock: and this, as it is the most covetous of all Truth, so it is the most susceptible of what things are to be understood; and is therefore called *Possible Intellect*; wherewith though we do not discover by a tull light, what the Prophets mean, and those who beheld the Divine things themselves; yet there is a door open to us, that from the conformity of the Truth perceived, to our Intellect, and by the Light which illustrates us, out of those open windows we gain more certainty, than from the appearing Demonstrations, Definitions, Divisions, and Compositions: and we read and understand, not with our outward eyes and ears, but with our better senses; and extract the Truth flowing from the sacred Scriptures, which the other delivered in dark sayings, and mysterious sentences; and thereby see what is hidden from the wise and great Philosophers, yet apprehend them not with so much certainty, as that all perplexity may be removed. And whereas there is a manifold Truth conceal'd in sacred Scripture, holy men have gone about to try various and manifold Expositions of the same. For some gently walking along the back of the Letter, and expounding one place by another, and one letter by another, and making out the sense by the Order, Etymologie, and Propriety and Force of the signification of the words, hunt out the truth of

Scripture : which is therefore call'd *Literal Exposition*. Others refer all things written to the business of the Soul, and works of Justice ; whose Expositions are therefore call'd *Moral*. Others remit them by various Tropes and Figures to the Mysteries of the Church ; whose Exposition is call'd *Tropological*. Others given to Contemplation , refer all things to the Mytery of Celestial glory ; and this Exposition is call'd *Anagogick*. And these are the four most usual sorts of Exposition ; besides which, there are two more, of which the one refers all things to vicissitude of Times, Mutations of Kingdoms and Ages ; therefore call'd *Typick* ; wherein , among the Ancients, *Cybil*, *Methodius*, and *Joachim Abbas* did most excel : of Modern Authors, *Jeremy Savonarola* of *Ferrara*. The other enquires into the nature and qualities of the Universe , the Sensible world , and of the whole Fabrick of the World and Nature : which Exposition is therefore call'd *Physical* or *Natural* ; wherein Rabbi *Simeon ben Joachim* excell'd, who wrote a very large Volume upon *Leviticus* , wherein discoursing of the natures of all things, he shews how *Moses*, according to the congruencie of the threefold World, and nature of things , ordain'd the Ark, the Tabernacle, the Vessels, Garments, Rites, Sacrifices, and other Mysteries , for the appeasing and worshipping God. Which Exposition the Cabalists follow, especially those who treat of *Beresith*, or the Creation. For they who discoursing concerning the Judgment-seat of God, by Numbers, Figures, Revolutions, Symbolical reasons , refer all things to the first Archtype, search for the Anagogical sence. And these are the six most famous Senses or Meanings of the holy Scripture ; all whose Expositors or Interpreters are by a general word call'd *Divines* : among whom we finde *Dionysius*, *Origen*, *Polycarpus*, *Eusebius*, *Tertullian*, *Irenaeus*, *Nazianzene*, *Chrysostome*, *Athanasius*, *Basil*, *Damascene*,

mascene, Laſtantius, Cyprian, Jerome, Auſtin, Ambroſe, Gregory, Ruſſinus, Leo, Caſſianus, Barnardus, Anſelm, and many other holy Fathers which thoſe ancient times brought forth : and ſome of later years, as *Thomas, Albertus, Bonaventure, Egidius, Henricus, Gandavensis, Gerſon,* and many others. But now ſeeing that all theſe Interpretative Divines are but men, they are ſubject to humane frailties ; ſometimes they erre, ſometimes they write things contrary or repugnant ; ſometimes they differ from one another : in many things they are deceiv'd, all of um not diſcerning all things : for onely the Holy Ghoſt has the perfect knowledge of Divine things, who diſtributes to all men according to a certain meaſure, reſerving many things to himſelf, that we may be always learning of him : for, as *S. Paul* ſaith, *All of us know and preach by art onely.* Therefore all this Interpretative Theologie conſiſts onely in liberty of ſpeech, and is a Knowledge ſeparate from Scripture, whereby every one has the liberty to abound in his own ſence, according to thoſe various Expoſitions recited before, which *S. Paul* in one word calls *Mysterics*, or *ſpeaking of Mysterics*, when the Spirit ſpeaks Myſteries ; whence *Dionyſius* calls this *Significative Theologie*, treated of by thoſe holy Doctours in ſeveral Volumes. Nor are we to believe all that they ſay, ſeeing that many hold very Erroneous Opinions of Faith, which are exploded by the Church ; as we may inſtance in *Papias* Biſhop of *Hierapolis, Victorinus Pictaviensis, Irenæus Lugdunensis, Cyprian, Origen* and *Tertullian,* and many others, who have err'd in the Faith, and whoſe Tenets have been condemned as Heretical, though they themſelves are among the Canoniz'd Saints. But this requires a deeper ſpirit of conſideration, to judge and diſcern which is not of men, nor of fleſh and bloud, but granted from above by the Father of lights. For no man can utter any thing rightly

of God, but by the light which comes from himself ; which light is the *Word*, by whom all things were made, and who illuminates every man coming into this world, giving them power to become the sons of God whoever shall receive and believe. Neither is there any who can declare the things of God, but his own Word : for who besides can know the minde of God, or whoever was made of his council, but the Son of God, being the Word of the Father ? But of this we shall discourse no farther, till we have perfected the next Chapter of Prophetick Theologie.

CHAP. XCIX.

Of Prophetick Theologie.

AS Prophecie is the speech of the Prophets, so is Theologie nothing but the Tradition of the Divines, or men discoursing with God. However, not every one that can remember or repeat a Prophecie, or interpret the meaning thereof, is presently a Prophet, but he that in divine things is endued with the knowledge of Piety, Vertue and Sanctity, who discourseth with God, and meditates upon his Law day and night. For so S. *John* Author of the *Apocalyptse*, in the Letters of *Dionysius* call'd *The Divine*, testifies from holy Writing ; to whom the Truth it self has said, *He that bears you, bears me ; and he that despises you despises me.* Which words are not spoken to contentious Theosophists, but to the true Divines, Apostles, Evangelists, and Messengers of the Word of God, who say, *I dare not utter any thing which Christ doth not work by me.* Therefore the Traditions of these Divines concerning Faith and Godliness, are truly Theological. To the

the Writings and sayings of these men we give credit, as being founded, not upon contentious Syllogisms, or Opinions of men, but, as *S. Paul* saith, *being divinely inspired*: not in defining, compounding, dividing, contemplating, after the manner of Philosophers; but in an essential contact of Divinity, apprehended through a clear vision in the divine light it self: of which vision we finde several sorts in the holy Scripture: as the Prophets had several dispositions to receive. For we read how some saw God, or Angels in the forms of men: others in the shape of Fire: others in the similitude of Air or Wind: others in the shape of Rivers or Water: others in the form of Birds, Precious Stones, or Metals: others in the forms of Letters or Characters: others in the sound of a Voice: others in Dreams: others in a Spirit residing within themselves: others in the work of the Understanding. And therefore the Scripture calls all Prophets *Seers*. Thus we read of *The Visions of Isaias*, *The Visions of Jeremy*, *The Visions of Ezekiel*, and the rest. And under the New law *S. John* saith, *I was in the Spirit upon the Lords day*. On the wings whereof he was carried, and beheld the Throne of God. And *Paul* witnesses, that *he saw those things which it is not lawful for men to utter*. And this Vision is called a *Rapture*, or *Ecstasie*, or spiritual death. Concerning this death it is said, *No man shall see God, and live*. And in another place, *Precious in the sight of God is the death of his Saints*. And it is more clearly expressed by the Apostle, where he says, *You are dead, and your life is hid with Christ*. And it is necessary for him to die this death, that will pierce into the secrets of Prophetick Theologie. Now there is a double light of this Deifick Vision: One, when God is *seen face to face*; and then the Prophets see what *S. Paul* saith, *Things which are not fit for men to utter*, and which no tongue of men or Angels can express, nor Pen

unfold. There is also a certain contact or union of the Divine Essence, and an illustration or enlightning of the pure and separate Intellect, without appearance of any shape or likeness. This Divines call *The Meridional Understanding*. Of which *S. Augustin* upon *Genesis*, and *Origen* against *Celsus*, largely dispute. The other sort of Seeing is that by which we see the *hinder parts* of God; when the creatures, which are the hinder parts or effects of God, are understood with a more exalted judgement; as by the knowledge whereof the Creator, the chief workman, and the First Cause that moves all things, is the better known: as the *Wise-man* saith, *From the bigness of the kinde, and of the creature, may be known the Creator of things*. And *Paul* also about the same subject: *The invisible things of God are known, being understood by those things which are made*. And it is an usual Saying among the *Peripateticks*, that *they who argue from the Effects to the Causes, are said to argue à posteriori, from the hinder part*. *Moses* enjoyed both these Visions, as the Scriptures witness. Of the first, we read that *Moses* saw God *face to face*. As to the other, we read what God spake to him: *Thou shalt see my hinder parts*. And by the means of this later Vision, *Moses* made a Law, instituted Sacrifices and Ceremonies, built a Tabernacle and other Mysteries, according to the most elaborate Exemplar of the whole world, comprehending all the secret works of God and Nature therein. This Vision is again twofold: for we either behold the creature in God himself, which Divines call *The Morning-vision*; or else we behold God himself in the creatures. There is also another Prophetick Vision in Dreams: thus we read in *Matthew*, how the angel of God appeared to *Joseph* in a dream. And in another place, that the *Magi* who adored Christ were admonisht in a dream, that they should return another way into their own Country. There

are in the Old Testament many Examples thereof. Now what this Vision is, *Job* expounds, where he says, *In the horrou of nocturnal visions, when sleep falleth upon men, and they sleep in their beds; then he opens their ears, and teaching them, instructs them with learning.* And this being a fourth species of Vision, is called *Nocturnal*. There are also two other kindes of Prophecie: the one receiv'd by word of mouth; and thus was *Moses* enlightned and taught in *Mount Sinai*, *Abraham*, *Jacob*, *Samuel*, and many other Prophets under the Old Law. Under the New Law, the Apostles and Disciples of *Christ* were taught by the mouth of *Christ*, he being alive among them. There is another sort of Prophecie, which consists in the agitation of the Spirit, while the soul ravisht away by some Deity, then joyn'd to that, and abstracted from the body of man, is by the same Spirit fill'd with Knowledge beyond humane strength or wit. Which ravishment is not performed always by Angels, but sometimes by the Spirit of God; as we read of *Saul*, that *the Spirit of God came upon him, and he prophesied, and was changed into a new man, and numbered among the Prophets.* And in the *Acts of the Apostles*, the Spirit of God came upon them that were baptized, *in flames of fire*. Which Spirit also many times seizes upon men that are liable to sin; so that there were many Prophets among the Gentiles; as *Cassandra*, *Helenus*, *Calchas*, *Ampharaw*, *Tiresias*, *Mopsus*, *Amphilochus*, *Polybius*, *Corinthus*; also *Galanus* the *Indian*, *Socrates*, *Diotyma*, *Anaximander*, *Epimenides* the *Cretan*. Also the *Magi* among the *Persians*, *Brachmans* among the *Indians*, *Gymnosophists* among the *Æthiopi*ans, *Druids* among the *Gauls*, and *Sibyls* among the *Romans*. To which Prophetick seizure of the Spirit, many times, certain previous Ceremonies, authority of function, and communion of sacred Mysteries, do very much conduce, as the Scri-

pture amply declares concerning *Balaam*; and in other places by the application of the Ephod. And the Evangelist witnesses concerning *Caiaphas*, that he prophesied, being high priest that year. Hence the *Mecubals* among the *Hebrews* adventured to counterfeit their Artificial Prophecie. I omit what the *Hebrews* have written concerning the Two and thirty paths of Wisdom; and what *S. Austin* has toucht upon concerning the Degrees; or *Albertus* in his reception of Forms, of which he reckons up seven Apparitions in Dreams, and as many waking. So we read in *Plato* and *Proculus* of *Socrates*, that he was not inspired by an intelligible influx, but by voice, and familiar speech. But these things come to pass more easily in Dreams. But let us return to our purpose. Now therefore Prophetick Theologie is that which by an Intuitive Inspiration teaches the unshaken Word of God. But the Authority and Arguments by which that Truth is confirm'd, are not the Opinions of Men, not Custom, nor the invented Fictions of the Wise: not the Magnificent Decrees of Sects, not Syllogisms, Enthymems, not Inductions, not soluble Consequences; but Divine Oracles consonant to one another, received by the Universal Church with an unanimous and solid consent; approved by Miracles, Prodigies, Wonders, Holiness of life, and testimony of Martyrdom. The Doctors of this Prophetick Theologie were *Moses*, *Job*, *David*, *Solomon*, and many other Canonical Writers and Prophets. The Teachers of the New Testament were the Apostles and Evangelists: but all these, notwithstanding they were fill'd with the Holy Ghost, yet all at one time or other stray'd from the Truth, and in some measure spake untruly; not that they did so wittingly, or craftily; for to say so, would be a greater Errour than that of *Arius* or *Sabellicus*, subverting the whole Authority of the Scripture; in which Errour notwithstanding the great
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and holy *S. Jerome* persisted, disputing against *S. Augustine* about the reprehension of *Peter*: for *S. Paul*, said that *S. Jerome*, told a lye craftily. Which should it be granted, and that such an untruth should be admitted in the Bible, immediately, as *S. Austin* saith, the whole certainty of the Bible would fall to ruine. But *S. Jerome* being thus admonisht, after many Contradictions and defences, at length acknowledged his Errour, and confess'd the Truth. But what I say, that the holy Writers did *secundum quid* speak things not altogether true, I would have to be understood so, as that they did not willingly erre, but onely stray through humane frailty. Thus *Moses* failed, in telling the people he would bring them out of *Ægypt*, and carry them into the Land of *Canaan*: for though he brought them out of *Ægypt*, he did not carry them into the Land of promise. *Jonas* failed in foretelling the destruction of *Nineveh* within forty days; intended, but delay'd. *Elijah* failed, in foretelling many things to come to pass in the days of *Abab*, which yet were not fulfill'd till after his death. *Isaiab* failed, foretelling the death of *Hezekiab* the next day, when his life was prolonged fifteen years afterwards. Many other Prophets also fail'd, and their predictions are found either not to have come to pass at all, or esse to have been suspended. The Apostles also and Evangelists fail'd. *Peter* also fail'd when he was reprehended by *S. Paul*. *Matthew* also fail'd, when he wrote that Christ was not dead till the Launce had pierced his side. But this defect was no defect of the Holy Ghost, but either of the Prophet not rightly delivering what was suggested by the Holy Ghost, or the Vision did declare; or else proceeding from some alteration of the event of the Command, the sentence of the Oracle being either alter'd or defer'd. Hence it follows, that all Prophets and Writers in some things seem to fail and erre, according to the Scripture,

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which saith, *All men are lyers*. Onely Christ, both God and man, never was, nor shall be found to fail, nor shall his words be altered, or be defective; who, void of Error, divulged his Oracles most immutable, as he said himself: *The heaven and the earth shall pass away, but my words shall not pass away*. Now because all Truth is through the Holy Ghost, therefore onely Christ possesseth this Truth firmly; nor shall it ever depart from him, but remains in him. But it is not so with others: for the Spirit was with *Moses*, but when he strake the Rock it was departed. It was with *Aaron*, but departed when he made the Calf. It was with *Anna* their sister, but not when she murmured against *Moses*. It was with *Saul*, *David*, *Solomon*, *Isaiab*, &c. but rested not constantly with them. Neither are Prophets always Prophets, or Seers, or foretellers of things to come; nor is Prophecie a continual habit, but a gift, passion, or transient spirit. And whereas there is no man who doth not sin; so there is no man from whom the Spirit doth not sometimes depart, and leave him; unless it be Christ, the onely Son of God, of whom it was therefore said to *John*: *He upon whom thou seest the Spirit descending, and remaining with him, he is the Son of God*; who Baptizeth with the Holy Ghost, being also able to impart the same to others. Therefore, as saith *Simonides*, onely God hath this honour, that he is onely Metaphysical: so may we say of Christ, that onely Christ hath this honour, to be a Divine. However, let no man think that the Writings of the Old Testament, since the Gospel of Christ had its divine birth from them, are therefore obsolete and dead; for they will ever live in high authority: for by them have the Apostles proved their Tenets, and without their testimony they have spoken nothing: and Christ refers us to the search of them; whose Gospel doth not at all abolish those Writings, but fulfill'd the Law

to the least tittle. This is also to be noted, that many Volumes of the Holy Scripture are lost; which we may easily gather from the Scripture it self: For Moses cites Books of *The Wars of the Lord*; and *Joshuah*; *The Book of the Just*; *Esther*; *The Book of memorable things*; and *Macchabees* cites the holy Books of the *Spartiate*; and the Books of the *Kings* cite Books of *Lamentations*, Books of *Samuel the Saer*, Books and Writings of *Nathan*, *Gad*, *Semei*, *Haddo*, *Abia the Shilonite*, of *Jehu the son of Ananion*. *Jude* also in his Canonical Epistle cites the Book of *Enoch*. And some Authors of credit have cited a Book of *Abraham* the Patriarch. All which are lost, and never to be found. Nor are these which we have received, of equal Authority: for *Dionysius* makes mention of *A Gospel of S. Bartholomew*; and *S. Jerome* takes notice of *A Gospel according to the Nazarenes*; and *S. Luke* in his Preface to his Gospel, saith, that many did undertake to write Gospels, which are all lost. And many others there are, which are either corrupted with Heresie, or set forth without Authority; and so neither received by the holy Fathers, nor approved by the Church. Lomit false Prophets, who have come in by the by, prophesying through vain-glory things which the holy Spirit never suggested, but unheard of lyes, neither according to the Scripture, nor tending either to unity of Spirit, or the peace of the Church, but for the introducing of Schism; who rashly making themselves of Gods Private Council, dare presume to take the Word of God, into their own mouthes, and to write Scriptures and Prophecies altogether Heretical or Apocryphal. Nor were the *Canticles of Solomon* inserted among the Canonical Books, till they were corrected and approv'd by *Isaiab*. From hence it appears, how that Theologie it self, that is to say, the holy Scripture, wants many of its Volumes, and may in a manner seem defective; and few, of many that remain,

main, are true and certain, really Books of life, and Canonical.

C H A P. C.

Of the Word of God.

YE have now heard how doubtful, how uncertain, how ambiguous all the Sciences are, and how, for any thing in them contained, we are generally ignorant where the Truth rests, even in Divinity it self, unless we could finde out any person who had the Key of Knowledge and Wisdom : for the Armory of Truth is lockt and concealed under divers Mysteries ; and the way shut up from wise and holy men, by which we might enter into so great and incomprehensible a Treasury. Now this Key is nothing else but the Word of God : This onely discerneth the force and vertue of all sors of words, and what Disputes proceed meerly from the Cunning of Sophistry, which discovers not the Truth, but onely a meer shadow thereof : and then distinctly shews you what communication sets forth the Truth, not in outward appearance, and counterfeit Colour, but in effect and reason. By this, every Art of deceit and untruth is easily surmounted. Neither Arguments, nor Syllogisms, nor any subtilties of Sophistry, can stand against it. He that is not satisfied therewith, or is of an opinion contrary thereto, as *S. Paul saith, is proud, and knows nothing.* And there we are to try, by the words of God, all Doctrines and Opinions, as Gold is try'd by the Touch-stone ; and in all difficulties to flee thither, as to a Rock of most safety ; and out of that onely to search for the truth of all things ; and from thence to judge of the Doctrines,
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Opinions, and Expositions of men. For, as *Gregory* saith, *Whatsoever derives not its authority from thence, is with the same ease rejected as approved.* Now as to the knowledge of this Word, there is no School of Philosophers, nor the subtlest Wits of the most subtil Sophisters, that have been able to teach it us; but onely God, and Jesus Christ, through the Holy Ghost, by means of those Scriptures which are Canonical; to which, according to the command of God, nothing may be added, and from which nothing may be diminish'd: for whoever shall do it, though he were an Angel of heaven, he is abandoned to the devil, and curs'd by the Law of God. So great the Majesty, so great is the Power of this Scripture, that it admits no strange Expositions, no Glosses of Men nor Angels; nor suffers it self to be wrested according to the inventions of mens Wits: nor does it permit it self to be chang'd and transform'd into variety of Sences, after the manner of humane Fables, as it were some Poetical *Protem*; but is sufficient to expound and interpret it self; and judging of all men, is judg'd by none. For the Authority thereof is greater, as *Austin* saith, than all the florid Subtilties of humane Wit: for it hath one, plain, constant, and holy meaning, in the strength whereof it both combats and overcomes. All other Moral meanings besides this, as Mystical, Typical, Anagogical, Tropological, and Allegorical, by the help whereof many men do besmear and Fucus over the Truth with sundry strange Colours, may rightly and truly perswade us something for the edification of the people, but they can never prove or disprove any thing to confirm the Authority of the Word of God. For let any person bring into controversie the opinion of any one of these; let him quote any substantial Author thereupon, or let him alleadge the Exposition of any of the holy Fathers; none of those things are so binding

ing to us, but that we may contradict um : but out of the letter of the holy Scriptures, from the draught and order thereof, such indissoluble Bands are made, which no man can break, nor no man escape through; but breaking and shattering all Engines of Argumentation, enforces him to say and confess, That it is the finger of God, That Man never spake in that manner, That he speaketh not as the Scribes and Pharisees, but like one that has power. But the Authors thereof, inspir'd from Heaven, have by their authority ordain'd us a Canon, the magnificence whereof is such, that we ought to believe all things therein contained: and whatever that Word hath pronounced and taught, that without any retraction is to be accounted holy and inviolable. Of which thus S. *Austin* hath spoken: *That he gave this honour to those Books which he call'd Canonical, that he most constantly believ'd that none of the Writers of them did or could erre: but to the others he would give no credit, how much learning and holiness soever they had in them, except it be proved with evident reason out of Gods Word that there is a probability for the truth thereof.* Unto these Christ sends us, teaching us that we should *search the Scriptures.* From hence the Apostle commands us to *try all things, and to stick to the things which are good;* as also, to *prove the spirits whether they be of God;* and by the help of them to be able to give an account of all things, and to reprove them that shall vainly go about to contradict; that so becoming *spiritual, we may judge all things, and be judged of none.* Now the truth and understanding of the Canonical Scripture depends upon the onely authority of God revealing the same; which cannot be comprehended by any judgement of the Senses, by most over-reaching Reason, by any Syllogism of demonstration, by any Science, by any Speculation, by any Contemplation, or by any humane Force; but onely by Faith in Jesus Christ poured out
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into the soul from God the Father, by the Holy Ghost : which is so much the more predominant and stable than the Credulity of humane knowledge, by how much God himself is superiour to, and truer than Men. But why do I say truer ? Nay rather, *God alone is true, and every man a lyer.* So that whatever proceeds not from this Truth, is Errour, as *that which is not of faith is sin.* For God himself hath in himself the fountains of Truth, out of which it is necessary for him to draw it, whoever desires perfect knowledge ; seeing there is no knowledge can be had either of the secrets of Nature, of separated substances, nor of God the Author of all, unless it be reveal'd from above. For things divine are not to be reacht by humane force ; and natural things oft-times keep at too great a distance from the inward thought : whence it comes to pass, that what we believe to be the knowledge of these things, appears to be Falshood and Errour. Which presumption in the *Caldeans* and other Heathen Philosophers *Isaiab* reproves, where he says : *Thy wisdom and thy knowledg have deceived thee ; thou hast fail'd in the multitude of thy inventions.* The Grammarian is very wary that he offend not in talk, and that he utter not a rude and barbarous word : but in the mean while he has no regard to the dishonest courses, and sinfulness of his life. So likewise the Poet chuses rather to halt in his Life than in his Verse. The Historian leaves to Memory, and commits to Writing the deeds of Kings and Princes, and the transactions of successive times ; yet mindes not his own behaviour, or if he do, is yet ashamed to confess his failings. The Orator more abhors the rudeness of his Language, than the deformity of his Life. The Rhetorician will rather deny the manifest Truth, than yield to his Opposer in the least Syllogistical Conclusion. Arithmeticians and Geometricians number and measure all things, but neglect the Measures and

Numbers of their lives and souls. The Musicians are all for Sounds and Songs, not minding the Discords of corrupt Manners : Therefore *Diogenes the Sinopian* was wont to reprove them, that they would fitly make the Harmony and Strings agree ; but that there was neither measure nor harmony in their customs of living. Astrologers behold the Heavens and the Stars, and foretel others what shall happen in this world ; but they never minde the evil which every moment hangs over their own heads. Cosmographers describe the situations of Countries, the forms of Mountains, the course of Rivers, and limits of distinct Regions ; but they make a man never the wiser nor better. Philosophers with great vaunting dive into the Causes and Beginnings of things ; while they neglect, perhaps not so much as know God the Creator of all things. There is no Peace among Princes and Magistrates, being easily drawn for small advantages to seek the destruction one of another. Physicians cure the bodies of the sick, and neglect the health of their souls. Lawyers diligent in observing the Laws of Men, however transgress the Commands of God : whence it is grown to be a Proverb, *Neither Physicians live well, nor Lawyers die well* ; Physicians being the most disorderly sort of men, and Lawyers the most dishonest. Divines make a great noise while they preach to us the observation of the Commands of God, and holy Doctrine ; but their words and conversations differ very much ; being such as had rather seem to know than love God. Now then, he which knows all things, to speak and write well ; he who understands the nature of Verse, the course of Times, the ways of Reasoning, the ornaments of Speech, the colours of Rhetorick ; he that remembers all things, the proportions and sums of Numbers, the harmony of Sounds, the measures of Dancing, the measures of all Quantities, the inflexions

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and reflexions of the Sun-beams, the situation of the Earth and Sea, the various ways of rearing all sorts of Edifices and Engines, the ordering of Battels, the tilling of Ground, the taking, feeding, fattening of Beasts, Birds and Fish, every kinde of Country-trade, every species of Mechanick Industry, Painting, Graving, Founding, Hammering, Hewing, Factoring, Sayling; the course of the Stars, their Influences upon inferiour Bodies; the forebodings of Destiny; Divinations of all sorts; the hidden monstrosities of Magick Art; the secrets of the Cabalists; the causes of all Natural things; the reformation of Manners; the Governments of Commonwealths; Family-order; Remedies for Diseases; vertues of Medicines, and skill in mixture; the delicate Dressing of Meats: Let him know both Laws, all the Pleadings of the most learned Doctors and Council, the wrangling of the *Sorbonnists*, the hypocrisie of the Monks, with all the Learning of the holy Fathers: he, I say, who knoweth all this, and more, if there be any thing yet remaining, yet he knoweth nothing, unless he know the will of Gods Word, and perform the same. He that hath learned all things, and hath not learned this, hath learn'd in vain, and all his Knowledge is in vain. In the Word of God is the Way, there is the Rule, there is the Gole or Mark whither he ought to bend his Course, that will not go astray, but drives to reach the Truth. All other Sciences are subject to Time, and Forgetfulness; and not onely these Sciences and Arts, but also the Letters, Characters, and Languages which we use, shall perish, and others rise in their places: and peradventure they have more than once been already lost, and have as often come to light again. Neither has there been one manner of Orthography in one Age, nor alike with all men. Nor is the true Pronunciation of the Latine Tongue at this day any where to be found. The ancient Characters of

the Hebrew are quite lost; they which are now in use being found out by *Esdraſ*: for the Hebrew Language was corrupted by the *Caldeans*; a Misfortune that has happened well-near to all the Languages of the world; so that there is hardly one at this day which understands its own Antiquity; new words growing into use, and the old ones decaying. So that there is nothing fixt or durable. Finally, the opinion of *Terence* is, *That nothing is now spoken, which has not been spoken before.* And many there are, among whom *Volaterrane* is one, that would have it that the Gun, which is by most accounted a New Invention of the *Germans*, was used in ancient time: and this they endeavour to prove out of *Virgil*.

*There Salmon lay in cruel torments bound,
Curs'd Imitator of th' Olympick Sound:
He born by four fleet Steeds, his Flambeau shaking,
Through Greece, and Elis Towns his journey taking,
Triumphing went, and call'd himself a God,
Mad as he was, still thundring as he rode;
Thunder and Tempests seem'd to fill the skie,
With so much noise his speedy Coursers flie.*

Much to this purpose hath *Ecclesiastes* spoken, when he saith, *There is nothing new under the sun; nor can any man say, Behold, this is new: for it hath been in times past before us. There is no remembrance of things past; neither they which shall be in the later days, shall remember the things which shall be hereafter.* And in another place he saith, *The learned and the ignorant also shall die.* What then shall we here say, but that all Sciences and Arts are subject to death and forgetfulness? neither shall they for ever remain alive, but together with death shall pass to death, forasmuch as *Christ* himself saith, *That every plant which the heavenly Father hath*

not planted, shall be rooted out, and cast into everlasting fire. So far are we to be from believing that Knowledge availeth to Immortality; but that the Word of God alone endures for ever. The knowledge whereof is so needful to us, that he that despiseth it, that esteems it not, and is not a hearer thereof, (as the Word it self testifies in the holy Scripture) God will send upon him a Curse, Damnation, and everlasting Judgement. Ye are not therefore to think that it belongeth onely to Divines, but to every one, man and woman, old and young; so that every one, according to the grace and capacity given to them, is bound to have the knowledge thereof, and not to dissent a hairs breadth from the true sence and meaning of it. For this cause, the Old Testament commands us in this manner: *These words shall be in thy heart all the days of thy life; and thou shalt declare them to thy children and grandchildren, and command them to keep and observe them. Thou shalt ponder them sitting in thy house, and going thorow the street, sleeping and waking; and shalt binde them as a token to thy hand: they shall always be and move before thy eyes, and thou shalt write them over the doors of thy house.* Thus *Josiah* read all the words, and all these things that were contained in the Volume of the Law before all the multitude of men, women, children and strangers. And *Esdra*s brought the book of the Law before all the multitude of men and women, and read therein openly in the street, before all that could understand. And Christ commanded his Gospel to be preached to all creatures throughout the whole world; and this not in the dark, not whisper'd in the ear, not in secret, not in private chambers, not to some particular Doctors and Scribes; but openly, upon the house-tops, to the people, to the multitude: for thus saith he to the Apostles: *That which I speak to you, I speak to all men: that which I speak to you in darkness, declare you*

in the face of the sun : that which I tell you in your ears, publish you upon the house-tops. And *S. Peter* in the *Acts* saith, *He hath charged us to preach to the people.* And *Paul* commands us to *bring up our children in the discipline and doctrine of Christ.* And, which is more, *Christ* himself blam'd his disciples for *hindering little children to come to him ;* whose simplicity and humility, whose mindes are not puffed up with vain Opinions, or swell'd with humane knowledge, teacheth us how necessary it is for us to become as little children, seeing that without being such, we are altogether unfit for the kingdom of heaven. For this cause, *S. Chryostom* in a certain Homily advises that children above all things should be bred up in the knowledge of the holy Scripture, and that husbands should discourse in their houses at home with their wives concerning the Scripture, and make diligent search and enquiry into the sense and meaning thereof. And the Council of *Nice* decreed that no Christian should be without the Book of the holy Scripture. Know then, that there is nothing in the holy Scripture so hard, so profound, so difficult, so hidden, which pertains not to all the faithful in Christ ; nor that ever was so committed to these our Masters, for them to hide it from the people : but rather, all Divinity ought to be common to all believers, and to every one, according to the capacity and measure of the gift of the holy Ghost. Wherefore it is the duty of a good Preacher, to distribute to every man as much as he is able to receive ; to one in milk, to another in strong meat ; and to beguile no man of the food of necessary Truth.

C H A P. C I.

Of Masters of Arts.

NOW at length, that I may recollect my self again, ye have heard from those things which have been hitherto said; That Arts and Sciences are nothing else but the Traditions of men, received by us upon the good esteem we have of them; and that they all consist of nothing else but of things doubtful confirm'd by apparent Demonstrations; and that most of um are not so uncertain and doubtful, as they are deceitful and wicked: and therefore it is also an evil thing to believe that they can bring to us any heavenly advantage. It is true, that in times past it was the superstition of the Gentiles, that gave Divine worship to the Inventors of things, and to them whom they saw surpass others in any Art or Science, and plac'd them in the number of their Gods, dedicating to them Temples, Altars and Images, adoring them under several likenesses. Thus *Vulcan* among the *Egyptians* being the first Philosopher, and referring the beginnings of Nature to the Fire, was by them worshipt as the God of Fire: and *Esculapius*, as *Celsus* saith, because he more subtilly practis'd Physick, then rude and imperfect, was for that reason made the God of Physick. And this, and no other deification of Sciences, was that which the ancient Serpent, the type of these Gods, promised to our first Parents, saying to them, *Ye shall be as gods, knowing good and evil*. Let him then boast the authority of this Serpent, that boasts in worldly knowledge. For no man can possess Knowledge without the favour of this Serpent, whose doctrines are nothing but delusions, and

the end thereof evil. When it is a Proverb among the Vulgar, *That the Learned are all mad.* To which *Aristotle* himself assents, saying, that *there is no man of great knowledge, without a mixture of madness.* And *Austin* witnesses, that *many for the desire of knowledge have lost their wits.* Neither is there any thing more contrary to Christian Faith and Religion, than Knowledge; nor any two things that less agree together. For we finde in the Ecclesiastical Histories, and are also taught by Experience, how Sciences went to wrack, when Christian Religion waxed strongest; so that the greatest part of them utterly perished, and those mighty Arts of Magick departed in such wise, that not the least signe of them remains: many Sects of Philosophy vanished; very little of the *Peripatetick* Philosophy known, and that imperfect. Nor was the state of the Church in more quiet, than when these Sciences were reduced to the lowest extremity; when Grammar was taught by one onely *Alexander Gallus*, Logick onely by *Petrus Hispanus*, *Laurentius Aquilegius* was the onely Rhetorician, a small Collection of annual transactions serv'd for a History, the Ecclesiastical Computation serv'd for Mathematical Instruction; and for the rest, one single *Isidorus*. But now, after that knowledge of Tongues, Eloquence, and number of Authors began to multiply as formerly, the quiet of the Church began to be troubled, and Hereties arose. Neither is there any sort of men less fit to receive Christian doctrine, than they who have their mindes tainted with the knowledge of the Sciences: for they are so stiff and obstinate in their self-opinions, that they leave no place for the Holy Ghost, and do so assure themselves, and trust in their own strength and power, that they will allow of nothing else for truth; and they scorn and despise all those things which they cannot understand by their own Industry. Therefore hath Christ *bidde:n these things*

things from the wise and prudent, and revealed them to little children; that is to say, to the poor in spirit, not enriched with the treasures of humane knowledge; to the pure in heart, not defil'd with the vanity of Opinions; and to the peace-makers, not followers of other men, not contentious overthrowers of the Truth with wrangling Syllogisms; and suffer persecution for the sake of Truth and Justice. Thus Socrates was poisoned by the Athenians, Anaxagoras condemned to die, Diogenes accus'd, but escap'd death by flight. Among the Jews, Isaiah was cut to pieces, Jeremiah stoned to death, Daniel condemned to the lions, Amos kill'd with a club, Micah cast headlong from a rock, Zachariah slain at the Altar, Elias persecuted by Jezebel, who slew many of the Prophets. Thus also were the Apostles and other Martyrs, witnesses of the Divinity of Christ, several ways tormented to death: And all this for no other cause, but that they thought more holily of God than the Wise men of the world. Behold these, who in purity of heart, poverty of spirit, and peace of Conscience, resemble the humility and simplicity of little children, who are prepar'd to shed their blood for the Truth. These are they to whom onely the true Deifying wisdom is given, that is to bring us to the heavenly Quires, and transforms us into Angels: As we read in the Sermon of Christ, *Blessed are the poor in spirit, for theirs is the kingdom of heaven: Blessed are the pure in heart, for they shall see God: Blessed are the peace-makers, for they shall be call'd the sons of God: Blessed are they that suffer persecution for justice sake.* It is therefore better, and more profitable, to be Idiots, and without knowledge; to believe by faith and charity, and to become next to God, than being lofty and proud, through the subtilties of the Sciences, to fall into the possession of the Serpent. Thus we finde in the Gospel how Christ was receiv'd of Idiots, of the vulgar people,

and of the simpler sort, while he was rejected, despised, and persecuted even to death, by the High-priests, by the Lawyers, by the Scribes, by the Doctors and Rabbies. For this cause, Christ chose his Apostles not Scribes, not Doctors, not Priests, but unlearned persons of the vulgar people, void of knowledge, unskilful, and Asses.

C H A P. C I I.

A Digression in praise of the Ass.

But lest any one should falsely accuse me, that I have call'd the Apostles Asses, it will not be from the purpose to discourse the Mysteries of the Ass. For this creature the Hebrew Doctors expound to be the Hieroglyphick of Fortitude and Strength, Patience and Clemency; and that his influence dependeth on *Sephiroth*, that is, *Hockma*, which signifies wisdom. For his conditions are most necessary for a Scholar of wisdom; for he lives by little food, and is contented whatsoever it be. Patiently he endures Penury, Hunger, Labour, Stripes, and all manner of Persecution; yet of so low and poor an Understanding, that he cannot discern between Lettice and Thistles. Of a clean and innocent heart, void of Choler, being at peace with all living creatures; patiently carrying all burthens laid upon his back: as a reward whereof, he is never troubled with Lice, or any diseases, and liveth longer than any other Beast. An Ass, saith *Columella*, performs many and very necessary labours beyond his share: for he is many times used in Plowing, and drawing heave Cart: He is also used in Mills, for the grinding of Corn. There is no Country but wants so necessary a creature

as the Ass is. How much the Ass is regarded and esteemed in Augury, *Valerius* witnesses of *C. Marius*, who having conquered both North and South, being at length declared an enemy of his Country, and pursued by *Sylla*, by the advice and guidance of an Ass escaped all his threatnings; an Ass being the cause of his flight and safety. Also in the Old Law God so far honour'd the Ass, that when he commanded every first begotten to be slain for Sacrifice, he onely exempted Men and Asses; granting, that Man should be redeemed for a price, and that a Sheep should be exchanged for the Ass. Christ would that this Beast should be a witness of his Nativity, as is generally affirm'd: And by him he would be saved from the hands of *Herod*. The Ass was consecrated by the touch of the body of Christ: for Christ ascending to *Jerusalem* in triumph for the Redemption of mankind, as it is recorded in the Gospel, rode upon an Ass; which was mysteriously foretold by the Oracle of *Zachary*. And we read that *Abraham* the Father of the Elect rode onely upon Asses. So that the Proverb commonly repeated among the Vulgar, is not spoken in vain, *That the Ass carries Mysteries*. Wherefore I would hereby advertise the famous Professors of Sciences, that if the unprofitable burthen of Humane Knowledge be not laid aside, and that Lions borrowed skin put off, (not that of *the Lion of the Tribe of Judah*, but of *the Lion that goes about roaring, and seeking whom he may devour*) whereby ye shall be turned into meer and bare Asses, that ye will be utterly and altogether unfit to carry the Mysteries of Divine wisdom. Neither had *Apuleius* of *Megara's* Ass been admitted to the holy Mysteries of *Isis*, if he had not been turn'd out of a Philosopher into an Ass. We read Miraculous actions of divers Beasts; as, that an Elephant writ the Greek letters: and *Plutarch* relateth a Story of one, that being a Rival with *Aristophanes*

phanes the Grammarian, lov'd a young Maid named *Stephanopolides*. And in the same Author we read of a Dragon that lov'd a Virgin of *Eubolis*. The same also preserv'd his Nourisher, running to her assistance, as knowing her voice. In *Pliny* we finde that a Serpent call'd *Aspis* was accustomed to come daily to a certain mans Table; who perceiving the sort of her Host to be slain by one of her young ones, she slew her young one in revenge of the broken law of Hospitality; nor would ever after for shame come to that house again. The same Gratitude is recorded of a Panther to a man, for helping her young ones out of a ditch; for which she conducted him out of the desert, till she brought him safe into the open Road. Histories also report that *Cyrus* was suckled by a Bitch, and the founder of the *Roman* Citie by a She-wolf. I pass over the Wonders related of Dolphins, and the Gratitude of Lions for benefits receiv'd. Nor will I speak of the Bear of *Dauria*; nor of the Bull of *Tarentum*, both tam'd by *Pythagoras*. But that which surpasseth all admiration is this, That *Ammonius* of *Alexandria*, Master of *Origen* and *Porphyrie*, is said to have had an Ass one of the hearers of his Wisdom, a Fellow-scholar with the rest. We finde also in sacred Story, that an Ass was endued with the spirit of Prophecie: for when *Balaam* a wise man and a Prophet went to curse the people of *Israel*, he saw not the Angel of the Lord; but the Ass saw him, and with the voice of a man spake to *Balaam* that rode him. Thus, I say, sometimes the simple and rude Idiot sees those things oft-times, which a School-Doctor, blinded with the Traditions of men, cannot perceive. Did not *Sampson* with the jaw-bone of an Ass kill and slay the *Philistims*? and being thirsty, when he prayed to the Lord, the Lord loosned a tooth in the same jaw-bone; and clean water sprang out immediately; which when he had drank, his spirits were refreshed,

freshed, and his strength recovered. Did not Christ by the mouth of his silly Asses and rude Idiots, the Apostles, vanquish and put to silence all the Learned Philosophers of the Gentiles, and great Lawyers among the Jews; trampling under-foot all manner of worldly wisdom; drinking to us out of the Cheek-bone of his Asses the water of wisdom and everlasting life? By what has been already said, it is now as clear as the Sun, that there is no Beast so fit and proper to retain Divinity as the Ass; into which creature if ye be not transform'd, ye shall not be able to carry the Divine Mysteries. It was a name common to the Christians among the Romans, to be call'd *Asinari*; and they were wont to paint the Image of Christ with the ears of an Ass, as *Tertullian* witnesses. Wherefore let neither Popes repute it to their shame, if among those Giantlike Elephants of Sciences, there may be some Asses. Neither let Christians wonder, if among those Prelates and expert Doctors, the better learned one is, the less he be esteemed: for the songs of Nightingales are not proper for the ears of Asses; and it is a Proverb, *That the untuneable braying of Asses is not agreeable to the Harp.* And yet the best Pipes are made of the bones of Asses, the marrow being taken out; which as they far exceed the harmony of the Harp, so these Religious Asses far surpass the Brangling and Braying of idle Sophisters. Thus several Philosophers coming to visit *Antony*, and to discourse with him, being by him answer'd in a few words, return'd with shame. We read also of a certain Idiot that convinc'd a most learned and subtil Heretick, and forc'd him to turn to the Faith, whom the best and most learned Bishops at the Council of *Nice* with a long and difficult Disputation could not convince. Who being afterwards demanded by his friends, how it came to pass that he yielded to the Fool, who had resisted and withstood so many and

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so great Learned Bishops, replied , *That he had easily given the Bishops words for words , but that he could not resist this Idiot , who spake not according to humane wisdom, but according to the Spirit.*

The Conclusion of the Work.

YOU therefore, O ye Asses, who are now with your children under the command of Christ, by means of his Apostles and Messengers , and Readers of true wisdom in his holy Gospel, being freed from the fogs and mists of flesh and bloud ; if ye desire to attain to this divine and true wisdom , not of the *tree of the knowledge of good and evil*, but of the *tree of life* ; set aside the Traditions of Men , and every enquiry and discourse of flesh and bloud , whether it concern Reason , consideration of Causes or Effects ; conversing now not with the Schools of Philosophers and Sophisters, but with your own selves. For the Notions of all things are trusted within your own breasts ; which, as the Academicks confess , the Scriptures themselves do testify, seeing that God created all things *very good*, that is to say, in the best degree they could consist : He therefore, as he created the trees full of fruit, so he created our souls , which are like rational trees, full of Forms and Idea's ; though through the sin of our first parents, all things were conceal'd , and Oblivion took place, the mother of Ignorance. But you that can remove the Veil from your Understandings, who are wrapt up in the darkness of Ignorance, vomit up that *Lethean* Drench which has made ye drunk with Forgetfulness : awake in the true light, you that are drown'd in the sleep of Irrationality ; and then forthwith with an open countenance ye shall pass from light to light : for
ye

ye are anointed, as *S. John* saith, by the holy Ghost, and know all things. And again, *There is no necessity that ye should be taught by any, because his Anointing instructs ye in all things.* For he alone it is that giveth language and wisdom. *David, Isaiah, Ezekiel, Jeremiah, Daniel, John Baptist,* and many other Prophets and Apostles, were never bred up in Learning; but of Shepherds, Husbandmen, and Fools, became thoroughly learned in all things. *Solomon* in a dream of one night was replenished with the knowledge of all things, both sublunary and celestial; and with so much prudence in the administration of Government, that there was never any Prince equal to him. Yet all these were mortal men, as you are, and sinners. You will say perhaps, that this has happen'd to a very few; and those

*A few whom equal Jove
Would signalize by his transcending love;
Or such whose ardent zeal divinely fir'd,
With constant motion to the Stars aspir'd.*

However, do not despair; the hand of God is not shortned to them that call upon him, that give a true obedience to his will. *Anthony* and the *Barbarian Christian* servant gain'd the full knowledge of Divine things by the help of three days prayer, as *S. Austin* testifies. But you that cannot, like the Prophets, like the Apostles, like those other holy men, behold those things with a clear and unclouded Intellect, may procure Understanding from them who have beheld these things with a clear sight. There is also another way remaining, as *S. Jerome* saith to *Ruffinus*, that what the Spirit hath suggested to the Prophets and Apostles, should be sought by you with diligent studie, I mean the study of that Learning which is deliver'd in the Bible, being the most sacred Oracles of the true God, and received
by

by the Church with an unanimous consent : not of such things as have been invented by the Wit of men ; for they do not enlighten , but darken the Understanding. And therefore we must have recourse to *Moses*, to *Solomon*, to the Prophets, to the Evangelists, to the Apostles , who shining with all sorts of Learning, Wisdom, Manners, Languages, Oracles, Prophecies, Miracles and Holiness, of heavenly things have spoken from God himself , of inferiour things above men ; delivering all the things of God, and secrets of Nature, distinctly and clearly to us. For all the secrets of God and Nature, all manner of Customs and Laws, all understanding of things past, present, and to come , are fairly taught in the Books of the holy Scripture. Whether do ye therefore run headlong ? why seek ye knowledge of them, who having spent all their days in searching, have lost all their time & labour, being unable to attain to any thing of certain truth ? Fools and wicked men , who not regarding the gifts of the holy Ghost, strive to learn from lying Philosophers, and Doctors of Error, those things which ye ought to receive from Christ and the holy Ghost ! Think ye to draw knowledge from the ignorance of *Socrates* ; or light out of the darkness of *Anaxagoras* , or vertue out of the Wells of *Democritus*, and wisdom out of the madness of *Empedocles* ? Think ye to lave piety out of *Diogenes's* Tub, or fence out of the stupidity of *Carneades* , or wisdom from impious *Aristotle*, or perfidious *Averroes* ; or faith out of the superstition of the *Platonicks* ? Ye are in an Errour , being deceived by them, who were themselves deceiv'd. But recal your selves : you who are desirous of the Truth, descend from the clouds of mens Traditions, and adhere to the true light. Behold, a voice from heaven, a voice speaking from above, and shewing more apparent than the Sun, that ye are enemies to your selves, and delay the receiving of wisdom.

Hear

Hear the Oracle of *Baruch* : *God is, saith he, and no other shall be compared to him : He hath found out all manner of learning, and hath taught it to Jacob his son, and to Israel his beloved ; giving laws and precepts, and ordaining sacrifices.* After this he was seen upon the earth, conversed with men, was made flesh, teaching us plainly with his own mouth, what was mysteriously deliver'd in the Law, and by the Prophets. And that ye may not think the Scriptures relate onely to Divine, and not to natural things ; hear what the Wise-man witnesseth of himself : *He hath given the true knowledge of those things which are, that I might know the situation of the earths compass the vertues of the Elements, the beginning, ending, middle, and revolutions of the Times, the course of the Year, the influences of the Stars, the nature of Animals, Sympathy and Antipathy of Creatures, the force of the Winds, Thoughts of Men, difference of Plants, and the vertues of Roots.* In brief, *I have learnt whatever things are hidden and conceal'd : for the Artificer of all things hath taught me wisdom.* The Divine wisdom faileth in nothing : nothing escapes it, there is no addition to it : for it comprehends all things. Know therefore, that there needs not long Studie ; but Humility of spirit, and Pureness of heart ; not the sumptuous furniture of many Books, but a pure Understanding, made fit for the Truth, as the Lock is for the Key. For number of Books hinders the learner ; and he that follows many Authors, erres with many. All things are contain'd and taught in the onely Volume of the Bible ; but with this Proviso, That they are not to be understood but by those who are enlightned : for, to others, they are onely Parables and Riddles, seal'd up with many Seals. Pray then to the Lord God in faith, doubtful of nothing, that the Lamb of the Tribe of *Judah* may come and open his Sealed Book ; which Lamb is onely holy and true, who

who onely has *the key of wisdom and knowledge, who opens and no man shuts, and shuts what no man opens.* This is J E S U S C H R I S T, the Word, the Son of God the Father, the true Teacher, made Man like unto us, that he might make us the children of God, like Himself, blessed to all Eternity. But lest I should declaim beyond my Hour-glass, let this be the End of our Discourse.

F I N I S.
