

Th. Burnford fc.

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.

322
A 25

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.

LONDON:
Printed by *J. C.* for *Samuel Speed*, and sold by the Booksellers of *London* and *Westminster*. 1676.

B
781
A31
I 9±3
1676

English
Bidwell
3-15-27
461

TO THE READER.

Studious Reader,

Wilt thou not look upon this Labour of mine, to be a most bold and almost Herculean *attempt; to wage War against the Giant-like Opposition of all the* Arts *and* Sciences? *And thus to challenge the stoutest Hunters of Nature?* Doctors *will knit their enraged brows upon 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 accomplishment of all his Labours was ever guilty of? Shall I not have performed*

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. Wo 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* Goat: *the mad* Poets *will call me* Goat *and* Momus: *the frivolous* Hiſtorians *will prefer me beyond* Pauſanias *or* Heroſtratus: *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 ſcore my jawes with the ſnaffles of their ſubtle Queſtions. The barbarous* Lulliſt *will make me*

mad

mad with his abſurd Soloeciſms. 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* Therſites *himſelf. The* Coſmographer *will baniſh me amongſt the Bears into* Greenland. *The* Aſtrologer *will* eteſt *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*

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

and trueſt: becauſe I ſee that ſo many men, puffe 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 Flames. Therefore theſe audacious*

cious Giants, these Enemies of Scripture *are to be set upon, their Bulwarks and Castles are to be stormed: And it behooves 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 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 Declamation 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 Orations, by which his Wit appeared to be excellent: Amongſt the large number, theſe Ten were the chief; The firſt, on *Plato's* Banquet, uttered

uttered 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 Batchelor 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 Calumny, 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

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

On the

LEARNED AUTHOR

Of the Vanity of

ARTS and SCIENCES.

Illuſtrious Pen-man, *whoſe immortal Name*
Speaks thee above the londeſt 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 di'd for grief, that thou didſt (die.
Yet thy rare Works that after thee ſurvive,
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

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 thy ſtorm, 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 ſix 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 9.

Licenſed,
September 18. 1675.
Roger L'eſtrange.

An ALPHABETICAL

TABLE OF CONTENTS

Of

Arithmetick Page 50.53
Architecture 77
Astronomy 82
Astrology 88
Augury 103
Agriculture 243.250
Apothecaries 289
Anatomy 304
Alchymy 312
Advocates 324

Of

Balls 50
Beginning of natural things 150
Beggery 231

Of

Cosmimetry 74
Chiromancy 101
Conjuring 115
Cabalists 121
Ceremonies 173
Court-Discipline 224
Courtiers Noble 226
Vulgar 230
Court-Ladies 234
Chirurgery 303

Cat-

Cattle-curing 304
Cookery 307
Chymistry 312
Canon-Law 320
Conclusion of the Work 364

Of

Dicing 51
Dancing 60
Divination 99
Dreams 105
Dicting 305

Of

Elements of Letters 9

Of

Fishing 245
Fowling 246

Of

Grammar 12
Geomancy 50. 103
Geometry 66

Of

History 26
Holy-days 170
Husbandry 243
Hunting 246
Heraldry 276

Of

Images 164
Inquisition 327
Interpretative Theology 336

Of

Logick 40
Lullius Art 47
Looking-Glasses 73
Law in general 316
Study 326

Of

Of

Memory 48
Mathematicks in general 49
Muſick 54
Miners and Metals 80
Metopoſcopy 100
Madneſs 107
Magick in general 109
Mathematical Magick 112
Metaphyſicks 142
Moral Phyloſophy 146
Monks 183
Merchandizing 227
Military Art 232
Maſters of Arts 237

Of

Natural Magick 110
Necromancy 115
Natural Philoſophy 128
Nobility 257

Of

Opticks 67
Oeconomy in general 216
Private 218

Of

Poeſie 21
Pythagorean chance 52
Perſpectives 67
Painting 69
Plaſtick 70
Proſpective 73
Phyſiognomy 100
Plurality of the World 131
Politicks 154
Pandriſm 193
Playmaſters 241

Pasturage 243
Physick in general 281
Practical 285
Publick Notaries 325
Prophetick Theology 340
Praise of the Ass 360

Of

Rhetorick 33
Rhetorism 65
Religion in general 161
Regal Oeconomy 224

Of

Sciences in general 1
Sophistry 43
Stage-dancing 63
Statuary 70
Speculatory Divination 105
Soul 133
Superiours of the Church 177
Study of the Law 326
Scholastick Theology 331

Of

Theurgy 119
Temples 188
Theology Scholastick 331
Interpretative 336
Prophetick 340

Of

Witchcraft 113, 126
Whoring 187
Word of God 348

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, the e-

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 Panegyricks, 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 out-side 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 beseem 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 falshood 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 unpleasant 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 suspence, 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 unbeseemingly 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

Theutus 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 diſcourſes, writing of the Inventors of Arts & Letters. Hence moſt Grammarians Expound and Interpret the word *Demons*, 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 vertue, 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 Aſtrologer, 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 jugling 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 *Porphyrius* and *Iamblicus* report, *That Happineſs conſiſts in the multitude of Arts, or heaps of Words.* For ſhould that be true, they that were moſt loaden 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 knowle[illegible] all Sciences is ſo difficult, if I may not ſay [illegible], 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. 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 accompted 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 Sence 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*, accompts 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 Extreams, and firſt Principles, we can go no further, either becauſe we know not the Cauſe, or through the weakneſs 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 pernitious 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 oppreſs'd by ſingle Tyranny: which never any man in

the

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 Supream 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 wholsome, 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.

CHAP. 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 then 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 *Phenicians*; though others say, that *Radamanth* was the first that found Letters among the *Assyrians*. After this, *Moses* delivered certain Characters

racters 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 these used till *Cadmus* the Son of *Agenor* made publish 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 *Melisian* as many more. To the *Ægyptians* it is said that one *Memnon* first taught the use of Writing by the Portraitures 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*, sirnam'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 Ancient Manuscript *Crinitus* 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:*
Isis *the* Ægyptians *taught, not with less Art:*
To Getans, Gothia *did theirs impart.*

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

and *Pharamund* 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 *Dorcus* is said to be, far differing in Character from those of *Wastaldus*; together with others, of whom *Hichus* the *Frank* was Author, who came out of *Scythia* to the Mouth of the *Rhyne* with *Marcomir*. *Bodin* 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 *Caldeans*; 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

with

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. *Marſarra* 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 *Prometheus*. *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 *Palæmonian* Art: A man so Arrogant, that he boasted That Letters had their beginning, and should dye with him; so prov'd, that he despised 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 falsly 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 *Ariapethis* King of *Scythia*, the Greek Tongue. And it is well known, that

ip

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 *Quinctilian* 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 Compiled a *Grammar* for the *German* Tongue, giving new Names to the Months and Winds. Even to this hour how much 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, whether *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 *Donatus* 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 Grecks, Nouns plural of the Neuter Gender are joyned 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 *Cæcubus*, 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 infinitie and never-to-be-reconcil'd contentions about Accents, Orthography, Pronounciation 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 *Thalatta*: 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; *Acrisonomie* 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 *Zober*, which signifies both a Male, and the Memory. So that when God said, *I will root out the memory of Amaleeh*, *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 Friers mixing themselves among the Tribe of Grammarians, are fore'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:

men

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 ſence 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 *xmil*, where it is ſaid, Becauſe *Joſeph* did not know her until ſhe had brought forth her firſt-born? What ſtriſe 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 ſubtile, 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

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, non addant 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, amuſing and clouding the whole Doctrine 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 Doctrine 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

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 Scribblers 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 scap'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 Plagiarie, 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. *Plautus* 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 *Aſſinius 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 contemn'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. *Macrobius* 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 ſpat'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 raigning 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.

CHAP.

CHAP. 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 Madneſs, 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 *Latona*, the ſlaughter

of *Pytho*, the Treachery of *Tyrus*, *Deucaleons* 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*, *Ægeus*, *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*, *Penthens*, *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*, *Medea*; the death of *Agamemnon*, and punishment of *Clytemnestra*, *Danaë*, *Perseus*, *Gorgon*, *Cassiopea*, *Andromeda*, *Orpheus*, *Orestes*, the Travels of *Æneas* and *Ulysses*, *Circe*, *Thelagon*, *Æolus*, *Palamedes*, *Nauplius*, *Ajax*, *Daphne*, *Ariadne*, *Europa*, *Phedra*, *Pasiphaë*, *Dedalus*, *Icarus*, *Glaucus*, *Atlas*, *Geryon*, *Tantalus*; *Pan*, *Centaurs*, *Satyrs*, *Syrens*, and whatever elfe 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 preserv'd and pickled up these bestialities 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 arrived

arrived at such a height of madness, that they ascribe some share of Divinity to her, because the Devils formerly return'd their Answers in Poetical Anagrams. Hence Poets are in some sence said to be Prophets, and inspired from above; their trifling Verses being us'd as Oracles and Answers of Divination: which is the reason that *Spartianus*, in the Life of *Trajan*, makes mention of *Sortes Homericæ*, so called from the Verse of *Homer*, and of the *Vergilianæ sortes*, so nam'd from the Poems of *Vergil*, which superstition is now wisely transferr'd and apply'd to sacred Text, and the Poetry of the Psalms, not without the connivance of some of the greatest Masters of our Religion. But to return to Poesie St. *Austin* 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* admonishes the person that desires to keep the Virgin-purity of his good name undefiled, to beware of the acquaintance of *Poets*, for that their power to praise is not so great, as the force that lies in their slander and dispraise. Thus we see *Minos*, celebrated by *Homer* and *Hesiod* for the justest of Kings, because he made War upon the *Athenians*, mis'd all the Tragick Poets about his Ears, who immediately sent him packing to Hell. *Penelope*, so famous in *Homer* for her Chastity, yet *Licophron* reproaches as one that lay with many Adulterers. *Dido*, a most vertuous and continent Widow, Foundress of *Carthage*, *Ennius* the Poet, in his Poem upon *Scipio's* Life, feigns to have unchastly lov'd *Æneas*, whom by computation of time it was impossible for her to have seen; And *Vergil* confirms the same so plausibly, that the Story hath almost gain'd belief. At length this Liberty of lying and slandering was advanced to that height, that the Censors thought fit to enact a Law, whereby the falshoods and reproaches of Poets might be suppressed.

Prefled. 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* witnels, 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 Emperor *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 *Tiebtem* the Poet, as one beside his Wits. The *Lacedæmonians* 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;
Reject their Fables, they will starve for need:
Their Eyes their Riches are, and all their Gold
They feign, 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, Figments

ments, and Lyes: for example, the Club of *Hercules*, the chaft 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 *Hesiod*: 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 detraction of the worst of Men. Whatever Poets do, whether they relate, praise or invoke, 'tis all but in flattery of their own Fables; again, whether they inveigh, satyrize, or accuse, they do it in applause of their own Fables, acting always the parts of Madmen. Rightly therefore did *Democritus* call Poesie 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 Poesie the Wine of Error, quast only by drunken Doctors. St. *Jerome* also calls Poesie 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 midst 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 juſtifyed of *Heroſtratus*, 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 *Gellius*

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*, *Speusippus*, *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 *Onesicritus* 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 *Dauides* 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 *Grecian*, who said the *Franks* were a People of *Italy*, and that *Vienna* was a City of *Galilee*; together with *Arianus*, that affirmed 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 *Celtæ*, the fartheſt people of all *Europe*, and diſgorges it ſelf among the *Scythians*. Again, falſly doth *Strabo* relate, that the Rivers *Lapus*, and *Viſurgus*, flow as far a *Hanaſus*; 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 Celtes* believes the *Dacians* and *Cimbrians* to be the ſame; and places the *Riphean* 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 accompt of things. Of theſe there are ſome who undertaking to write Hiſtories in excuſe, or juſtification of ſome particular Mens Actions, and relating

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, vilifie 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 Countrimen. 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 *Vitiſcindus*, 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 left 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 ——— quicquid Græcia mendax audet in hiſtoria

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 *Ageſilaus* in point of Genealogy! in how many places doth *Ageſilaus* correct *Herodotus*! How doth *Ephorus* ſhew *Hellanicus* to be falſe in moſt things! how doth *Timæus* rebuke *Ephorus*! and others coming afterwards, how do they find fault with *Timæus*! but every one blames *Herodotus*. In ſome things *Thucydides* is accuſed to be fallacious, though he ſeem to have written very temperately, 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*, *Lyſander*, *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 *Cleanthe* 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 stories, 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 *Lacedæmonians* altogether refuse 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 accute 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 Rhetoirck? 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 cannotperſwade 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 *Protagorus* the Sophist, and *Evathlus* 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 Mystery, 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*, *Graechus*, *Cato*, *Cicero*, *Demosthenes*, who as they were accompted 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

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* incensed *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*, *Critholaus*, 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 pleased; 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-

ple, 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* forbad 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 *Lacedæmonians* exil'd *Teſiphone*, 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 Noſe. 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 perſwaſive 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.

CHAP. VII.

Of Logick.

LOgick ſucceeds in aid of the foregoing Arts, being it ſelf alſo the Myſtery of contention and darkneſs, 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 ſence 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-*

pa-

patetick following, believe that nothing can ſtand or be known, unleſs what is proved 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 Senſes. And indeed all Knowledge hath its original from the Senſes. 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 Senſes 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 Senſes are ſubject to be deceived, they can ſurely produce to us no real experience.

Where-

Wherefore seeing that the Senses 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 Senses; doth it not hence appear, that the way of Truth is wholly shut up, and obscured from our Senses? So that all those deductions, and seeming Sciences deeply rooted in the Senses themselves, must of necessity be altohgther errorious, 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 brawling 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 *Infinitums*, *Comparatives*, *Superlatives*, *Incipits*, and *Definits*, *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 whiſling 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 puzl'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 Knowledg 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 Heretieks 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, denyes Pardon. From ſuch Fountains as theſe, do ſpring all the larger Rivolets 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*.

CHAP. IX.

Of the Art of Lullius.

Raymund 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 *Marcol. 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 Subſiſtance. 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.

CHAP. XI.

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 *Albumazar* among the reſt acknowledges, ſaying, That the Ancients long after *Ariſtotles* 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

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.

CHAP. 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.

CHAP. 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

and becauſe the force and vertue thereof conſiſts not much in Number, as in Motion, according to the ſa ing of *Ariſtotle : The Motion of Heaven is perpetua and is the Principle and Cauſe of all Inferiour Motion* Of this *Geomancy*, among the Ancients, *Haly* hath wri ten; among our Modern Authors, *Gerard* of *Cremon Bartholomæus* of *Parma*, and one *Tundinus*. I my ſe have written a *Geomancy*, far different from tho before mentioned, though not leſs ſuperſtitious and fa lacious; or if you will, I may ſay, not leſs crow ded with Lyes.

CHAP. XIV.

Of the Art of Dicing.

THE Art of *Dicing* is one of thoſe Arts that d pends wholly upon Chance; wherein, he that moſt ſtudious, and moſt expert, becomes ſo much t more vile and wicked, while out of covetouſneſs of an ther mans, he bears no reverence to his own Pat mony. This is the Mother of Lies, Perjury, Theft Quarrels, Injuſtice, and Murther; rightly an Invent on of Evil Spirits, which after the overthrow of t *Aſian* Empire, was carried away Captive into *Gree* among the Spoils of thoſe Cities; where afterwar it enſlav'd and bewitch'd the Conquerors themſelv It is ſaid, that *Attalus* King of *Aſia* was the firſt I ventor of that Game, having found it out by his sk in Arithmetick. Among the *Romans*, it is report that *Claudius* the Emperour wrote a Treatiſe ther of: He, together with *Auguſtus Cæſar*, being great A mirers of this Game. An Exerciſe moſt Infamo and forbidden by the Laws of Nations, inſomuc

that *Cobilon* the *Lacædemonian* 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 adayes 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 *Alchandrins*, 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.

CHAP. XVI.

Tet of Arithmetick.

BUT to return to *Arithmetick*: *Plato* ſaith, That this was firſt Invented by ſome *Cacodæmon*, together with Cards and Dice: and *Lycurgus*, that great Law-giver among the *Lacedæmonians*, 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 imployments, 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 accompt 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 ſenſleſs 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 Poeſie, 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 *Enharmonick*, *Chromatick*, and *Diatonick*. The firſt, that is to ſay, the *Enharmonick*, 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 *Dorick*; 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 *Liſias* 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 *Lacedæmonians* and *Cretans* to War. With this ſort of Harmony *Timotheus* incited King *Alexander* to Arms: and *Boetius* relates how *Tauromenitianus*, 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 preferr'd above all the reſt; and was therefore held in great eſteem among the *Cretans*, *Lacedæmonians*, 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*, *ſtrill 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 depravd 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 Muſitians, 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, wandring up and down after ſordid hire; an Art which no grave, modeſt, chaſt, 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 Muſitians in the number of their Jeſters, Paraſites, and Players,

pleaſing

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 *Alcinoes* 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* witneſſeth, 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 Muſitians 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 throughly 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.

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 reyns 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 *Theſſaly* 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 Villa-

nies?

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 Inventers of each; ſo that I need proceed no farther therein. But the Antient *Romans*, men ever famous for their Gravity and Wiſdome, condemn'd all manner of Dancing; neither was any woman among them accompted 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 *Gabinius* and *Marcus Celius*, 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 juſtifie 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 vails, 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

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

CHAP. 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 shamelessness, are not onely to be disprais'd, but utterly abominated, seeing they teach nothing but a wonderful mystery how to run mad.

CHAP. 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 cleerly 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

ſat 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.

CHAP.

CHAP. XXI.

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 ſound 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 Hiſtrionical-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 Perſwa[sion]

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

CHAP. 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 Three-

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 extrinſick 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 firy 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 Wisdome to find out. This Art therefore much conduces to the understanding the variety of Cœlestial 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.

CHAP. 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 *Zeuxis* 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.

CHAP. 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 perforns, 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 likneſs 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 'um 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.

CHAP.

CHAP. 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 *Hoſtius*, 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 uſeleſs 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 wooddy 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. Neither

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, Promonteries made over the Sea, the currents of Rivers turn'd,

turn'd, Seas joyn'd to Seas, Lakes exhaust, Pools dryed 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 defyance 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*, *Etrurians*, *Babylonians*, and other Nations; their *Labyrinths*, *Pyramids*, *Obeliſques*, *Coloſſes*, *Mauſoleum*, the Monstrous Statues of *Rapſinatis*, *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 *Bagiſianum*, 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 *Athos*, 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 fight 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*, *Archimenides*, *Ariſtotle*, *Theophraſtus*, *Cato*, *Varro*, *Pliny*; and Laſtly, *Vitruvius*, and *Nigrigentus*. Of Modern Authors, *Leo Baptiſta*, Friar *Lucas*, and *Albertus Duretus*.

CHAP.

CHAP. 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 Lampſacus*, 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 Deceit and Treaſon plac'd.

Or as another Poet doth expreſs 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 Mountan 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.

CHAP. 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*

lonians 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 acceſſes 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*, ſirnamed *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 thereuntō 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 Ritius* 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*, *Albubaſſen*, *Alfraganus*, *Averroes*, Rabbi *Levi*, *Abraham Zacutus*, and *Auſtin Ritius*, 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 intitled *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 *Alphonſus* in the correction of his Tables, give their aſſent. *Amarchales* 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 Signes, 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 hight, 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 *Blanchinus*: the errour alſo of the motion of that Planet, a certain famous Aſtrologer, named *William* of *St. Clou*, above two hundred years ago hath left 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 errours were committed about thoſe things in former times? For many, with *Tebith*, thought the greateſt variation of the Sun to be continually varied; which 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*, *Epieycles*, *Retrogradations*, *Trepidations*, acceſſes, receſſes, ſwift motions, and Circles of motion, as being the works neither of God nor Nature, but the Fiddle-taddles 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 ne're

ne'te 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 oftentimes 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 *Caldæans* make the Sun to be the fourth in Order. *Anaximander*, *Metrodorus*, *Cbius*, 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*, *Aphrodiſius*, *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 *Eudoxus*, *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 Aſtrogogy, 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 Propheſies flow from the breſt 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 unperceiveable 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 uuderſtood? 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 Propheſies 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, Sickneſs, 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 the

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 Fortune-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 Propheſies 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 'em; were always probibited 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 aſſeſs'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 ſollicitous? 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, than

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*, *Pharaoh*, *Nebuchadnezzar*, *Cæſar*, *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 *Cæſar*, 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* laught 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 chaſt,
And won't behold thy Wife ſo lewdly 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*, *Græcians*, *Arabians*, about the Rules of giving judgment; and how *Ptolomy* quite lays aſide all the ancient Philoſophy; for which how *Avenrodan* defends him; how *Albumaſar* rails at him; and how *Abraham Avenezra* the *Jew* falls upon the bones of all theſe. Laſtly, *Dorotheus*, *Paulus*, *Alexandrinus*, *Epheſtion*, *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 Ancients

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 Propheſie, 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 *Egyptian*; with *Venus*, the *Saracen*; with *Mercury*, the *Chriſtian*; with *Luna*, the *Antichriſtian*.

They

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 Cœleſtial 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 Divine;

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 teſtifie 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 *Firmianus* 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 juriſdicti-

on. A moſt worthy Art! which the Devils heretofore Profeſſed, in contempt of God, and to the deceipt of Men. Neither can we think that the Hereſie of the *Manichæans*, 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 Antient 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* taught 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 Antient *Romans*, it was prohibited by *Tiberius*, *Vitellius*, *Dioceſian*, *Conſtantine*, *Gratian*, *Valentinian*, and *Theodoſius*, Ejected alſo, and Puniſh'd: by *Juſtinian* made a Capital Crime, as may appear in his *Codex*.

CHAP.

CHAP. 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 disentangle themselves out of the bonds of hamp'ring 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.*

CHAP. 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.

CHAP. 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 ſtampt 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*, *Alchindus*, *Pythagoras*,

Pharaotes the Indian, *Zophirus*, *Helenus*, *Ptolomeus*, *Ariſtoteles*, *Alpharabius*: beſides theſe, *Galen*, *Avicen*, *Raſis*, *Julianus*, *Maternus*, *Loxius*, *Philemon*, *Palæmon*, *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*, *Coelitis*, *Michael Savonarola*, *Antonius Cermiſonus*, *Petrus de arta*, *Andrew 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.

CHAP.

CHAP. XXXVI.

Of Geomancy.

Geomancy, 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 houſs, of Lunations, as alſo of the Riſing, Setting, and Figures of the Stars.

CHAP. 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 Lætus* teſtifies, was

receiv'd by the *Greeks* from the *Caldees*; the first among whom *Amphiaraus*, *Tyresias*, *Mopsus*, *Aphilotes* and *Calchas*, were accompted the chief: from the *Grecians* it passed 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* answered his expectation, he Fought and overcame. The *Phrygians* also, *Pisidians*, *Cilicians*, *Arabians*, *Umbrians*, *Tuscans*, and many others, observed 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 descended from the Heavenly Bodies upon the Inferiour, as it were certain Signes constituted and setled in their Motion, Lying, Resting, 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 act. 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

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.

CHAP. 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 erronious it is, is notoriouſly manifeſt.

CHAP. 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 *Themiſtius*, *Sineſius* alſo the *Platonick*, ſo far building upon Examples of Dreams, which ſome

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 Conſentaneous, 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.

CHAP. 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 Propheſies 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 *Arruns* the *Thuſcan* 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 Fabrick crack,
And all the Skie with Sol's *burnt Chariot blaze*
Theſe Aſpects ceaſe; but thou that burnſt the claws,
And firk'ſt the Tail of threatning Scorpion. *(down*
What great thing breed'ſt thou Mars? *milde* Joye *goes*
Oppreſſed in his fall, and in the Skies
The wholſome Star of Venus *dulled 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

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 *Porphyrius* 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.

CHAP. 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 Evangels call the Philoſophers of the *Caldæans*. Such were the *Pharchs* 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

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 ſuperiour 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*, *Zacbary* of *Babylon*, *Joſeph* the *Jew*, *Bocus*, *Aaron*, *Zenotenus*, *Kiranuides*, *Almadal*, *Thedel*, *Alchindus*, *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 *Alphonſus*, 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 produce 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 partaking 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 ſubtile Serpent, the great promiſer of knowledge; that Aping him, they become imitators of God and Nature.

CHAP. 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 Lycæus*, 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 *Lycæus* 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 Cheese, 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 Madneſs, 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 Snares and Deluſions of Evil Spirits.

Chap. XLV.

Of Conjuring and Necromancy.

THE Ceremonial Parts of *Magick*, *Conjuring* and *Necromancy*. *Goecie* 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 ſetled 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-*Dæmons*; 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 heedleſly run into. From this inſipid crowd of Conjurors have flow'd all thoſe Books of Darkneſs, 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 *Alphonsus* 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 Customes 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 sence and understanding. Neither doth it therefore follow, that these Delusions 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 seldome 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 tyes 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 *Iſaiah*, The Duſt is thy bread, that is, our Corporeal Body Created out

of

of the duſt of the Earth, ſo long as it remains unſanctifi'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 antient *Magi* have deliver'd ſeveral

Rules in ſeveral Volumes. But the chiefeſt part of their Ceremonies is, in obſerving Cleanlineſs, firſt of the Soul, then of the Body, then of thoſe things about the Body, as in the Skin, the Garments, the Dwelling, Veſſels, Utenſils, Immolations, and Sacrifices; which cleanlineſs 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 *Eſay: Be glad and be clean, and take away the evil of your thoughts.* But uncleanneſs, which often corrupts, and defiles, and infects man, diſturbs the moſt clean and pure Society of Celeſtial Beings, and chaſes away the ſpotleſs Spirits and Angels of God. It is true, that many times unclean and deluſive powers, to the end they may be ador'd and worſhip'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 Philoſophy. Now of this Theurgy or Divine Magick, *Porphyrius* having delivered many things, at length concludes, that by Theurgick Operations the ſoul may be made fit to receive Spirits and Angels, and to ſee and converſe with them: but that there can be any acceſs to the Deity thereby, he altogether denies. His Rules and Directions are contain'd in his Art *Almahel*, his Notorious Art, his Art *Pauline*, & his Art of *Revelations*, where are abundance of Superſtitions to be found, which are ſo much the more pernicious, by how much they ſeem more Lofty and Divine to the unskilful.

CHAP.

CHAP. 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 *Lyſiades*, 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 Pestilence, 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

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 Poſſeſſings; 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 skilful 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 imploy'd only in the conſideration of particular Points, Letters, or Figures, which

this

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 Myſterie 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, compoſed 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, rayſing 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 puft 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

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.

CHAP.

CHAP. 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 *Paſetes* 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 a-dry 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

to have the ſhape of Aſſes 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 dayly 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 Ceſar*, 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*, *Cerdonians*,

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 Prophesie, 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 Demoniacal 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 divulgers and defenders, there is no man that very well understands:

The

The Poets were the firſt Profeſſors thereof, among which were *Prometheus*, *Linus*, *Muſæus*, 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 whereof, we ſhall now ſhew you more at large.

CHAP. 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*, accompted 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* rai-

se

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.

CHAP. LI.

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*, *Avicen*, *Algaſel*, *Alcmæus*, and *Philo* the Jew, concur in Opinion. But *Plato* affirming that it was Created by God, after his own likeneſs, 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*, Subterraneal 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.

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, infus'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 infus'd into Atomes. Others said it was the Air, as *Anaximines* 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 *Xenophantes*. 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 *Asclepiades*. But many others have been of opinion,

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: *Cleanthes* 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 *Chryſippus*, *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 Phyſitian, who held the Soul to be the Exerciſe of the Senſes: and *Cretolaus* 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

by

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, produced 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 *Zorpaſtes*, *Hermes Triſmegiſtus*, *Pythagoras*, *Eumenius*, *Hammonius*, *Plutarch*, *Porphyrius*, *Timæus*, *Locrus*, and Divine *Plato* himſelf, who defin'd the Soul to be an Eſſence moving it ſelf, endu'd with Underſtanding. *Eunomius* 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 Ventricles 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 Breſt. *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 purified 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 *Aphrodiſean* 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 External, 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 cover 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*, *Cyril*

Cyril, and *Luciferianus*; 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, Aſcentions and Deſcentions of Souls, which the *Origeniſts* have brought into play, as being neither ſtrengthned by Scripture, nor conſentaneous to the *Theſis* 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 *Manichæan* Heretick 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 ſubſiſted

ed

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 Physician 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 *Temists*, 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 with, return'd Answer, *That he understood nothing but Pain*: and then citing the words of *Solomon*, *There is no understanding, no knowledge, no 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, Admoniſhions, and Revelations of the Dead; but yet I admoniſh ye to be very wary, knowing how eaſie 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

Relation

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 Wiſdome, tending to the encreaſe of Charity, or edifying of the Soul; only they thereby perſwade people to Alms, Pilgrimages, Prayers, Faſtings, and ſuch other Practical Works of Piety; which the Scripture nevertheleſs with far greater Reaſon and Authority enjoyns. But of theſe Apparitions we have diſcourſed 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 Metaphyſicks.

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 *Metaphyſicks*, 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. *Chryſippus* 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. *Alcmæon* of *Crotona* Deified the *Sun*, *Moon*, and other *Stars*. *Xenophanes* 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 *Straton*, *Perſeus*, *Ariſto* the Diſciple of *Zeno*, *Plato*, *Xenophon*, *Speuſippus*, *Democritus*, *Heraclitus*, *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 Idea's, 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 *Celius*, *Porphyrius*, *Lucian*, *Pelagius*, *Arrius*, *Manichæus*, *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 greated Hereticks.* St. *Jerom* therefore calls them the Patriarchs of Hereſie, 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 Raign 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 *Phliaſius 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.

CHAP. LIV.

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 accompted a Virtue; and that which is here a Virtue, in another place is compted 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 Couzen-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 accompted a moſt horrible ſin. Laſtly, that the women ſhould go to Play-houſes, and be ſeen publickly by all perſons, was among thoſe Nations accompted no diſhonour; and yet among the *Romans* ſo to do, was held infamous and diſhoneſt. However, the *Romans* were wont to take

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 *Lacedæmonians* and *Egyptians*, it was accompted 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 Dunghill-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 ſlow 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 ſubtile; 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* ſubtile, 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 com-

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*, *Eroitick*, *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 Sacriledge, 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 publickly 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 ingra-

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 reſtor'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 Spirituals. 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*, *Eudoxus*, *Philoxenes*, and the *Cyrenaicks*. Others joyn'd 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 *Antiſthenes*, and all the *Stoicks*. Many alſo of

our

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 Happi-

neſs in Wiſdome; *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 ſought far and neer, 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 ſtreets: 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. *Speuſippus*, 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 Scribblers 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 Wiſdome and Knowledge, and the Moral Virtues; but Chriſt in Innocency, Simplicity, and uprightneſs 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.

CHAP.

CHAP. LV.

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 Soveraignty. *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 preferd, 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 Maſter-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 Soveraign 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.

To

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 Councels 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 Freedome 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 uncontroulable, and the worſt of Men; which is verifi'd in *Caligula*, *Nero*, *Domitian*, *Mithridates*, 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 Raign, 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 when I once advis'd to ſuppreſs the Factions of the *Guelphs* 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 diſſwades *Veſpatian* 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

Otbanes 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, ſtubborn, 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 Miſtriſs 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 Battel of *Canna*; Laſtly, in ſo many of the Predictions of

the

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 *Lacedemonians*, 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 Counſellers. 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 deſignes 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 think

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.

CHAP. 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 betwixe 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 oppressed 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 Ceremonies 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 *Menna* taught the *Ægyptians* their Forms of Worship. *Melissus* the Foster-Father of *Jove*, instructed the *Cretans* in their Ceremonies. *Faunus* 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 *Græcians*. 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 *Numens* the Protectors of Criminal Offences, and ascrib'd a Deity to Diseases, and evil Accidents: Therefore did the *Romans* Worthip *Jove* the Adulterer, and Dedicated a publick Temple to the Goddess *Feaver*, and in their *Esquiliæ* 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 Triumphing 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 Thunderſtruck, 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, Chappels, 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 otherſide, 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 Cuſtomes, 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 Pomps 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 rivеted 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

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 mony. 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 ſeveral 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 ſeveral 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.

CHAP. 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 perſwaſion of his *Magicians*, believing it to be an Impious thing to encloſe the Gods in Walls. But of theſe Temples *Zeno Citiæus* Diſputed formerly in theſe Words; *To build Churches and Temples*, ſaith he, *it is no way neceſſary: for nothing ought to be accompted 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 *Iſaiah*; *Thus ſaith the Lord, The Heaven is my ſeat, the Earth*

the

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 fitly 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.

CHAP. 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 after 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* propheſi'd 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 the

the exercises 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, Visiting, and in all worldly and Carnal works quite opposite to Spiritual. As *Tertullian* speaks of the solemn Feasts of the *Cæsars*: *They were wont*, saith he, *to make a great stir, to bring forth into the publick street their Fires and their Chorus's, to jumket 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 *Manichæans*, 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.

CHAP. 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*, Arbiter 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 Exteriour 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

as it was approv'd by the people. Therefore *Moſes* when he produced the Laws of Ceremonies, he collected 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

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 ſavouring 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 *Romane*; while the one Conſecrated *Unleavened*, the other *Leavened Bread*; when it matters not which, ſo the Bread

be

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-

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 unſported 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 Proſelyte 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, Gamefters, 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 rear'd, to Build ſtately Palacesin 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, not 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 burthenſome 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 Couſening *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 *Camotensis* witnesseth, and daily Experience makes manifest, rage with such Fury in their several 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'l 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 Priest-hood. If you object against them their Ignorance of the Scripture, Infidelity, Error, or Heresie; 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 *Manichæan*; 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 raigns;
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

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 Contemners of *Samuel*: *They have not contemn'd thee but me*: And as *Moſes* reproving 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 ſtrucken 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.

CHAP. 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 Miſtreſs, 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 ſpew'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, woodden-ſhooes, 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 accompted 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 Breſts, 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 dutiful 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 Leacherous 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, barefooted, Stage-players, bound with Ropes, like Robbers and Thieves, with their Heads ſhaven like Madfolks, 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 Paranymphs, 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 'um are Infidels, Reprobates, and Apoſtates, that deform and deface Religion.

CHAP.

CHAP. 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 Priories and Abbies, there are always certain Bawdy-houſes adjoyning 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

ad in ſo great eſteem, that when the *Perſian* was ex-
:cted to make his violent invaſion, the *Corinthian*
urteſans were order'd to make a publick ſupplication
ır the ſafety of *Greece* in the Temple of *Venus*. It
as alſo a Cuſtome among the *Corinthians*, that when
ıey were to make any ſupplication to *Venus*, about
ıy great matter, the care of that Affair was always
ımmitted to their Curteſans. Many Temples were
ilt by the Curteſans among the *Epheſians*; and they
Abydos built a moſt ſtately Temple in honour of
eir Proſtitutes, having recover'd their loſt liberty by
e means of a Curteſan. The wiſe *Ariſtotle* alſo was
opinion, that Curteſans were worthy of Divine
ınours, when he ſacrific'd to *Hermia* the Harlot, in the
me manner as if ſhe had been *Ceres Eleuſinæ*. Now
e invention of this Art is attributed to *Venus*, who
as therefore tranſlated among the number of the
ods. For ſhe being a woman of little ſhame, and
oſtituting her ſelf to all manner of Luſt, was the
caſion that the women in *Cyprus* made profit of the
: of their bodies; Whence it was a Cuſtome among
e *Cypriotes*, that their Virgins ſo long before Mar-
ıge appointed, might Proſtitute themſelves for mony
pay their Portion; and for their Future Chaſtity
ould make a ſmall Offering to *Venus*. It was a Cu-
ıme likewiſe among the *Babylonians*, as *Herodotus*
irms, That they who had conſum'd their Private
ſtates, might compel their Daughters to Proſtitution
r their Maintenance. *Aſpaſia* the *Socratick* Curteſan
l'd all *Greece* with Harlots; for the Love of whom;
d for that the *Megareans* had raviſh'd from her cer-
in of her Young Girls, *Ariſtophanes* reports that
ricles undertook the *Peloponneſian* War. The Em-
ror *Heliogabalus* did very much advance the Art
Baudery; who, as *Lampridius* witneſſes, would al-
ıyes have them prepar'd in his own Houſe for his
Friends

Friends and Clyents. 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 Freedome. 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 several 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 several 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*, *Aphia's*, *Spinctria's*, *Gasalvada's*, *Casarita'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 most

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 *Proculeius* 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 below'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 *Læna* 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 Curtiſan 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 Cæſar*, 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 Stratagems, 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 impulſe 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 Curteſan, and *Alcidamus* in honour of *Nais*. Nor have many others both Greeks and Latins been wanting to diſcover their wanton Amours, as *Callimachus*, *Philetes*, *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 Curteſan*, 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 *Celius*. 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 perſonages 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 Miſtriſs, 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 Miſtriſs. If he be croſs'd in his Love, he grieves and pines away to death; if he grow jealous, he kills her; or being ſatiated, leaves her to proſtitute her ſelf. 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

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 wise 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 Mistriss 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-

ſail'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*, *Childerick* of *Enance*, *Adunceſlaus* of *Bohemia*, and *Manfred* 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*, *Berenice*, *Fregigunda*, and *Blanch* 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*.

CHAP.

CHAP. LXIV.

Of Pandariſm, or Procuring.

NOw becauſe that by the advice, aſſiſtance, and perſwaſion of Pimps and Bawds, both Whores and Whoremongers commit their mutual Follies; Let us diſcourſe a little concerning their Subtleties 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: ſo much the more pernicious, that while it makes uſe of other Arts and Sciences, whatever there is of poyſon 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 perſwaſions. So fine a Craft is this, that no woman can vanquiſh, whoſe perſwaſions 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 perswasions; of all which ye have many late Presidents, in *Sylvius*, *Jacobus*, *Cavicem*, 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, *Trithemius 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 jealousie of *Juno*, nor the strict custody of *Danae*, nor the watchful eyes of *Argus* can ever prevent. Next to Grammar comes Madam Poesie, who by the assistance of her lascivious Rhimes, wanton Stories, and Love-dialogues, Epigrams, and Epistles, taken out of the Armories of *Ve-*

nus,

nus, 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*, *Philetes*, *Anacreon*, *Orpheus*, *Pindarus*, *Alceon*, *Sapphò*, *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*, *Eurialus*, *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 chaſt 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 Fragoſo*, and *Baptis de Albertis* a *Florentine*: Alſo *Peter Hedus*, *Petrus Bembus*, *Jacobus Cannicens*, *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 Artist 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 *Gnidos* drawn in her Temple by the hand of *Praxitiles*,

in the Act of being Vitiated: and a *Cupid* of the ſame Artiſt corrupted by *Alcibiades* 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 onely 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 *Calliſtus*, *Celeſtina* the Bawd inflames the Virgin *Melibœa* 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 di'd 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 Breſts from ſwelling, to put a Spell upon the Womb, adminiſtring procurements of Sterility for the longer continuation and ſecreſie 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 *Pomatums* and *Fucus's*, for which you may find infinite Receits in every Volume of *Physick*, and in all their *Pharmacopœas*, 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 Ointments 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 Vetius* 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 Curtesan, 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, Lockers, 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 Juſting, give great opportunities to Compaſs the Deſigns of Pandariſme, as alſo your Military Trayning, 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, diſcribing the opportunity that *Dido* and *Æneas* 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 teſtifie. 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 Bitias: he thy full Gold from it turns up:
Next other Peers.
Tyrians and Trojans praise without 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 Door, 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 *Egesippus*, 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 nier; so well and securely are their Bawderies personated and disguisid. 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 Hosts, 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 perform'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 antient 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 *Crinitus* in these words: *The Laws of visiting, courting, whispering, toying, intruding, saluting, discoursing, wooing, let them be permitted by us. 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 *sucidunto*; 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 subtletie: 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 hansel 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

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 only 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 *Ichitophel* a grave and prudent Counsellor. We read also, that *Abraham* when he sojourned 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

Bro-

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 disdained 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 inriching 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 accompted 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 ſuſpition 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

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.*

CHAP. 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 Publikely 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 Loyterers 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 Robers, 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 Almshouſe; 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 Boches. And others that by counterfeit-

ing

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 poyſoned, 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 Gypſies.

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 *Mœſia*, maintain'd themſelves by telling people their Fortunes. *Polydore* affirms 'am to be *Aſſyrians* and *Cilicians*. But this Itch of damnable Lying doth not only poſſeſs the moſt prophane and loweſt ſort of People and wandring 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; threatning ſome with the Anger of the Saints, promiſing to others Indulgencies and Diſpenſations; inſtead of Alms, they get great Riches. For in this poſture wandring 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 wandring Beggery, and with an impudent and bold Hypocriſie to rake Money together; aſham'd 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-ſcull'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 Friers, 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 *Armachanus*, *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.

CHAP. 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 ſeveral 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 uncertain 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*.

CHAP. LXVII.

Of private Oeconomy.

THE chief ſtrength of Private *Oeconomy* conſiſts in Matrimony; therefore *Metellus* ſurnam'd *Numidian* being Cenſor, and exhorting the *Romans* to Matry, *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 chooſe the perpetual Multiplication of Mankind, 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 Advanced 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* ſtudied to appeaſe a Diſſention among them, and that *Leontius* the *Gorgian* 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 preferr'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 Priam *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 Renowned,
Whom Hoſtile rage ſhall bury under ground,
As care for thee my honour'd Spouſe doth vex
My grieved 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 impoſed; ſo that whether ſhe be of a good Humour, a Fool, Perverſe, Proud, Sluttiſh, 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 kil'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

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 Dogs, 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; becomming 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, ſubtle, cunning, crafty Thieves,
With Keys Two thouſand open 'um again.
And then by ſtealth they ſwallow and conſume
What racke 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 *Valſineuſes*, 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 Freemen; Married their Maſters Daughters. Laſtly, they Ordain'd by Law, that all Adulteries committed by them with Widdows, all Formications 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*, through

through her too kind Indulgence to her Servants, ſunk into the Abyſs of Injuries and diſhoneſt Sufferings. For ſaith *Ariſtotle* in his Politick Orations, Omit tevere 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*.

CHAP. 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, Talkbearers, 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 curriſhneſs 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 ſtupidneſs 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 Struthiocamels, the devouring Gryphons, 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 neer 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 enhanſed, 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

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* ſayes, *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 Fidlers 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 obſerve

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 plea'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 publickly; he ſhall ſpeak great things, and all People ſhall fear him; he ſhall ſpurn at his Inferiors, contemn his Equals, diſdain his Superiours, altogether puft 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 perni-

ciouſly

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 Councellors of *Reboboam* 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 dissuade, 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 convinced, 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 Councellors *Francis* the King of *France* at this time makes use of; so prone to take all Evil Councel, that while they perswade him to act all sorts of Perfidie and Rigour against *Cesar*, are notwithstanding accompted Faithful and Loyal Subjects. Thus far of Court-Nobility.

CHAP. 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 Trenchers 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 manfully 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 he 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 preſer 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 Courteſie 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 hating 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 befal 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, waſt 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.

CHAP. 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 dreſt, and apparel'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 um 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 Shameleſly 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 Petticoats, 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 Beckonings full of Wantonneſs; they are full of Subtility, 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 publick

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; teazing 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 Deſignes 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 Miſchief. 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 accompted 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 Lucres-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 Lucres 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.

What

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 Councels 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 enterpriſe, endeavour, do or ſuffer. All the whole myſtery of their Calling conſiſts in Lying, dark Sentences, Siftings, Shiftings, Treachery, Cheating and Deceipt. 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, Elected 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 chiefeſt corruption of Good Cuſtoms, 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* exhorts 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*, *Chryſoſtome*, *Auſtin*, *Caſſiodorus*, and *Leon* teſtifie) and by all true Chriſtians utterly forbid. For as St. *Chryſoſtome* 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.*

CHAP. 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.

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 *Diocletian* follow, having quitted his Empire; and *Attalus* forsaking his Kingly Throne. *Cyrus* also, that great Monarch of the *Persians*, 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 Sirnames 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, *Annii*, and *Capræ*. *Diocletian* 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 *Endymion*, 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 poſſeſt. 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, Cheſe and Butter, as alſo Wool, Skins and Hides, moſt uſeful and neceſſary for our humane Subſiſtance 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.

CHAP.

CHAP. 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*, *Murenæ*, *Serii*, *Oratæ*; 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 *Acteon*, 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 Mischief. 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 Farmes 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 Hunting;

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* Councels 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 attaind 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 *Eliah* 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 *Anchorites* 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 3*d*. 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.

CHAP.

CHAP. 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 *Delphos* 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 wasted 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 Physick, 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 Flowr'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 Miſchief, and a trouble to Humane 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.

Chap. LXXIX.

Of the Art Military.

But now from Husbandmen, let us pass to Souldiers chosen out of the Countrymen, and therefore more fit for Fight, as saith *Vegetius:* and whom *Cato* affirms to make the strongest and hardiest Souldiers: and we find in Scripture, That *Cain* the first Warrier 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 *Lacedemonians* 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 *Lacedemonian* General: Under the Power of *Lacedemon* 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 ſtroaks, 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. *Juſtin* and St. *Bernard*, Catholick Doctors of the Church, have approved thereof; neither do the Pontifical Decretals at all impugne it, though Chriſt and his Apoſtles teach quite another Doctrine. So that contrary to the Doctrine 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, Raping and Pyracy, 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*, unleſs 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 *Camera* 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, *Xenophon*, *Xenocrates*, *Onozander*, *Cato Cenſorius*, *Cornelius Celſus*, *Iginius*, *Vegetius*, *Frontinus*, *Heliannus*, *Modeſtus*, and many of the Ancients; among the Moderns, *Volturius*, *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 Batchelors, 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 freedome to commit all ſorts of Enormity and Cruelty, ſeeking all occaſions of Miſchief, 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 whereat all War drives, no man can be a Conquèror, 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.

CHAP. 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, Navals 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* raisd 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 Headſtal or *Capiſtrum*, 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 Perfidiouſneſs 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 Wickedneſs, 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

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 malitious 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 Pottage 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 *Asher*, 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 'um purchase their Nobi-

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 *Euthicrates*, *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 houſhold*: 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 *Ethiopians*;

thiopians: 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 remembring 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 bleſs'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 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 liy'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 Menſervants, 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 raign, 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 Murtherer, though God in his mercy did not quite forſake him. He raign'd at firſt in *Hebron*, *Iſhboſheth* the Son of *Saul* raigning beyond *Jordan*; after which he raign'd over all *Iſrael* in *Jeruſalem.* Nor could he raign 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 Murther 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 *Samaria*, 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 *Judah*, it remain'd quite under the Poſterity of *David*, according to the Propheſie of *Jacob*, That the Scepter was not to depart from *Judah* till the *Meſſiah* came. Yet was *Judah* 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 murther 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

ſo much the more famous it ſhall be accompted; 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 vaſt-

neſs

neſs of his Empire with new Acqueſts and ſucceſsful Victories. He brought all *Aſia* & *Pontus* under his ſubjection. He alſo murther'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 ſatisfi'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 Murtherers 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 *Arbactus* Prefect of *Media* ſlew in the midſt of all his Concubines, and taking upon him the Kingdom, tranſlated the Empire from the *Aſſyrians* to the *Medes*, which *Cyrus* afterwards tranſlated to the *Perſians*, among whom *Cambyſes* 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 murther 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,

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 murthered 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, ravith'd the Daughters of the *Sabines* to get themſelves Wives; and from them ſprung the Off-ſpring 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 *Tarquinius* the Proud, exil'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 Murther, 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

power

power and command of ſundry Magiſtrates and petty Tyrannies; at length under *Julius Ceſar*, a man I cannot ſay whether ſtronger in War, or corrupter in Manners; and afterwards under *Antonius*, a man inſlav'd to Luſt and Luxury, wholly determin'd: After which the whole Command of the *Roman* Empire fell into the ſole hands of *Octavianus Auguſtus*. In him began the fourth Monarchy of the World, but not without Murther: for though *Auguſtus* was accompted one of the mildeſt Princes in the world, yet he put to death a Son and a Daughter of his Uncle *Ceſar*, 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 murther 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 beſotted the *Greeks* to be his impious accomplices, he laid the Foundation of the *Greek* Monarchie. I omit the Governments obtain'd by the murthers 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 raign'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 raign of *Ferdinando* the Holy, who firſt call'd himſelf King of *Caſtile*, who having ſlain his Brother *Garſias*, 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 *Tereſe* 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 perſwaſions, 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 propagated 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 Warrier, 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 murther'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

its

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-Miſtriſſes, 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 *Meliſina*. 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 Marqueſſes of *Piedmont*, viz. *Montferrate*, *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 Happineſs: Their firſt is Rapaciouſneſs, 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 Voluptuouſneſs 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 enemie 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 faign 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.

CHAP. 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;

Lion; *Attila*, a crowned Baſilisk. The *Romans*, whoſe *Capitol* 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 Neaſt in Excrements, for we know that *Veſpatian* 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, Scolopenders; 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 aſham'd 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, Towers, Battlements, Engines of War, Fire-works, and whatſoever other Inſtruments of Murther and Miſchief. 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 Thyrſe, *Hercules* a Club, and *Saturn* a Scithe. And theſe Enſignes of Armory, as they are the Emblems of Cruelty, Rapine, Violence, 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 accompted 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 ſignifie 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. *Æneas 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, fecial 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 Tratyors; 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 Trea-

ſon. All which *Thucydides*, *Herodotus*, *Didymus*, *Megaſthones*, 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: he 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.

CHAP. LXXXII.

Of Phyſick in general.

FRom War and Nobility let us haſten to Phyſick, which is it ſelf a kinde of Art of Killing, altogether Mechanick, though ſhe pretend to be ſhadowed 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 Con-

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 Physitians 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 practised 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 *Apollonii*. Among the Latines, *Marcus Cato*, *C. Valgius*, *Pomponius*,

pinius, *Lenæus*, *Cassius*, *Felix*; *Arruntius*, *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 *Thessalus* 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 seemed 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 seemed 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. *Alcmæon* 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 bloud ripened and made white by the heat of the Stones, for this reaſon, That they who copulate too often, do eject drops of bloud. 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 Bloud 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 bloud of the Arteries: *Aſclepiades* makes them to be certain Atomes entring in thorow the inviſible pores of the body: *Alcmæon* 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 ſurpluſage 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. *Pliſtonicus* and *Paraxagoras* affirm not onely a Concoction, but Putrefaction. *Avicen* alſo, and his Expoſitors, *Gentile*

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 um; and the beatings of the Pulses as little apprehended by um. *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 *Alcmæon*, 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.

Chap. LXXXIII.
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 an 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

Hu-

Humours of the Patient in a pair of Scales. Then with great boasting he prescribes Medicaments: ℞ *Catapotia*, let bloud, 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 administring Physick but according to the directions of some Mechanical Ephemeris. 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 handſom 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, *Lactantius* 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 knowledge; 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 practiſed 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 *Ageſilaus* King of *Sparta*: *Jupiter Menecrates, to Ageſilaus, greeting.* But *Ageſilaus* lauging at his folly, thus anſwer'd him: *Ageſilaus 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 diſeaſed 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 *Dryniomancy*, 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 publike 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 Doctor 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: ℞ *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 onely 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 abſtain 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 Phyſi-

cians

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

——— 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 confess 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 Raddiſh, *Diocles* of the Turnep, *Phanias* 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 meer *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 efficacie 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 confeſs, 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 Murther 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* detesting 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 acts 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. *Socates* 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 Mankinde, 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 paſt. 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.

CHAP. 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 Leonicenus* 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 conveni-*

ent

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, *Meſues* 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 confuſed 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 Pyratical 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 t uſe theſe Forraign Medicaments, when our own Cou try produces thoſe which are of equal vertue and ef cacie? Is it not an egregious piece of Folly, to fet thoſe things from *India*, which we have better at hom As if our own Soyl and Sea did not ſuffice; but pr ferring forraign things before the growth of our Cou try, Coſtly before Cheap, and hard to be got, befor eaſie to be obtain'd. Is it impoſſible to cure the Splee without *Armoniack*, or the Liver without *Sanders*? Is it impoſſible to cure the Ulcers of the inward part without *Bdellium*? or to give eaſe to the head without Muſk and Amber, or to the Stomach without Mac and Coral? Were theſe Medicaments convenient fo our bodies, Nature, that provides abundantly for al things, would have provided um among us. Did not our foreſathers 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.

CHAP. 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 publikely named the *Woundmaker*; 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 bloudy 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 *Columella*, *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.

CHAP. LXXXVIII.

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 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 Flattereſs of Phyſick; and many account it a part of Dietary Phyſick: Though *Pliny* and *Seneca*, and the whole throng of other Phyſicians, confeſs 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*, *Paxanius*, *Epenetus*, *Heraclides*, *Syracuſanus*, *Tyndaricus*, *Sicyonius*, *Symonactides*, *Chius*, and *Glaucus Locrenſis*. Among the Romans, *Cato*, *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 *Aſotæ*. 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 bedabled with Broth, bedaub'd with Soot, with his Pots, with his Platters and Diſhes, Peſtles and Morters, was welcom'd out of the Kitchin 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 *Phrygian* Turkey, Cranes from *Melos*, *Ambracian* Kids, the *Tarteſian* Mullet, Trouts from *Peſſinuntium*, *Tarentine* Oyſters, Crabs from *Chios*, *Tatian* Nuts, *Ægyptian* Dates, *Iberian* Cheſnuts. All which Inſtitutions 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 Kitchin. Hence thoſe ancient Sumptuary Laws and Edicts againſt Riot; that is to ſay, *Orchian*, *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 mouthes, 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 Kitchin, 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 ſuddle *Hercules* himſelf, who was wont to drink out of the ſame Veſſel that carried him; meat more than would ſatisfie *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 contamimated with Madneſs, 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 craues,
As Rivers are exhauſted by the Waves,
While the inſatiate Sea, and thirſty Sands,
Drink up the Floods ſtill rouling from the Lands.
On 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 outvy'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 Memmeus*, 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 Alcumiſts Cook-room, where there is no leſs conſumed than in exceſſive Feaſting.

CHAP. XC.

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; whose 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 *Crœsus*, 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 Physical Experiments, as also by some Paints and effeminate

Fu-

Fucusses, which the Scriptures call *the Oyntments of harlots*; whence the Proverb, *Every Alchymist is a Physician or a Sope-boyler*. 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 Madness, 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 wasted, 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 Impostures, 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 *Ægypt* 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*, *Morienus*, *Gigaldis*, 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 *Ægyptians*, (who were said to be very skilful in this Art) he is said to have burnt them all, lest the *Ægyptians*, 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 firy, 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, Sodets 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 *Iſodorus*, was put to death, leſt the Glaſs ſhould detract from Gold, and Silver and Braſs 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 juſtifie 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

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*, *Zoroaſtes* 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 Soveraignty 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 ruined, 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, Bloudſhed, 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, *Pheronens* 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 *Curiatæ*. 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 *Papyrius*, were afterwards called the *Papyrian Laws*. After that came the Laws of the *Twelve Tables*, the *Flavian* Law, the *Helian* Law, the *Hortenſian*

ſian 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 Errour or a Falſhood: for Univerſal Errour 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.

ſtors. 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 'em.* 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*, wherein 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 Pontificial 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, Chaffie 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 *Ruſus*.

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

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 Soveraign 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 Doctrine, 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 Ambaſſadours, 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 heavie and burthenſome 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, Theſts, 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.

CHAP. XCIII.

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 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* (replyed *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, licenſe 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 Clyents, and, if need be, to forſwear themſelves; venturing at any Roguery, rather than be outdone in plotting and contriving Cheats, Scandals, Quirks, Tricks, Quillets, 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.

CHAP. XCV.

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 diffeting 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 Craſts, 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 Patents 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 Errour. If the offender continue to juſtifie 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 puniſht 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 Errour, '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 expreſly provided in the Law, that the Inquiſitors ſhall have no power of Examining, nor any Juriſdiction over any ſuſpition, defence, or favour of Hereſie, which is not a Hereſie manifeſtly expreſt, and abſolutely already condemn'd; yet theſe bloudy 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 confeſs, 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 haraſs'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 ſeemed 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 Heretical 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 bloudy 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.

CHAP. XCVII.

Of Scholaſtick Theologie.

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

tioned in *Orpheus*, *Musæus*, 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 Errour. 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 antient 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* sirnamed 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; wandring from School to School, starting little Questions, framing Opinions, forcing the Scriptures, inducing a strange sence 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 Wiſe 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 egregrious 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 *Antæus*, 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 carkaſs 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 Factions, 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 perverſneſs 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 *Thraſo*, 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, I 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

in

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.

CHAP. XCVIII.

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

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 *Peripatetick's*, 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 full 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 sence 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 Myſtery 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, *Cyril*, *Methodius*, and *Joachim Abbas* did moſt excel; of Modern Authors, *Jeremy Savanarola* 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 Judgement-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*, *Irenæus*; *Nazianzene*, *Chryſoſtome*, *Athanaſius*, *Baſil*, *Damaſcene*,

naſcene, Lactantius, Cyprian, Jerome, Austin, Ambroſe, Gregory, Ruffinus, 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 *Myſteries*, or *ſpeaking of Myſteries*, when the Spirit ſpeaks Myſteries; whence *Dionyſius* calls this *Significative Theologie*, treated of by thoſe holy Doctors 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 counſel*, 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 *Apocalypſe*, in the Letters of *Dionyſius* call'd *The Divine*, teſtifies from holy Writing; to whom the Truth it ſelf has ſaid, *He that hears you, hears 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 truely 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 ſight 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 *binder 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 Wiſeman 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 binder 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 binder 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 ador'd Chriſt were *admoniſht in a dream, that they ſhould return another way into their own Country.* There

are

are in the Old Teſtament many Examples thereof. Now what this Viſion is, *Job* expounds, where he ſays, *In the horrour 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*, *Amphiaraus*, *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 *Æthiopians*, *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 *Sabelicus*, ſubverting the whole Authority of the Scripture; in which Errour notwithſtanding the great

and

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 *Ahab*, which yet were not fulfill'd till after his death. *Iſaiah* failed, foretelling the death of *Hezekiah* 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 elſe 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,

which

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 Errour, 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 poſſeſſes 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*, *Iſaiah*, &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 ſaweſt 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; whole Goſpel doth not at all aboliſh thoſe Writings, but fulfill'd the Law

to

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 *Maccabees* cites the holy Books of the *Spartiatæ*; and the Books of the *Kings* cite *Books of Lamentations*, Books of *Samuel the Seer*, Books and Writings of *Nathan*, *Gad*, *Semeiah*, *Haddo*, *Abia the Shilonite*, of *Jehu the ſon of Ammon*. *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. I omit 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 Privie 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 *Iſaiah*. 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.

CHAP. 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,

Opi-

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 ſubtileſt 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 Senſes, after the manner of humane Fables, as it were ſome Poetical *Proteus*; 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 truely 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 into

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 *Iſaiah* 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

Num-

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,

and

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, fatting 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 *Sorbanniſts*, 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*

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 *Eſdras* 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. *Chryſoſtom* 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 ſence 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.

CHAP.

CHAP. CI.

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 reserving 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 perfected 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 find 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 Heresies arose. Neither is there any sort of men less fit to receive Christian doctrine, than they who have their minds 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 *hidden 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 treasuries 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 poysoned by the *Athenians*, *Anaxagoras* condemned to die, *Diagoras* 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 bloud 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.

CHAP. CII.

A Digreſſion in praiſe of the Aſs.

But leſt any one ſhould falſly 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, *Hochma*, 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 heavie Carts: He is alſo uſed in Mills, for the grinding of Corn. There is no Country but wants ſo neceſſary a creature

as

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 mankinde, as it is recorded in the Goſpel, rode upon an As; 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 *Ariſto-*

phanes,

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 *Ethelis*. 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 ſon 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 deſart, 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 *Dannia*, nor of the Bull of *Taurentum*, 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 *Asinarii*; 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 Gigantlike Elephants of Sciences, there may be some Asses. Neither let Christians wonder, if among their 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 unmeasure 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

so

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 foggs 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 testifie, 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 wisdome. *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 throughly 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 Understandings. 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. Whither 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 Errour, 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 have piety out of *Diogenes*'s Tub, or sence 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