

**A mirrour or looking-glasse, both for saints, and sinners / held forth in some thousands of examples; wherein is presented, as Gods wonderful mercies to the one, so his severe judgments against the other. Collected out of the most classique authors, both ancient, and modern, with some late examples observed by my self, and others. Whereunto are added a Geographical description of all the countries in the known world: as also the wonders of God in nature; and the rare, stupendious, and costly works made by the art, and industry of man. As the most famous cities, temples, structures, statues, cabinets of rarities, &c.; which have been, or are now in the world. By Sa. Clark. The third edition very much enlarged.**

### **Contributors**

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Clarke









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on America

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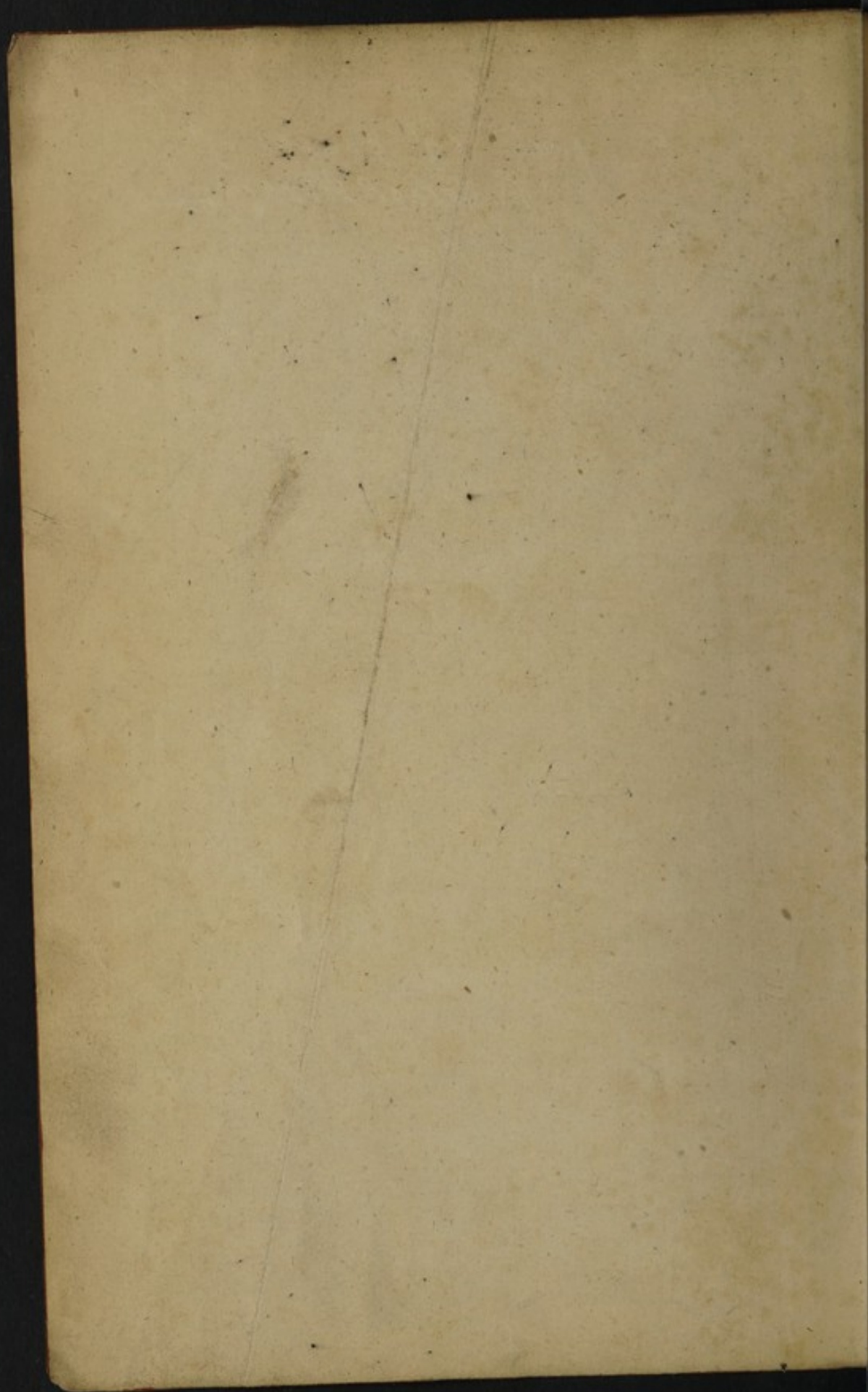
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Ex lib. Tho Macomber June 19<sup>th</sup> 1694  
præc. 14<sup>d</sup> Bought of  
m Joseph Hooker





The skilfullst Physiognomers, who Scan  
Each line and wrinkle in the face of man,  
Can tell no more what Soules dwell there, then wee  
By seeing Stars can tell what Angels be.  
Then ask not at the door who 'tis: if so,  
This Shadow cannot tell thee. Read and know.





Luther



Melancthon



Nineve

*A*  
**MIRROR**  
*or*  
**LOOKING-GLASS**  
 Both for SAINTS & SINERS  
*wherein*  
 is Recorded, as Gods Great  
 Goodness to the one, so  
 his Severe Judgment  
 Against the other.  
*wherevnto*  
 is added a Geographi-  
 call Description of  
 all the knowne world  
*as also*  
 of the Chiefest City: Both  
 Ancient and modern &c  
 By  
**SAMV: CLARKE**  
*R Gaywood fecit Lond:*  
 1656



White



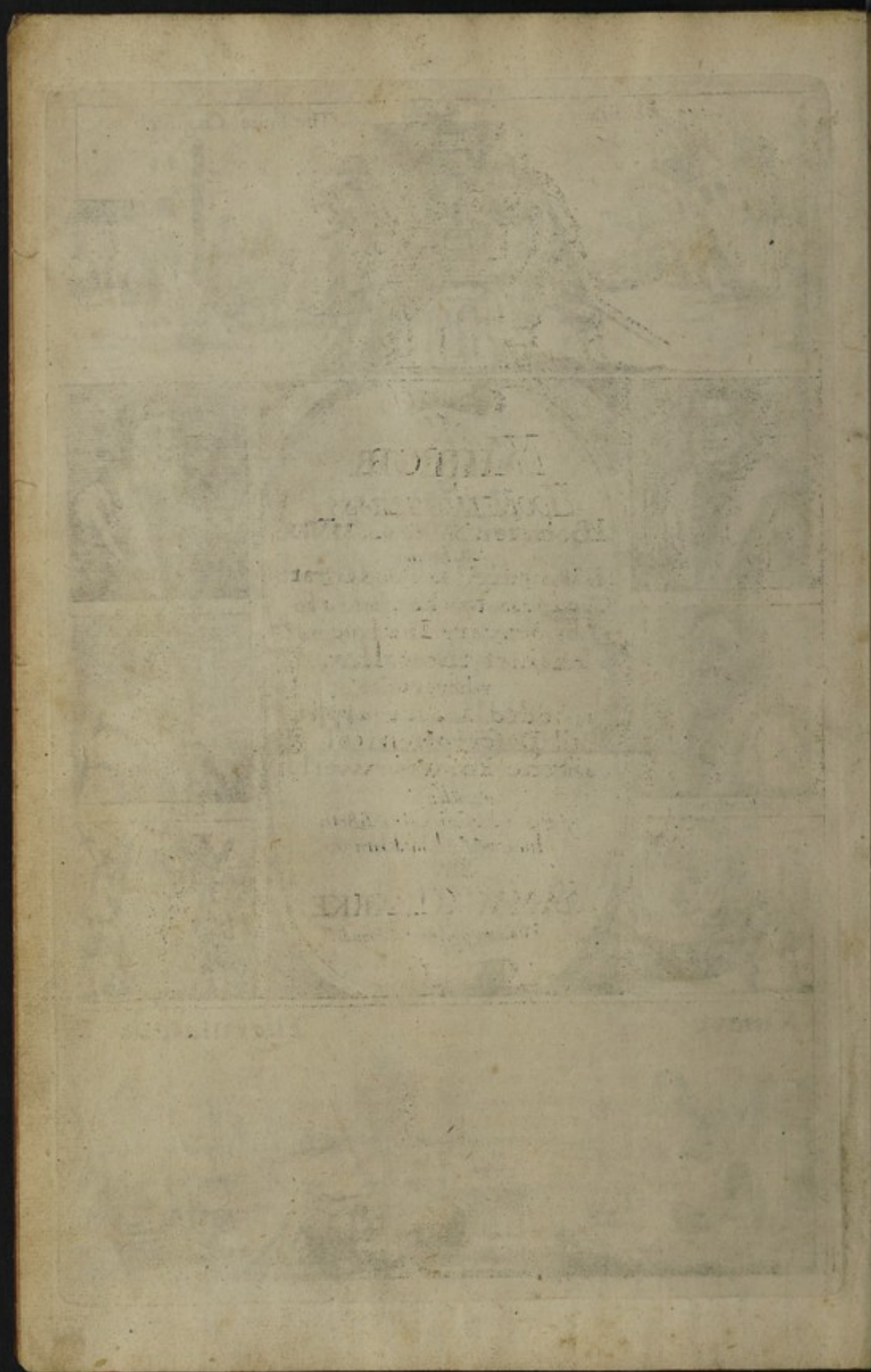
Calvin



Hierusalem.









A  
M I R R O U R  
OR  
Looking-Glasse

BOTH FOR  
SAINTS, and SINNERS,  
Held forth in some thousands of  
Examples;

Wherein is presented, as Gods wondrous Mercies  
to the one, so his severe Judgments against the other.

Collected out of the most Classique Authors, both Ancient,  
and Modern, with some late Examples observed  
by my self, and others.

Whereunto are added a Geographical description  
of all the Countries in the known World: as also the  
Wonders of God in Nature; and the Rare, Stupendious,  
and Costly Works made by the Art, and Industry of Man.

As the most famous Cities, Temples, Structures, Statues,  
Cabinets of Rarities, &c. which have been, or are now in  
the WORLD.

---

By *Sa. Clark*, Pastor in *Bennet Fink*, *London*.

---

The third Edition very much enlarged.

*Sancti sunt honorandi propter imitationem.* August.

---

L O N D O N,

Printed by *T. R.* and *E. M.* for *Tho. Newberry*, and are to be sold at  
his Shop at the three *Golden Lyons*, in *Corn-hill* near the  
*Royall-Exchange*. 1657.



MIRROUR  
OR  
Looking-Glasse

SAINTS, and  
WICKED MEN

Examples  
of the  
Wicked

Collected out of the most Chastice Authors both Ancient  
and Moderne, with some late Examples observed  
by my self, and others

W. B. is added: Geographical description  
of all the Countries in the known World: As also the  
Manners of Living, Customs, and their respective  
and Civil, and the Liberty of Man.

As the most famous Cities, and the most  
valuable in the World, which have been  
and are now.

And the most famous Cities, and the most  
valuable in the World, which have been  
and are now.







TO THE  
WORSHIPFULL

His much esteemed friend

Philip Holman, Esq;

OF

WARKWORTH in the County of  
NORTHAMPTON.

**L**Ycurgus, the prudent Lacedemonian  
Law-giver, would make no law against  
ingratitude, quod prodigiosa res esset  
beneficium non rependere, because  
he thought no man would fall so farre  
below reason as not thankefully to acknowledge a benefit:  
and the Egyptians so bated it, that they used to make  
Eunuches of ingrateful persons, that no posterity of such  
might remaine in the world: and truly, Sir, my selfe  
might be taxed with this hateful vice, if I should not ac-  
knowledge your late bounty to this your native Parish,  
wherein I also am a sharer. It is not many years since  
this Parish was as destitute of maintenance for a Mini-  
ster as any one in the whole City; their Tithes (being im-  
propriated) went another way: They had no stock, no  
land, no house for the Minister, no Lecture, nor any one  
gift



gift Sermon in the year: But you have now taken care to furnish them with a convenient house, and so settled it upon Forfees in trust as may be most advantageous unto them. I have heard also, that you intended not here to put a period to your bounty, but had it in your thoughts to add something towards the maintenance of a godly Minister amongst them. I beseech you, Sir, let nothing discourage you in so worthy a work: God hath blessed you with so plentiful an estate that you may well do this, and yet leave enough to your posterity: yea, you may expect the greater blessing upon all the rest, if you thus honour God with some further part of your substance, according to that promise, *Pro. 39, 10.* Mercy to mens soules is the noblest charity: Hereby you may engage not only the present, but future generations, and the children yet unborne may have occasion to blesse God for you. I speak not for myselfe, for (through Gods mercy) I have a substance, and my glass is almost run, but I desire fruit that may abound to your account in the day of the Lord, and the great Apostle calleth such a gift, an odour of a sweet smell, a sacrifice acceptable, and well-pleasing unto God, *Phil. 4. 18, 19.*

This book hath twice formerly been sent abroad into the world, though in far lesse volumes, and hath found such acceptance as hath encouraged me to make these large additions: If you please, Sir, but to give it a roome in your study, and to bestow some of your spare houres in perusing of it, I hope you will not finde your labour wholly lost, but that some advantage may accrew unto you thereby. My prayer is, that your gray haires may be a Crown of Glory being found



The Epistle Dedicatory.

in the way of Righteousnesse: *that God would multiply his blessings upon you, and yours, and that when (with David) you have served God in your generation, you may receive that Crown of Righteousnesse which the Lord the Righteous Judge shall give to all those that love his appearing; which is the hearty prayer of*

Prov. 16. 34.

Act. 13. 36.

2 Tim. 4. 8.

SIR,

Your unfeigned friend to

serve you,

From my study in Thridneedle  
street this twentieth of  
November, 1656.

S A. CLARK.

A 3 TO

in the way of Righteousness: that God would not  
 forget his blessing upon you, and that when  
 (in the 2. d. 1. 2.) you have served God in your generation  
 you may receive the Crown of Righteousness which  
 the Lord the righteous Judge shall give to all those that  
 be diligent: which is the hearty prayer of

Your obliged friend to  
 serve you

S. A. CLARK.

From my study in the  
 street this evening of  
 November 1756.

TO





TO

His dearly beloved Friends, and Neighbours,  
Members of the Church of Christ that meet in

*Bennet Fink, London.*

*Dearly beloved Friends,*



Have much desired, and longed for an opportunity to expresse, and make known my grateful heart unto you, for those many favours, and expressions of love which I have received from you: For whereas by reason of the iniquities of the times, and the cruelty of the common enemy, I was banished from my home, and that station wherein the Lord had seated me with much comfort, it pleased God to direct your hearts to make choyce of me for your Minister; and since that time (being now almost fourteene years) I have never found your affections cooled, but rather more, and more inflamed and encreased towards me: No small mercy in these giddy, and unstable times! and as a reall demonstration thereof, you have been very solicitous to provide for my comfortable subsistence amongst you, wherein I may use the Apostles expression, *2 Cor. 8. 3. That to your power, yea I bear record, beyond your power, you have been willing*: But that which especially hath ministred most comfort unto me, is your professed subjection to the Gospel of Christ, evidenced remarkably in this particular, which I desire to speak of to Gods glory, your credit, and that your zeal may provoke others. I never had occasion to move you in any just and honest businesse, whether of publique or private concernment, wherein I have not found your readinesse, and forwardnesse to concur with, and answer my expectation: My hearts desire, and earnest prayer to God for you is, that you may yet abound more and more in every good word, and  
work,



*The Epistle Dedicatory.*

work, that so fighting the good fight of faith, you may finish your course with joy : For which end I beseech you in the bowels of Jesus Christ, that you mark them which would cause divisions, and offences among you, contrary to the Doctrine which ye have learned, and avoid them : For many false Prophets are gone out into the world in Sheeps clothing, which yet inwardly are ravening Wolves, beguiling unstable soules, who like little children are carried about with every wind of Doctrine. *Ye therefore, Beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastnesse; 2 Pet. 3. 17.* And the God of all grace, who hath called us into his eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, strengthen, and settle you : which shall ever be the hearty prayer, and earnest endeavour of him who is

*Devoted to the service of your Faith.*

*Sa. Clark.*

**THE**



THE  
EPISTLE  
TO THE  
Reader.

Christian Reader,

**T**His Book which I now present unto thee, is the fruit of my spare houres, it having been my recreation for these many years to read the best Histories which I could meet with: and for the help of my memory, I have collected the eminentest, and most remarkable Examples which did occur, and reduced them under several heads distinguished into several Chapters: which I have found very useful, profitable, and pleasing unto me, and presuming that they may be so to others also, I have now this third time published them to the world, that so they which neither have money to buy, nor leisure to read many Volumes, may finde in this little Epitome the choicest, and chiefest things that are contained in them. I have also sometimes set down more pleasant stories, which may have their use, and prevent tediousnesse to the Reader, though in such great variety of History, I suppose there is no great danger of nauseousnesse. But besides what I have collected out of the Authours themselves, I have met with many Examples in several Treatises, and Sermons which have been lately published; but what I have borrowed from them, I hope I shall repay with interest by this ensuing Collection. I have also inserted some memorable Examples from my own observation, and from the observation of other godly Ministers who have friendly imparted them to me, which were never before in Print: I presume that it will be superfluous for me to tell thee, what



## The Epistle to Reader.

what great benefit thou mayst reap by acquainting thy self with these Examples: Dost thou live in places of danger, and times of persecution? here thou mayest see how powerful, and merciful the Lord is in supporting, or delivering his people in such times. Dost thou see the enemies of Gods Church to thrive, and prosper in their malice, and cruelty? here thou mayest see what the end of them is like to be, if they speedily repent not. Wouldst thou see the amiableness, and desirableness of vertues, and Graces? here thou mayst see it held forth unto thee in excellent Mirrours, or Looking-Glasses. Wouldst thou behold the ugliness, and danger of great, and horrid sins? Behold here Examples of the severity of Gods Judgments against them. Wouldst thou find out, and propose some choyce Patterns, and Presidents for thine imitation? Here thou shalt find store, and variety of them. These, with divers other uses and benefits, may be made of these examples, which I freely impart to thee, with prayer for Gods blessing upon thee, and them, and desiring the like courtesie at thy hands, I rest,

Thine in the Lord,

From my Study in  
Thridneedle-street  
this twentieth of  
November, 1656.

S. A. CLARK.

THE





Upon the first part, being a *Mirroure, or Looking-Glasse both for Saints, and Sinners, &c.*

**S**ome say that *Frier Bacon* made a *Glasse*,  
Wherein a man might see what ere he would:  
A rare composure! but what ere it was  
I le shew thee here more then the *Frier* could.

A *glasse* of more diuine composure 'tis,  
And framed by a rarer art then his.

For here you may at once by optick art  
See *Heaven, Earth, and Hell*: and plainly view,  
That *God*, whoever acts; doth act a part.  
The *Diuell* too finds something still to do.

The *Wicked* oft endo themselves out-run.  
The world's the *Theater* where all is done.

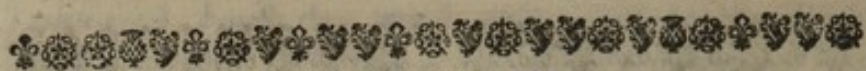
See here that *God* is good and just: to those  
That feare and serue him, merciful and kind:  
But plagues with vengeance all his mortal foes,  
And makes their weighty plots like chaffe 'ith wind.

See here all you can think, and something more  
Read and you'le find what nere you found before.

Reading and obseruation here are met;  
Here something may be found of every thing;  
Nothing omitted that may profit get,  
Or pleasure to the *Serious Reader* bring.

All this and more is true: Say, when you know it,  
The *Author* hath done better then the *Poet*.





## Upon the Geographical part.

**I** Envy not Sir Francis Drake the same  
Of having round the Globe first drawn a line;  
Nor any of those other Worthies nine,  
Whose nobler travels have enlarg'd their name:  
Much lesse those travellers, who brag they have  
Rome, Egypt, and Constantinople seen,  
And that they at Jerusalem have been,  
And seen Christs Crosse, and visited his grave.  
I need no English steed whereon to ride:  
I need no woodden horse to crosse the Seas:  
I need no Spanish Genet for my ease,  
No, nor Italian Mule for state or pride.  
I need not foot it ore the mountaines waste:  
Nor Northen sled drawn by swift-footed deer:  
I need no Turkish Caravan for fear,  
Nor Dromedarie for the greater hast.  
On Tenariffa Pike I need not stand,  
Nor use the Divels spectacles to see  
What ere the world containes of rarity,  
By art or nature, on the Sea or Land.  
But in a little time and with smal cost,  
And only by perusal of this Book,  
I can all Countries in the world orelook,  
And know more then he that hath seen the most.  
Thus I can travel through the world, and yet  
Avoid the travellers unhappy fate,  
Which is, to see, and tell, and spend his state,  
And neither good for soul or body get.  
The Author then deserves this praise to hear,  
That though I cannot go abroad to see  
The world, yet he hath brought it home to me;  
And here I travel without cost or fear.

Cavendish,  
Forbusher,  
Columbus,  
Nander-  
Nort, A.  
Vesputius,  
Le Maires,  
Sir, H. Wil-  
lowby, Sir,  
W. Raughly,  
Herbert.





A  
**T A B L E**  
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# ERRATA.

Page 15. the Title should be Afflictions sleighted. also line 8. read Domine for Domini. p. 239. l. 5. for prepared r. proper. p. 247. l. 43. for flying, r. sling. p. 290. l. 39. for obvio, r. obvio. p. 325. l. 46. put in Justice. p. 335. l. 5. r. where for when. p. 342. l. 1. r. flay for slay. p. 414. l. 35. for with, r. without. l. 41. for when, r. whom. p. 423. l. 17. for let, r. set. p. 445. l. 36. r. as he was, &c. p. 458. for corradit, r. corrodit. p. 514. l. ult. for light, r. tight. p. 529. l. 20. for sixty, r. six. p. 592. l. 14. for Rachel, r. Reuben. p. 613. l. 26. for perlon, r. persons. l. 28. for despised, r. dispersed. p. 636. in the title, r. Sin the forerunner of judgement. p. 663. l. 4. for Cinexes, r. Ceretis.

There are diverse other smaller faults, which by the intelligent Reader are easily amended.

## ERRATA

### *In the Geographical part:*

Page 10. l. 39. put out them. p. 39. put out the two lines about Quinsay. l. the last, r. Countrey of Chins. p. 40. in the Title, for Quinsay, r. China. p. 46. l. 15. for long, r. large. p. 54. l. 18. for is, r. are. l. 33. for where, r. whence. p. 62. in the Title, r. Barbary described. p. 77. l. 32. for ten. r. twelve. l. 33. for twelve, r. ten. p. 144. l. 15. for Turbing, r. Tubing. p. 181. l. 12. for Desiderara, r. Desiderata.





# EXAMPLES

OF

Abstinence, Temperance, and Sobriety in Meats,  
Drinks, Apparel, Riches, and household-furniture.

## CHAP. I.



Abstinence orders a man in the use of meats and drinks, that it be neither unseasonable for the time, nor unreasonable for the measure: nature is content with a little; grace with lesse. Men should rather be like Ants, and Bees (those wisest of creatures) and abound rather in *pectore, ubi est animus, quam in ventre, ubi est stercus*, in breast then in belly: Not, like the Locusts, which have but one gut, and the Spider which is little else then belly: Let us not therefore pamper the body, nor cater for the flesh: Preserve it we must; *make provision for it* we may not, *Rom. 8. 11. and 13. last.* Debtors we are to see to it, not to live to it.

As any one is more wise, so he is more temperate: he eats to live, not lives to eat: He needs not much, nor is a slave to his appetite, or palat: He can (for a need) feed upon gruel with *Daniel*: Upon coleworts with *Elisha*: Upon a cake upon the coles, and a cruse of water with *Elijah*: Upon Locusts and wild Honey with the *Baptist*: Upon barley-bread with the *Disciples*: Upon an Herring or two, as *Luther* often did, &c.

Abstinence is a vertue commanded and commended by God in these Scriptures: *Gen. 9. 3. Prov. 23. 1, 2, 3. 1 Cor. 10. 31. Gal. 5. 23. 1 Tim. 6. 8. Tit. 1. 8. & 2. 12. 2 Pet. 1. 6.* Scriptural examples, *David, 2 Sam. 23. 16 Rechabites, Jer. 35. 6. John Baptist, Mat. 3. 4. & 11. 18. Timothy, 1 Tim. 5. 23.*

Other examples: See the story of Master Rogers in my *English Martyrology*: and of Master Wiseheart in my *General Martyrology* of the Persecutions in Scotland.



1. The ancient *Gaules* were very abstemious, and sparing in their diet, and used to fine any one that out-grew his girdle. *Heyl. Geog.*
2. *Philo* observeth that the ancient Jewes used after their sacrifices to make their feasts in the Temple, that the place and action might minde them of sobriety: so in *Moses's* time, *Exod.* 18. 12.
3. The *Egyptians* used to carry about a Deaths head in their feasts to re-  
straine their inordinate appetites.
4. *Socrates* is said by sobriety to have had alwayes a strong body, and to have lived ever in health, and that by the good order of his diet he escaped the Plague at *Athens*, never avoiding the Citie, nor the company of the infected, whereas the greatest part of the Citie was consumed by it. *Ælian. lib.* 13.
5. It is reported of *Galen*, the great Physician, that he lived one hundred and fourty years, and that after he was twenty eight years old, he was never grieved with any sicknesse, except the grudge of a Fever for one day: His rules were, first *never to eat, and drink his fill*; secondly, *never to eat any raw thing*; thirdly, *to have always some sweet savour about him*. *Sipontinus de vita ejus.*
6. *Alexander* the Great, when the Queen of *Caria*, to shew her great love to him, sent him daily variety of dishes, and dainties, and at last sent her Cookes, and Bakers to him, he returned them back again, saying, *That he had no need of their service, for his Master Leonidas had provided him better Cookes, by teaching him to dine, and sup frugally, and sparingly*: Also when he had any rare, and dainty fruits, and fishes sent him from the Sea: he used to distribute them among his friends, reserving very little, or none for his own use: *Pez. Mel. Hist.* p. 173.
7. The *Turk's* Bassaes when they feast any great Ambassador, use to entertain him with nothing but rice and mutton, and that but sparingly, and plainly dressed: and for their drink it is but fair water out of the River. *Turk. Hist.*
8. The *Lacedemonians* had their *Ephori*, who were Magistrates that tooke care that there were no intemperate persons in the Citie; and if any grew fat through idlenesse, and intemperancie, they were publickly beaten: they also looked after every one's apparel, to see that none used strange, or effeminate fashions: and if any knew any other art of Cookery then to dresse meat in a plain manner, they were expelled the City. *Ælian. Lib.* 14.
9. *Alcamen* being blamed by one for living so frugally, when he was so rich, answered, that *it becometh him that enjoyes a great estate, to live according to reason, not according to lust*. *Plutar.*
10. *Gorgias Leontinus*, a famous Philosopher, lived in health till he was an hundred and eight years old, and being asked how he attained to such an age? answered, *By never addicting my selfe to any voluptuous living*. *Theat. vitæ hum.*
11. The ancient *Romanes* banished *Epicures* out of their City as causers of much wickednesse amongst the youth: so also did the *Messenians*. *Ælian. Lib.* 9.
12. *Origen* was very frequent in fasting, went bare-legged, had onely one coat



coat to keep him from the cold, neither did he eat flesh, or drink any wine. *Ful. Lib. 4. c. 3.*

*Socrates* having invited sundry friends to supper, one told him, his provision was too small for his company: to whom he answered, *If they be good, here is enough: if they be bad, here is too much.* *Theat. vitæ hum.*

*Epicurus* himself that held mans happiness to consist in pleasures, yet was of a very temperate, and sparing diet, saying, that *he found far more pleasure in it, then in abundance.* *Theat. vitæ hum.*

*Anacharsis* the Philosopher used to say, that *the first cup was to quench thirst, the second to make one merry, the third for pleasure: but the fourth was to madness.*

*Romulus* made a law, that if any women drank till they were drunken, they should die for it: and himself being at a feast, where there was plenty of wine, drank very sparingly; and being asked the reason, he answered: *I drink as much as I please, not as much as I can.* *Sabel. Lib. 4.*

*Lycargus* the *Lacedemonian* Law-giver, made a Law that no man should sup or dine in private: that thereby none should be more superfluous in their diet then others. *Theat. vitæ hum.*

*Alexander* the Great would often open his chests, and look on his garments, to see if his mother had not provided him either delicate, or superfluous apparel. *Q. Curt.*

When *Alexander* the Great sent some talents of silver to *Xenocrates*, he entertained the Ambassadors that brought it with a very sparing supper; and when they asked him the next day to whom they should deliver the money: he answered: *Do you not perceive by your last nights supper, that Xenocrates hath no need of such gifts?* *Platina.*

*Augustus Caesar* used to wear no other apparel, but such as his wife, his sister, or daughter made him, and used to say, *That rich, and gay clothing was either the ensigne of pride, or the nurse of Luxurie.* *Suetonius.*

*Alphonfus* King of *Aragon* used to wear no better apparel then the ordinary sort of his subjects did: and being advised by one to put on Kingly apparel, he answered; *I had rather excel my Subjects in my behaviour, and authority, then in a Diadem, and purple garments.* *Aeneas Sylv.*

*Scipio* when he was fifty four years old, had not encreased his estate by making the least purchase: and when one shewed him a curiously wrought buckler, he said; *It becomes the Citizens of Rome to place their confidence in their right hand, not in their left.* *Ælian. Lib. 11.*

*Julian* the Emperour banished all the Eunuchs, and Cooks out of his Court: and being asked the reason of it, answered; *There is no need of them, when we may live more sparingly.* *Euf. Lib. 8. Apoth.*

*Cn. Martius* a young nobleman of *Rome*, having by his valour won the strong City of *Coriolus* from the *Volsci*, *Post. Cominius* the *Roman* Consul proffered to him for a reward an hundred acres of land, his choice amongst the Captives, divers horses bravely trapped, an hundred oxen, and as much silver as he could stand under: amongst all these large proffers, he onely chose the horse that he served on, and to beg the life of one of the Captives, rejecting all other rewards. *Val. Max. Plut. in vita ejus.*

*Marcus Curius* was famous amongst the *Romans* for his frugality, and

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valour: when Ambassadors came to him from the *Samnites*, they found him sitting in a Countrey-house upon a stoole by the fire, and supping upon short commons out of a wooden platter: he contemning their riches, and they wondring at his poverty: and when they brought him a great sum of gold, entreating him to accept favourably of it; he smilingly answered, *You are very superfluous, I will not say, foolish Ambassadors: Tell the Samnites, that I had rather rule over rich men, then be rich my self, and carry back that precious, but ill-provided gift, and remember that I can neither be overcome in battel, nor corrupted with bribes.* Val. Max.

26. The same man when he had driven King *Pyrrhus* out of *Italy*, and thereupon the Senate had allotted him a great deale of land, refused it, neither would he have any of the spoiles which were so great as enriched both the Army, and whole City of *Rome*: *Ibid.* His saying was, *that he was very rich without money, and had company enough without a great family, because he accounted himself rich, not because he possessed much, but because he desired little.* Idem.

27. *Alexander M.* travelling through some deserts in *Persia*, himself, and his army were in great straits for want of water: and one of the Souldiers having two sons ready to die with thirst, sought up and down, and at last found a little water, with which he filled a leather bottle, and so was running with it to his sons; but by the way, meeting *Alexander*, he filled out the water in a dish, and proffered it to him: *Alexander* asked him whicher he was carrying it? The man told him, to his sons that were ready to die with thirst: But said he, *Pray you, Sir, do you drink it: for if my sons die, I can get more; but if you die, we shall not have such another King:* *Alexander* hearing this, gave him the water again, and bade him carry it to his sons. At another time being in the like strait in the deserts of *Arabia*, some of his souldiers seeking about, found some muddy water; wherewith one of them filling his helmet, ran with it to *Alexander*: who took it, and thanked him for his diligence, but poured the water upon the ground, though he was exceeding thirsty, saying, *if I alone should drink, it would make my souldiers languish;* and accordingly they seeing his abstinence, encouraged themselves by his example, and marched forward. *Q. Cur.*

28. *Minos* King of *Crete* made a Law, that men should not drink one to another unto drunkenesse. *Plato.*

29. *Volateran* tells us out of *Philostratus*, that *Porus* King of *India*, *longo robore mirandus fuit*, was admirable for the long continuance of his strength by reason of his temperate diet, living onely with bread and water.

30. *Cyprian* relates that *Maximinian* the Emperour seldome used to drink betwixt meales, and therefore lived in health unto the end of his life.

31. *Cuspinian* reports of the Emperour *Frederick* the third, that he used to say, *that he had rather have a sober barren wife, then a fruitful drunken wife.* And God answered his desire; for his wife proving childlesse, the Physicians advised her to drink wine as a remedy against her barrenesse; whose counsel the Emperour her husband advised her to follow, and her answer was, *that therein she would be obedient, but added, that if she was forced upon this strait, viz. either to drink wine excessively, or to die; she would rather choose death then the other.*



*Alphonſus* King of *Aragon*, and *Sicily* being asked why he would live without the use and knowledge of pure wine, and content himself with wine so much allayed with water, contrary to the custome of all Kings and Courtiers? Answered, that *wisdome was obscured by wine, and therefore it became not a King, by immoderate drinking to extinguish that without which he could not well maintain the name of a King or Emperour.* And being asked what his meaning was, to mixe his wine with water? His answer was, *Left I be made drunk:* For (said he) *I am not ignorant how much the intemperate use of wine did eclipse the glory of Great Alexander.* Being again demanded by a friend, why he did so much condemne the vice of drunkenness? I do it (said he) *because I know that madnesse and lust are the Off-spring of it.* *Panormitan.*

32.

*Metaphrastus* in the life of *Saint John*, writes, that he was so abstemious in the use of meats, and drinks, that he took no more then would suffice to maintain life.

33.

*Nazianzen* in the life of *Saint Basil* saith of him, that he cast off all gluttony, and ravenous devouring of meat, leaving it to such as degenerate from the nature of man into the nature of brute beasts: that he sustained his life with necessary meats only. That he had but one coat, and one old cloke onely: his lodging was upon the ground, he bathed not, but watched much, and his sweetest supper, and greatest dainties were bread and salt, and as for his drink, it was that which the fountains afford us without our labour.

34.

*Phil. Melancthon* wondred at *Luther*, who being of a large bulk of body, and so strong withal, yet could live with so little food: For (saith he) *I have seene him in the state of good health to continue foure dayes together without eating or drinking ought at all, and many dayes together to content himself with a little bread, and an herring.* *Melan. in vita Luth.*

35.

The temperance of the *German Nobility* in respect of their servants apparel is very remarkable: they are waited on all the year long by men in the same leathern breeches, and black cloth clokes, or coats with sleeves, nor have about them any thing of gallantry; but that the pinions of their sleeves which they call wings, are laid with silke fringe of divers colours, spending their mony much wiselier in their stables upon horses for service. *Strada.*

36.

The *Lacedemonians* were very abstemious, and to prevent drunkenness, made a Law like to that of *Ahasuerus*, as the Poet testifies, *Esth. 1.8.*

37.

*Quinetiam Sparta mos est laudibilis ille,  
Ut bibat arbitrio pocula quisque suo.*

The *Carthaginians* made a Law, that none of their Magistrates during their office, should drink any wine. *Sueto.*

38.

*Romulus* being invited to a feast, would not drink much wine, *quia postidie negotium haberet*, because he had publick businesse to dispatch on the morrow. *Gellius.*

39.

*Wo unto you that are full now, for ye shall hunger.* *Luke 6.25.*  
See more in *Riches Contemned.*



## C H A P. II.

Examples of Gods Judgements upon Whooremongers, and Adulterers.



Forbidden by God, *Exod.* 20. 14. *Deut.* 5. 18. *Mark* 10. 19. *Luke* 18. 20. *Rom.* 13. 9. Complained of, *Job* 24. 15. *Fer.* 9. 2. & 23. 10. *Hos.* 7. 4. *Ezek.* 23. 45. *Fer.* 5. 7. *Gal.* 5. 19. *Rom.* 2. 22. *Fer.* 13. 27. *Prov.* 30. 20. Looking is lusting, *Matth.* 5. 28. 2 *Pet.* 2. 14.

Threatened, *Psal.* 50. 18, & *c.* *Mal.* 3. 5. 1 *Cor.* 6. 9. *Heb.* 13. 3. *Fer.* 29. 23. *Hos.* 4. 2, & *c.* v. 13, 14.

It brings to poverty, *Prov.* 6. 26.

Commanded to be punished, *Levit.* 20. 10. *Prov.* 6. 32. *John* 8. 3, 4.

Scriptural examples: *Potiphars* wife, *Gen.* 39. 7. *Rahab*, *Josu.* 2. 1. *Sampson*, *Judg.* 16. 1, & *c.*

*David*, 2 *Sam.* 11. 4. Two women, 1 *Kings* 3. 16 *Elie's* sonnes, 1 *Sam.* 2. 22.

*Mary Magdalen*, *John* 8. 4. An Israelite, *Num.* 25. 6. *Jezabel*, 2 *Kings* 9. 22. The Strumpet, *Prov.* 7. 13.

1. Other Examples. *Ninus* King of *Assyria* fell in love with *Semiramis*, wife of *Menon*, one of his Officers; and when he could not perswade *Menon* to deliver his wife to him, he threatened to pull out his eyes: whereupon *Menon* hanged himself, and *Ninus* married his wife. *Diod. Sic.*

2. *Julius Caesar* was a great adulterer, defiling many of the chief Senators wives: for which, amongst other things, he was murther'd in the Senate house. *Suet.*

3. *Augustus* the Emperour was an adulterer; and being at a feast, he took a Noble woman from the table, her husband being by, and had her into a chamber, and after brought her back, her eyes very red, and her hair all disordered: *Ibidem.* The like adulterer was *Tiberius*, and most of the *Romane* Emperours.

4. *C. Caligula* was a most impudent, and impure adulterer: he took many wives from their husbands; and when he had satiated his lust with them, hated them as much as formerly he had pretended love to them. *Theat. vitæ hum.*

5. *Messalina* the wife of *Claudius* the Emperour, was one of the most impudent adulteresses that ever was in the world. She had a chamber in her Palace, wherein her self, with many of the Noble women of *Rome* did commonly prostitute themselves: she sent for *Appius Sylvanus* a Noble young man, and solicited him to lie with her; and because he refused, she accused him to the Emperour her husband, as *Potiphars* wife did *Joseph*, and caused him to be put to death: She also would needs be married to *Caius Silus*, and made a great feast at her wedding, and gave him much of the Emperours treasure. She caused divers of the Noble women of *Rome* in her Palace to commit adultery, their husbands standing by, and looking on, rewarding them greatly for the same; but if any refused to do it, she hated them exceedingly, and by all means sought their destruction. She

eager-



eagerly doted upon a common dancer; and when she could not prevaile with him to lie with her, she caused her husband to command him to obey her in whatsoever she should require of him, and thereby had her desire with him: the like she did with many others. She went often to the common Stews to satiate her lust with all comers: Striving with the famousst strumpets in all Rome to exceed them in their divellish art, and to vie with them in their filthy lusts. For which at the complaint of the Nobles she was put to death. *Lang. Chron.*

*Nero* having made a great feast in a publike Theater, after supper commanded all his guests to go into some house hard by, into which he had gathered abundance of wives, virgins, maid-servants and harlots, and there to defile whom they pleased, commanding that none should be denied: so that the servant committed wickedness with his Mistress, his Master being by, and base fellowes with Noble Virgins, their fathers being by, &c. *Xiphilinus.*

*Romulus* ordained a Law amongst the *Romanes*, that a man might put away his wife if she was proved to have committed adultery, or consented to the poysoning of her children: but if he put her away for any other cause, she was to have halfe his goods, and the other halfe went to the goddess *Ceres*. *Plut.*

*Cleopatra* being very young, was with her brother *Ptolomæus* King of *Egypt* besieged in *Alexandria* by *Julius Cæsar*: after a while she caused one *Apollodorus* to binde her up in cloaths like a bed, and so carried her into *Cæsar's* tent, where being laid down at *Cæsar's* feet, the man opens his fardel, and a *Venus* comes forth, whose beauty *Cæsar* being taken with, used her body at his pleasure, not long before she had been defiled by *Pompey*: But these were her childish whoredomes: afterwards *Mark Anthony* being in *Asia* raising tributes, and ready to undertake the *Parthian* War, sends for *Cleopatra* to plead her cause before him for assisting *Cassius*, his enemy, with money: She attires her self after the curiouslest, and costliest manner that could be, and upon the River *Cydnus* enters into her Galley all guilt with gold, the oares covered with silver, that kept their stroaks by the sound of *Musicians*: the sailes were of purple silk: her self lay under a heaven of gold beset with all sorts of precious stones: many *Ganimeds* stood about her to fanne wind to coole her; her Ladies like *Nymphs* sat up and down the ship, burning incense, and sweet perfumes: being come to the place where *Anthony* was, he, to keep the *Roman* gravity, sat in the Tribunal with the Officers and people about him, and sends for her thither: but she goes strait to her Inne, and all the people left *Anthony* to gaze upon her: So that being left alone, he returns to his quarters, and sends to invite her to supper; She refuses, and excuseth her self: *Anthony* could no longer forbear, but goes to her, sups with her, eats and drinks in love: her beauty, wit, and smooth tongue soon bewitched him: She could readily speak *Hebrew*, *Greek*, *Arabick*, *Aethiopick*, and *Persian* language in their own *Idiome*: *Anthony* being thus taken, forgets his Warres, his wives, and all relations; goes with her into *Egypt*, and spends his time in adulteries, till vengeance seized on them both, which was executed by *Octa. Cæsar. Lipsius.*



9. *Fanfina* the wife of *M. Anthoninus* the *Philosopher* was insatiable in her lusts: She used to prostitute her self in the stews, in the baths, in the Theaters, she used to frequent the places where naked men strove for masteries, and there noting those that were greatest of flesh, would send for them to commit filthinesse with her: She preferred to the Empire *Commodus*, one of her adulterers, and the sonne of a sword-player, which ruined the Empire. *Lipsius*.

10. In *France* there was one *Fredegundis*, a famous whore, who for her beauty was entertained by *Chilperic*, King of *France*, whom she caused to banish his Queen *Andovera*, and his other wife called *Galsuinda* she caused to be murdered, that she might enjoy the King alone: yet neither was she faithful to him, but prostituted her body to *Landric*, Master of the Kings horse. On a time the King being to go a hunting, went to bid his wife farewell, who was combing her hair: The King went softly behind her, and with his wand, in sport, struck her behind: She thinking it had been her *Landric*, said: *What doest thou do, my Landric? Is the part of a good Knight to charge a Lady before, and not behinde*: The King by this means finding her fallhood, went his wayes on hunting, and she finding her self discovered, sent for *Landric*: told him what was happened, and therefore perswaded him to kill the King for his, and her safety: which he undertook, and effected that night, as the King came late from hunting. *French Hist.*

11. *Solon* made a Law amongst the *Athenians*, that it might be lawful for any man to kill an adulterer, taking him in the fact.

12. *Agrippina* was of so impudent, & lustful a disposition that having formerly traded her self in manifold incests with *Caligula* her brother, and *Claudius* her Uncle, she at last offered her body to the lustful imbraces of her son *Nero*, who, scarcely twenty years before was bred therein. *Nero's Life*.

13. The *Egyptians* used to punish adultery in a man, by giving him a thousand jerks with a reed, and in a woman by cutting off her nose: And he that violated a free-woman, had his privy-members cut off.

14. By the Law of *Julia* amongst the *Romanes*, adulterers were without difference to be put to death.

15. Before *Moses's* time it was a custome to burn adulterers in the fire, as appears in the case of *Thamar*. *Gen. 38. 24.*

16. What mischiefes the *Levites* wife that played the adulteresse, brought upon all *Israel*, may be read, *Judges 19, 20* and *21*. chapters.

17. What misery *David* brought upon himself and family, by committing adultery with *Bathsheba*, may be seen in *2 Sam. 12, 13.* and *15.* chapters.

18. *Paris* by his adultery with *Helena*, stirred up wars between the *Grecians* and *Trojans*, which lasted ten years, and ended in the ruines of that famous City and Kingdome of *Troy*: in the death of *Paris* and *Hellen*: of King *Priamus* and all his posterity.

19. *Sextus Tarquinius*, son to *Superbus* the last King of the *Romanes*, by ravishing *Lucretia* the wife of *Collatinus*, was the author of manifold mischiefes: For *Lucretia* slew her self in the presence of her husband and kinsfolk:



kinsfolk; the *Romanes* expelled their King and his family, and would never be reconciled to them again; The adulterer was slain by the *Sabines*; and his father also, fighting to recover his Kingdom, was slain by the *Romanes*.

*Valentinian* the third, Emperour of *Rome*, by dishonouring the wife of *Petronius Maximus*, a Senator of *Rome*, lost his life, and was thereby the author of the final destruction of the *Romane* Empire. For *Petronius* being informed of the wrong which the Emperour had done him by defiling his wife, was purposed to revenge it with his own hands: but knowing that he could not do it whilst *Aëtius* the General of his Army lived, (a man famous for his valiant exploits against the *Burgundians* and *Gothes*) he accused him falsely to the Emperour of treason, and thereby procured his death: then did he stir up some of *Aëtius*'s friends to revenge his death upon the Emperour: which they also performed upon him as he was sitting in judgement: then did *Maximus* not onely seize upon the Empire, but upon *Eudoxia* the Empreſſe, forcing her to be his wife, which indignity she not enduring, sent privately into *Africa* to *Genſerick* King of the *Vandals*, to come and deliver her and the City of *Rome* from the Tyranny of *Maximus*, which occasion he laying hold of, came into *Italy* with a huge Army, whereupon the Citizens of *Rome* were so afrighted, that they fled into the Mountains, and *Maximus* flying with them, was murdered by the way, and hewed in pieces by some of the Senators: And *Genſerick* entring *Rome*, found it empty of inhabitants, but not of infinite riches, all which he exposed as a prey to his Army, and carried away into *Africa*, together with a great number of the people, and amongst them was *Eudoxia* the Empreſſe, and her two daughters, *Eudocia* and *Placidia*: After which the *Romane* Empire could never recover it self, but grew weaker and weaker till it came to utter ruine.

*Childerick* King of *France*, was so odious for his adulteries, that his Nobility conspired against him, and drave him out of his Kingdom.

Two of the daughters of *Philip* the fair, King of *France*, being found guilty of Adultery, were condemned to perpetual imprisonment, and they which had committed adultery with them, were first slain, and then hanged.

A certain Seneschal of *Normandy* suspecting the vicious behaviour of his wife with his Steward, watched them so narrowly, that at last he found them in bed together, whereupon he slew them both: first, the adulterer, and then his wife, though she was sister to *Lewis* the eleventh, the then King. *Fulſo* l. 6. c. 1.

A Nobleman in *Burgundy* having in Warre taken a Gentleman Captive, his wife being a beautiful Lady came to redeeme her husband: The Nobleman promised to free him if she would let him lie with her, which by the perswasion of her husband she consented to: But the adulterous Nobleman the next day cut off his prisoners head, and so delivered his body to his wife: which horrible fact being complained of by her to the Duke of *Burgundy*, he caused this Nobleman to marry her: but before night he cut off his head, and gave her all his possessions.

Anno Christi 1056. A certain Advocate in *Constance* extremely lusted after



after the wife of the Kings Procurator, which Procurator finding the Advocate, and his wife sporting together in a Bath, and afterwards in an old womans house hard by, he gat him a sharp curry-comb, and leaving three men at the doore to see that none should come in, he so curried the Advocate, that he tore out his eyes, and so rent his whole body, that he died within three dayes: The like he would have done to his wife, but that she was with child.

26. In *Germany*, a Gentleman of note solicited a Citizens wife to uncleanness, which her husband being informed of, watched them so narrowly, that finding them in bed together, he first slew the adulterer, and then his own wife. *Luther's Col.*

27. *Mary of Aragon*, wife to the Emperour *Otho* the third, was so unchast, and lascivious a woman, that she could never satisfie her lust, carrying about her a young lecher in womans clothes, with whom she daily committed filthinesse: but this fellow being at last suspected, was in the presence of many untired, and found to be a man, for which he was burnt to death: yet did the Empreffe continue in her filthy course, falling in love with the Count of *Mutina*, a gallant young Gentleman; and because she could not draw him to her lure, she accused him to the Emperour for attempting to ravish her; whereupon the Emperour caused his head to be cut off: But by the means of his wife, this wickednesse was discovered to the Emperour: who enquiring more narrowly into the businesse, found out his wives wickednesse, and for the same caused her to be burnt at a stake.

28. *Rodoaldus* the eighth King of *Lombardy* being taken in adultery, was by the husband of the adulteresse immediately slaine. *P. Melan. Chron.*

29. A Nobleman in *Thuringia* being taken in adultery, the husband of the adulteresse took him, bound him hand and foot, and cast him into prison, and to quench his lust he kept him fasting; and the more to augment his paine, he daily set dishes of hot meat before him, that the sight and smell might the more provoke his appetite: In this torture the Lecher continued till he gnawed off the flesh from his own shoulders, and so the eleventh day after his imprisonment ended his wretched life. *Lusher.*

30. *Sergus* a King of *Scotland* was so addicted to harlots, that he neglected his own wife, and drave her to such poverty, that she was faine to serve another Noble-woman for her living: whereupon (watching her opportunity) she slew her husband in his bed, and her self after it. *Lang. Chron.*

31. *Kenulphus* King of the *West-Saxons*, as he usually frequented the company of a Whore that he kept at *Merton*, was slaine by *Clito* the Kinsman of the late King called *Sigebert*. See more Examples in Popes, Sodomites, and Gods judgements upon them.

32. In the County of *Fermanah* in *Ireland* is a famous Meere called *Lough-erne*, stretching out fourty miles: concerning which its a common speech amongst the inhabitants, that this Lake was formerly firme ground, passing well husbanded with tillage, and replenished with inhabitants: But suddenly for their abominable *Buggery* committed with beasts, it was overflowed with waters, and turned into a Lake. *Camb. Brit. Irel. p. 106.*

33. *Atialus* who was one of *Philip* King of *Macedonia*'s Courtiers and Favorites,



vourites, Sodomitically defiled one *Pausanias*, a Noble young man, and not content therewith, at a drunken feast he exposed him to be defiled by his guests also. This indignity did so exasperate *Pausanias*, that he complained to King *Philip* of the wrong; who entertained him with scoffs and scornes in stead of punishing the offender: *Pausanias* seeing this, was so enraged against the King, that on a day when he made a great feast for the Coronation of his son *Alexander* King of *Epyrus*, and for the marriage of his daughter *Cleopatra*, *Pausanias* watching his opportunity, slew him, thereby turning their melody into mourning, and their joy into sorrow. *Diod. Sic.*

*Nero* the Emperour kept many Catamites, and amongst the rest, he caused the genitals of a boy called *Sperus* to be cut off, and endeavoured to transforme him into a woman, and causing him to be dressed like a woman, he was solemnly married to him, whereupon one said merrily: *That it had been well for the world, if his father Domitian had had such a wife.* *Pez. Mei. Hist.*

Anno Christi 1120. *Henry* the first being King of *England*, his two sons, *William* and *Richard*, with many Noble men, Knights, and others, coming out of *Normandy* towards *England*, were shipwracked by the way, and drowned; all, or most of them being polluted with the filthy sinne of *Sodomy*, too ripe in those dayes. *Henry Huntington.*

The *Romanes* were wont to have their funerals at the gate of *Venus* Temple, to signifie that lust was the harbinger and hastener of death. *Plut.*

*Gen. 39. 19. Sechem* is called a child, i. e. a fool, *quia non ratione, sed affectu rapitur*, saith *Paræus* on the text; because not reason, but lust overruled him. Thou shalt be as one of the fools in *Israel*, said *Tamar* to her libidinous brother, *Amnon. 2 Sam 13. 13.*

*Alice Pierce*, King *Edward* the third's Concubine, had all at her disposal whilst he lived: and when the King lay a dying, she packed away what she could get, even to the rings on his fingers, and so left him.

*Corpus, Opes, Animum, famam, Vim, lumina, Scortum*  
*Debilitat, perdit, necat, aufert, eripit, orbat.*

*Luther* tells of a great man in his Countrey that was so besotted with the sin of whoredome, that he was not ashamed to say, that if he might live for ever here, and be carried from one whore house to another, there to satisfy his lusts, he would never desire any other heaven. This filthy beast did afterwards breath out his wretched soul betwixt two notorious harlots.

Venery is called by one, Deaths best Harbinger. It was the destruction of *Alexander* the Great: Of *Otho* the Emperour (called for his good parts otherwise, *Miraculum mundi*): Of Pope *Sixtus* the fourth, *qui decessit tabidus voluptate*, who (saith the Historian) died of a wicked wast. Of Pope *Paul* the fourth, of whom it passed for a Proverb, *eum per eandem partem animam profudisse, per quam acceperat.* And what befell the *Benjamites* upon the like occasion is well known.



*Principium dulce est, sed finis amoris amarus :  
Lata venire Venus, tristis abire solet.*

The Pomgranate with its sweet kernel, but bitter rinde, is an Embleme of the bitter-sweet pleasure of this sin.

41. God did much for the libidinous Gentleman, who sporting with a Curtezan, chanced to ask her name : she said it was *Mary*, whereat he was stricken with such a remorse and reverence, that he instantly cast off the Harlot, and amended his life. *Mount. Essays.*

42. There was a certain Heathen people that used to punish adultery with death, and with such a death as was futable to the sin : For they thrust the adulterers, or adulteresses head into the panch of a beast where lies all the filth, and garbage of it, there to be stifled to death. *Trap.*

43. *Elian* tells of a Whore that boasted that she could easily get all *Socrates* his Scholars from him, but he could not recover one of them again from her. So *Prov.* 2. 19.

44. Adultery was punished with death by the light of nature, because society and purity of posterity could not otherwise continue amongst men. *Nebuchad.* roasted in the fire *Zedekiah* and *Ahab* (two false Prophets) because they lay with their neighbours wives, *Jer.* 29. 22, 23.

45. The *Egyptians* used to cut off the nose of the adulteresse, whereto the Prophet alludes. *Ezek.* 23. 25.

46. *Anno Christi*, 1583. in *London* two Citizens were committing adultery together upon the Lords day, who were immediately struck dead with fire from heaven in the very act of uncleannesse : their bodies were so found halfe burnt up, and sending out a most loathsome savour. *Divine Tragedy.*

47. *Master Cleaver* reports of one whom he knew that had committed the act of uncleannesse, whereupon he fell into such horror of conscience, that he hanged himself, leaving it thus written in a paper : *Indeed (saith he) I do acknowledge it to be utterly unlawful for a man to kill himself : But I am bound to act the Magistrates part, because the punishment of this sin is death.*

Lust, as it is enkindled of hell it self, so it shall be there perpetually punished. The holy Angels will at the last day be most active against such, to bring them to condigne punishment, *2 Pet.* 2. 10. *Chiefly against them that walk in the lust of uncleannesse.* Remember the example of the *Sodomites*, and Gods most severe judgement against them, *Heb.* 13. 4. As they live deliciously, and drench themselves in fleshly delights, so much sorrow, and torments shall they have proportionably, *Rev.* 18. 7.

48. *Demosthenes* that famous Orator of *Athens*, on a time solicited *Lais*, that beautiful Strumpet for a nights lodging, but she demanded of him a thousand Drachma's for it : whereupon *Demosthenes* being afrighted with the name of so great a sum, said, *Non tanti emam penitentiam*, I purpose not to buy repentance at so dear a rate. *Plut.*

*Let not thine heart decline to the wayes of an whorish woman, go not astray*



astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death, Prov. 7. 25, 26, 27.

## CHAP. III.

Afflictions of Gods children are but short.



Indefinitely they are but for a short time, Isa. 10. 25. Hab. 2. 3. Heb. 10. 37.

Limited to ten dayes, Rev. 2. 10.

Yea to three dayes, Hosea 6. 1, 2.

Yea to one day, Zach. 3. 9.

Yea to a night, Psal. 30. 5.

Yea to an hour, Rev. 3. 10.

Yea to a moment, 2 Cor. 4. 17.

Yea to a small moment, Isa. 54. 7.

God by afflictions would

Mollifie our hearts, 2 Chro. 33. 10. Hos. 5. 15.

Mortifie our corruptions, Psal. 119. 67.

Exercise, and augment our Graces, James 1. 3.

Quicken us to every duty, Psal. 119. 67, 71.

Let patience have its perfect work, Jam. 1. 4. Psal. 31. 7.

Afflictions conforme unto Christ.

Are we poor? so was he, Matth. 8. 20.

Have we many enemies? so had he, Acts 4. 27.

Do our enemies pretend to zeal, and holinesse? So did his, John 7. 48, 49. & 9. ult.

Are our seeming friends our greatest enemies? So were his, Psal. 41. 9 & 55. 12. &c.

Are we made the object of scorne? So was he, Matth. 27. 29.

Are we abused in our persons? So was he, Matth. 26. 67.

Have we false reports raised of us? So had he, Matth. 12. 24.

Are we buffeted by temptations? So was he, Matth. 4. 3. &c.

Are we perplexed in minde? So was he, Matth. 26. 37, 38.

Are we like to lose our lives though innocent? So did he, Luke 23. 41.

Israel was afflicted by Chushan-Rishathaim eight years, Judg. 3. 8.

By Eglon King of Moab, eighteen years, Judg. 3. 14.

By Jabin, King of Canaan twenty years, Judg. 4. 3.

By the Midianites seven years, Judg. 6. 1.

By the Philistines, and Ammonites, eighteen years, Judg. 10. 8.

By the Philistines forty years, Judg. 13. 1.

By the Chaldeans seventy years, Jer. 25. 11.

By the Egyptians four hundred years, Gen. 15. 13.

Comfort in afflictions, and persecutions.

His afflicted people God will save, 2 Sam. 22. 28. He hears their cry, Job 34. 28 Psal. 18. 27. and 129. 1, 2. and 142. 12. He will have mercy



upon them, *Isa.* 49. 13. & 54. 11 & 58. 10. *Mich.* 4. 6. *Nahum.* 1. 12. *Job* 36. 15. *Psal.* 106. 44. & 107. 41. He suffers with them, *Isa.* 63. 9.

The Lord pities them. So he did *Jacob*, *Gen.* 31. 42. and the *Israelites*, *Exod.* 3. 7. *Deut.* 26. 7. 2 *Kings* 14. 26. *Manasse*, 2 *Chron.* 33. 12.

1. Master *Saunders*, Martyr, told a party that lay in the same bed with him in prison, that in the time of his examination before *Steven Gardiner* he was wonderfully comforted, not onely in spirit, but even in body, receiving a certaine tast of that holy communion of Saints, whilst a most pleasing refreshing did issue from every part and member of the body to the seat of his heart, and from thence did ebb and flow to and fro unto all the parts again, *Acts* and *Mon.*

2. *Philip Langrave* of *Hesse* being a long time prisoner under *Charles* the fifth, was demanded, what upheld him all the while? to which he answered, *Divinas consolationes Martyrum se sensisse*, that he felt the divine comforts of the Martyrs. The best comforts are usually reserved for the worst times. *Trapp.*

Afflictions are the lot of Gods children, *Psal.* 34. 19.

So of *David*, *Psal.* 132. 1. of *Paul*, *Acts* 20. 23. 2 *Cor.* 6. 4. 2 *Tim.* 3. 11. and others, 1 *Pet.* 5. 9.

*Afflictions make some men worse.*

*Ahaz* was the worse for his afflictions, 2 *Chron.* 28. 22.

So was *Pharaoh*.

So was the railing *Thief*.

*Ieroboams* withered hand wrought nothing upon his heart: He had herein as great a miracle wrought before him (saith Doctor *Preston*) as Saint *Paul* had at his conversion: yet was he not wrought upon, because the spirit did not set it on.

The *Cypresse*, the more it is watered, the more it is withered.

*Afflictions not to be sleighted.*

*Prov.* 3. 11. *Despise not the chastening of the Lord.*

Some think it a goodly thing to bear out a crosse by head and shoulders. As a Dog, that getting out of the water into which he is cast, shakes his ears, and runs his way: Or as a man that coming out of a showre of raine, dries his clothes, and all is as it was before. *Perdidisti fructum afflictionis*, saith Saint *Augustin* to such persons.

3. Thus the proud *Greeks* having lost two Castles in *Chersonesus* (taken from them by the *Turks*) commonly said, that there was but an hogsty lost, alluding to the name of that Countrey. But shortly after, the *Turks* made themselves Masters of the Imperial City of *Constantinople*. Not long after viz. 1358. *Callipolis* also being lost, the mad *Greeks* to extenuate the matter. when they had any talk thereof, in a jeering manner commonly said, That the *Turks* had but taken from them a bottle of wine.

4. So *Galenus* the *Romane* Emperour hearing that *Egypt* was revolted, said, *Quid? sine lino Aegyptio esse non possumus?* What? can we not be without the hemp of *Egypt*? *Turk. Hist.* So



So when Callice was taken from us by the French, the Court Parasites to quiet Queen *Maries* minde, said, *That it was onely a refuge for runnagate Hereticks: and that no true Romane Catholick ought to bewaile, but rather rejoyce at that losse.* Camb. Eliz.

*Afflictions prized.*

*Job* accounted them as a special favour, *Iob* 7. 18.

*Jeremy* prayeth, *Correct me O Lord,* ch. 10. 24.

*Luther* prayed, *Feri, Domini, feri clementer: Strike Lord, strike, it shall be a mercy.*

King *Alfred* prayed God alwayes to send him some sicknesse, whereby his body might be tamed, and he the better affected to God-ward. See my *English Martyrology.*

Its observed that affliction so held in the *Saxon* Kings here in *England* in the time of their warres with the *Danes*, that having no leasure for ease or luxury, they were made more pious, just, and careful in their government.

*David* before he was afflicted, went astray, *Psal.* 119. 67. and confesseth that it was good for him to be afflicted, ver. 71.

*Examples of such as have been greatly afflicted in conscience, yet afterward comforted.*

A Christian Matron of excellent parts, and piety, languishing long under the pressure of hideous tentations, wofully at length yeelded to despair, and oft-times attempted the destruction of her self: and after often and curious seeking occasion for that bloody fact, at last getting upon a rock that hung over into the sea, putting off her apparel, she threw her self headlong into the same: But receiving no hurt by her fall, she was there miraculously preserved for the space of two hours, labouring all that while industriously to drown her self; after which time, being found, and with much difficulty drawn forth, and recovered, she did yet conflict with that extremest desperate horror almost a whole year after: But at length by Gods providence listening on a time (though very unwillingly at the first) to her husband reading that text, *Isa.* 57. 15. *Thus saith the High and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, &c.* by little, and little, abundance of spiritual comfort flowed into her heart, in which condition she continued many years after, even until her death, which fell out *Anno Christi* 1595. *Mr. Bolton.*

A virtuous Gentlewoman in this Land, doubting very often of her salvation, made her case known unto a godly Minister, who often counselled her to take heed of inquiries farther then Gods word, and to trust assuredly that she might ground her salvation upon evidences out of that, without farther revelations; yet still did that temptation grow upon her, in somuch that having a Venice-glasse in her hand, the Minister sitting by her, she brake forth into very lamentable words, saying, *You have often*  
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told me that I must seek no further then Gods word; but I have been long without comfort, and can endure no longer: therefore if I must be saved, let this glasse be kept from breaking, and therewithal she threw it against the walls: and though the Lord might have dealt otherwise, yet he was content to satisfie her longing soul with a miracle: The Glasse rebounds again, and comes safe unto the ground: which the Minister taking up, said, *Oh repent of this sinne, and blesse God for his mercy, never distrust him more of his promise.* Bolton. Tater. See this more fully in my first part of Lives. In the life of Master Fox.

3. Mistris Katharine Brettergh upon her death-bed, was assaulted with most grievous temptations, which made her cry out, that a roaring wilderness of wo was within her; that her sins had made her a prey to Satan, and wished that she had never been born, or that she had been made any other creature rather then a woman, crying, *Wo, wo, wo, &c. a weak, a woful, a wretched, a forsaken woman!* but at length, by Gods wonderful mercy she recovered such comfort, that in the ravishments of spirit, she cried out, *O Lord Jesus, dost thou pray for me? O blessed and sweet Saviour, how wonderful! how wonderful! how wonderful are thy mercies! O thy love is unspeakable, that hast dealt so graciously with me! O Lord my God, blessed be thy name for evermore, which hast shewed me the path of life: thou diddest, O Lord, hide thy face from me for a little season, but with everlasting mercy thou hast compassion upon me: and now blessed Lord, thy comfortable presence is come, yea, thou art come to thine handmaid with fulnesse of joyes, and abundance of consolation: O the joyes! the joyes! the joyes that I feele in my soul! O they be wonderful! they be wonaerful! they be wonderful! O Lord, I feele thy mercy, and I am assured of thy love; and so certaine am I thereof, as thou art the God of truth, even so sure do I know my self to be thine, and this my soul knoweth right well, and this my soul knoweth right well: Oh blessed be the Lord, Oh blessed be the Lord, that hath thus comforted me! O the joy, the joy, the delightful joy that I feele! O praise the Lord for his mercies, and for this joy which my soul feeleth full well: Praise his Name for evermore.* See her life and death in my second Part.

4. Master Peacock, a blessed servant of God, being in horror of conscience, recounting some smaller sins, burst out into these words: *And for these now (saith he) I feele an hell in my conscience;* and afterwards groaning most piteously, he cried out, *O me piteous wretch! Oh mine heart is miserable! Oh, oh, miserable, and woful! the burthen of my sinne lieth so heavic upon me, I doubt it will break my heart: Oh how woful and miserable is my state, that thus must converse with hell-hounds!* Being asked whether he would pray? he answered, *I cannot:* then they said, *Let us pray for you:* Take not (replyed he) the Name of God in vaine by praying for a reprobate; but after a while this tempest of temptation being over, Truly (said he) my heart and soul hath been farre led, and deeply troubled with temptations, and many inconsiderate speeches have flowed from me in the same, for which I humbly and heartily ask mercy of God: I now finde that the Sea is not more full of water, nor the Sunne of light, then the Lord of mercy, yea his mercies are ten thousand times more; what great cause have I to magnifie the goodnesse of God, that hath humbled, nay rather exalt-



ed such a wretched miscreant, and of so base a condition, to an estate so glorious and stately? The Lord hath honoured me with his goodnesse: I am sure he hath provided a glorious Kingdom for me: The joy that I feel in my heart is incredible. *Belton.*

Mr. *Robert Glover* was so worn and consumed by the space of five years, that neither almost any brooking of meat, quietnesse of sleep, pleasure of life, yea, and almost no kinde of sense was left in him; upon the apprehension of some backsliding, he was so perplexed, that if he had been almost in the pit of hell, he could have despaired no more of his salvation; in which condition although he neither had, nor could have any joy of his meat, yet he did eate against his appetite, to deferre the time of his damnation so long as he might, thinking that he must needs be thrown into hell, so soone as the breath should depart out of his body: yet the Lord, who graciously preserved him all that while, not onely at last did rid him out of all discomfort, but also framed him thereby to such mortification of life, as the like hath seldome been seen; in such sort as he being like one already placed in heaven, and dead in this world, both in word and meditation, led a life altogether celestial, abhorring in his minde all profane doings. *Act. & Mon.*

5.

## C H A P. IV.

*Angels employed by God for instructing, prospering, comforting, and protecting his people, and for destroying their enemies.*



OD useth the ministry of the Angels to instruct his children. So an Angel reproved, and directed *Hagar*, *Gen. 16. 7, &c.* Restrained *Abraham* from killing *Isaac*, *Gen. 22. 11, &c.* Three Angels came to instruct *Abraham*, *Gen. 18. 2, &c.* Informes *Manoah's* wife about her childe, *Judg. 13. 3, &c. verse 13, &c.* Instructs *David* about the Plague, *2 Sam. 24. 16, &c.* Directs *Elijah*, *2 Kings 1. 3, 15.* Informed *Zechary*, *Zech. 1. 9, &c. & 2. 3, & 5. 5, 10. & 6. 5.* Instructed *Mary*, *Luke 1. 26, &c.* and *Ioseph*, *Matth. 1. 20, &c. & 2. 13.* and *Zechariah*, *Luke 1. 13, &c.* the shepherds, *Luke 2. 10.* *Cornelius*, *Acts 10. 7.* *Iohn*, *Rev. 1. 1. & 17. 7. & 22. 16.* *Philip*, *Acts 8. 26.*

To prosper them, *Gen. 24. 7.* God shall send his Angel before thee: and thou shalt take a wife to my sonne, *verse 40.* God will send his Angel with thee, and prosper thy way. An Angel encourageth *Gideon*, *Judg. 6. 11. &c.*

To protect his people, *Num. 22. 22.* an Angel withstood *Balaam*, when he would have cursed *Israel*. The Angels pulled *Lot* into the house, *Gen. 19. 10.* Struck the *Sodomites* with blindness, *verse 11.* Delivered *Lot*, and his family, *verse 16.* Came to save *Iacob* from *Esau*, *Gen. 32. 1, &c.* To provide for *Elijah*, *1 Kings 19. 5.* They encamp about them, *Psal. 34. 7.* *Isa. 63. 9.* *Dan. 3. 28. & 6. 22.* Delivered *Peter* out of prison, *Acts 12. 8.* Delivered the Apostles out of prison, *Acts 5. 19.* For this end they behold

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the face of God, *Matth. 18. 10.* They are ministring spirits, *Heb. 1. 7. 11.* To protect us, *Psal. 91. 11.*

To quicken them to repentance, *Judg. 2. 1.* An Angel came from *Gilgal* to *Bochim*.

To curse their enemies, *Judg. 5. 23.* *Curse ye Meroz*, said the Angel of the Lord, &c. and to destroy them, *2 Kings. 19. 35. Isa. 37. 36. Psal. 35. 5, 6.* An Angel smote *Herod*, *Act. 12. 23.*

To comfort the godly : the Angel said to the women, *fear not*, *Matth. 28. 5.* yet, they comforted Christ, *Matth. 4. 11. Luke 22. 43.* An Angel moved the waters, *John 5. 4.* and made them healing. Comforted the women, *Mat. 28. 2. &c. John 20. 12.*

Angels infinite in number, *Psal. 68. 17. Heb. 12. 22. Mat. 26. 53.*

Angels were employed in giving the Law, *Acts 7. 53. Gal. 3. 19. Heb. 2. 2.*

And shall be employed in the day of judgement, *Matth. 13. 39. 49. Matth. 25. 31. Marke 8. 38. 2 Thes. 1. 7. Matth. 16. 27. & 24. 31. Marke 13. 27.*

1. Under one of the Primitive persecutions there was one *Babilas*, a godly Christian, who for the cause of Christ, and for the truth sake was tormented with most exquisite tortures which the adversaries continued upon him from morning till noone, so that had he not been miraculously supported, he could not have escaped with life : Afterwards some of his friends asking him how he was able to endure such intolerable torments? he answered, that at first he felt some paine, but afterwards there stood by him a young man, who, as he was sweating with paine, wiped it off with an handkerchif, and oft-times refreshed him with cold water, where-with he was so delighted, that when he was let down from the engine, it grieved him more then his torments. See my general Martyrology.

2. In the *Marian* Persecution, there was one Mr. *Samuel* a godly Minister, convented before Bishop *Bonner*, who committed him to prison, and there chained him up to a post in such sort, that standing on tiptoes, he was faine to beare up all the weight of his body in that manner, to his intolerable paine : Besides, he allowed him but three morsels of bread, and three spoonfull of water a day, so that he was extremely tormented with hunger, and thirst, and had his body so miserably dried up, that he would faine have drank his own water, but could not make one drop : But after he had continued in this miserable case three dayes, he fell asleep, and one clad all in white, seemed to stand before him, telling him, that from thenceforth he should neither hunger nor thirst any more, which also came to passe, he being butted not long after. See my English Martyrology.

3. One Mr. *Laremonth*, alias *Williamson*, Chaplaine to the Lady *Anne* of *Gloucester*, a Scotchman, being cast into prison for the truths sake, as he was on a time meditating, he heard a voice (probably of an Angel) saying to him, arise and go thy wayes; whereunto when he gave no great heed at the first, the second time he heard the same voice again : upon this he fell to prayer, and about half an hour after, he heard a voice the third time, speaking the same words; whereupon rising up, immediately part of the prison wall fell down : and as the Officers came in at the outward gate of the prison,



son, he went out at the breach, leaped over the prison ditch, and escaped : and in his way meeting a beggar, he changed his coat with him, and coming to the Sea shore, he found a vessel ready to go over, into which he entered, and escaped. *Acts and Mon.*

In one of the Primitive persecutions, *Theodorus*, a godly young man was apprehended, together with many other Christians, by the command of *Julian* the apostate : when this *Theodorus* was put upon the rack, where he continued by the space of divers hours, under the hands of several tormentors, he all the while sang *Psalms*, to the great astonishment of the spectators, to whom his sufferings, and torments seemed intolerable : But they were not so to him. For after this, he being dismissed, went to *Antioch*, where a Christian friend asked him concerning the manner of his racking, and what pain he felt : To whom he answered, *That he felt little or none at all : For (said he) there stood by me a certaine young man, as I sweat with paine, who with a very white linnen cloth wiped off the sweat, and oft-times poured cold water upon my body, which was so comfortable to me, that I was sorry when I was commanded from the rack.* *Ruff. Theod. Sozomen.*

4.

## C H A P. V.

*Examples of Anger, Wrath, Malice, Hatred, Revenge, Enmity.*



Anger is sometimes lawful, yea, a duty, when a man is angry at his own sins, or others, or at whatsoever hindreth the glory of God : this is commanded, *Eph. 4. 26. 2 Cor. 7. 11.*

Examples of it : *Moses*, *Exod. 16. 20. and 11. 8. and 32. 19. Lev. 10. 16. Num. 16. 15. Elijah*, *1 Kings 19. 14. Nehemiah*, *Nehem. 5. 6. Jeremiah*, *Jer. 6. 11. David*, *2 Sam. 12. 5. Christ*, *Matth. 16. 23. Marke 3. 5. Peter*, *Acts 5. 3. Jacob*, *Gen. 30. 2.*

But most commonly it's sinful, and therefore forbidden by God, *Eccl. 7. 9. Mat. 5. 22. Eph. 4. 26. Col. 3. 8. Tit. 1. 7.*

The evils of it, *Prov. 14. 17. and 21. 19. and 22. 24. and 25. 8. 23. and 29. 20, 22. and 27. 4. James 1. 26.*

It's condemned, and threatned, *Gen. 49. 7. Psal. 37. 8. Eccles. 7. 9. Eph. 4. 31. Col. 3. 8. Rom. 12. 19. James 1. 19, 20.*

Examples of it out of Scripture : *Simeon*, and *Levi*, *Gen. 49. 6. Ahab*, *1 Kings 22. 26. Ahaziah*, *2 Kings 1. 9. Asa*, *2 Chron. 16. 10. Absalom*, *2 Sam. 14. 30. Balaam*, *Num. 22. 17. Balak*, *Num. 24. 10. Eliab*, *1 Sam. 17. 28. Haman*, *Esther 3. 5, &c. Jehoram*, *2 Kings 6. 31. Cain*, *Gen. 4. 5, &c. Naaman*, *2 Kings 5. 11. Potiphar*, *Gen. 39. 19. Pharaoh*, *Exod. 10. 28. Saul*, *1 Sam. 18. 8. & 20. 30. Uzziah*, *2 Chron. 26. 19. Nebuchadnezzar*, *Dan. 2. 12. & 3. 13, 19. the elder brother*, *Luke 15. 28.*

Examples of godly men that have thus sinned, *Jacob*, *Gen. 31. 36. David*, *1 Sam. 25. 21, 22. 2 Sam. 6. 8. Elijah*, *1 Kings 19. 4. Job*, *Chap. 3.*



1, &c. *Jeremiah*, Jer. 20. 14, &c. *Sarai*, Gen. 16. 5. *Rachel*, Gen. 30. 1. *Moses*, Num. 20. 10. *Jonah*, Chap. 4. 8. *James*, and *Iohn*, Luke 9. 54. *Paul*, and *Barnabas*, Acts 15. 39. Anger how prevented.

1. Examples out of other authors: *Athenodorus*, the Philosopher when he went to take his leave of *Augustus Caesar*, left him this rule: *O Caesar*, saith he, remember that when thou art angry, thou neither speakest, nor doest ought till thou hast repeated over distinctly the Greek Alphabet. *Eraf. Lib. 4. Apophth.*

2. *Cotys* King of *Thrace*, having many curious vessels, but very brittle, presented to him, he gave the man that brought them a great reward, and presently brake all the vessels in pieces, and being asked the reason of it, he answered: *Because knowing that I am soon angry, I may prevent being angry with those that might hereafter break them.* *Eraf. Lib. 5. Adag.* The mischiefs of it.

3. *Theodosius* the Emperour upon a fault committed by the Inhabitants of *Theffalonica*, commanded severe punishment to be inflicted upon them, which was so unadvisedly executed, that as well the innocent, as the nocent were involved therein: The Emperour afterward coming to *Milan*, would have entered into the Church to have communicated with other Christians; but *Ambrose* the Bishop thereof (though otherwise a man of admirable mildnesse) resisted and excommunicated him: in which estate he continued for eight moneths, and then upon his submission was absolved, and received again into the Congregation: And that he might prevent the like offence afterwards, he enacted a Law, that thirty dayes should passe betwixt the sentence of death, and the execution of it: And to suppress his Choler (whereunto he was very subject) his usual manner was to repeat the Greek Alphabet before he uttered any speech favouring of that humour. See *Ambrose his Life in my first Part.*

4. *Alexander Magnus*, being of a cholerick disposition, obscured three of his greatest victories, with the death of three of his friends, causing, *Lysimachus* to be cast to a Lion, *Clitus* to be slaine with a spear, and *Calisthenes* to be put to death. *Theat. Vita hum.*

5. King *Perses* being overcome by *Paulus Amilius*, grew into such a passion, that he slew two of his Nobles which came to comfort him; which so provoked the rest, that they all forsook him. *Theat. vita hum.*

6. *L. Sylla*, who in his anger had spilt the blood of many, at last in his fury, raging, and crying out against one that had broken promise with him, thereby brake a veine within him, vomiting out his blood, soul, and anger together. *Val. Max. lib. 9.*

7. *Amilcar* the *Carthaginian* did so extremely hate the *Romanes*, that having four sons, he used to say that he bred up those four Lions whelps for the destruction of the *Romane* Empire. *Probus in vita.*

8. *Semiramis* as she was dressing her head, newes being brought that *Babylon* rebelled against her: she was so incensed, that in that habit, her haire halfe tied up, and half hanging loose, she hastened to reduce it, and never dressed up her head till she had subdued that great City. *Polyb.*

9. *Tomyris* Queen of *Scythia*, having overcome, and taken *Cyrus* King of *Persia*, caused his head to be cut off, and thrown into a bowle of blood, bidding



ding him to drink his fill, for that he had so much thirsted after blood, and had slain her son in the wars. *Val. Max.*

*Lyfander* the *Lacedemonian* was noted to be of such an implacable disposition, that nothing could appease his malice, but the death of the person with whom he was angry: whereupon it grew to a proverb, *That Greece could not bear two Lyfanders.* *Pez. Mel. Hist.*

*Alexander M.* in a drunken feast that he made after his conquest of *Persia*, began to boast of his great victories, and achievements to the distast of his own Captains, inasmuch as one of them called *Clitus*, speaking to another, said, *He boasts of those victories which were purchased with other mens blood:* *Alexander* suspecting that he spake against him, asked what he said: and when all were silent, *Clitus* spake of the great victories which *Philip* his father had gotten in *Greece*, preferring them before these: which so incensed *Alexander*, that he bade him be gone out of his presence: and when *Clitus* hastened not, but multiplyed words, the King rose up in a great fury, and snatching a lance out of his Squires hand, therewith he thrust *Clitus* thorow, and killed him: This *Clitus* had formerly saved the Kings life in the battel against *Darius*: He was an old souldier of King *Philip*, and had performed many excellent exploits. Besides, his mother had nursed *Alexander*, and he was brought up with him as his foster brother: So that *Alexander* when the heat of his anger was over, was so enraged against himself for this murder, that he was about with the same lance to have murdered himself, if he had not been violently restrained by his servants. *Q. Cur.*

*Caius Caligula* was of a most malicious disposition, for which end he kept two books, which he called his *sword* and *dagger*, wherein he wrote the names of all such as he had appointed to death. He had such a chest of all sorts of the most exquisite poisons, that when afterwards it was thrown into the Sea by his successor *Claudius*, it poisoned a great multitude of fishes. *Suet.*

*Amilcar* the *Carthaginian*, at what time he did sacrifice, being ready to take his journey into *Spain*, called his young son *Hannibal*, being then but nine years old, and caused him to lay his hand upon the Altar, and to swear, that being come to mans estate, he should pursue the *Romans* with immortal hatred, and work them all the mischief that possibly he could. *Sir W. Raw.*

King *Edward* the first of *England* going against *Bruce* King of *Scotland*, caused his eldest sonne, and all his Nobles to swear, that if he died in his journey, they should carry his corps about *Scotland* with them, and not suffer it to be interred till they had vanquished the *Scots*, and subdued the whole Kingdome. *Sed ira mortalium debet esse mortalis*, saith *Lactantius*.

*Darius* being offended with the *Athenians* for assisting his enemies, he called for a bowe, wherewith he shot up an arrow towards heaven, saying, *O Jupiter, grant that I may be revenged upon the Athenians:* He appointed also one of his servants every night when he was at supper, to say to him: *Here, memento Atheniensium:* Master, remember the *Athenians* *Pez. Mel. Hist.*



16. *Camillus* a Noble *Romane*, after many great services done for the Common-wealth, was, at the instigation of a wicked detractor, condemned by the common people to pay a greater summe of money then he was able: But he scorning such an open shame, resolved to go into voluntary exile; and so taking leave of his wife, children, and friends, he went out of the City-gate, but then turning again, and lifting up his hands towards the Capitol, he said, *O ye gods, if it be of spite, and malice that the common people thus drive me away, then let them have quickly cause to repent, and stand in need of me.* *Plut.*

17. *Achilles* did hate *Hector* with such implacable hatred, that he is brought in thus speaking by *Homer*.

*I would my minde would give me leave to gnaw  
Thy flesh in morsels, and to eat it raw.*

18. The like expressions we finde of the cruelty of *Tiberius*, a man full of rancor, of whom the Poet saith,

*He loaths all wine for blood, and now with more  
Greedy delight drinks this than that before.*

19. *Caligula*, that monster of men, when he commanded any to be flaine, gave this charge with it, *Ita feri ut se mori sentiat*: Let him perish with such lingring blowes, that he may feele himself to die. And he often commanded aged men to stand by, and look upon the slaughter of their children, and after would force them to mirth and feasting, for fear of their other children that were left alive: for to have mourned for one, would have forfeited the lives of the others. *Suet. de Calig.*

20. Malice often extends to the dead bodies of enemies. The Philistines cut off the head of *Saul*, dead body, and sent it in triumph up and down their Country.

21. *Otho* the Emperour never looked with more insatiable delight upon any spectacle then upon the head of his enemy. *Fiso. Iust.*

22. When the *Grecians* saw the dead body of *Hector*, every man bestowed a stab and a contempt upon it. *Virgil.*

23. Most hateful was the cruelty of *Marcus Antonius*, and his wife *Fulvia*, which they shewed on the dead body of *Cicero* (the glory of the *Romane* eloquence): They cut off his head, and his hands, setting them in contempt where he was wont to deliver those excellent Orations: from whence they took it to their table, and *Fulvia* cursing it, and spitting upon it, pulled out the tongue (which all ages have admired) out of the mouth, and pricked it full of holes with her bodkin: to shew that malice would ever do mischief to a man in his noblest, and highest treasure. *Plut.*

24. A man, or rather a monster of *Millane* in *Italy*, having gotten his enemy at an advantage, overthrew him, and setting his dagger to his heart enforced him (in hope to escape) to renounce his religion, and to blaspheme Christ, and then immediately stabbed him to the heart, triumphing over him, and saying, *Oh this is a noble revenge indeed, when I do not onely destroy the body of mine enemy, but send his soul to hell likewise.*

25. Malice sometimes is not satisfied with cruelty to the person hated, but



but runneth over from him to others that have any relation to him, though never so innocent: As *Haman*, though onely displeased with the neglect of *Mordecai*, thought scorn to lay hands on him alone, and therefore plotted the ruine of all the *Jewes*.

When *Sejanus* fell by *Nero*, the storme lighted on his family and friends, as well as on himself. *Tacit. Annal.*

*Themistocles* (though innocent) was like to have suffered in a crimination of treason, onely for being a friend to *Pausanias*. *Plut.*

Yea, so overflowing is this quality of Malice, that it will sometimes rather strike a friend, then not reach an enemy: *Darius* professed, *Pereat cum inimico amicus*: Let my friend rather perish with mine enemy, then mine enemy escape by my friend. *Plut.*

Yea, the Poet brings in *Ajax* going yet higher:

So I may slay mine enemy,  
Let the same ruine swallow me. *Sophoc. in Ajax.*

Yea, so violent it is, that it hath made some men to violate nature, and Religion. *Tiberius* his cruelty and revengeful disposition towards the family of *Sejanus* was such, that because it was an unheard of and prodigious thing for a little tender Virgin to be strangled, he gave command that the daughter of that late Favourite should first be deflowered, that so she might be the fitter to be slaine. *Suet. in Tib. Tacit. Annal.*

*Boniface* the eighth, Pope of that name, being, according to the Ceremony of that Church, on Ashwednesday, to sprinkle ashes on the heads of such Bishops as kneeled at his feet, and in some serious manner to mind them of their mortality, when *Prochetus* Bishop of *Genoa*, whom he bitterly hated, tendred himself at his feet to receive this Ceremony, he threw the ashes in his eyes with this benediction, *A Gibelline thou art, and as a Gibelline thou shalt die.* *Pet. Gravit. L. 7. c. 13.*

Pope *Victor* the third was poisoned in the Chalice at the Communion, by one that hated him. *Mart. apud Platin.*

*Catiline*, and his associates were so implacable in their malice, that they animated themselves in their bloody purposes with drinking the blood of a slaine childe. *Salust.*

No sight pleased *Hannibal* better then a ditch running over with humane blood.

Nothing would satisfie *Alexander Farnesius*, the Popes Champion, but to ride his horse up to the saddle skirts in the blood of the *Lutherans*. *Hist. Netherland.*

*Charles* the ninth of *France*, looking upon the dead carcasse of the Admiral that stank by being kept long unburied, uttered this more stinking speech, *Quam suaviter olet cadaver inimici* &c. How sweet is the smell of an enemies carcasse?

The Queen Mother of *Scotland* beholding the dead bodies of her Protestant subjects, whom she had slaine in battel, said, *that she never saw a finer piece of Tapestry in all her life.* *Hist. of Scot.*

*Elivs Spartianus* observeth of *Antonius Geta*, that men were more afraid of his kindnesse, then of his anger, because his use was to shew much

curtesie



curtesie there where he intended revenge.

39. Caesar was wont to say, that he was not afraid of Anthony, and Dolabella, bold adversaries; but of Brutus, and Cassius his pale, and leane adversaries, who were able to smother their passion till they had fit opportunity to take revenge.

40. The Italians have a Proverb, wherein they promise themselves to take heed of their enemy, but pray to God to deliver them from their friends.

41. Of all Christs enemies, Judas when he kissed him, the Herodians when they praised him, and the Devil when he confessed him, were the worst, and most dangerous. A Leprosie was ever uncleannest when it was whitest; and Satan is never more wicked, nor more ugly, then when he puts on Samuels mantle. Hatred when it flatters, is the most mishapen monster: Like those poisons which kill men with laughing: Or like the Philistines trespass-offering. Mice and Emeroids made of gold.

42. *Tiberius Lentus in meditando ubi prorupisset, tristioribus dictis atrocior facta conjungebat:* the more he meditated revenge, the more did time and delay sharpen it; and the farther off he threatened, the heavier the stroke fell, and therefore he was deservedly hated of all men. The Currs of Congo (they say) bite, but never barke.

43. Some are of such revengeful dispositions, that they are of the Poets minde.

*Est vindicta bonum, & vita dulcius ipsa.*

44. Tully (though a great Moralist) allowes requital of injuries, saying, *It's the first office of justice to hurt no body, unlesse provoked by injuries.* Whereupon Lactantius saith, *O quam simplicem veramque sententiam dorum verborum adjectione corruptis!* Oh what a dainty sentence marred the Orator by adding those two last words! How much better Seneca! *Immane verbum est ultio,* Revenge is a base word.

45. It was desire of Revenge that made our King Richard the first, when he heard as he sate at supper, that the French King had besieged his towne of Verneuil in Normandy, to protest that he would not turne his back till he had confronted the French, and thereupon caused the wall of his Palace that was before him to be broken down towards the South, and so thorow it posted away immediately for Normandy. Speed.

46. Wicked men are implacable in their anger: Henry the fourth, Emperour of Germany came in the midst of a fore winter upon his bare feet to the gates of the Castle of Canusium, and stood there fasting from morning to night for three dayes together, waiting for the judicial sentence of the Pope, and craving pardon of him, which yet he could not obtaine, neither by his own nor others tears, or by the intercession of any Saint, till a certaine Harlot interposed, with whom the Pope then was taking his filthy pleasure.

47. Anger may rush into a wise mans bosome, but it resteth not there. *Eccles. 7. 9.* It corrupteth the heart, as Vineger doth the vessel wherein it continues long. Of the Athenians it was said, that their anger was everlasting, but that was little to their commendations. *Lev. 19. 18.*

Aristotle



*Aristotle* saith (but absurdly) that it is more manly to be revenged then reconciled: and this the world calleth Man-hood, but indeed it is dog-hood rather. The manlier any man is, the more mild, and merciful; as *David*, 2 Sam. 1. 12. and *Julius Caesar* when he was presented with *Pompey's* head, wept, and said, *Non mihi placet vindicta, sed victoria*: I seek not revenge, but victory. Thunder, haile, tempests, neither trouble, nor hurt celestial bodies: no more doth anger great minds.

*Jonah* signifieth a Dove, but he had too little of the Dove in him. *Plenus enim fuit effrenatis motibus*, saith *Luther*: As passionate a man of an honest man as you have lightly heard of, saith another.

Anger may not only disweeten a mans life, but shorten it: The Empe-  
rour *Nervadied* of a Feaver contracted by anger.

*Valentinian* by an eruption of blood upon the same occasion.

*Wenceslaus*, King of *Bohemia*, raging against his Cup-bearer, presently fell into a Palsy, whereof he died. See before the example of *Sylla*.

*Thou shalt not hate thy brother in thy heart*, Levit. 19. 17.

*Cursed be their anger, for it was fierce: and their wrath, for it was cruel*, Gen. 49. 7.

48.

49.

50.

51.

52.

## C H A P. VI.

## Examples of Gods judgements upon Apostates, and Backsliders.

**R**ue grace is not like a slight staine, but a durable die, and grain-colour which can never be washed out: the gates of hell cannot prevaile against the faith of Gods elect: so that though they may lose the lustre of their graces, yet not the graces themselves, but a seed will still remaine in them: The reason then why some glorious professors do fall like starres from heaven, is, because they were never fixed in the true Orbe: They had a name onely that they lived, but were dead, Rev. 3. 1, they had an evil heart of unbelief in them, and therefore they departed away from the living God, Heb. 3. 12. They began in hypocrisie, and so end in Apostasie: But that the danger, and misery of such persons may more manifestly appear unto us, lay to heart these texts, and Examples following.

Foretold, 2 Thes. 2. 2. 1 Tim. 4. 1. Matth. 24. 12.

Complained of, Jer. 8. 5. Prov. 2. 13. Esay 31. 6. Jer. 7. 24 and 2. 21, and 6. 28 1 Tim. 1. 19. Exod. 32. 8.

Threatened, Psal. 125. 5. Heb. 10. 38, 39. Matth. 10. 33. 2 Pet. 2. 1. Prov. 14. 14.

It's sometimes partial, as *Peters*, Matth. 26. 74, 75. *Aarons*, and the *Israelites*, Exod. 32. 1, &c. *Rehoboams*, and *Indahs*, 2 Chron. 12. 1, 6. *Manasses*, 2 Chron. 32. 2, 12, &c.

Sometimes total, Heb. 3. 12. and 6. 6. and 10. 39. as *Indas*, Act. 1. 18. *Demas*, 2 Tim. 4. 10. *Diotrophes*, 3 John 9. *Hymeneus*, and *Alexander*, 1 Tim. 1. 20. *Hymeneus* and *Philetus*, 2 Tim. 2. 17. *Alexander*, 2 Tim. 4. 14.



As the evening crowneth the day, and as the Grace of an interlude is in the last scene: So its constancy that crowneth all graces, and he onely that continueth to the end shall be saved: *Laban* was very Kinde to *Jacob* at first, but he shewed himself at the parting.

*Sauls* three first years were very good. So were *Nero's* first five years, whence grew the Proverb, *Quinquennium Neronis*. *Judas* carried himself fair, *usque ad loculorum officium*, saith *Tertullian*, till the bag was committed to him. Many set out for heaven with as much seeming resolution as *Lots* wife did out of *Sodom*: As *Orpha* did out of *Moab*: As the young man in the Gospel that came to Christ: But after a while they fall away; they stumble at the Crosse, and fall backwards: But Christ loves no lookers back: See how he thunders against them, *Heb. 10. 26, 27, 38, 39*. So doth *Paul* against the *Galatians*.

1. Other Examples. *Feroboam* the son of *Nebat* fell from the service of God, and his true worship, and erected two golden calves in *Dan*, and *Bethel*; and when the Prophet prophesied against his Idolatry, he stretched forth his hand against him, which was immediately dried up: But not taking warning hereby, shortly after, the Lord struck his son *Abijah* with sicknesse, whereof he died, *1 Kings 14*. Then was he assaulted by *Abijam* King of *Judah*, and though *Feroboams* Army was twice so big, yet was he overthrown, and lost five hundred thousand of his men, besides some of his Cities, and not long after, himself was stricken by God, that he died.

2. *Jeoram* King of *Judah*, though he had been religiously educated by his father *Iehosaphat*, and had seen his zeal in purging out Idolatry, and maintaining the pure service of God, yet marrying *Athalia*, the daughter of *Ahab*, he turned an Idolater, and caused the men of *Judah* to run a whoring after strange gods, whereupon the *Arabians*, and *Philistines* rose up against him, wasted his Countrey, robbed him of his treasures, took away his wives, and murdered all his children save *Iehoahaz*, his youngest sonne: After which, the Lord smote him with an incurable disease in his bowels, so that after he had lived two years in grievous torments, his guts fell out of his belly, and he died, *2 Chron. 21*.

3. *Ioas* King of *Judah*, who had been preserved, and religiously educated by that godly High Priest *Iehojadah*, after his death, this *Ioas* Apostatized from the service of God, and fell to Idolatry: For which, God raised up the *Syrians* against him, who came with a small army against a mighty host, yet did they prevail against *Ioas*, slew his Princes, and carried away a great spoile to *Damascus*, and shortly after, the Lord struck *Ioas* with grievous diseases, and his own servants conspiring against him, slew him, the people not affording him a burial amongst the Kings, *2 Chron. 24*.

4. *Amaziah* King of *Judah*, began his reigne well, pretending much zeal for the service of God, but after a while, having overcome the *Edomites*, he brought home their gods, worshipped, and burned incense to them: And being reproved by a Prophet, he threatened him with death, if he ceased not: For which, the Lord delivered him up into the hand of the King of *Israel*, who overthrew his Army, took him prisoner, carried him back to *Jerusalem*, and for the greater reproach before his face, brake

crown



down part of the City-walls, ransacked the Temple, and Kings Palace, carried away all the treasure out of both, took his children for hostages to *Samarita*, and after all this his subjects wrought treason against him, which made him fly to *Lachish*; yet thither did they pursue him, and put him to death, *2 Chron. 25.*

*Judas Iscariot*, who for coverousnesse fell from Christ, and betrayed him to the *Jewes*, could afterwards finde no rest, nor quiet in his guilty conscience, so that being plunged into the bottomlesse pit of despair, he hanged himself, burst in twain, and all his bowels fell out, *Acts 1. 18.*

*Lucian*, who had made a profession of Religion in the time of *Trajan*, afterwards fell from it, and became a railer against it, yea, against God himself, whereupon he was surnamed the Atheist; but the Lord inflicted a just judgement upon him, for he was torne in pieces, and devoured of dogs. *Suidas.*

*Porphyrie*, after he had received the knowledge of the truth, being reproved for his faults by some Christians, for very spite, and anger, apostatized from his profession, set himself against the Christians, published books full of horrible blasphemie against the profession of Christianity: But perceiving himself to be confuted, and loathed for his wickednesse, in horrible despair and torments of soul, he died *Suidas.*

*Ammonius*, who was Master to *Origen*, was from his childhood brought up in the Christian Religion, but afterwards was so affected with the study of *Philosophy*, that he apostatized from Christianity, and fell to Heathenisme. *Ravif.*

*Origen*, who had been all his life time ambitious of Martyrdom, faint-ed under the seventh Persecution, his heart being overcome by fear, when he was put to his choice, either to offer incense to Idols, or to have his body defiled by an ugly blackmore, whereupon he chose the former: but thereby he lost the peace of his conscience, which he could not recover of a long time after. See his Life in my first Part of the Marrow of Ecclesiastical History.

Under the eighth Persecution, a certaine Christian denying his faith, went up into the Capitol at *Rome* to abjure Christ, and his profession, which he had no sooner done, but was immediately stricken specklesse. *Cypri. de Lapsu.*

A Christian woman denying her profession, was presently possessed by an evil spirit, whereby she fell a tormenting her self, and bit out her tongue with her own teeth *Cyp.*

An ancient woman who had revolted from the truth, and denied her profession, yet thrust her self into the Assembly of the Faithful, and received the Sacrament of the Lords Supper with them: but it proved her bane, for immediately trembling, and stamping, she fell down, and died. *Cyp.*

A man also that had renounced his faith, did notwithstanding present himself to the Sacrament of the Lords Supper, but when he had received the bread into his hand, thinking to put it into his mouth, it was turned into ashes. *Cyp.*

*Tameras* a professor of the reformed Religion, being seduced by his brother,



brother, denied his faith, and turned Papist: but shortly after, he fell into despair, and hanged himself. *Theat. Hist.*

15.

*Anno Christi, 1569.* One *Henry Smith*, a Lawyer of the middle Temple, who made a zealous profession of the truth, afterwards by the seducement of one of his friends, turned Papist, for which being stricken with terrors of conscience, he hanged himself in his own chamber. *Acts & Mon.*

16.

*Theoderick* an *Arian*, King of the *Goths*, exceedingly affected a certaine Deacon, though Orthodox: But this Deacon thinking to ingratiate himself more with the King, and to attaine to great advancement thereby, turned *Arian*, which when *Theoderick* understood, he changed his love into hatred, and caused his head to be struck off, saying: *If he kept not his Faith to God, what duty in conscience can a man expect from him?* *Euseb. l. 2.*

17.

*Julian* the Emperour, who was brought up in the Christian Religion, afterwards turned Pagan, and became a malicious persecutor of Christianity: but after a short reigne, in a battel that he fought against the *Persians*, he was wounded with a dart, which was never known from whence it came: and feeling his strength to faile by reason of his wound, he took of his own blood in his hands, holding it up, and with extreme pride cried out, *O thou Galilæan, thou hast overcome me*, calling Christ *Galilean* in scorn, and so he died. *Simpf.*

18.

*Nicomachus* under one of the first Persecutions, being put to extream torments for the profession of Christ, shrunk from his profession, and cried out, that he was no Christian; whereupon he was freed from his torments: but as soone as he had sacrificed to the Idols, he was presently taken with a wicked spirit, and thrown down violently to the ground, where biting off his tongue with his teeth, he presently died. *Acts & Mon.*

19.

*Bolsecus*, of whom *Beza* writeth, *religionem ephemeram habere existimabatur*, his religion changed like the moon. See the Life of *Beza* in my first Part.

20.

*Baldwin* was a notable turn-coat, that changed his religion three or four times at least for advantage, and at last died of envy, that another was preferred before him to be Chaplain to the Duke of *Anjou*, when he went to take possession of the Kingdom of *Poland*.

21.

*Petrus Car. li*, an odious Apostate, and troubler of the Church. See the Life of *Calvin* in my first Part.

22.

The like were *Staphylus*, *Spicerus*, *Brisonettus*, and of late *Bertius*, *Tilenus*, *Spalatensis*, and many *Renegado English*, who in Queen *Elizabeths* time turned Papists for advantage.

23.

Bishop *Bonner*, who in King *Henry* the eighths days was a great favourer of the Gospel, for which he was advanced to a Bishoprick by the Lord *Cromwell*, yet afterwards proved an Apostate, and grievous persecutor of the Church. See my *English Martyrology*.

24.

*Latomus* of *Lovaine*, sometimes a professor of the Gospel, but afterwards an Apostate, went to *Bruxels*, where he made an Oration before the Emperour *Charles* the fifth against *Luther*, and his followers, but so foolishly and ridiculoussly, that he was laughed to scorn by most of the Courtiers: after which, returning to *Lovaine* again, in his publike Lecture, he



he fell into an open frenzie, and madnesse, uttering such words of desperation, and blasphemous impiety, that by other Divines present he was carried away raving, and shut up in a close chamber, from which time to his last breath, he continually cried out, that he was damned, and rejected of God, and that there was no hope of salvation for him, because that wittingly, and against his knowledge, he had withstood the manifest truth of the Word of God. *Senarclaus in epist. ante hist. de morte Diazii.*

*Arnold Bomelius*, a student in the University of *Lovaine*, a man much commended for an excellent wit, and ripenesse of learning, and for favouring the cause of the Gospel, but afterwards Apostatizing to Popery, he began to be much troubled in minde; and from thence fell into despair, against which he wrestled a great while; but at length being wholly overcome by it, as he was drawn to walk into the fields with some scholars, his familiar friends, he feigned wearinesse, and so fate down by a springs side, and his friends being gone a little before, he drew out a dagger, and stabbed himself into the breast; his friends seeing him shrinking down, and the water discoloured with his blood, ran to him, took him up, searched his wound, and carried him to the next house: but whilest they were busie about him, he espied a knife by one of their sides, whereupon he plucked it forth, and suddenly stabbed himself to the heart, whereby he died miserably. *Aët & Mon.*

*Stephen Gardiner* Bishop of *Winchester* cried out on his death-bed, that he had denied his Master with Peter, but not repented with Peter, and so stinking above-ground ended his wretched life. See my *English Martyrology*.

*Master West*, Chaplain to bishop *Ridley*, and a Preacher, and Professor of the truth in King *Edward* the sixths dayes, afterwards in *Queen Maries* time he turned Papist, forsook his Master, and said *Masse*, though it were against his conscience: for which he fell into such torment of conscience, that he pined away, and so died. *Aët & Mon.*

Of *Hardings* Apostasie, See in my second Part in the Life of the *Lady Jane Gray*: As also divers other examples in my *Martyrologies*.

*Adam Neucerus*, sometimes a professour of the truth, and Pastour of a Church in *Heidelberg*, afterwards plaid the Apostate upon some discontent, and turned Turk: But not long after, he died miserably in *Constantinople*. *Mel. Adam. in vit. Gerl.*

A Treasurer of *Julians*, to please his Lord and Master, Apostatized from the faith, and coming into a Church where he saw the holy vessels, scoffingly said, Behold, with what vessels they minister to the Son of Mary! but shortly after, he vomited all the blood in his body out at his mouth, whereby he died miserably. *Theod. L. 3.*

During the Heptarchy of the Saxons in England, there were in *Northumberland* two Kings, *Ostrich*, and *Eaufride*, who before their coming to the Crown, had been instructed, and trained up in the Christian Religion by *Paulinus*, a worthy and godly Bishop: But after they came to their Kingly dignities, they renounced Christ, and returned to the service of their filthy Idols: Whereupon, as they forsook Christ, he forsook them, and within one years space, both of them were slain by *Cedwalla*, King of the Britaines. *Beda.*



32. Cardinal *Poole* whilest he was in *Italy*, was informed of the truth, and was a favourer of it (as you may see in *Peter Martyrs* Life in my first Part) but afterwards he became a cruel Persecutor of it here in *England* in *Queen Maries* dayes: but it pleased God that about two dayes after the *Queens* death, he died in horrible fear and terror.

33. *Peter Castellon*, Bishop of *Maston*, who sometimes had been a forward professour of the truth, but afterwards turning to Popery, in a Sermon at *Orleance* he inveighed bitterly against the profession, and professors of the true Religion: whereupon it pleased God to strike him with a strange and terrible disease unknown to *Physicians*; for one half of his body burned like fire, and the other half was as cold as ice, and in this torment with horribles cries, and groans he ended his wretched life.

34. A Gray Frier called *Picard*, who sometimes made a Profession of the truth, afterwards fell away, and preached against it, adding infinite blasphemies against the truth: But presently after, God struck him speechless, and so being carried to his bed half dead, he shortly after died without the least signe of repentance.

35. *Lambespine*, a Counsellor in the Parliament of *Grenoble*, had formerly been a professour of the Reformed Religion, but falling from the truth, he became a Persecutour of the godly in *Valence* of *Daulphine*, and amongst others, of two godly Ministers which suffered Martyrdom: But shortly after he fell passionately in love with a young maid, whom shamefully he followed up and down whithersoever she went, and seeing his love and labour despised, he pined away with grief, and being regardlesse of himself, multitudes of lice bred, and fed upon him, yea, they issued out abundantly from every part of his body: So that feeling Gods heavie vengeance upon him, he began to despair of mercy, and resolved to pine himself, which purpose the lice seemed to further, for they clustered so many in his throat, as almost choaked him; and when some of his friends (pitying his condition) set open his mouth with a gag to pour in broth, the lice went down with it, and choaked him: so that as he had gagged the godly Ministers at their death, himself died with a gag in his mouth.

36. King *Henry* the fourth of *France*, who had all his life-time before been a Protestant, shortly after he came to the Crown of *France*, when he had almost subdued all his enemies which opposed him therein, suddenly turned Papist. Till his fall he was *Bonus orbi*, but after that, *Orbus boni*, as the wits of the time played upon his name *Borbonius*. Not long after, as he was taking his leave of his Nobles to begin his Progresse, one *John Castile* (suborned by the Jesuites) intended to have stabbed him into the body with a knife: but the King at the same instant, stooping to take up one of his Lords, who was on his knees before him, the blow fell upon his right upper jaw, cutting out one of his teeth, and somewhat wounding his tongue: It is reported that in his Progresse, a Protestant Minister in private conference said unto him: *You have denied God with your tongue, and have received a wound in the same: take heed of denying him with your heart, lest you receive a wound in that also:* which indeed proved a prophetic; for riding abroad in his Coach to refresh himself, one *Ravilliac* watched his opportunity, and stabbed him, first into the left pap, and



pap, and with a second blow struck him between the fifth and sixth rib, cutting asunder the veine leading to the heart, the knife entering into the *vena cava*, of which wound he died. *French Hist.*

Read also the history of *Francis Spira* lately printed, and observe Gods severe judgements upon him for his Apostasie.

In the year 1287. the King of *Hungary* forsaking the Christian faith, became an *Apostata*: and when he had called fraudulently to a Parliament the great Potentates of his Land, *Meramomelius*, a puissant *Saracene* came upon them with 20 thousand souldiers, carrying away with him the King with all the Christians there assembled: but as they were journeying the weather that was clear and fair, became cloudy, and suddenly a tempest of haile killed many of the Infidels, whereby the Christians escaped to their own homes, and the Apostate King alone was carried away by the *Saracenes*. *Camb. Brit. Irel. p. 158.*

A Smith in King *Edward* the sixths dayes, called *Richard Denson*, was a forward professor of Religion, and by his Christian instructions the happy instrument of the conversion of a young man to the faith: Afterwards, in the reigne of Queen *Mary* this young man was cast into prison for his religion, who remembring his old friend the Smith, to whom he alwayes carried a reverend respect for the good that he had received by him, sent to know whether he was not imprisoned also, and finding that he was not, desired to speak with him, and when he came, asked his advice whether he thought it comfortable for him to remaine in prison, and whether he would encourage him to burne at a stake for his Religion? To whom the Smith answered, that his cause was good, and he might with comfort suffer for it: *But for my part (saith he) I cannot burne*: But he that could not burne for Religion, by Gods just judgement was burned for his Apostasie: For shortly after, his shop, and house being set on fire, whilest over-eagerly he sought to save his goods, himself was burned.

Under the fourth Persecution there were some Christians who for fear of torments, and death, denied their faith, and sacrificed to Idols, yet did not their bloody persecutors spare them; and it was observed, that being full of guilt, they went to their death with dejected, and ill-favoured countenances; so that the very *Gentiles* took notice of it, and reproached them as degenerate persons, and worthy to suffer as evil-doers. *See my Gen. Marty. p. 43.*

In the late Persecution in *Bohemia*, a godly man being tired out with imprisonment, promised to turne *Catholick*, and thereupon was released: But presently after, God chastized him for this fault, holding his conscience in captivity, so that he could have no hope of mercy for a whole year together, &c. *Eodem. p. 190.*

One *Philbert Hamlin* in *France* having converted a Priest to the profession of the truth, was together with the Priest apprehended, and cast into prison at *Burdeaux*: But after a while, the Priest being terrified with the prison, and fear of death, renounced Christ, and was set at liberty; whereupon *Philbert* said to him: *O unhappy, and more then miserable man! Is it possible that to save your life for a few dayes you should so deny the truth? Know therefore, that though you have avoided the corporal fire,*

37.

38.

39.

40.

41.

42.

yet



yet your life shall not be prolonged; for you shall die before me. and you shall not have the honour to die for the cause of God, but you shall be an Example to all Apostates: And accordingly as he went out of the prison, two Gentlemen that had a former quarrel to him, met him, and slew him. *Eodem. p. 292.*

43.

A Glasier in *Chancery lane*, sometimes a forward professor, afterwards Apostatized, and turned drunkard, whereof he was often admonished by his wife and Christian friends: But he neglecting to hear them, shortly after, in a drunken fit, fell a vomiting, with which breaking a veine, he lay two dayes in extreme paine of body, and torment of minde, till in the end recovering a little comfort, he died.

44.

*Constantinus Clorus*, father of *Constantine* the Great, though he was no professed Christian, yet was he a friend to them; and to try his Courtiers, he commanded them either to sacrifice to the Idol gods, or to leave their honours, and offices, and to depart from him: But those that chose rather to lose all, then to leave their Faith, he highly prized, and kept still about him; whereas, out of an hatred of the base Apostasie of the others, he discarded them, saying that they would never prove faithful unto him, that had beene so disloyal unto God. See the Life of *Constantine*, in my second Part of the Marrow of Ecclesiastical History.

If any man draw back, my soul shall have no pleasure in him, Heb: 10. 38.

## C H A P. VII.

Examples of Apparitions, and Satanical delusions.

## Scriptural Examples.



He Devil appeared to *Eve* in the Serpent, and seduced her, *Gen. 3. 1, &c.*

To *Saul* in *Samuels* shape, *1 Sam. 28. 14.*

To our Saviour *Christ* in the wilderness, *Matth. 4. 3.*

## Other Examples.

1.

Anno *Christi* 1228. in a Synod held by the *Papish* Clergy at *Paris* in *France*, there was one appointed to make a Sermon, who as he was walking abroad, and meditating upon what subject to preach, the Devil appeared to him, asking him what he needed to be so solicitous about that matter: Say (saith he) in thy Sermon, *The Princes of hell salute you, O ye Princes of the Church, and gladly give you thanks, for that through your default, and negligence, it comes to passe, that so many souls come down to hell.* Adding, that he was enforced by God to declare the same: Yea, and he gave this Priest a certaine token, whereby the Synod might evidently see that he did not lie. *Acts & Mon.*

2.

On a time as *Luther* was walking in his garden, the Devil appeared to him in the likenesse of a black Boar: But *Luther* sleighting, and not regarding him, he vanished away.

See



See his life in my first Part.

Luther telleth us, that when he was lodged in the Castle of *Wartzburg*, in a chamber far from any company, he was many times molested by noises made by the Devil in his chamber and on his staires: but I (saith he) encountered him with that sentence, *Omnia subiecisti pedibus ejus*, Thou hast put all things in subjection under his feet: and so I laid me down, and slept in safety. *Collo. Mens.*

Another of the German Divines in Luther's time as he was sitting at his book in his study, the Devil appeared, looking over his shoulder, which the Minister perceiving, took a piece of paper, and wrote in it, *The Sonne of God came to dissolve the works of the Devil*: and so holding up that paper to the Devil, he vanished.

*Senerclaus* tells of a plain Countrey man at *Friburg* in *Germany*, to whom, as he lay on his death-bed, the Devil appeared in the shape of a tall, and grim man, claiming his soul, saying, *Thou hast beene a notorious sinner, and I am now come to set down all thy sins*, and thereupon drew out paper and inke, and sitting down at a Table that stood by, began to write. The sick man said; My soul is Christs, and all my sins were nailed to his Crosse; But if thou desirest to set down my sins, write thus: *All our righteousnesses are as filthy rags*. The Devil set that down, and bade him say on, He did; *But thou Lord, hast promised for thine own Names sake to blot out all our iniquities: And to make our scarlet sins white as snow*. The Devil would not write these words, but was earnest with the man to go on in his former confession. Then said the sick man with great chearfulness; *The Sonne of God appeared to destroy the works of the Devil*: whereupon the Devil vanished, and shortly after, the sick man died.

Master *White* of *Dorchester*, being a member of the Assembly of Divines, was appointed Minister of *Lambeth*; but for the present could get no convenient house to dwell in, but one that was possessed by the Devil: This he took; and not long after, his maid sitting up late, the Devil appeared to her, whereupon in a great fright she ran up to tell her Master; He bid her go to bed, saying; She was well served for sitting up so late: Presently after the Devil appeared to Master *White* himself, standing at his beds feet: To whom Master *White* said; *If thou hast nothing else to do, thou mayest stand there still; and I will betake my self to my rest*: and accordingly composing himself to sleep, the Devil vanished.

Not long since at *Stetin*, an University in *Pomerania*, there was a young Student, that upon some discontent gave himself to the Devil, and made a bond upon the Contract, which, that it might not come to the knowledge of any, he laid up in one of his books: But it pleased God some time after, that another Student wanting that book upon some occasion, knew not where to get it: at last he remembered that such an one had it; whereupon he went to him, and borrowed it of him, the young man having forgotten that he had put his bond into it. The other when he came home, began to turne over the book, and there met with the bond, and reading of it, was much afrighted, and not knowing what to do, he went to



Doctor *Cramerus*, a Professor of Divinity in that University, to aske his advice, who wished him to keep the bond: the other replied, that he durst not; Then said the Doctor, bring it to me, and I will keep it. Some few nights after, as the Doctor was in his study, the Devil came rapping at his study door, saying *Cramer, Cramer, give me my bond, for it belongs to me, and thou hast nothing to do with it.* To whom the Doctor answered; Satan, Satan, thou shalt not have the bond, thou hast nothing to do with it, I have put it where thou canst not fetch it; for it is in my Bible at the third Chapter of *Genesis*; where these words are, *The seed of the woman shall break the Serpents head:* upon this the Devil (taking his Chamber-window with him) went his way.

8. *Crescentius* the Popes Legate at the Council of *Trent*, as he was upon a time writing Letters till mid-night to the Pope; being about to rise to refresh himself, there came in a great black dog, with flaming eyes, and eares hanging almost to the ground, which came to the Table where he sate, and then vanished: the Cardinal afrighted, called in his servants, caused them to look about the Chamber for the Dog, and when they could not finde him, he immediately fell sick, and in his sicknesse was alwayes calling upon those about him to drive away the dog that climbed upon his bed, and so continued till he died. *Sleid. Comment.*

9. *Bale* out of *Platina* and *Petrus Damianus* tell us of Pope *Benedict* the eighth, who after his death appeared sitting upon a black horse to a certaine Bishop, his former familiar friend, and told him that he was that unhappy *Bennet*, the late Pope, and that he was now in great torment.

10. *Anno Christi*, 1559. there lived at *Loim*, in the Dutchy of *Guilick*, a certaine damsel called *Helena*, that was possessed with the Devil, whom the Popish Curate of the place undertook to eject. But when he had used many charmes to cast him out, and all to no purpose, being in a great chafe, he spake to the Devil in *Latin*, saying, *If thou hast any power to enter into a Christians body, depart out of the damsel, and enter into me:* To whom the Devil answered, *Quid mihi opus est cum tentare, quem novissimo die jure optimo possessurus sum:* What need I tempt him, whom by good right I shall be sure to enjoy at the last day? *Chaffon. Loc. com. l. 1. p. 63.*

11. A young man at *Wittenberg* in *Saxony*, being kept short by his father, was tempted by the Devil to yeeld himself body and soul to him upon condition to have his wishes satisfied, and his wants supplied, which he (pinched with want) assented to, and confirmed it by a bond written with his own blood: But presently after, he began to decay in his bodily health, and thereupon being brought to *Luther*, and by him examined, he at length uttered the whole matter to him: which when *Luther* heard, he assembled the Congregation together, and all of them joyned together, and prayed for him, whereby the Devil at last was forced to bring the bond, and to throw it into the window amongst them, bidding the young man to take it againe to him: See the *Life of Luther* in my first Part of the *Marrow of Ecclesiastical History.*

12. King *James* the fifth of *Scotland*, was a great enemy to the light of the Gospel, which in his dayes brake forth in that Kingdome, viz. about the year



year 1541. and out of a blinde and bloody zeal, was heard to say, that none of that sort should expect any favour at his hands; nay, not his owne sonnes if they proved guilty: But not long after, Sir *James Hamilton* being suspected to incline that way, was falsly accused of a practise against the Kings life, and being condemned, was executed: But shortly after, the King being at *Linlithgow*, on a night as he slept, it seemed to him that *Thomas Scot*, Justice *Clerke* came unto him with a company of Devils crying, *Woe worth the day that ever I knew thee or thy service; for serving thee against God, and against his servants, I am now adjudged to hell torments.* Hereupon the King awaking, called for lights, and causing his servants to arise, told them what he had heard, and seene. The next morrow by daylight advertisement was brought him of this *Scots* death, which fell out just at the time when the King found himself so troubled, and almost in the same manner, for he died in great extremity, often uttering these words, *Iusto Dei iudicio condemnatus sum*, By the righteous judgement of God I am condemned; which being related to the King, made the dream more terrible

Another Vision he had in the same place not many nights after, which did more affright him: Whilest he lay sleeping, he thought he saw Sir *James Hamilton*, whom he had caused to be executed, come with a sword drawn in his hand, wherewith he cut off both his armes, threatening also to returne within a short time, and deprive him of his life: with this he awakened, and as he lay musing what this might import, newes was brought him of the death of his two sonnes, *James* and *Arthur*, who died at *Saint Andrewes*, and *Striuling* at one, and the very same hour: The next year, viz. 1542. being overcome with grief, and passion he died at *Faukland* in the thirty second year of his age. *Archbishop Spotteswood Hist. of the Church of Scotland.*

See another Example of Satanical delusions in the Chapter of the *Jewes*.

13.

## C H A P. VIII.

Examples of Gods judgements upon Astrologers, Witches, Conjurers, and Inchanters.



It's an Heathenish sin, *Deut.* 18. 10, 11, 14. *Ezek.* 13. 6. 23.  
*2 Kings* 9. 22. *Nab.* 3. 4. *2 Chron.* 33. 6. *2 Kings* 21. 6.  
 Forbidden, *Deut.* 18. 14. *Fer.* 27. 9. & 29. 8. & 14. 14.  
*Ezek.* 12. 24. *Lev.* 19. 31. *Mich.* 5. 12. *Gal.* 5. 20. *Isa.* 65.  
 4. & 29. 4.  
 Wicked seek to them, *1 Sam.* 6. 2. *2 Kings* 17. 17. *Isa.*  
 19. 3 & 47. 12, 13. *Ezek.* 21. 21. & c. *Num.* 22. 5. & c. *Acts* 16. 16.  
*1 Sam.* 28. 7. *Dan.* 2. 2. & 4. 7. & 5. 7.  
 God oft befools them, *Isa.* 44. 25. *Mich.* 3. 7. *Zech.* 10. 2.  
 They should be slaine, *Exod.* 22. 18. *Levit.* 20. 27.  
 God punisheth such as seek to them, *1 Chron.* 10. 13.



Regard not them that have familiar spirits, neither seek after wizards to be defiled by them, Levit. 19. 31.

A man, or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them, Levit. 20. 27.

Thou shalt not suffer a witch to live, Exod. 22. 18.

There shall not be found amongst you any one that useth Divination, or an observer of times, or an Inchanter, or a Witch, or a Charmer, or a Consulter with familiar spirits, or a Wizard, or a Necromancer. For all that do these things are an abomination to the Lord, Deut. 18. 10, 11, 12.

When they shall say unto you, Seek to them that have familiar spirits, and unto Wizards that peep and mutter: should not a people seek unto their God? Isa. 8. 19.

Diviners are lyers, Jer. 50. 36. A sword is upon the lyers, or Diviners, and they shall dote: *Potest Augur Augurem videre, & non ridere?* saith Tully: Can such look one upon another, and not laugh, considering how they gull the people with their lies and fopperies? Trapp.

1. *Vitellius* Emperour of Rome banished all Astrologers out of Italy, enacting, that if any remained, he should presently be put to death. *Suet.*

2. *Domitian* the Emperour also banished all Astrologers under a severe penalty, *Enf.* yet in his old age being full of fears, he sent for an Astrologer, and asked him about his death; the Astrologer told him that it was near at hand: then he asked him, what he thought of himself: he told him that his destiny was, that shortly he should be torne in pieces with dogs. *Domitian* to prove him a liar, commanded him presently to be slaine, and his body to be burnt; but while it was in burning, there fell out a great tempest that quenched the fire, and so his body half unburnt, was devoured by Dogs. *Suet.*

3. *Constantine* forbade all to aske counsel at Witches, or to use the help of Charmers, or Sorcerers upon pain of death.

4. *Saul* when he sought to the witch at *Endor*, instead of finding comfort, was told of his utter ruine, and destruction. 1 Sam. 28. 19.

5. *Natholius* the thirty first King of the *Scots*, who had usurped the Crown, sent a trusty friend to a famous Witch to know what successe he should have in his Kingdome, and how long he should live? The Witch answered, that he should shortly be murdered, not by an enemy, but by his friend. The Messenger instantly inquired by what friend? By thy self, said the Witch. The Messenger at first abhorred the thought of any such villany: but afterwards considering, that it was not safe to reveal the Witches answer, and yet that it could not be concealed, he resolved rather to kill the King to the content of many, then to hazard the losse of his own head: Thereupon at his returne, being in secret with the King, to declare to him the Witches answer, he suddenly slew him. *Buehan.*

6. *Cleomedes* a great Conjurer in *Rome* having practised the death of many little children, the Parents of them at last sought revenge on him, who, to shun



shun their fury, shut himself up close in a coffer: but when they had broken it open, the Devil had carried away the Conjuror. *Plut.*

*Piso* being accused by *Tiberius* for bewitching *Germanicus* to death, instead of defending himself, cut his own throat. *Tacit.*

There was in *Denmark* one *Otto*, a great Magician, and a great Pirat, who used to passe the Seas without the help of a ship, or any other Vessel, and by his diuelliſh Art to raise stormes, and drown his enemies; but at last being over-matched by one that was more expert in that Art then himself; he was by him drowned in the Seas. *Olaus Mag.*

There was a Conjuror in *Salzburg*, who attempted to gather together all the Serpents thereabouts into a Ditch, and to feed them there: but as he was practising of it, the old Serpent the Diuel drew him into the ditch amongst them, where he perished miserably.

The Governour of *Mascon*, a great Magician, as he was at dinner with some company, was snatched away by the Diuel, hoisted up into the air, and carried three times about the Town to the great astonishment of the inhabitants, to whom he cried for help, but all in vaine. *Hugo de Cluni.*

Anno Christi 1437. in the reign of *Charles* the seventh, King of *France*, Sir *Giles* of *Britane*, high-Constable of *France*, was a wicked Magician, having murdered above one hundred and sixty Infants, and women great with child, with whose blood he wrote books full of horrible Conjurations, which being proved against him, he was adjudged to be hanged, and burned to death, which was accordingly executed.

*Picus Mirandula* writes, that in his time a great Conjuror promised a certain Prince that he would present to him the Siege of *Troy*, with  *Hector*, and *Achilles* fighting together as when they were alive; But as he was about his Conjurations, the Diuel carried him away, that he was never heard of after.

The Lord of *Orue* in *Lorraine*, when Noblemen, or Gentlemen came to visit him, used (as they thought) to serve them very honourably with all sorts of dainty dishes, and viands; but when they departed, they found their stomachs empty, having eaten nothing. On a time a Lords servant going from thence, having forgotten something behind him, went back, and suddenly entering the Hall, found a Munkie beating the Lord of the house that had feasted them: others reported that he hath beene scene through the chink of a door lying on his belly along upon a Table, and a Munkie scourging him very strongly, to whom he would say, *Let me alone, wilt thou alwayes thus torment me?* at last he fell into so great misery, and beggery, that he was faine to get into an Hospital in *Paris*, where he ended his wretched life.

Anno Christi 1530. there was in *Nuremberg* a Popish Priest that studied the black Art, who coveting riches, the Diuel shewed him through a Chrystal, treasures hidden in a part of the City: Thither therefore did the Priest go with another companion, and having digged an hollow pit, he perceived in the bottome, a Coffer with a great black dog lying by it, which whilest he beheld, the earth fell upon him, and crushed him to death.

*Wierus.*



15. *Cornelius Agrippa* was a great Negromancer, and was alwayes accompanied with a familiar spirit in the shape of a black dog: But when his end approached, he took off the Inchanted collar from the dogs neck, saying, Get thee hence thou cursed beast, which hast utterly destroyed me: After which the dog was never seen: and he died a miserable death. *P. Iovius.*
16. *Zoroaster* is said to have been borne laughing, but that laughter was both monstrous, and ominous. For he first found out the black Art, which yet profited him not so farre as to the vaine felicity of this present life: For being King of the *Bactrians*, he was overcome notwithstanding his Diabolical Art, and slaine by *Ninus* King of *Assyria*. *Iustin*: or as some other write, he was burned to death by the Divil.
17. *Anno Christi* 1578. one *Simon Pembroke* of Saint Georges Parish in *London*, was suspected to be a Conjuror, and used to erect figures, for which he was called in question; but whilest he was before the Judge, he fell down and died, having some Conjuring books found about him.
18. *Julian* the *Apostate* sending to *Delphos* to enquire of the Divil the successe of his *Parthian* Warre: whilest his Ambassadours were there, fire came down from heaven, and destroyed *Apollons* Temple, and beat his Image all to pieces, like to the lightest, and smallest powder or dust.
19. Master *Tindal* being present in a roome where a Conjuror was, hindred him that he could not play his pranks: A Saints presence may hinder Satans elbow-roome from doing his tricks: See *Tindals* Life in my first Part: And the like of *Athanasius* in his Life in the same book.

## C H A P. IX.

## Examples of Gods judgements upon Atheists.



Complained of, *Psal.* 14. 1. *Rem.* 3. 18.

That there are such, See *Iob* 18. 21. & 22. 14. *Ephes.*

2. 12. *Psal.* 50. 21 & 10. 11, 13.

Such are they that are spoken of *Iob* 21. 14, 15. *Psal.*

73. 11. & 10. 4 & 59. 7. & 64. 5. & 78. 19, 20. & 94. 7.

*Iob* 34. 9. & 35. 3. *Ezek.* 8. 12. *Tit.* 1. 6.

Scriptural Examples, *Pharaoh*, *Exod.* 5. 2. The fool, *Psal.* 14. 1. The rich glutton, *Luke* 12. 19.

1. Other Examples. Some are Atheists out of sensuality, as *Epicurus*, *Lucretius*, &c.

2. Or out of stomach, as *Diagoras*, who having written a Poem, and prepared it for the publick, one stole it from him, whereupon he brought him before the Senate of *Athens*, where the man forswore it, and was dismissed, and afterwards published the Poem in his own name: *Diagoras* seeing this, turned Atheist, because this fellow was not smitten with some visible vengeance from heaven, that had so forsworn himself.

3. *Porphyrie* was at first a Christian, but having received some injury from



from the Christians, he became an Atheist, and wrote a book against the Scriptures.

*Aristotle* reading the history of the Creation, in *Genesis*, said: *Egregiè dicis, Domine Moses, sed quomodo probas?* You speak of strange matters, Sir *Moses*, but how do you prove them?

*Lucian* impudently derided not onely all the Heathen gods, but with the same blasphemous mouth railed upon Christ as a crucified counsellor, and upon Christians as mad men, because they were so forward to suffer Martyrdom, and scoffingly said: *That Jupiter at certain times looked down through some certain crannies in Heaven, at which times if men were praying, they might be heard; otherwise not*: he was at last torne in pieces by dogs, *Suidas*.

*Caligula* the *Romane* Emperour fancied himself a god, and would needs finde out a way to imitate *Joves* thunder: He commanded himself to be worshipped, and set up his Images every where: He dedicated the Temple at *Ierusalem* to his own worship: But when the true God gave forth his voice of Majesty from Heaven, he that before was so high, was now as low, and of a poor spirit, covering his eyes with his cap, running under a bed, or creeping into a bench-hole for safety: Yet did Gods judgment finde out this Atheist; for he reigned but three years and three moneths, and was slaine by a Tribune. *Suet. in Calig.*

*Herod Agrippa*, when he suffered himself to be honoured as a god, was smitten by an Angel, because he gave not God the glory, and was eaten up of wormes, *Acts 12.22,23.*

*Daphida* the Sophister, going to *Apollo's* Oracle at *Delphos*, enquired whether he should finde his horse or no, whereas he had no horse: but did it out of an *Atheistical* humour to deride the Oracle. He was answered, that he should finde his horse; but being thrown from him, he should break his neck: with this answer he made himself very merry, and so went home-wards; but by the way he met with King *Attalus*, whom he had formerly much abused, who caused his servants to carry *Daphida* upon a great rock, which was called *The horse*, and from thence to throw him down, whereby he was broken in pieces. *Val. Max. L. 1.*

*Commodus* the Emperour was a very Atheist, and a great contemner of the *Romane* gods, for which he became hateful both to God and man, and was slaine by his servants as he lay upon his bed, his body was cast out into the streets, where he was made the object of every ones scorn, and at last was thrown into the river *Tiber*. *Fulgen. l. 1. c. 2.*

*Heliogabalus* forced a *Vestal* Virgin to marry him, made warre against all the gods, and contemned all religious serving of them, for which he was slaine by his own horsemen, his body being dragged up and downe the streets, and at last thrown into *Tiber*. *Ibid.*

It is said of *Constantinus Copronymus*, that he was neither Jew, Christian, nor Pagan, but an arrant Atheist.

*Tullus Hostilius*, the third King of the *Romans*, that despised his predecessor *Numa's* sacrifices, saying, *That Religion did but effeminate mens minds, and make them unfit for noble enterprises*, yet he feigned to himself, and worshipped two new gods, *Pavorem & Pallorem*, Fear and Pale-  
ness,

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ness, which he carried about in his own bosome, and could not be rid of. *Laſtantius*: He was slaine with a thunder-bolt, and his wife, children, and all his family were burnt with lightning.

13. It was an Atheistical speech of *Statius* the Poet, *Primus in orbe deos fecit Timor*, that fear first made gods in the world; and that all opinions of a Deity were frivolous, being devised by wise men to keep the people in awe, and order.

14. *Theodorus* held that there was no difference between good and evil: between justice, and injustice, but what the law of man made: he wrote a book also to prove that there was no Deity, whereupon he was surnamed the *Atheist*. *Suidas*.

15. *Epicurus* denied that there was either God or Providence, and held that all things came to passe by fate, or chance. *Volat*.

16. Pope *Leo* the tenth, was so impudent, as to make the promises and threats contained in the Word of God, things to be laughed at, mocking the simplicity of those that believed them: and when Cardinal *Bembus* quoted upon occasion a place out of the Gospel, the Pope answered, *Quantum nobis profuit fabula hac de Christo?* O what profit hath this fable of Christ brought unto us? This Pope having by his Pardons and Indulgences scraped together vast summes of money to maintaine his courtizans, and whores, and to enrich his bastards: as he was one day at meat, newes was brought him of the overthrow of the *French* in *Lumbardy*, which he much rejoyced at, and doubled his good chear; but before he rose from the table, Gods hand struck him with a grievous sicknesse: whereof he died within three dayes.

17. Pope *Fulius* the third, another Atheist, a despiser of God and his Word: On a time missing a cold Peacock which he had commanded to be kept for him, raged, and blasphemed God exceedingly; whereupon a Cardinal that was present, intreated him not to be so angry for such a trifle: *What?* (saith he) *If God was so angry for eating of an apple, as to thrust Adam and Eve out of Paradise, should not I, which am his Vicar, be angry for a Peacock which is of farre more worth then an apple?*

18. *Francis Ribelius* was so profane, that he made a mock at all Religion, counting it a thing to be laughed at: but the Lord struck him with madness, so that he died mocking at all those that talked of God, or made any mention of Gods mercy to him.

19. *Periers*, who was the Author of that detestable book called *Symbolum Mundi*, wherein he mocks at God, and all Religion, was by God stricken with horrible despair, so that though he was strictly guarded by his friends, yet watching his opportunity, he killed himself.

20. *Anno Christi* 1464. the Bishop of *Angiers* in *France*, prosecuted a rich Citizen in the Palace of *Paris*, for saying publicly, that he believed that there was neither God nor Devil, Heaven nor Hell: And it came to passe that whil'st the Bishops Lawyer was opening these things against him, the house where they were, began to tremble very much, so that a stone from the roof fell down amongst them, but without hurt to any; yet were they so afrighted, that all departed for that time: The next day when that cause came to be heard againe, the house began againe to shake, and tremble,



ble, inſomuch as a Summer came forth of its mortife-hole, falling downwards two foot, and there ſtaid, which did ſo aſright the people, that they ran away, loſing and leaving behind them many of their garments: God hereby warning them to take heed of ſuch fearful ſinnes as theſe are.

*Eng. de Monſtrelet.*

A certain blaſphemous wretch carouſing in an Inne, began to vent his Atheiſme, ſwearing that he did not believe that man had any ſoul which ſurvived his body, and that Heaven and Hell were but meer fables, and inventions of Priests to get gaine by, and that for his own part he would ſell his ſoul to any that would buy it: then did one of his companions buy it of him for a cup of wine, and preſently the Divil in mans ſhape bought it of that man again on the ſame price, and ſo in the preſence of them all, laid hold on this ſoul ſeller, and carried him away through the aire, ſo that he was never more heard of, *Diſci. de Temp.*

*Phereides* (a Tragical Poet, and Philoſopher) boated amongſt his ſcholars of his riches, and glory, and yet (ſaith he) I ſacrifice not to the gods, nor paſſe not for any ſuch vanity as Religion: But preſently after the Lord ſtruck him with a ſtrange diſeaſe, out of his body iſſued a ſlimy, and filthy ſweat, of which was engendred ſuch a number of lice, and wormes, that they ate out his bowels, whereby he died miſerably. *Elia. Lib. 4.*

There lived in *Hambourg* a wicked wretch that deſpised the Miniſtery of the Word, and Gods Miniſters, accoutiting the Sacred Scriptures a vaine thing not worthy of credit, yea, ſo farre did his wickedneſſe prevail, that he endeavoured to diſſuſe the poiſon of his Atheiſme into others: but not long after the Lord found him out in his wickedneſſe, ſtriking him with ſuch terrours of conſcience, that he fell into extream deſpair, crying out, that his ſins were paſt forgivenesse, becauſe he had denied the truth, and ſeduced others, wheras before he thought that there was no ſin, and wheras before he thought there was no God, now he thought that God was ſo juſt, that he would not forgive him, whereupon (watching his opportunity) he threw himſelf from the roof of an houſe into a well, and not finding water enough to drown him, he thruſt his head into the bottome of it, till he had ſtified himſelf. *Theat. Hiſt.*

*Anno Chriſti, 1502.* there was one *Herman Biſwick*, who affirmed the world to be eternal, contrary to what fooliſh *Moses* had written, and that there were neither Angels, nor Divels, Hell, nor future life, but that the ſouls of men periſhed with their bodies, and that Chriſt Jeſus was a ſeducer of the people, and that the faith of Chriſtians, and the Sacred Scriptures were meer vanity: For which himſelf, with his books were burned in *Holland.* *Theat. Hiſt.*

There was in our own Nation, one *Marlin*, ſometimes a Student in the Univerſity of *Cambridge*, but afterwards a maker of Stage-playes, and a notorious Atheiſt, denying God, and his Sonne Chriſt, and not onely in word blaſphemed the holy Trinity, but alſo wrote books againſt it, affirming our Saviour to be a deceiver, and *Moses* to be a Conjuror, and a ſeducer of the people, and the Sacred Scriptures to be vaine and idle ſtories, and all Religion but a Politick device: But God ſuffered not ſuch prophane-



ness to go long unpunished; for this man upon a quarrel intending to have stabbed another, the other party perceiving it, to avoid the stroke, caught hold on his wrist, and forced him to stab his dagger into his own head, which wound could not be cured by Surgery, so that he lay cursing, swearing, and blaspheming, and, together with an oath, breathed forth his accursed soul: Gods justice notably appearing, in that his own hand that had written those Blatphemies, was an instrument to wound his head that had devised them. *Beards Theat.*

26. A Gentleman in *Bark-shire*, was an open contemner of God, and all Religion, a profest Atheist, and a scorner of Gods holy Word and Sacraments, and being intreated to be a witnesse at the Baptizing of a childe, he would needs have him named *Beelzebub*: He was a notorious whoremaster, and so addicted to swearing, that he could scarce speak without an oath; but at last Gods hand found him out: For being a hunting, he was stricken by God suddenly, so that falling backward on his horse, he was taken down stark dead, with his tongue hanging out of his mouth, after a fearful manner. *Beards Theat.*

27. *Pliny*, and before him *Epicurus*, held that all things were carried *sponte sua*, by a natural course, and that (*illud quicquid est summum*) meaning God, hath no respect or care of humane affairs, or at all regards what men do: yea, they went so farre as to question whether the soul out-lived the body, and to assert peremptorily that Hell is but a feigned thing, and that the paines of Hell that we talk of are only meant of the sufferings of this life, and that after this life men had no account to render at all.

28. There was one *Thomas Blaverus*, a chief Counsellor to one of the Kings of *Scotland*, who believed not till he was dying, that there was either God, or Divil, Heaven, or Hell: but then, miserable man full of wo, and horror, when he saw that there was no remedy, and that he could dissemble the matter no longer, he cried out, *that he was damned.* *Theat. Hist.*

29. It was a proud, and Atheistical speech of *Levis* the eleventh, King of *France*, *Si salvabor, salvabor: si vero damnabor, damnabor.* If I shall be saved, I shall be saved, and if I shall be damned, I shall be damned, and there is all the care that I shall take.

30. What an Atheist and desperate villaine was that *Ruffus*, of whom it is storied, that he painted God on one side of his shield, and the Divil on the other, with this mad Motto, *Si tu me nolis, iste rogat.* If thou wilt not have me, here is one that will.

31. An Atheistical *Neapolitan* used to say, *that he had two hearts, one for God, and another for him that would have it.*

See the Examples of *Pharaoh* *Ophra* in Pride, and of *Lucian* in *Apostater.*

And I perswade my self that in these wicked times wherein Atheisme doth so much abound, many like examples of Gods judgements might be observed if they were but taken notice of, and recorded for Gods glory, and caution to others.

The fool hath said in his heart, There is no God: They are corrupt, they have done abominable works, there is none that doth good, *Psal. 14. 1.*



## CHAP. X.

Examples of Backbiting, Detraction, Blandering.



T's a great sinne, 2 Cor. 12. 20. Rom. 1. 30. Prov. 10. 18.  
Complained of, Psal. 31. 13. & 50. 20. Jer. 6. 28. &  
9. 4.

How prevented, Prov. 25. 23.

Such are not of the number of Gods children, Psal.  
15. 3.

Ought to be punished, Psal. 101. 5.

Scriptural Examples: *Jeremy* slandered by the wicked *Jewes*, Jer. 18.  
18. The *Jewes*, Ezra 4. 4, &c. *Nehemiah*, Chap. 2. 19. & 6. 6, &c. *Ziba*,  
2 Sam. 19. 27. The *Spies*, Num. 14. 36. Some slandered the Apostles,  
Rom. 3. 8.

*Solon* enacted a Law amongst the *Athenians*, that none should speak  
evil of the dead, nor of the living, Especially in the Temples in the time  
of Divine Service; nor in the Council-chamber of the City; nor in the  
publick Theaters, and that upon pain of three Drachmes to the party in-  
jured, and two to the common treasury. *Plut.*

*Alexander M.* when he heard any about him traducing his enemy, would  
stop one of his eares, that he might preserve it from prejudice in hearing  
the other party.

*Dion* of *Syracuse* when he was admonished to take heed of two of his  
familiar friends, as though they intended to slay him, answered, That he  
had rather die then to suspect his friends, or to put them in fear of a vio-  
lent death, as if they were his enemies. *Val. Max.*

Amongst the *Romanes* there was a Law, That if any servant, being set  
free, slandered his former Master, he might bring him into bondage again,  
and take from him all the favours he had bestowed upon him. *Alex. ab Alex.*

There was also another Law, that if any servant detracted from his Ma-  
ster, his Master might banish him out of the Confines of *Rome*. *Idem.*

*Vespasian* and *Titus* were such enemies to detractors, and slanderers, that  
if any were found guilty thereof, they caused them to be whipt about the  
City, that others thereby might be deterred from the like practises.

*Domitian* the Emperour, though otherwise a most vile man, yet could  
not endure slanderers, but banished them out of the City, saying, that they  
which do not punish slanderers, encourage them. *Platina.*

*Antoninus Pius* made a Law, That if any Backbiter could not prove  
what he reported of another, he should be put to death. *Alex.*

*Nerva* made a Law, that if any servants slandered their Masters, they  
should be put to death, as ingrateful persons. *Idem.*

*Saint Augustine* to shew his hatred to detractors, caused this distich to  
be written on his Table.

*Quisquis amat dictis absentem rodere amicum,*

*Hanc mensam vetitam noverit esse sibi.*

He that doth love an absent friend to jeer,

May hence depart, no room is for him here.



11. Frederick Emperour of Germany having some letters brought to him which were written by Gasper Schlickius of Newburg, and directed to sundry Hungarians: some flatterers about the Emperour perswaded him to break them open, suggesting that there might be Treason contained in them. To whom the Emperour nobly answered; *I judge Gasper an honest man, and my friend; If I be deceived, I had rather that the evil should appear by his own carriage, then that it should be searched out by my ever-much diligence, being provoked thereto by your suspicions, or slanders.* En. Sylvius.
12. Nero that monster of men, when he had set Rome on fire, which burned nine dayes, to transfer the *Odium* from himself, he by his slanders thought to lay the fault upon the Christians, as if they had done it out of malice, whereupon he raised the first general persecution against them. See my Gen. Martyrology p. 31.
13. Under the second Persecution, the Christians had many malicious slanders raised against them, as that they lived in incest: that in their night-meetings, putting out the candles they mixed together in a filthy manner: that they killed their children, and fed upon mans flesh: that they were seditious, and rebellious, and refused to swear by the fortune of *Caesar*, &c. which much incensed the Emperours against them. *Idem.* p. 34.
14. Under the third Persecution, the Heathens imputed to the Christians all those miseries, and mischiefs which befell them; yea, they invented against them all manner of contumelies, and false crimes, that they might have the more pretence to persecute them. *Idem.* p. 37.
15. Under the fourth Persecution, heathen servants were examined against their Christian Masters, and being threatened with most exquisite torments, were enforced to confesse against their Masters, that at their meetings they kept the Feasts of *Thyestes*, and committed the incests of *Oedipus*, and such like abominations not fit to be named. *Idem.* p. 41.
16. Under the fifth Persecution, the Christians were slanderously reported to be seditious, and rebellious against the Emperours to be guilty of Sacrilege, murdering their infants, incestuous pollutions, eating raw flesh, worshipping the head of an Ass, &c. *Idem.* p. 46.
17. Under the eighth Persecution, the Christians were falsely charged with all the calamities of warre, famine, and pestilence which befell the world, because they refused to worship Idols, and the Emperour. *Idem.* p. 56.
18. Under the tenth Persecution there was a Conjuror in Athens which made an Image of *Jupiter* that uttered these words, *Jupiter commands the Christians to be banished out of this City, because they are enemies to him.* Also certain Harlots were suborned to say that formerly they had been Christians, and so were privy to the wicked and lascivious acts which they committed amongst themselves at their Sabbath-meetings, &c. *Idem.* p. 68.
19. The Queen of Persia being sick, the wicked Jewes and Magicians accused two godly Virgins, for that by charmes, and enchantments they had procured the Queens sicknesse, whereupon they were sawen in sunder by the wastes, and their quarters hung upon stakes that the Queen might go betwixt them, thinking thereby to be freed from her disease. *Idem.* p. 80.
20. The Popish Friars to make the godly Waldenses odious, raised up many  
foul



foul slanders against them, as that they were Sorcerers, Buggerers, &c. that when they assembled together in the night-time, their Pastors commanded the lights to be put out, saying: *Qui potest capere, capiat*; whereupon they committed abominable Incests, the son with his mother, the brother with his sister, the father with his daughter, &c. As also that they held many false and damnable opinions. *Idem*. p. 103.

A little before the Massacre of *Paris*, the *Popish* party gave out that the Protestants met by night to Plot against the State, and to commit all manner of uncleanness amongst themselves. This is an old trick of the Devil, and his instruments: first, to belie the Church, and to represent her in the ugliest hue, and then to persecute her, as of old they put the poor Christians in Bear-skins, and Lions-skins, and then baited them with Dogs. See my general Martyrology.

*Paulus Fagius* reports a story of an *Egyptian*, who said that Christians were a colluvies of most filthy lecherous people. And for their keeping of the Sabbath, he said, they had a disease upon them, and were therefore faine to rest every seventh day.

To make way for the ruine of *England* by the Poudier-plot, they gave out beyond Sea, that the people here looked as black as Divels, were grown barbarous, and did eat young children. That they held opinions to worship no God, to serve the times, to prefer profit before right, to pretend the publick cause for their private lusts; to cover hatred with flattery; to confirme Tyranny, by shedding innocent blood; to keep faith no longer then will serve their owne turnes, &c. And if that Hell-born plot had taken, they had fathered it upon the *Puritans* (having Proclamations framed for that purpose) that under that name they might have shed the blood, and revelled in the ruines of all such as had the love, or so much as a shew of the true Religion.

Wicked men load Gods children with calumnies, and false accusations. Thus *Doeg* dealt by *David*; the Priests and Prophets by *Jeremy*, Chap. 20. 10. The *Persian* Courtiers by *Daniel* and his companions, *Dan*. 3. 12 and 6. 13. *Amaſiah* by *Amos*, Chap. 7. 10. *Haman* by the whole Nation of the *Jewes* *Esth*. 3. 8. *Tertullus* by *Paul*, *Acts* 24. 5. The Heathen Idolaters by the primitive Christians, which caused those many Apologies made for them by *Tertullian*, *Athenagoras*, &c.

See more in my Gen. Martyrology and two Parts of Lives.

## C H A P. XI.

Examples of Blasphemie, Blasphemers, and Gods judgments on them.



It's a great sinne, *Matth*. 15. 19. *Levit*. 18. 21. *Psal*. 44. 16.

*Tit*. 2. 5. *Lev*. 24. 16. *Acts* 26. 11. *Matth*. 12. 31. *Luke* 12. 10.

To blaspheme men, forbidden, *Tit*. 2. 2. *1 Cor*. 4. 13.

Scandalous lives of Christians make the enemies of God to blaspheme, *2 Sam*. 12. 14. *Rom*. 2. 24. *1 Tim*. 6. 1.

2 Peter 2. 2.



Who they be that Blaspheme. See *Bernards Thesaurus*.

It ought to be carefully avoided, *Col. 3. 8.* Such are enemies to God, *Psal. 74. 10, 18. 1 Tim. 1. 20.*

Scriptural Examples: *Satan*, *Gen. 3. 4, 5.* the *Egyptian*, *Levit. 24. 11.* *Sennacherib*, and *Rabsakeh*, *2 Kings 19. 6.* *Esay 37. 6.* *Edomites*, *Ezek. 35. 12.* *Israelites*, *Ezek. 20. 27.* *Esay 52. 5. & 65. 7.* *Nebuchadnezzar*, *Dan. 3. 15.* *Antio. Epiphanes*, *Dan. 7. 25.* some *Jewes*, *Mal. 2. 17. & 3. 13, 14.* *Acts 13. 45. & 18. 6.* *Scribes*, and *Pharisees*, *Matth. 27. 39. 63. & 12. 37.* *John 8. 48. & 7. 20.* *Luke 21. 65.* *Paul*, *1 Tim. 1. 13.* *Hymeneus*, and *Alexander*, *1 Tim. 1. 20.* the whore of *Rome*, *Rev. 17. 3.* the *Beast*, *Rev. 13. 1, 5.* *Rich men*, *James 2. 7.* Some, *Rev. 2. 9.*

Unrepentant under plagues, *Rev. 16. 9. 11, 21.* Falsly charged on *Naboth*, *1 Kings 21. 10, 13.* and on *Christ*, *Matth. 9. 3. & 26. 65.* *Mark, 14. 64.* *John 10. 33.* *Mark 2. 7.* *Luke 5. 21.* and on *Stephen*, *Acts 6. 11, 13.*

Other Examples. *Justinian* made a Law, that Blasphemers should be severely punished by Judges, and Magistrates, *Cod. l. 3. tit. 43.*

1. King *Lewis of France* caused a Noble man to have his lips slit with an hot iron for blaspheming the Name of God. *Fr. Chron.*

2. *Sennacherib* for his Blasphemies had an Angel sent, that in one night slew one hundred eighty five thousand of his men: and himself was shortly after slain by his own sons, *2 Kings 19.*

3. In *Julian* the Apostates time, one *Julian*, Governour of the East, to please the Emperour, overthrew the Christian Churches, and pissed against the Communion-Table, and struck *Enzojus* on the eare for reproving him for it: But shortly after, the Lord sent upon him a grievous disease, his intrails rotting within him, so that he voided his excrements at his mouth, dying in much misery.

4. Another of his officers called *Felix*, seeing the holy vessels which belonged to the Church, said in scorn: See what precious vessels *Maries Son* is here served withall: but shortly after, he was taken with a vomiting of blood, night and day out of his blasphemous mouth, till he died. *Theod.*

5. *Libanius* the Sophist about the same time at *Antioch* demanded of a godly, and learned Schoolmaster, what the Carpenters sonne did, and how he employed himself? He is (quoth the other) making a Coffin for such a blasphemer as thou art, to carry thee to the grave: *Libanius* jested at this answer, but within a few dayes he died suddenly, and was so buried. *Theat. Hist.*

6. *Michael* a blasphemous Rabbin, as he was banquetting with his companions, fell to blaspheming *Christ*, and his mother *Mary*, boasting that he had gotten the victory over the Christians God: but as he went down the stairs out of the roome, he fell down and brake his neck. *Fincelius.*

7. One *Dennis Benefield*, a girle of twelve years of age, going to school amongst other girles, they fell to reasoning of God what he was: One said he was a good old Father: but this *Dennis* said blasphemously, that he was an old doting fool: the next day as she went between *London* and *Hackney*, she was suddenly stricken dead, one side of her being all black, and was buried at *Hackney*. *Acts & Mon.*

*Olympi-*



*Olympius* an *Arian* Bishop being at a Bath in *Carthage* reproached and blasphemed the sacred Trinity; whereupon he was suddenly smitten with three flashes of lightning which burned him to death. *Paul. Diaconus.*

*Agoland* a King of the *Moors* having long promised to be baptized came at length very gallantly attended to the Court of *Charlemaine* King of *France* to performe his promise; where seeing many Lazars & poor people expecting the Kings almes, he asked, *what they were?* answer being made, that they were the messengers and servants of God: he speedily posted away, protesting desperately, *that he would not serve that God who could keep his servants no better.*

*Simon Churnay*, a Master of *Paris*, Anno Christi 1201. having most subtilly and acutely disputed about the Trinity, some of his familiar friends perswaded him to put it in writing, that so the memorial of such excellent things might not be lost; whereupon he proudly brake forth into this blasphemous speech: *O Jesule, Jesule: O little Jesus, little Jesus, how much have I confirmed and advanced thy law in this question! but if I list to deale crossely, I know how with stronger reasons, and arguments to weaken and disprove the same.* Which was no sooner spoken, but he was stricken dumb, and not only so, but he became an Ideot, and ridiculously foolish, and was made a common hissing, and mocking stock to all that saw him. *Mat. Paris.*

*Frederick* the second, Emperour of *Germany*, used to say, that there were three notable impostors which seduced the world more then any other, viz. *Moses*, *Christ*, and *Mahomet*. *Lipsius.*

*Alphonse* the tenth King of *Spain*, used to say, that if he had beene with God at the first making of the world, it had been framed farre better, and more regularly. *Lipsius.*

Master *Hauks* being convented before Bishop *Bonner*, for refusing to have his child baptized, the Bishop asked him the reason of it. He answered, because he durst not admit of their use of oil, spittle, cream, salt, &c. whereupon one *Darbishire*, the Bishops kinsman said to him in a blasphemous manner: *You are too curious, you will have nothing but your little pretty Gods Book.* See my English Martyrology.

Master *Denley*, Martyr, as he was burning at *Uxbridge*, in the midst of the flames sung a *Psalme*; whereupon Doctor *Story* commanded one to hurle a faggot at him, which hitting him on the face, made it to bleed, so that Master *Denley* gave over singing; then said *Story*: *Truly thou hast marred a good old song.* Eodem. p. 148.

*Julian* at *Constantinople* offered sacrifice to the goddess *Fortune*, whereupon *Maris* Bishop of *Chalcedon* rebuked him sharply, calling him an impious person, an Apostate, an Atheist, &c. The Emperour on the contrary called the Bishop Blinde fool, blasphemously adding, *Thy God of Galilee will not restore thy sight to thee again.* *Maris* replied, I think my God for making me blinde, that I might not behold so ungracious a face as thine is. See my General Martyrology. p. 84.

In the late Persecution in *Bohemia*, a Popish Captain going into one of the Churches, took a cup from the Communion table, being full of wine, and drank to his horse, who having pledged him, he blasphemously said:

*Now*



*Now my horse is one of the Communicants in both kinds.* Eodem. p. 152.

18.

At the same time when divers godly Nobles, and Citizens were carried to prison in Prague, the Papists insultingly cried after them: *Why do you not now sing, The Lord reigneth?* Eodem p. 169.

19.

When any of the Protestants desired to be convinced by Scripture: they answered with scoffs, and jeers, saying, *That the Scripture was imperfect, obscure, ambiguous, and the fountain of Heresie, the Sanctuary of Hereticks, which lay-men had nothing to do with:* They called the Bible *Wistia*, which in the Bohemian language signifies *Vomit*, &c. Eodem. p. 189.

20.

A godly man called *Nicolas*, being apprehended in the Lowcountreys for Religion, as he was going to dinner, craved a blessing, whereupon a Popish Captaine that was present, swearing grievously, said: *Let us see thou lend Heretick, if thy God can deliver thee out of my hand.* Eodem. p. 257.

21.

At Angiers in France the Papists burnt many Bibles, and meeting with one fair gilt one, they hung it on an halbard, carried it on Procession, saying: *Behold truth is hanged, the truth of the Hugonotes, the truth of all the Divels: Behold, the mighty God: behold, the everlasting God will speak:* and when they came to the Bridge they threw it into the river, crying louder, *Behold, the truth of all the Divels is drowned.* Eodem. p. 302.

22.

About the same time at Voloungnes the mercilesse Papists took a godly Minister, slew him, stripped his body naked, dragged it up and down, and at last brought it to the chamber where he used to preach to his people, saying, *Now pray to thy God, and preach if thou canst.* Eodem. p. 304.

23.

At the same time one *Monfieur Monluc* having defeated a party of the Protestants, took many prisoners, most of which he hanged, especially the Ministers: and amongst the prisoners finding a Captaine called *La-moth*, he gave him divers stabs with his dagger, and then thrust him thorow with his rapier, saying, *Villaine, thou shalt die in despite of God:* Yet he proved a liar, for the man afterwards was miraculously cured of his wounds, Eodem. p. 305.

24.

At Orleans, as they murdered the Protestants, they cried out: *Where is now your God? what is become of your Prayers, and Psalmes now? Let your God that you called upon, save you if he can.* Others sang in scorne, *Judge, and revenge my cause, O Lord:* Others, *Have mercy on us, Lord, &c.* Eodem. p. 304.

25.

What a blasphemy was it in that wicked King of Israel, when he said, *Behold this evil is of the Lord, and what should I wait for the Lord any longer?* 2 Kings. 6. 33.

26.

That wretched Monk died blasphemously, who said, *Redde mihi eternam vitam quam debes.* Pay me heaven which thou owest me.

27.

What a blasphemously arrogant speech was that of *Vega*, *Calum gratis non accipiam:* I will not have heaven of free-cost.

28.

*John Hunt*, a blasphemous Papist in his Appendix to King James, chap. 6. was not afraid to say, that the God of the Protestants is the most uncivil, and evil-mannered God of all those that have borne the name of God upon the earth, yea, worse then *Pan*, God of the Clownes, that can endure no Ceremonies, nor good manners at all.

In



In the moneth of *March*, *Anno Christi* 1632. there lived in the borders of *Muscovia*, a Noble man, by office a gatherer of Tribute, or Taxes, by name *Albertus Pericoscius*: His manner was, when poor men could not presently pay their Taxes, to distraine upon their cattel, and drive them to his owne home. Now it came to passe that this Nobleman being from home, lost all his unjust gains in one night: All his cattel, both what he had taken by violence, and what he had bought with his money, suddenly dying: This wicked man coming home, was first told by his servant, then by his wife, what a fearful judgment of God was befallen him: Hereupon the blasphemous wretch began to rage, discharged his gun against heaven, breaking forth into these blasphemous speeches: *Let him that killed my cattel, devour them: If thou wouldest not let me eat them, eat them thy self.* Upon these furious barkings against God, there fell some drops of blood: and this wretched man was turned into a black dog, and howling, he ran to the dead cattel, and began to feed upon them: and for ought I know (saith mine Author, who presently after wrote this story) is yet feeding upon them. His wife great with childe, being astonished and terrified with the strangeness of Gods judgements, shortly after died. This story is related by *Cluverus* (an Author worthy of credit) who professeth that he had it not only by herefay, but by eye-witnesses who saw it.

The very *Turks* have the *Christians* blaspheming of Christ in execration, and use to punish their prisoners sorely, when through impatience, or desperatenesse they wound the eares of heaven.

The *Jewes* in their speculations of the causes of the strange successe of the affairs of the world, assigne the reason of the *Turks* so prevailing against the *Christians* to be their blasphemies. *Spec. Europæ.*

*Mahomet* the first, Emperour of the *Turks*, being wonderfully grieved at the dishonour and losse he had received at the assault of *Scodra*, in his choller, and frantick rage, most horribly blasphemed against God, saying, that it was enough for him to have care of heavenly things, and not to crosse him in his worldly actions. *Turk. Hist.*

There was one *John Lodwick*, a *Spaniard* by Nation, a Monk by profession, who lived ten years together in *England*, lodging in an house by *Bishops-gate*, *London*, who day after day went forth in a beggars attire, and as occasion was offered, belched forth most impious blasphemies against the blessed Trinity, especially against the sacred person of our blessed Saviour *Jesus Christ* (whom he ordinarily called *Divel*) and against the holy Scripture: for which he was convented before authority, and being convicted by witnesses, and by his own confession, was sent over into *Spaine*, there to be punished according to his demerits, *Anno Christi* 1618. This blasphemous Heretick accounted the things written by the Prophets, and Apostles, to be meer dotages, and said, that *David* was one of the worst of them, and that in penning the hundred and sixteen *Psalmie*, he shewed himself to be a drunkard, and a liar, by reason of those words, *verse* 10. *I said in my haste all men are liars:* and *verse* 13. *I will take the cup of salvation,* &c. as if he drank healths as drunkards use to do. *Dr. Gouges Saints Sacrifice*, p. 169.

The Duke of *Foyeuse*, one of the Popish Leaguers in *France* against the Protestants,

29.

30.

31.

32.

33.

34.



Protestants, being overthrown by them in a battell, wherein he lost three thousand men, three Cannons, and two Culverins, was heard in a desperate manner to vomit forth these blasphemous words, *Farewell my great Cannons : Ha ! I renounce God : I run this day an high fortune : and therewith plunged himself horse and man into the river Tac, and died desperately. Acts & Mon.*

See the Example of Pope *Julius* in *Popes*, and of Pope *Leo* the tenth, and of *Herman Biswick*, in *Atheists*, and of *Marlin* in the same.

See many more in my *General Martyrology*. In my *English Martyrology*, and in my books of *Lives*.

Of whom is *Hymeneus*, and *Alexander*, whom I have delivered unto *Satan*, that they may learn not to blaspheme, 1 Tim. 1. 20.

## CHAP. XII.

### Examples of Bounty, Liberality, and Munificence.



Commanded, *Dent.* 15. 14.

Commended, 1 Cor. 16. 3. 2 Cor 8. 2. *Prov.* 11. 25.

*Isa.* 32. 8. 2 Cor. 9. 13.

Scriptural Examples. King of *Sodom*, *Gen.* 14. 21. *Rebecca*, *Gen.* 24. 18, 19. *Jacob*, *Gen.* 33. 10. *Israelites*, *Exod.* 36 5. *David*, 1 Sam. 30. 26. 2 Sam. 9. 7. 9. *Solomon*, 1 Kings 10. 13. *Barzillai*, 2 Sam. 17. 27, 28. *Queen of Sheba*, 1 King. 10. 10. *Princes of Ephraim*, 2 Chron. 30. 24. *Cyrus*, *Ezra* 1. 7. & 6. 3, &c.

Chief Fathers: *Extra* 2. 68. *Artaxerxes*, *Ezra* 6. 8, 9. *Nehemiah*, *Nehem.* 5. 10. and 7. 70. *Job*, *Chap.* 29. 15, 16. and 31. 17, 18. *Zacheus*, *Luke* 19. 8.

1. Other Examples: *Themistocles* being banished *Athens*, was forced to flee to his mortal enemy *Artaxerxes* King of *Persia*, who yet received him favourably, knowing his great worth; and within a few dayes after his coming, bestowed two hundred talents on him, saying, *I formerly promised two hundred talents to any one that would bring me Themistocles either alive or dead, and now because thou hast brought him to me thy selfe, it is but equal that thou shouldest receive the promised reward* *Plut.*

2. *Artaxerxes Mnemon*, King of *Persia*, going his progresse, the people used to present him with several gifts in the way, and amongst the rest, a countrey man having nothing else to present him with, ran to the river, and taking up his hands full of water, presented him with that: *Artaxerxes* was so taken herewith, that he gave the fellow a golden platter, and a thousand pieces of gold besides. *Plut.*

3. *Alexander M.* was of such a bountiful disposition, that it was a greater trouble to him not to be asked, then to give. He wrote to *Phacion* that he would make use of his friendship no more, if he refused his gifts: *Serapion* a young man that used to play at ball with him, received nothing, because he asked nothing; whereupon the next time he threw the ball to all



all but Alexander: the King marvelling at it, asked him, why he threw not the ball to him? *Forsooth*, saith *Serapion*, because you asked it not: Alexander laughing at the jest, sent him a liberal gift. His mother *Olympias* often reproved him, because he gave away such great riches amongst his friends. *Q. Curtius.*

When Alexander, M. was a boy, he took both his handfuls of perfumes, and cast them into the fire when he was offering sacrifice, whereupon *Leonidas* his Schoolmaster said to him, O Alexander, when thou hast conquered those Countries where these Odours grow, then thou mayest be so liberal; but in the mean time be more sparing: Afterwards when he had conquered *Arabia Felix*, he sent to *Leonidas* an hundred Talents of *Myrrhe*, and five hundred of *Frankincense*, bidding him hereafter to be more liberal in his service to the gods. *Q. Cur.*

Alexander M. having overcome *Darius*, he marched to *Persopolis*, and when he came neere to it, there met him a miserable company of neere four thousand captive *Greeks*, wofully mangled by the *Persians*, some having their legs cut off, some their hands, some their eares, and all branded with some letters: they seemed rather carcases then men, so that this wofull object drew teares from all his Army, and from Alexander himself; but to comfort them in their misery, he gave to each of them threethousand pence, or three hundred crowns, ten change of garments, with corne, catel, and land to build, and plant upon. *Q. Cur.*

Alexander M. going to conquer a Kingdome in *India*, *Taxilis*, King thereof, came and met him, saying, O Alexander what need we fight, if thou comest not to take away our food, and water, for which it's onely fit for wise men to fight? If thou comest for riches, if I have more then thou, I will give thee part of mine; if thou hast more then I, I will not refuse to receive part of thine. Alexander being much taken with this speech, said to him, Go to, I will contend with thee in bounty, and so they mutually gave and received many gifts; at last Alexander gave him a thousand Talents, which grieved his friends, and pleased the *Barbarians* very much. *Plut.*

One craving a small courtesie of Alexander the Great, he gave him a whole City, and when the poor man said that it was too much for him to receive, Yea (said Alexander) but not for me to give: So God gives liberally like himself.

King *Porfena* besieging *Rome*, brought the *Romanes* into great streights for want of food; But *Publicola* the Consul by his wise managing of businesses, drew *Porfena* to make peace with them, who in breaking up his Camp, to shew his Noble minde, and munificent disposition, commanded all his souldiers that they should carry nothing away with them, save their armour and weapons onely, leaving his Camp fully stored with corne, victuals, and abundance of other good things, which proved a great refreshing to the *Romanes*. *Plut.*

When *Xerxes* invaded *Greece*, *Themistocles* perswaded his *Athenians* to forsake their City, and to go to Sea for safety, which being once concluded on, most of the Citizens conveyed their aged parents, wives, and children into the City of *Troezen*, who received them very lovingly, giving order



that they should be entertained upon the common charge, allowing to each of them two *obulos* of their money a day, and suffered the young children to gather fruit wheresoever they found it: and also did hire School-masters at the publick charge to bring them up at schoole. *Plut. in vita Themist.*

10.

When *Paulus Amylius* had conquered King *Perseus*, and the Kingdome of *Macedonia*, he made an honourable progresse thorow the same, and as he passed thorough their Cities, he liberally relieved the poor, reformed the government of their State, and ever gave them some gifts or presents: unto some he gave corne, which King *Perseus* had gathered for the warres: unto others he gave oile, meeting with so great store, that he rather lacked people to receive it, than an heart to give. And when the Senate had sent Ambassadors to invest him in that Kingdome, he delivered the *Macedonians* their own Countrey, and Towns again, to live at liberty according to their Lawes, onely paying yearly to the *Romanes* for tribute an hundred Talents, whereas their owne Kings used to have ten times as much of them. *Plut. in vita P. Amylii.*

11.

*Epaminondas* being brought up in great wealth: his father also leaving him heire to all his lands, and goods, when he was but a young man, he straitwayes shewed his liberal disposition, being willing to do good with his money to those that needed his help, and were worthy, thereby letting the world see that money was not his master. *Plut.*

12.

*Cato* having land left unto him worth an hundred Talents, by the death of a Cofin of his, he sold it, and put it all into ready money to lend to his friends that wanted, and that without usury. *Plut. in vita ejus.*

*He that sowes sparingly, shall reap sparingly, and he that sowes bountifully, shall reap bountifully, 2 Cor. 9. 6.*

## C H A P. XIII.

*Examples of Brethrens love each to other.*



*They ought to love one another, Prov. 17. 17. 1 Pet. 3. 8. Rom. 12. 10. Heb. 13. 1.*

*It's an excellent thing, Psal. 133. 1.*

*Scriptural examples: Jobs children, Job 1. 13. Lazarus, Martha, and Mary. Fohn 11. 19, &c. Jeseeph, Gen. 43. 29, &c. & 45. 14. Joab, and Abishai, 2 Sam. 3. 27, 30. Judah, Gen. 37. 26.*

I.

In the beginning of the reigne of *Darius* King of *Persia*, one of his Nobles called *Intaphernes* conspired against him, which being discovered to *Darius*, he caused him, and all his kindred to be cast into prison: But *Intaphernes* wife exceedingly weeping, and houlung, *Darius* gave her leave to choose any one of the prisoners whose life she would have spared: wherupon amongst them all she chose her brother, and *Darius* asking her why she chose her brother rather then her husband, or son? she answered: *Because, if God please, I may have another husband, and children; but my parents*



parents being dead, I cannot have another brother. This so pleased Darius, that he granted her the life, not only of her brother, but of her son too. Herod.

Darius King of Persia being dead, left two sons, Ariamenes, or as some call him Artabazanes, and Xerxes: these both claimed the Kingdom. but brotherly love so prevailed with them, that they were contented to stand to the judgement of the Persian Nobles; yet in the interim, Xerxes being in Persia, performed all the offices of a King; and Ariamenes coming out of Media, Xerxes sent great presents to him, commanding the messengers to tell him: *Thy brother Xerxes presents thee with these gifts, and if by the consent and suffrage of the Nobles he be declared King, he promises thee the chiefest place next unto himself: To which Ariamenes returned this answer: Truly I willingly accept of these gifts, yet claim the Sovereignty to belong to me, but will reserve the next place of dignity for my brother Xerxes.* The Persian Nobles referred the determination of this controversy to their Uncle Artabanus, who having heard both sides, determined for Xerxes, because Ariamenes was borne to Darius whilst he was a private person, Xerxes, after he was a King: The mother of Ariamenes was the daughter of Gobrias a private woman; the mother of Xerxes was Artastasa a Queen; Ariamenes hearing this judgment without any distemper of spirit, rose up, worshipped his brother; and taking him by the hand, placed him in the Kingly throne, and ever after was very obsequious to him. Plut. Herod.

Marcellus the Romane dearly loved his brother Octavius, and in Sicile saved his life: for when his brother was overthrown in a skirmish, he covered him with his shield, and valiantly slew them that came to kill him. Plut. in vita ejus.

Lucius Lucullus the Romane dearly loved his brother Marcus Lucullus, which he manifested sundry wayes: amongst the rest this was one: Though himself were elder than his brother Marcus, yet would he never sue to bear any office in the Commonwealth, nor indeed accept of any before his brother; but tarried alwayes till he was first chosen, and let his own time, and turne passe over. Plut. in vita ejus.

When Cato was but a boy, one asked him, whom he loved best? My brother Cato, said he: and being again often asked the same question, he alwayes gave the same answer: and when he was come to age, he confirmed it by his deeds: For twenty years together, he never went to supper without him, neither ever went he out of his house to the market-place, nor into the fields without him. Plut. in vita ejus.

Cato, this brother of Catoes afterwards dying, he took his death very heavily, mourning exceedingly for him, and was at great cost upon his funeral, and afterwards erected for him a stately Tomb of Thracian Marble, which cost him eight Talents. Idem.

And he fell upon his brother Benjamins neck, and wept, and Benjamin wept upon his neck. Gen 45. 14.



## C H A P. XIV.

## Brethren unnatural.



Reaches amongst brethren are great, *Prov. 18. 19.*  
 Not to be trusted, *Fer. 9. 4. Mat 10. 21.*  
 It's a cursed thing to divide brethren, *Prov. 6. 19.*  
*A brother offended is harder to be won, &c.* Whether  
 it be a brother by race, place, or grace: *Corruptio optimi  
 pessima*: Those oft that loved most dearly (if the Devil  
 once cast his club betwixt them) hate most deadly. See examples for it  
 in *Caine*, and *Abel*, *Eſau* and *Jacob*: *Polynices*, and *Eteocles*, *Romulus*, and  
*Remus*: *Robert*, and *Rufus*, the two sons of *William the Conqueror*: The  
 Civil diſſentions betwixt the houſes of *Tork* and *Lancaster* (wherein were  
 ſlaine eighty Princes of the Royal blood). The diſſentions betwixt *En-  
 gland* and *ſcotland*, which conſumed more Chriſtian blood, wrought more  
 ſpoil, and deſtruction, and continued longer then any quarrel that we read  
 of, did between any two people in the world. As for brethren by profes-  
 ſion, amongst Proteſtants are many diviſions, and thoſe proſecuted with a  
 great deale of heat: *Nullum bellum citius exardeſcit, nullum deſagrat tar-  
 dius quam Theologicum*, ſaith *Bucoltzer*. This made holy *Strigelius* awea-  
 ry of his life: See his Life in my firſt Part of *Lives*. Read alſo the ſad  
 ſtory of the diſſentions between our *English Divines* at *Frankfurt* in my  
*English Martyrology*.

Scriptural Examples: *Cain*, *Gen. 4. 8.* *John 3. 12.* *Eſau*, *Gen. 27. 44.*  
*Joſeph's* brethren, *Gen. 37. 1, &c.* *Abimelech*, *Judg. 9. 5.* *Absalom*,  
*2 Sam. 13. 28.* *Onan*, *Gen. 38. 9.* *Simeon* and *Levi*, brethren in evil, *Gen. 49. 5.*

1. *Baſſianus*, and *Geta*, the two ſons of *Severus* were left by him to ſuc-  
 ceed in the *Romane* Empire, who being at deadly feud betwixt themſelves,  
*Baſſianus* watching his opportunity when all were at dinner, came with  
 ſome other cut-throats into his brother *Geta's* chamber, and before he could  
 provide for his own defence, ſlew him in his mothers armes. *Imp. Hiſt.*

2. In the reign of *Queen Mary*, *Richard Woodmans* brother, joyning with  
 his father, betrayed him into the hands of his bloody perſecutors, where-  
 by he ſuffered Martyrdome: See my *English Martyrology*. p. 184.

3. *Cambyſes* King of *Persia* ſeeing his brother *Smerdis* draw a ſtronger  
 bowe then any of the reſt of his ſouldiers could do, was ſo enflamed with  
 envie againſt him, that he cauſed him to be ſlaine. Not long after *Camby-  
 ſes* cauſed a young *Lion*, and a young *Mafiſſe* to fight together before him;  
 but the *Lion* being too hard for the *Dog*, another *Whelp* of the ſame lit-  
 ter brake his chaine, and came in upon the *Lion*, and ſo being two, they  
 were too hard for the *Lion*, wherenpon *Cambyſes* laughed: but his wife  
 (who was alſo his ſiſter,) fell a weeping; and *Cambyſes* asking her the  
 cauſe? ſhe answered, *Be cauſe ſeeing the Whelp to help his brother, I think  
 of Smerdis whom thou haſt ſlaine, and yet he hath none to revenge his  
 death:*



death: This so provoked *Cambyfes*, that he slew her also. *Peſ. Mel. Hiſt.*

It hath been the constant practice of the great *Turk* ever ſince the beginning of that Empire, till of late, that ſo ſoone as he came to the Crown, he ſent, and ſtrangled all his brethren. *Turk. Hiſt.*

In the Reigne of King *Edward* of *England*, called *Saint Edward*, two Earles that were brethren, called *Harrold*, and *Toſto*; fell out in the Kings Court at *Windsor*, and from words, they fell to blowes: but *Toſto* having the worſt, ſecretly poſted to his brother *Harrolds* houſe, which was in the *Marches of Wales*, which was then in preparing to entertaine the King: and there he ſlew all his brothers ſervants, and cutting them piece-meale into gobbets, he ſalted ſome of their limbs, and the reſt he put into veſſels of *Meath*, and *Wine*; withall ſending his brother word, that he had furniſhed him with poudred meats againſt the Kings coming to his houſe; but this barbarous fact cauſed his name to be ſo odious amongſt the *Northumbrians*, where he was Earle, that at laſt it was repayed with his own death. *Speed. Chron. p. 402.*

*Senerclaus* relates the juſt hand of God upon that villanous parricide *Alphonſus Diazius*, a Popiſh *Spaniard*, who after he had (like another *Cain*) murdered his own natural brother *John Diazius*, meerly becauſe he had renounced Popery, and became a profeſſor of the reformed Religion, and was not onely not puniſhed, but highly commended of the *Romanists* for his heroical atchievement (as they called it) being haunted, and hunted by the furies of his own conſcience, deſperately hanged himſelf at *Trent* about the neck of his own Mule. See the Life of *John Diazius* in my firſt Part of the Marrow of Eccleſ. Hiſt. p. 314.

See the Example of Maſter *Freeman* Sons of *Kent* in fond Parents.

See alſo the Example of *Ptolomeus* in Remuneration.

My brethren have dealt deceitfully, as a brook, and as the ſtream of brooks they paſſe away, *Job 6. 15.*

## CHAP. XV.

Examples of Bribery, Oppreſſion, and Injuſtice.



Bribery complained of, *Amos 5. 12. Pſal. 26. 10. Prov. 17. 23. Iſa. 1. 23. Ezek. 22. 12.*

Threatened, *Job 15. 24.*

It corrupts the receiver, *Prov. 17. 8. & 18. 16. & 21. 14. & 25. 14. Eccleſ. 7. 7. Prov. 16. 6. & 29. 4.*

Scriptural Examples, *Balam, Num. 22. 5 & Nehem.*

*13. 2. Jude 11.*

*Samuels* ſons, *1 Sam. 8. 3. Felix, Acts 24. 26.*

The contrary in *Samuel*, *1 Sam. 12. 3. and Iſa. 33. 15.* He that hates gifts ſhall live, *Prov. 15. 27.*

Oppreſſion forbidden, *Exod. 22. 21. & 23. 9. Levit. 25. 14, 17. Deut.*



23. 16. & 24. 14. Prov. 22. 22. Zach. 7. 10. Isa. 54. 14. Ezek. 46. 18.  
Threatened, Isa. 49. 26. Jer. 30. 20. Mal. 3. 5. Prov. 22. 16. Psalme  
12. 3.

Complained of, Psal. 17. 9. Hos. 12. 7. Amos 4. 1. Mich. 2. 2. Jam.  
2. 6. Job 35. 9. Eccles. 4. 1. Ezek. 18. 12, 18. & 22. 29. Psal. 56. 1. Isa. 5.  
7. Jer. 6. 6. Isa. 3. 12.

Injustice complained of, and threatened, Psal. 82. 2. Prov. 11. 7. & 28.  
8. & 29. 27. Zeph. 3. 5. Luke 16. 10. 2 Pet. 2. 9. 1 Cor. 6. 9. Romanes  
1. 31.

It's spoken of, Psal. 43. 1. Isa. 26. 10. Rev. 22. 11.  
Forbidden, Deut. 25. 12, 14. Lam. 3. 35, 36. Amos 5. 7. & 8. 5. Ex-  
od. 23. 2, 6. Deut. 16. 19. & 24. 17.

Complained of, and threatened, Prov. 29. 7. Deut. 27. 19. Isa. 5. 7.  
& 59. 8, &c. Hosea 10. 4. Amos 5. 7. & 6. 12. Mich. 3. 9.

It's a great sinne, Amos 5. 12. Prov. 25. 14.  
Scriptural Examples of injustice in Rulers, Princes of Judah, Isa. 1. 23.  
Ezek. 22. 12. Mich. 3. 11. & 7. 3. Zeph. 3. 3. Judges in Israel, Hos. 4. 18.  
Pilate, Matth. 27. 26. Mark 15. 15. Luke 23. 24. John 19. 16. Ananias,  
Acts 23. 2, 3. Gallio, Acts 18. 17. Pharisees, Matth. 23. 25. the steward,  
Luke 16. 3, &c. the Judge, Luke 18. 2.

1. Other Examples, *Cambyfes* King of Persia, having found corruption  
by reason of bribery in one of his Judges called *Sysammus*, commanded him  
to be put to death, his skin to be pulled off, and to be spread upon the  
Judgment-seat, and then making his son Judge in his room, caused him to  
sit thereon, withal telling him, *That the same corruption would deserve the  
same punishment.*

2. *Themistocles* in Athens caused *Arthemius*, and all his children, and poste-  
rity to be noted with a brand of perpetual infamy, because he brought gold  
from the King of Persia, to corrupt the Grecians, and to divide them a-  
mongst themselves. *Plut.*

3. *Harpalus* that was made Treasurer by *Alexander M.* at Babylon whilst  
he went to conquer India, thinking that *Alexander* would perish in those  
wars, fell to all manner of loosenesse, and impurity, ravishing Noble Vir-  
gins, and defiling Matrons; but when he heard of *Alexander's* return,  
fearing to be called to account for his villany, he stole five thousand talents  
of silver, and so fled to Athens, labouring by his money to corrupt the Ci-  
tizens to secure him against *Alexander*, and especially he sought to corrupt  
their Oratours, which had most power with the people: But *Demosthenes*  
exhorted the people to expel him out of their City, and not to bring an un-  
necessary warre upon themselves, in defence of so unjust a cause: yet af-  
terwards being with *Harpalus* he spied amongst his treasures, one of the  
Kings cups of gold, and began highly to commend it for the beauty, and  
curious workmanship; and *Harpalus* perceiving his covetous minde there-  
by, bade him take the cup in his hand, and guesse what it might weigh, *De-  
mosthenes* answered that he could not guesse: But, saith *Harpalus*, this cup  
will bring you twenty talents, and accordingly at night he carried him  
the cup with twenty talents in it: Hereupon the next morning when the  
people were met together to debate the cause of *Harpalus*, *Demosthenes*  
came



came to the Pulpit all muffled about his throat, and mouth, and when he was called upon by the people to speak his minde, he told them that he was troubled with a *squinancy*, and could not speak, wherewith some merry fellowes made sport, saying, that *Demosthenes* had that night gotten a *silvernancy*, and not a *squinancy*. *Diod. Sic. Q. Cur.*

Some Roman Judges having acquitted *Clodius*, a great malefactor, as they were going home well attended with officers, were met by *Catulus*, who knowing what they had done, said unto them: *You do well to be so guarded for your safety, lest the money be taken away from you, which you took so lately for bribes.* *Plut. in vita Cicer. p. 872.*

There was a Law amongst the Romans, That if a Judge took a bribe to pervert justice, he should die for it. And if any bore false witness, he should be thrown down from the *Tarpeian Rock*.

By the *Julian Law De Ambitu* amongst the ancient Romans it was enacted, That if any attained to honour or offices by bribes, he should be punished with a great mulct, and also for ever be made infamous.

*Severus* the Roman Emperour so hated bribery, and Judges which used it, that he would vomit when he saw them, and was ready with his two fingers to put out their eyes.

*Tacitus* used to say, That never any man came to an office, or high place by bribery, or sinister means, but he exercised his authority wickedly and unjustly.

Great presents being sent to *Epaminondas*, though he was poor, yet he refused to receive them, saying, *If the thing you desire be good, I will do it without any bribe, even because it is good: If it be not honest, I will not do it for all the goods in the world.* *Laq. Chron. p. 57.*

*Augustines* judgement was, that not onely gold, silver, and presents are bribes: But the guilt of bribery may also be justly imputed to any exorbitant affection which swayes a man aside from an impartial execution of justice: As love, fear, hatred, anger, pusillanimity, desire of applause, &c.

*Cambyfes*, King of *Persia* intending to make warre against the King of *Ethiopia*, under pretence of sending Ambassadors, employed some to spie out his Countrey, and strength, to whom the King of *Ethiopia* said: *Go, tell your Master, that he is an unjust man, otherwise he would not affect another mans Kingdome, but be content with his own, not seeking to bring other men into slavery that never wronged him.* *Pez Mel. Hist.*

The *Athenians* set up a Pillar, wherein they published him to be an enemy to the City, who should bring gold out of *Media* as an instrument to corrupt them.

*Cato* seeing much injustice in the Roman Senators, complained that private robbers were laid in cold irons, when publick thieves went in gold chains, and were clothed in Purple. *An Gellius.*

Another complains, and that not without cause, that even amongst us Christians, some follow the administration of justice as a trade onely, with an unquenchable, and unconscionable desire of gain, which justifies the common resemblance of Courts of Justice to a Bush, whereto, whilest the sheep flies for defence in ill weather, he is sure to lose part of his fleece. *Eccel.*



15. Justice was so woefully one while perverted at *Athens*, that *Themistocles* said, that if there were two wayes shewed him, the one leading unto hell, and the other to the Tribunal, he would chuse that which went to hell, and forsake the other:

16. Respecting of persons, and receiving gifts, are both forbidden in one breath, *Deut.* 16. 18, 19, 20. For a gift blinds the eyes of the wise; yea, it transforms them into walking Idols, that have eyes, and see not, ears, and hear not, onely it leaves them hands to handle that, the very touch whereof will infect, and venome a man, as *Pliny* writes of the fish *Torpedo*. But they should shake their hands from bribes, *Isa.* 33. 15. as *Paul* shook off the Viper; and so be farre from saying, give ye, that he should rather say to those that offer it, *Thy money perish with thee. He that hates gifts shall live, Prov.* 15. 27. Hate covetousnesse, *Exod.* 18. 21. not bound to the Peace by a gift in a basket: nor struck dumb by the appearance of Angels, &c. Trapp

17. *Plutarch* reports of *Stratocles*, and *Dromoclitus*. a couple of corrupt officers, *qui sese mutuo ad messem auream invitare solebant*, who were wont to invite one another to the golden harvest, thereby meaning the Court, and the Judgment-seat. These are not shields, but sharks: Not Protectors, but pillagers. *Latrones publici*, publick thieves, as *Cato* called them.

18. The *Grecians* sending Ambassadors to *Artaxerxes* King of *Persia*, at their departure he gave them great presents: But *Pelopidas* the *Theban* refused them all: The rest at their returne to their Cities were accused for their receiving of bribes: *Timagoras* was accused by the *Athenians*, condemned, and executed: for that he took not onely gold, and silver, but also a very rich bed, and *Persian* Chamberlains to make and dresse it up, as if none of his *Grecian* servants could do it curiously enough: He also received eighty milch-kine to the paile, and neatherds to keep them, and would needs be carried in a Litter upon mens shoulders from the Kings Court, to the Mediterranean sea, the King paying them that carried him with four Talents. *Plut in vita Pelop.*

19. *Aperi bursam, & ego aperiam buccam*, saith the greedy Lawyer: They that cannot lavish money out of the bag, are little welcome to these *crumenulga*, as one calls them, to these purse-suckers, that will weigh your money, but not your cause; and if a man put not into their mouths, they even prepare war against him, as *Mich.* 3. 5.

20. *Anitus* was the first amongst the *Athenians* that used to bribe the people to choose him into Offices, *Alex. ab Alex.* l. 3. c. 7.

See the example of *Cimon*. in *Contempt of Riches*; and of *Epaminondas*, and *Fabritius* in the same.

21. *Lucullus* the *Roman* Consul visiting the Cities of *Asia*, found the poor Countrey afflicted, and oppressed with so many evils and miseries, as no man living could beleeve, nor tongue expresse. For the extreme and horrible covetousnesse of the Farmers, Customers, and *Roman* Userers did not onely devour it, but kept the people also in such miserable bondage, and thralldome, that fathers were forced to sell their goodly sons and daughters ready for marriage, to pay the interest, and use money of that which they had



had borrowed to pay their fines withal: yea, they were enforced to sell the Tables dedicated to the Temples, the Statues of their gods, and other Church jewels: and yet in the end, they themselves were judged to be bond-slaves to their cruel creditors, to wear out their dayes in miserable servitude: And yet the worst of all was, the paine and torment they put them to before they were so condemned. For some of them they imprisoned, and cruelly wracked, others they tormented upon a little brazen horse: set them in the stocks, made them stand naked in the greatest heat of summer, and on the ice in the deepest of winter, so that bondage seemed to them a relief of their miseries, and a rest from their torments: Thus *Lucullus* found the Cities of *Asia* full of such oppressions, but in a short time after he delivered them all that were wrongfully tormented. *Plut. in vita ejus.*

*Tigranes* King of *Armenia*, was a proud, and cruel Tyrant, so that whatsoever any of his subjects did most prize, and esteeme, that he would take from them as his own: He had ever many Kings in his Court that waited on him, and amongst others, he had four Kings that alwayes attended on his person as his footmen, and when he rode abroad, they ran by his stirrup in their shirts, and when he sat in the chair of State, they stood about him holding their hands together with countenances which shewed the greatest bondage and subjection that could be: shewing thereby that they resigned all their liberty, and offered their bodies to him as their Lord and Master, more ready to suffer then to do any thing. *Plut. in vita Luculli.*

See more in tyranny.

*Alexander M.* having overcome *Darius*, sent *Phocion* the *Athenian* hundred Talents of silver: But when the messengers brought him this gift, he asked them *Why Alexander gave him such a great gift, rather then to any other of the Athenians?* Because, said they, he onely esteemeth thee to be a good, and an honest man: *Phocion* replied, *Then let him give me leave to be that which I seeme and am, whilst I live.* The messengers would not so leave him, but followed him home to his house, where they saw his great husbandry, and thriftinesse: For they found his wife her self baking, and he himself drew water to wash his feet: But then they were more earnest with him then before, to take the Kings present, and were offended with him, saying, that it was a shame for *Alexanders* friend to live so miserably, and beggerly: Then *Phocion* seeing a poor old man go by, asked them *whether they thought him worse then that man?* No, God forbid, answered they again: Then he replied, *He lives with lesse then I do, and yet is contented, and hath enough:* To be short, he said, *If I should take this summe of money, and not occupie it, it's as much as if I had it not: again, if I occupie it, I shall make all the City speak ill of the King, and me both:* and so he sent back this great present, shewing thereby, that he was richer that needed not such summes of gold and silver, then he that gave it him. *Plut. in vita ejus.*

*Nero* the Roman Emperour was very severe in punishing bribery in his Judges and Officers. *Suet.*

*He that by unjust gain encreaseth his substance, shall gather it for him that will pity the poor.* Prov. 28.8.



## C H A P. XVI.

## Callings, Trades.



*Rev. 12. 12.* He that tills his land shall be satisfied, &c. which is true of all lawfull callings, whether manual or mental: The sweat of the brow, or of the brain. Sinne brought in sweat, *Gen. 3. 19.* and now not to sweat increaseth sin. Men must earne their bread before they eat it, *2 Thes. 3. 12.* Be diligent in their callings to serve God and man, and then they have the promise, *they shall be fed, Psal. 37. 7.*

*Jabal*, that dwelt in tents, and tended Heards, had *Jubal* to his brother, the father of musick: *Jabal*, and *Jubal*, diligence, and complacencie, good husbandry; and a well-contenting sufficiency dwell usually together. *Trapp.*

Men must abide in them, *1 Cor. 7. 20.*

Diligence in them is commanded, *1 Tim. 5. 14. Rom. 12. 6. 7, 8. Prov. 27. 23. Eph. 4. 28.*

It makes rich, *Prov. 12. 24, 27. & 13. 4. & 21. 5. & 22. 29.*

Skill therein is from God, *Exod. 35. 30, &c. Isa. 28. 26. 1 Kings 7. 14.*

Scriptural Examples: the good housewife, *Prov. 31. 27.*

1. Other Examples. *Solon* the *Athenian* Law-giver, enacted that the sonne should not relieve his father when he was old, except he had brought him up to some occupation: and this he did, that so all might have some honest trade, whereby to do good to the Common-wealth, and to maintaine themselves and theirs: and that the Council of the *Arcopagites*, should enquire how every man lived, and to punish such as they found idle. *Plut.*

2. The *Egyptians* enjoined all men to be of some vocation, and *Amasis*, one of their Kings, made a Law, that every man once a year, should give an account how he lived.

3. Amongst the *Turks*, every man must be of some trade, the grand Signeur himself not excepted. *Mahomet* the Great that conquered *Greece*, used carving, and to make wooden spoones: and this present Sultan (saith *Sands* in his voyage to *Hierusalem*, p. 73.) maketh notches for bowes.

4. The *Egyptians* made a Law, that he that could not shew by what means he maintained himself, should be put to death. *Plut. Laert. in vita Periandri.*

5. The Castle of *Edenburgh* in *Scotland*, built by *Cruthenus*, King of the *Picts*, was called the Castle of *Maidens*, because the daughters of the *Pictish* Kings were kept there to their needles till they were married. *Bucan.*

6. Such men as abide not in their own callings, *1 Cor. 7. 20.* expose themselves to much misery, and mischief, *Num. 16. 32. 2 Sam. 6. 6, 7. 2 Chron. 26. 19. Psal. 107. 4. Ionah 1. 12. Inde 6.* An honest mans heart is where his calling is: such an one when he is abroad, is like a fish in the aire, whereinto if it leap for recreation, or necessity, yet it soone returnes into its own element. *Trapp.*

The danger of going out of our callings into evil company.

1. Ter.



*Tertullian* tells us of a Christian woman, who going to a play, was possessed by the Devil, and when he was asked by those that came to cast him out, how he durst possesse one that was a Christian? he answered, *I found her in my own place.*

Saint *Augustine* tells us of *Alipius*, his dear friend, who went to *Rome* to study the Law. At *Rome* there were usually those gladiatory pastimes, wherein they killed men in sport: *Alipius* could not be perswaded by his companions to see those sports: they oft desired him, but by no means would he go. At last (saith Saint *Aug.*) by a familiar violence they drew him once to go. Well (saith he) *I will go, but I will be absent whilst I am there, I will not look on it.* He went, but when he came there amongst others, he shut his eyes, and would not see any of those sports, till at length there was a man wounded, at which the people shouted: He heard the shout, and would see what was the matter, he looked about, and seeing the wounded man, he desired to see a little more. Thus (saith *Aug.*) he grew at last not to be the same man as he was when he came thither: For after that time he desired to see it a second, and a third time; and at last he came to be, not onely a companion of those that went thither, but would be a guide to them, and one of the forwardest, till it pleased God, by a mighty hand, to deliver him from this vanity: *Let those amongst us that adventure to go to the meetings of Hereticks out of curiosity to see and hear, learn wisdom by these Examples.*

## CHAP. XVII.

Gods judgments upon Card-players, and players at Dice.

**B**Y the *Elisbertine*, and *Constantinopolitan* Councils under *Justinian*, Dice-players were punished with Excommunication: And the same Emperour made a Law: *That no man should use Dice-play either in private, or publike, no, nor approve the same by his presence, under pain of punishment.* Cod. l. 3. Tit. 43.

*Lewis* the eighth, King of *France*, made a Law that no Cards, or Dice should be made, or sold by any, thereby to take away all occasion of gaming: And surely in these dayes of light under the Gospel all Merchants, and Tradesmen should forbear the sale of them, lest ministring fuel to the fire of other mens lusts, they make themselves guilty of their sins.

In a town of *Campania*, a Jew playing at Dice with a Christian, lost a great summe of money to him, upon which occasion he belched out most bitter curses against *Jesus Christ*, and his Mother the blessed *Virgin*: whereupon the Lord strack him dead immediately in the place: and his fellow-gamster the Christian was also stricken with madness, whereof he died shortly after. *Blas. l. 1. c. 31.*

Anno Christi 1533 neer to *Belsina* in *Helvetia*, three men were playing at Dice on the Lords day; and one of them called *Ulrick Schraterus*, having lost much money, at last expecting a good cast, brake out into this



curst speech: *If fortune deceive me, now, I will thrust my dagger into the very body of God, as far as I can:* and the cast miscarrying, he drew his dagger, and threw it against heaven with all his might, when behold the dagger vanished, and five drops of blood fell upon the table in the midst of them, and immediately the Devil came in, and carried away the blasphemous wretch with such a noise, that the whole City was amazed at it: The other, half distracted with fear, strove with all their strength to wipe out the drops of blood: but the more they wiped it, the more clearly it appeared. The rumour hereof flying through the City, multitudes flocked to the place, where they found the Gamesters washing the board, whom by the decree of the Senate they bound with chaines, and carried towards the prison: but as they went by the way, one of them was stricken suddenly dead, with such a number of lice, and wormes creeping out of him, as was wonderful, and loathsome to behold: The third (to avert the indignation that seemed to hang over their heads) was by the Citizens immediately put to death. The table was preserved for a monument to shew the accursednesse of Dicing with the inconveniencies, and mischiefs attending the same. *Fincel. Mandat. 4.*

5. *Anno Christi 1550.* there lived in Alsatia one Adam Steckman, who got his living by dressing Vines: This man having received his wages, lost it all at Dice; whereupon he grew so distempered in minde, wanting wherewithal to maintaine his family, that in his wives absence he cut his three childrens throats, and would have hanged himself; but that his wife coming in, and seeing this pitiful tragedy, gave a great out-cry, and fell down dead: whereupon the neighbours coming in, apprehended the man, who by the Law was adjudged to a cruel death. *Fincel. l. 2.*

6. *Isabel*, wife to *Ferdinand King of Spaine*, was a very vertuous, and magnanimous *Princesse*: a great enemy to playing at Cards and Dice: which that Nation was much addicted to: yea, she caused such severe Lawes to be made against them, that in her time none durst use them; no, not in corners.

*Lipsius.* Let him that stole, steal no more, but rather let him labour with his hand, the thing that is good, that he may have to give to him that lacketh, *Eph. 4. 28.*

*The lot is cast into the lap: but the whole disposition thereof is of the Lord. Prov. 16. 33.*

## CHAP. XVIII.

*Examples of carnal confidence, and the vanity thereof.*

**T**He *Jewes* in *Isa. 22. 8, 9, &c.* when they expected a siege, looked in that day to the armour of the Forrest, and gathered together the waters of the lower poole, nymbred the houses, and cast up the ditches to fortifie the wall: but they looked not all this while to God their Maker, &c. therefore they had a day of trouble, and treading down, and of perplexity by the Lord God of



of Hosts in the valley of Vision. Isa. 22. 5, 8, 9, 10.

The Tower of Sechem could not save those that ran to it, *Judg. 9.*

The strong hold of Zion could not secure the *Jebusites*, that in the height of their pride scorned *David*, and his host that laid siege to it, *2 Sam. 5. 6, 7.*

*Belsazar* and his *Babylonians* bare themselves so bold upon the strength of their City, and provision laid in for twenty years, if need were, (as *Xenophon* testifieth) that they reproached the *Persians* that besieged them, and derided all their attempts as to no purpose, yet were shortly after made a prey to the enemy.

*Arimazes* having garrisoned a very strong, and steep rock in the *Sogdian* Countrey with thirty thousand men, sent to *Alexander* the Great, who demanded it, to know whether he could flie or not? But the next day he was taken, together with his strong hold, and nailed to a Crosse. God delights to confute men in their confidences, that they that are his may run to the Rock of ages, Isa. 26. 4. to that *Arx roboris*, of his holy name, which alone is impregnable, and inexpugnable.

The *Spaniards* in eighty eight, called their Navie, the *Invincible Armado*, but it proved otherwise, and that upon *James* his day, whom they count their Patron, and Tutelary Saint. *Trapp.*

## CHAP. XIX.

### Examples of Charity.



**S** Husbandmen cast some of their corne back into a fruitful soile, whereby in due time they receive it back again with increase: So should we do with worldly blessings, sowe them in the bowels, and on the backs of the poor members of Christ, and in the day of harvest we shall finde great increase: Such laying out, is a laying up our treasure in heaven. Hereby we make to our selves friends of the Mammon of unrighteousnesse; and though for the present it seemes like bread cast upon the waters; yet *Solomon* assures us, *That after many dayes we shall finde it again*, Eccles. 11. 1. *For we make God our debtor, who is a sure paymaster*, Prov. 19. 17. *Charity justifieth our faith, as faith doth our persons*, James 2. 14, &c. But yet we must look to our affections and ends in giving, *We must not draw forth our sheaves onely, but our souls also*, Elay 58. 10. But on the contrary, miserly muck-wormes are like the muckhill, that never doth good till it be carried out: like the earthen box, that hath one chink to receive, but never a one to let out; and so doth no good till it be broken. Or like the fat hog, that yields no profit till it comes to the Knife. But that we may be the more quickened to that lovely grace of Charity, observe these texts and examples following.

Charity directed, *Matth. 6. 1, &c. 2 Cor. 9. 5, &c. Rom. 12. 8. 1 Cor. 16. 2.*

Com-



Commanded, *Luke* 11. 41. & 12. 33. *Mich.* 6. 8. *Zach.* 7. 9. *1 Tim.* 6. 18. *Luke.* 3. 11. *1 John* 3. 17. *Luke* 6. 36. *Levit.* 25. 35. & *Nehem.* 8. 10. *Rom.* 12. 13. *Heb.* 13. 16.

Commended, *Luke* 21. 4. *2 Cor.* 8. 2, & c. *Psal.* 112. 9. *Matth.* 5. 7. *Psal.* 41. 1. *Phil.* 4. 16. *1 Tim.* 5. 10.

It must be with compassion, *Job* 30. 25. *Isa.* 58. 10. *Col.* 3. 12.

Heartily, *2 Cor.* 9. 7.

Considerately, *Psal.* 37. 26. & 112. 5.

Willingly, *1 Tim.* 6. 18.

Chearfully, *Rom.* 12. 8. *2 Cor.* 9. 7.

Liberally, *2 Cor.* 9. 6. *Psal.* 112. 9. *Prov.* 11. 25. & 22. 9. *Ecc.* 11. 1, 2, 6. *Luke* 6. 38.

Seasonably, *Prov.* 3. 27, 28.

Impartially, *Prov.* 25. 21, 22. *Rom.* 12. 20.

Not grudgingly, *Deut.* 15. 10. *1 Pet.* 4. 9. *Prov.* 21. 26. with a special respect to the family of faith, *Gal.* 6. 10.

Scriptural Examples: Christians, *Acts* 2. 45. & 4. 34. Women, *Luke* 8. 23. The poor widow, *Mark* 12. 42. *Dorcas*, *Acts* 9. 36. *Paul*, *Acts* 24. 17. *Cornelius*, *Acts* 10. 2. *Job*, Chap. 31. 16, 21. *Barnabas*, *Acts* 4. 36, 37. *Zachens*, *Luke* 19. 8. *Phebe*, *Rom.* 16. 2. *Hebrews*, Chap. 6. 10. *Philemon*, Verse 5. 7. The virtuous woman, *Prov.* 31. 20. *Obadia*, *1 Kings* 18. 13. *Onesiphorus*, *2 Tim.* 1. 18.

1. Saint *Augustine* was of so charitable a disposition, that wanting of his own wherewith to do it, he caused the ornaments of the Church to be sold, and employed the money for the redeeming of Captives, and maintaining the poor. *Possid. in vit. Aug. chap.* 24.

2. *Francis Russel*, second Earle of *Bedford* of that Sirname, was so bountiful to the poor, that Queen *Elizabeth* would merrily complaine of him, that he made all the beggars: And sure it's more honourable for Noblemen to make beggars by their liberality, then by their oppression. *Holy State* p. 297.

3. Holy Master *Bradford* in a hard time sold his chains, rings, and jewels to relieve those that were in want. *Acts & Mon.*

4. *George Wischart* a Scottish Martyr, forbore one meal in three, one day in four, that he might have wherewithal to relieve the poor. He lay also hard upon straw, with new course canvas sheets, which when ever he changed, he gave away to the poor. See his *Life in my General Martyrology*.

5. *Giles of Brussels*, Martyr, gave to the poor all that he had, that necessity could spare, and lived by his trade, which was of a Cutler: Some he refreshed with meat, some with clothing, some with shooes, others with household-stuffe. A poor woman being delivered, and wanting a bed to lie on, he brought her his own bed, contenting himself to lie on the straw.

6. Doctor *Taylor*, Martyr, used at least once in a fourtnight to call upon Sir *Henry Doile*, and others of the rich Clothiers in his Parish, to go with him to the Almes house, and there to see how the poor lived, what they lacked, in meat, drink, apparel, bedding, or other necessities, ministering to them himself according to his power, and causing his rich neighbours to do the like. See his *Life in my first Part*.



*Cimon*, a chief Magistrate amongst the *Athenians*, went alwayes attended with many young men that were his friends: to whom, as he met with any poor men, he commanded either to give them money, or else to change garments with them: Whence *Gorgias Leontinus* used to say, That *Cimon* so possessed his riches, as one that knew how to use them: For, saith he, the true use of riches is, so to imploy them, as may be for the owners honour. *Plut.* He used also to entertaine the poor at his table, to cloath poor aged persons, and by throwing down the enclosures of his lands, he gave them leave freely to take of the fruits thereof. *Plut. in vita ejus.*

*Nerva* the Roman Emperour, though a Heathen, was very charitable: To many, who were unjustly dispossessed by *Domitian*, he restored their goods, and possessions: He caused the sonnes of poor men to be educated at his charges: To poor Citizens whom he knew to be in want, he gave possessions, which he purchased with his own money. *Dion.*

King *Henry* the second of *England*, surnamed *Beauclerk*, was very charitable, and merciful to the poor. And *Anno Christi* 1176. in a great dearth, in his Countreys of *Anjou*, and *Maine*, he fed every day with sufficient sustenance ten thousand persons from the beginning of *April* till the time that new corne was inned: and whatsoever was laid up in his Granaries, and store-houses, he imployed the same for relief of Religious and poor people. *Petrus Blesensis.*

King *Edward* the sixth was as truly charitable in granting *Bridwel* for the punishment of sturdy Rogues, as in giving *Saint Thomas* hospital for the relief of the poor.

Master *Fox* never denied to give to any one that asked for *Jesus* sake: and being asked whether he knew a poor man that had received succour of him, answered, *I remember him well; I tell you I forget Lords and Ladies to remember such.* See his life in my first Part.

Master *Hooper*, Bishop of *Worcester*, used every day at dinner to have a certaine number of the poor of the City by course, where they were served by four at a Messe, with whole and wholesome meat, before himself would go to dinner. See his Life in my first Part.

*Amedeus* Duke of *Savoy*, being asked by certain Ambassadors, whether he had any hunting Dogs to shew them, told them, they should see them the next day: and getting together many poor people, he set them with him at his own Table on the morrow; and said to the Ambassadors, *These be the Dogs that I keep dily, and wish which I use to hunt after heaven.*

Queen *Anne Bullen* ever used to carry a little purse about her for the poor: thinking no day well spent, wherein some had not fared the better at her hand. She kept her maids, and such as were about her, so imployed in working, and sowing garments for the poor, that neither was there seen any idlenesse amongst them, nor any leasure to follow foolish pastimes. *Acts & Mon.*

*Paulinus* Bishop of *Nola*, having consumed all his estate in Redeeming of poor Christian Captives; at the length having nothing left, pawned himself for a certaine Christian widows sonne; but the *Barbarians* (moved with his goodnesse and charity) returned him home, and many Captives with him freely. *Paul. Diac.*

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16. The young Lord *Harrington* gave the tenth of this allowance (which was one thousand pounds *per annum*, during his minority) to the poor, and other good uses; besides what he gave in the way as he walked, which was often, and much. *See his Life in my second Part.*

17. Master *Whateley*, the late painful and powerful Preacher of Gods Word at *Banbury*, for the space of many years together, set apart the tenth part of his Revenues, both Ecclesiastical and Temporal, which he used to give to the poor. *See his Life in my first Part.*

18. It is storied of *Stephen King* of *Hungary*, and of *Oswald King* of *England*, that their right hands, though dead, yet never putrified, because they were often exercised in relieving the wants of the poor, *Beda, Hist. Ang.*

19. A certain good Bishop of *Millaine* journeying with his servant, was met by some poor people, who begged something of him. He commanded his man to give them all that little money that he had, which was three crownes; the servant gave onely two, reserving the other for their own expences at night: Soone after, certain Noblemen meeting the Bishop, and knowing him to be a good man, and bountiful to the poor, commanded two hundred crownes to be delivered to the Bishops servant for his Masters use; The man having the money, ran with great joy, and told his Master: Ah, said the Bishop, what wrong hast thou done both me and thy self? *Si enim tres dedisses, trecentos accepisses*; If thou hadst given those three crownes, as I appointed thee, thou hadst received three hundred. *Melanc. apud Joh. Manlium in loc. com. p. 36c.*

20. Our General *Norris* never thought that he had that thing, that he did not give.

21. The Emperour *Tiberius* the second, being a valiant, godly, and liberal Prince, the more bountiful that he was to the poor, the more his riches increased; so that he had such quantities of go'd, silver, and precious things, as none of his Predecessors attained the like. *Plat.*

22. *Titus Vespasianus*, though an Heathen, yet was eminent for justice, liberality, and the love of all; He was a great enemy to Promoters, Petty-foggers and extorters of penal Lawes, which Canker-wormes of Commonwealths and Caterpillars of Courts of Justice, he caused to be whipped and banished out of *Rome*. Merciful he was to the poor, and so ready to do them good that one day being spent by him without any notable action, in sorrow he said, *Perdidimus diem*, I have quite lost a day.

23. Whilest King *Edward* the third besieged *Calis*, when victuals in the Town began to fail, the Citizens put forth all unuseful persons, as old men, women, and children: and the merciful King turned not them back again, as he might have done, the sooner to consume the enemies store; but suffered them to passe through his Army, gave them victuals to eate, and to every one of them two pence apeece in money. *Dan. Chron. p. 240.*

24. *Mary*, the wife of *Alexander Fernelse*, Prince of *Parma* being childlesse, conceived an hope that if she took up some Orphan, or beggars boy, and bred him for charities sake, God would bestow a son upon her: she therefore took up one in the street, and bred him in her Court, and according to her expectation at nine moneths end



end she was delivered of a sonne, whom she called *Ranucio Strada*.

*Abigail* for a small prelent bestowed upon *David*, was made a Queen, whereas churlish *Nabal* was sent to his place.

25.

When thou doest thine almes, do not sound a trumpet before thee, as the Hypocrites do in the Synagogues, and streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest thine Almes, let not thy left hand know what thy right hand doth; that thine Almes may be in secret, and thy Father which seeth in secret, himself shall reward thee openly, Matth. 6. 2, 3, 4.

## C H A P. XX.

## Examples of Chastity, and Modesty



He way to heaven is up the hill all the way, and the unclean adulterer with his rotten lungs, and wasted loines cannot climb up it. Virgins which are not defiled with women, are they which follow the Lamb in white whithersoever he goes. The frequency of the sinne of uncleannesse amongst Christians, brings dishonour to God, scandal to their profession, and a wound to their own souls, and many of the Heathen will rise up in judgment in the last day against such: as these following Examples will more fully declare.

## Chastity

Commended, Matth. 19. 12. 1 Thes. 4. 4. 1 Pet. 3. 2. 1 Cor. 7. 37. 1 Tim. 2. 9.

Commanded, Tit. 2. 5. 1 Pet. 3. 3, &c.

Scriptural Examples, *Isaac*, Gen. 25. 20. *Joseph*, Gen. 39. 8. 12. *Boaz*, Ruth 3. 13. *Job*, chap. 31. 1. *Tamar*, 2 Sam. 13. 12.

Other Examples: *Pericles* the *Athenian* being made Admiral of the *Athenian* Fleet, together with *Sophocles*, who was joyned in the Commission with him, as they were going towards the haven, they met a beautiful young boy, whom *Sophocles* earnestly beholding, highly commended his beauty, to whom *Pericles* answered: *Sophocles*, a Governour must not onely have his hands, but also his eyes chaste, and clean. Plut.

1.

*Agefilans* King of *Sparta* was a great lover of chastity, and as he was a great conquerer of others, so also he conquered his own lusts: In his journeys he would never lodge in private houses where he might have the company of women, but ever lodged either in the Temples, or in the open fields, making all men the witnesses of his modesty, and chastity. Plut.

2.

*Alexander M.* being in the heat of youth shewed an admirable example of chastity, when having taken the mother, wives, and daughters of *Darius*, which were women of admirable beauty, yet he neither by word or deed proffered them the least indignity, thinking it a greater honour to overcome himself, then his adversaries: and when he looked upon other captive Ladies that excelled in stature, and beauty, he merrily said. *Per-*

3.

sides



*sides oculorum doloris esse:* That the Persian women were a disease of the eyes: and yet he looked on them but on so many statues: And understanding that two of his Captains under *Parmenio* had ravished two of the Persians wives, he wrote to him to enquire after the matter, and if he found it true, that he should cut off their heads, as of beasts borne for the hurt of mankind: he also wrote him word, that he himself was so farre from contemplating the beauty of *Darius's* wife, that he would not so much as suffer her to be commended in his presence: and that he was so careful of their chastity, that they lived in his Camp, shut up in their tent, as if they had been in a Temple. *Plut.*

4. *Appius Claudius*, one of the *Decemviri* of *Rome*, seeking to ravish a Virgin that was daughter to *Virginus*; her father to preserve her chastitie, slew her, and complaining to the souldiers, hereupon that forme of Government was abolished. *Eutropius.*

5. *Pub. Scipio Africanus* warring in *Spain*, took new *Carthage* by storme, at which time a beautiful and Noble Virgin fled to him for succour to preserve her chastity: he being but twenty four years old, and so in the heat of youth, hearing of it, would not suffer her to come into his sight for fear of a temptation, but caused her to be restored in safety to her father. *Aure. Victor.*

6. Amongst the *Lacedemonians*, when any maid was to be married, she was laid in the dark; and the groome, being neither drunk, nor finelier apparelled then ordinary, after his moderate supper, secretly went to the place where she lay, and having untied her girdle, and staid awhile with her, stole away to the place where he used to lie amongst other young men; and thus he continued, and onely sometimes met with his wife in private, till he had a childe by her, after which they boldly met together in the day-time: This was a means to preserve chastity, and modesty amongst them. *Plut.*

7. *Cassander* sending some to murder *Olympias* the mother of *Alexander M.* she met them with unappaled countenance, and without once changing colour, received the sword into her bosome, and finding death to approach, she sate down, and covering her feet with her hair, and her garments, she took care that nothing unseemly should appear about her body after death. *Diod. Sic.*

8. *Aurelian* an heathen Emperour was so careful to preserve the chastity of women, that one of his souldiers being found guilty of lying with his hostesse, he commanded that the heads of two young trees should be bowed down, and the souldiers legs tied thereto, which being suddenly let go, tore him into two pieces.

9. *Emme* the mother to King *Edward* the Confessour, being charged for incontinency with *Aldwin* Bishop of *Winchester*, to clear her self from that imputation, being hood-winked, went barefoot over nine coulthers red hot in *Winchester* Church without any harme (an usual kind of trial in those dayes then called *Ordalium*) making her chastitie by so great a miracle, famous to posteritie. *Cam. Brit. p. 211.*

10. In the time when the barbarous and bloody *Danes* raged here in *England*, they coming to *Coldingham*, a Nunnery on the hither part of *Scotland*:



land: *Ebba* the Prioreffe, with the rest of the Nunnes, cut off their own noses, and lips, choosling rather to preserve their Virginity from the *Danes*, then their beauty and favour: and yet for all that the *Danes* burnt their Monastery, and them with all in it. *Cam Brit. Scot. p. 10.*

Our *Henry* the sixth was so chaste a Prince, that when certaine Ladies presented themselves before him in a Maske with their haire loose, and their breasts uncovered (he being then at mans estate, and unmarried) immediately rose up, and departed the Presence, saying, Fie, fie, forsooth, you are much too blame. *Sp. Chron.*

Saint *Hierom* relates a story of a certain young man named *Nicetas*, under one of the Primitive persecutions who was of such an invincible courage, and constancy, that the adversaries of the truth had no hope of prevailing by tortures, and torments against him, and therefore they took another course with him. They brought him into a most fragrant garden, flowing with all manner of sensual pleasures and delights: and there they laid him upon a bed of down, safely inwrapped in a net of filke amongst the Lillies, and Roses, with the delicious murmur of the streames, and the sweet whistling of the leaves, and then all departed: Presently in comes a beautiful Strumpet, and useth all the abominable tricks of her impure Art, and whorish villanies to draw him to her desire: whereupon the young man fearing now lest he should be conquered by folly, who was conquerour over furie, bites off a piece of his own tongue with his teeth, and spits it into the whoores face, and so prevented the hurt of sin by the smart of his wound.

Whil st King *Demetrius* was at *Athens*, there was a young boy, commonly called *Democles the fair*: Him did *Demetrius* send for, seeking divers wayes to entice him, by fair speeches, large promises, great gifts, and sometimes by threats to gaine the use of his body: But the young boy alwayes resisted, and to avoid the importunity of the King, he forbore coming to the common places of exercise, where other boyes recreated themselves: he avoided also the common stoves, and used to wash himself in a secret stove, which *Demetrius* being informed of, watched his time, followed, and got in to him, being alone: The boy seeing that he could not now avoid *Demetrius*, took the cover off of the cauldron where the water was boiling, and leaping into it, drowned himself, choosling such a death rather, then the violation of his chastity. *Plut. in vita ejus.*

Watchfulnesse over the eyes, is a great preserver of chastity.

*Job 31. 1. I have made a Covenant with mine eyes, &c.*

*Joseph* had *occulum in metam* (which was *Ludovicus Vives* his Motto) his eye fixed upon the mark, not on his immodest Mistris: Such an one looks right on, *Prov. 4. 25.* He goes through the world as one in a deep muse, or as one that hath haste of some special businesse, and therefore overlooks every thing besides it. He hath learned out of *Isa. 33. 14, 15.* that he that will see God to his comfort, must not onely shake his hands from taking gifts, but stop his eares from hearing of blood, and shut his eyes from seeing of evil. *Vitiis nobis in animum per oculos est via*, saith



*Quintilian.* Sin entred into this little world through these windowes; and death by sin, as fools finde too oft by casting their eyes into the corners of the earth, suffering them to rove at randome without restraint by irregular glancing, and inordinate gazing. In Hebrew the same word signifies both an eye, and a fountain, to shew (saith one) that from the eye as from a fountain flowes both sin, and misery. Shut up therefore the five windowes that the house may be full of light, as the *Arabian Proverb* hath it. *Trapp.*

16. We read of one that making a journey to *Rome*, and knowing it to be a corrupt place, and a corrupter of others, entred the City with his eyes close shut up; neither would he see any thing there but *Saint Peters Chaire*, which he had a great minde to visit.

17. *Frederick* the Emperour, seeing some countrey wenches near *Florence* in dancing to shew their naked legs, *Eamus*, said he, *meretricum hic ludus est*: Let us go hence, for this is not the play of maids, but of whoores rather. *Val. Max.*

18. In *Chrysostomes* time, to prevent immodest thoughts, the women were dis-joyned from the men in the Church by a wodden wall.

19. *Tertullian* saith to the Christian women, *Judicabunt vos Arabia, femina Ethnica*: The Heathen women of *Arabia* shall judge you: for they do not onely cover their faces: but rather then they will have any part appear naked, they will let the light but into one eye.

20. In *Barbary* it is death for any one to see any of the *Xeriffs* Concubines: and for them too, if when they see a man (though but through a casement) they do not shreek out. *Heil. Geog.*

For this is the will of God, even your sanctification, that ye should abstaine from fornication: that every one of you should know how to possesse his vessell in sanctification, and honour. 1 Thes. 4. 3. 4.

## C H A P. XXI.

*Childrens Education by Parents, and Schoolmasters.*

1.



*Lycurgus* the *Lacedemonian* Law-giver commanded all his Citizens to eat their meat in publick at a Common Hall, whither all young children went daily as to a Schoole to learne gravity, and temperance, where they heard no vaine, or unseemly speeches, but grave and wise discourses about the Government of a Common-wealth; there they learned to sport upon words, and to give, and take jests without offence. *Plut.*

2.

One asking *Agessilaus* King of *Sparta*, what should be especially taught unto children? he answered, *That which they are most like to make use of when they come to be men* *Xenoph.*

3.

*Philip* King of *Macedon* seeing the hopefulnesse of his sonne *Alexander*, chose *Aristotle* to be his Master, who carefully instructed him in most of the liberal Sciences, in the study whereof he took such delight, that he used



used to say; *I had rather have knowledge than to excel in power.* Just. He so prized *Homer's Iliads*, that in all his warres he carried it in his pocket, and laid it under his pillow anights. How much more should we prize, and carry about us the Sacred Scriptures? He loved his Master *Aristotle* as if he had been his father, and used to say; *That as we have our being from our parents, so we have our well-being from our School-Masters.* *Quint. Curtius.*

*Seneca* the Master of *Nero*, offering to quit his fortunes to save his life, *Nero* refused to accept thereof, and acknowledging his immortal debt for the benefit of his instructions, he said; *He had cause to blush, that he, who for the reason of his learned merits, was of all men dearest to him, was not by his meanes in so long a time become the richest also.* *Nero's Life.*

The *Brachmans* in *India*, so soon as their children were capable of instruction, used to place them forth to good School-masters, that by them they might be instructed in learning, and good manners, and might be taught subjection to their Superiours, and be trained up by good Examples. *Alex. ab Alex.*

The *Persians*, so soon as their children could begin to speak, used to place them forth to School-masters to be taught vertue, temperance, frugality, and obedience, and would not meddle with them for seven years after, lest by their indulgence they should do them hurt. *Xenoph.*

Amongst the *Lacedemonians* there was a custome that boyes and youths should never sup but in the company of their Masters, from whom they might learn examples of frugality, and abstinence. *Alex.*

The Inhabitants of *Mitylene*, when they were Lords of the Seas about them, if any of their associates revolted from them, they inflicted this punishment: By forbidding them to teach their children letters, or the knowledge of the liberal Arts: Judging it the greatest punishment that could be, to passe their lives in ignorance without learning. *Ælian.*

*Julian* the *Apostate*, when he perceived that the Christians, by reason of their learning easily confuted and overthrew the Idolatries of the Gentiles, he enacted a Law, *That no Christian should train up his sonnes in humane learning:* Thereby judging, that if he could bring them to ignorance, he could quickly bring them to Idolatry.

A child having been brought up with *Plato*, returned home to his fathers house, and hearing his father to chide and exclaime furiously in his anger, used these speeches to his father: *Sir, I have never seene the like with Plato.* *Seneca.*

A godly man placed his sonne with Master *Paul Baines* of Christs Colledge in *Cambridge* to be his Sizer: And it fell out that not long after Master *Baines* entertaining some friends at supper in his Chamber, sent this his Sizer into the Town to fetch something that they wanted: The boy upon some occasion stayed longer then he should have done, whereupon Mr. *Baines* at his returne fell foul upon him, and gave him some reproachfull language: the boy was silent for the present, but the next day, when his Tutor was calme, he took occasion to tell him that his father had placed him with him, not onely for his advantage in humane learning, but that he might be brought up in the fear of God, by his godly countel and example

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Ple: But you Sir (said he) giving way to your passion this last night, gave me a very evil example, and such an one as I have not beene used to, nor have seene in my fathers house: Sayest thou so my boy? Answered hol-ly Master Baines, Go thy way to my Taylor, and let him buy thee a suit of clothes, and make them for thee, which I will pay for, to make thee a-mends: And watched over his passions more narrowly ever after.

12. Plato praised God that he had *Socrates* for his Master: And *Buchocerus* for that he was bred under *Melancthon*. And Master *Whately* of *Banbury*, for that he had his education under Master *Dods* Ministry. Trapp.

13. *Cato* taught his own children, and thought it no disgrace, though he was so great a man. Nurture is as necessary for children as nourishment, *Eph. 6. 4.* which they that neglect to bestow upon them are *peremptores potius quam parentes*: Not parents, but paracides. One cause of *Julians* A-postasie were his two heathenish Tutors, *Libanius* and *Jamblicus*, from whom he drank in much profanenesse. Trapp.

14. *Philip* King of *Macedonia* gave thanks to his gods that his sonne *Alex-ander* was borne in that time when *Aristotle* flourished, bec use by him he might receive rudiments, and instructions for life, and learning. *Aul. Gell.*

15. *Themistocles*, when a child, was of a stirring, and industrious spirit: So that upon such dayes and hours as he was taken from his book, and had leave to play, he would never be idle as other children were: but they al-ways found him either conning some Oration without book, or making it alone by himself, and the subject of it was either to defend or accuse some of his companions: whereupon his Schoolmaster observing him, would often say, *Sure some great matter hangeth over thy head, my boy, for certainly thou shalt one day either do some notable good, or some great mischief*: In the first part of his youth, his behaviour was very light and unconstant, as one carried away with a rash head, and without discretion, which he used to excuse with this saying: *A ragged colt oftentimes makes a good horse, especially if he be well ridden, and broken as he should be.* *Plut. in vita ejus.*

16. What a wicked Schoolmaster was *Protagoras*, of whom *Plato* reports, that he used often to boast, that having lived sixty four years, he had spent fourty of them in corrupting those young men that had beene his Pupils.

17. *Cornelia*, the wife of *Tiberius Gracchus* after the death of her husband, having only two sonnes *Tiberius* and *Caius*, she was very careful of their education, whereby they became more civil, and better conditioned then any other of the *Roman* Nobility in their time, and every man judged that education prevailed more with them then nature. *Plut. in vi-ta Tiberii.*

Train up a child in the way he should go, and when he is old he will not depart from it. *Prov. 22. 6.*

The rod, and reproof give wisdome, but a child left to himself bringeth his mother to shame. *Prov. 29. 15.*



CHAP. XXII.

Examples of Childrens Love and Obedience to their Parents.



Commanded, Ephes. 6. 1. and why? v. 2. Col. 3. 20. Prov. 4. 1. & 6. 20. Exod. 10. 12. Dent. 5. 16. Mat. 15. 4. & 19. 19. Mark 7. 10. & 10. 19. Luke 18. 20. Commended, Mal. 1. 6.

Scriptural Examples, Shem, and Japhet, Gen. 9. 23. Isaac, Gen. 22. 6, &c. Jacob, Gen. 28. 1, 5. Joseph, Gen. 37. 13. Ruth, Chap. 1. 16, 17. Solomon, 1 Kings 2. 19.

Other examples. *Pomponius Atticus*, making the funeral Oration at his mothers death, protested, that having lived with her sixty and seven years he was never reconciled to her: *Because* (said he) *there never happened betwixt us the least jarre which needed reconciliation.* *In vita Attici.*

*Cyrus* King of *Persia*, having overcome *Cræsus* King of *Lydia* in battel, *Cræsus* fled into the City of *Sardis*: but *Cyrus* following, took the City by storme, and a souldier running after *Cræsus* with his sword, *Cræsus* his son that had been dumb all his life-time before, with the violence of natural affection, seeing his father in such danger, suddenly cryed out: *O man, kill not Cræsus*: and so continued to speak all his life after. *Plut. Mel. Hist.*

*Miltiades* a famous Captain of the *Athenians*, died in prison for debt: his sonne *Cimon* to redeem his fathers body for burial, voluntarily went into the prison, and submitted to be cast into chains there, till the debt was paid. *Justin.*

*Cleobis*, and *Biton*, two brethren in *Greece*, loved their mother dearly, insomuch as she being to go to *Juno's* Temple in her coach drawn by two oxen: the oxen being out of the way, they willingly harnessed themselves, and drew her thither, she much rejoycing that she had borne two such sons, *Plut.*

*Olympias* the mother of *Alexander M.* was very severe, and morose in her carriage towards him, and once *Antipater*, *Alexanders* deputy in *Europe*, wrote large letters of complaint against her, to whom she returned this answer: *Knowest thou not that one little tear of my mothers, will blot out a thousand of thy letters of complaint.* *Plut.*

King *Demetrius* being overcome by *Seleucus*, and taken prisoner, his sonne *Antigonus* hearing of it, mourned exceedingly, and wrote lamentably to *Seleucus*, in the behalf of his father, proffering to deliver up into his hands all the Countreys which he yet held, and to become a pledge himself for his father, so that he might be delivered out of captivity. *Diod. Sic.*

The carriage of Master *Herbert Palmer* towards his parents, was very dutiful and obsequious: not onely during his minority, but even afterwards: which was very evident in that honour, and respect which he continued to expresse to his aged mother, to the day of her death: being also a special



help to her in the wayes of holinesse. See his Life at the end of my General Martyrology.

*Honour thy father, and thy mother, that thy dayes may be long upon the land, which the Lord thy God giveth thee, Exod. 20. 12.*

## C H A P. XXIII.

## Examples of Childrens Martyrdome.

1.



He child of a Christian, being but seven years old, was asked by a Heathen Tyrant, how many gods there were? whereunto he answered, *that whatsoeuer men affirme to be God, must needs be one, which with one is one and the same: and inasmuch as this one is Christ, of necessity Christ must be the true God.* The Tyrant being amazed at this answer, asked him, where, and of whom he had learned this lesson? Of my mother (quoth the childe) with whose milk I sucked in this Doctrine. Whereupon the mother was called, and she gladly appeared; The Tyrant commanded the childe to be horied up, and scourged: the joyful mother standing by with dry cheeks, whilest all the beholders wept: yea, she rebuked her Babe for craving a cup of water to quench his thirst, charging him to thirst after the cup which the Infants of *Bethlehem* once drank of, and to remember little *Isaac*, who willingly offered his throat to the sacrificing knife. Whilest she thus counselled him, the bloody Tyrant pull'd off the skin from the crown of his head: the mother cried, *Suffer, my childe, for anon thou shalt passe to him who will adorne thy naked head with a crown of glory.* Whereby the childe was so encouraged, that he received the stripes with a smiling countenance: After which the Tyrant cast him into prison, and shortly after commanded him to be beheaded; at which time the mother taking up her childe into her armes, kissed him, and being required, she delivered him to the Executioner, saying, *Farewell, my sweet childe:* and whil't his head was cutting off, she sang,

*All laud and praise with heart and voice,  
O Lord, we give to thee,  
To whom the death of all thy Saints  
We know full dear to be.*

The head being off, the mother wrapped it in her garments, laid it to her breast, and so departed. *Acts & Mon.*

2.

Three godly women in the Isle of *Garnsey* were condemned to be burnt for their Religion, and though one of them was great with childe, yet found she no favour. As they were all three in the fire, the belly of the woman breaking with the vehemency of the flame, the infant (being a fair man-child) fell into the fire, which being caught out, and carried to the Bayliff, he commanded it to be had back, and thrown into the fire, whereby it was born, and died a Martyr. See my English Martyrology.

In



In the Massacre of *Paris*, one of the bloody Papists, having snatcht up a little childe of one of the Protestants in his armes, the poor babe began to play with his beard, and to smile upon him: but this barbarous villaine, more mercilesse then a Tyger, was so far from compassion, that wounding it with his dagger, he so cast it all gore blood into the river. See my General Martyrology.

In the Persecution of the Orthodox under *Valence* the *Arian* Emperor, the Emperor had commanded his Lieutenant in *Edessa* to slay all that were assembled together in a Church. The Lieutenant having received this charge, yet being more merciful then his Master, gave private notice to the Christians that they should not meet at that time, notwithstanding which they flocked to the Church in great companies; and whilest the Lieutenant with his souldiers hasted thither to execute the Emperors command, a woman leading a childe in her hand, all in haste, pressed through the ranks of the armed souldiers: The Lieutenant being moved therewith, called to the woman, saying to her: *Thou fond, and unfortunate woman, whither runnest thou so rashly? Thither* (said she) *whither others hasten. But hast thou not heard* (said he) *that the Lieutenant will slay all that are there?* I heard it (said she) and therefore I make the more haste. *But whither* (said he) *ledest thou this child?* That he also (said she) may be made a glorious Martyr. This so prevailed with the Lieutenant, that he executed not the command at that time. See my general Martyrology p.88.

Multitudes of the Orthodox Christians in *Africk*, being banished by the *Arian* *Valdals*, as they were driven away by souldiers, a woman hastened after them, leading in her hand a little child, encouraging him, and saying, *Run sirra, seest thou not all the Saints how merrily they go forwards, and hasten to their crown?* One asked her whither she went? She answered: *Pray for me, I go with this little boy, my Nephew, to the place of banishment, taking him with me, lest in my absence he should be seduced from the truth, by the subtilty of the adversaries.* Idem. p.95.

The same persecutors condemned a vertuous Gentlewoman called *Dionysia* and her sonne; and as they were cruelly whipping the mother (she perceiving her son, who was very young, somewhat tearful, checked him with a motherly authority, and so encouraged him, that he suffered the torments undauntedly, even till he gave up the Ghost. Idem. p. 98.

Of the Massacre of the babes of *Bethlehem* by *Herod* the great. See Mat. 2. 16.

Every son should be an *Abner*: that is, *his fathers light*: and every daughter an *Abigail*, i. e. *her fathers joy*.

Children should so carry themselves, that they may chear up their parents, as *Ioseph*, *Samuel*, and *Solomon* did theirs. And as *Epaminondas*, who was wont to say, *Se longè maximum suarum laudum fructum capere, quod earum spectatores haberet parentes*, that he joyed in nothing more, then that his parents were yet alive to take comfort by his brave achievements. *Cornel. Nepos.*

Our King *Edward* the first returning from the wars in *Palestine*, rested himself in *Sicily*, where the death of his son and heire coming first to his ear, and afterwards that of the King his father, he much more sorrowed for the



loss of his father then of his son. Whereat King Charles of Sicily greatly marvelled, and demanding the reason, had of him this answer. *The losse of sonnes is but light, because it may again be repaired: But the death of parents is irremediable, because they can never be had again.* Speed.

12.

*Sertorius* the gallant Roman General was a great lover of his mother, insomuch, that being General in Spain, he desired to be called home from that noble and gaintful imployment, that he might enjoy her company, and when afterwards he heard of her death, he was so stricken to the heart, that he had almost died for sorrow: For he lay seven dayes together on the ground weeping, and never gave his souldiers the watch-word, nor would be seen of any of his friends. *Plut in vita ejus.*

## C H A P. XXIV.

*Examples of children unnatural, and rebellious, and Gods judgments upon them.*



Such were to be punished with death, *Exod. 21. 17. Levit. 20. 9. Matth. 15. 4. Mark 7. 10. Prov. 20. 20. Deut. 21. 18.*

Such are cursed, *Deut. 27. 16.*

It's a damnable sinne, *1 Tim. 1. 9. Rom. 1. 31. 2 Tim. 3. 3. Prov. 30. 11.*

Scriptural examples: *Simeon*, and *Levi*, *Gen. 34. 30. Elies sons*, *1 Sam. 2. 25.*

1.

*Cham* for mocking the nakednesse of his father *Noah*, was cursed by him. *Gen. 9. 22, 25.*

2.

*Absolom* for rebelling against his father *David*, was hanged by his head, and thrust through by *Joab*, *2 Sam. 18.*

3.

*Adramelech*, and *Sharaser* that slew their father *Sennacherib*, to enjoy his Kingdome, were banished into *Armenia*, and *Efarhaddon* succeeded his father, *2 King. 19. ult.*

4.

*Crannius* the son of *Clotharius* King of *France*, conspired treacherously, and raised warre against his father, but being vanquished, as (together with his wife and children) he was flying, thinking to escape by sea, being overtaken; by the command of father they were all shut up in a little house, and so burned. *Greg. of To. lib. 4.*

5.

Anno Christi 1461. there was in *Fuchi* near *Cambray* an unnatural son, that in a fury threw his mother out of his doores thrice in one day, telling her, that he had rather see his house on fire, and burned to coles, then that she should remaine in it one day longer: and accordingly the very same day his house was fired, and wholly burned down with all that was in it, none knowing how, or by what means the fire came. *Engur. de Monst.*

6.

The Emperour *Henry* the fifth, being provoked thereto by the Pope, rose up in rebellion, and made cruel warre against his father *Henry* the fourth, not ceasing till he had despoiled him of his Empire: But the Lord presently after plagued him for it, making him and his Army a prey to his enemies.



enemies the Saxons: stirring up the pope to be as grievous a scourge to him also, as he had been to his father. *P. Melanct Chron. l 4.*

*Manlius* relateth a story of an old man, crooked with age, very poor, and almost pined with hunger, who having a rich and wealthy son, went to him onely for some food for his belly, and clothes for his back: but this proud youag man thinking that it would be a dishonour to him to be borne of such parents, drave him away, denying not onely to give him sustenance, but disclaiming him from being his father, giving him bitter, and reproachful speeches, which made the poor old man to go away with an heavie heart, and tears flowing from his eyes: which the Lord beholding, struck his unnatural son with madnesse, of which he could never be cured till his death.

The same Author relates another story of another man that kept his father in his old age, but used him very curriously, as if he had beene his slave, thinking every thing too good for him: and on a time coming in, found a good dish set on the table for his father, which he took away, and set courser meat in the roome: but a while after sending his servant to fetch out that dish for himself, he found the meat turned into snakes, and the sauce into serpents; one of which leaping up, caught this unnatural son by his lip, from which it could never be pulled to his dying day, so that he could never feed himself, but he must feed the serpent also.

At *Millane* there was a wicked, and dissolute young man; who when he was admonished by his mother of some fault which he had committed, made a wry mouth, and pointed at her with his finger, in scorne and derision: whereupon his mother being angry, wished that he might make such a mouth upon the Gallows, which not long after came to passe; for being apprehended for felony, and condemned to be hanged: being upon the ladder, he was observed to writhe his mouth in grief, as he had formerly done to his mother in derision. *Theat. Hist.*

*Henry* the second, King of *England*, son to *Jessery Plantaginet*, and *Maud* the Empreffe, after he had reigned twenty years, made his young son *Henry* (who had married *Margaret*, the *French Kings* daughter,) King in his life-time; but like an unnatural son, he sought to dispossesse his father of the whole; and by the instigation of the King of *France*, and some others, he took Armes, and fought often with his father, who still put him to the worst: So that this rebellious son at last was faine to stoop, and aske forgiveness of his father, which he gently granted, and forgave his offence: Howbeit the Lord plagued him for his disobedience, striking him with sickness in the flower of his youth, whereof he died six years before his father. *Speed.*

Anno Christi, 1071. *Diogenes Romanus*, Emperour of the *Greeks*, led an Army against the *Turks* as far as the river *Euphrates*, where he was like to have prevailed; but by the treason of his son in law *Andronicus*, his Army was routed, and himself taken prisoner; yet the *Turk* used him honourably, and after a while sent him home: But in the mean season they of *Constantinople* had chosen *Michael Ducas* for their Emperour, who hearing of *Diogenes* his returne, sent *Andronicus* to meet him, who unnaturally plucked out his fathers eyes, and applying no medecines thereto, wormes



bred in the holes; which eating into his braines, killed him. *Zonaras.*

12.

*Adolf*, son of *Arnold*, Duke of *Guelders*, repining at his father's long life; one night as he was going to bed, came upon him suddenly, and took him prisoner; and bare-legged as he was, made him go on foot in a cold season five *Germane* leagues, and then shut him up a close prisoner for six moneths in a dark dungeon: but the Lord suffered not such disobedience and cruelty to go long unpunished: for shortly after the son was apprehended, and long imprisoned, and after his release, was slaine in a fight against the *French*. *History of the Netherlands.*

13.

One *Garret*, a *Frenchman*, and a Protestant by profession; but given to all manner of vices, was by his father cast off for his wickednesse: yet found entertainment in a Gentlemans house of good note, in whose family he became sworne brother to a young Gentleman that was a Protestant. But afterwards coming to his estate, he turned Papist; of whose constancy, because the Papists could hardly be assured, he promised his Confessor to prove himself an undoubted *Catholick*, by setting a sure seal to his profession: whereupon he plotted the death of his dearest Protestant friends, and thus effected it: He invited his father, *Monsieur Seamats*, his sworn brother, and six other Gentlemen of his acquaintance to dinner: and all dinner-time entertained them with protestations of his great obligements to them; But the bloody *Catastrophe* was this: Dinner being ended, sixteen armed men came up into the room, and laid hold on all the guests; and this wicked *Patricide* laid hold on his father, and willing the rest to hold his hands till he had dispatched him, he stabbed the old Gentleman (crying to the Lord for mercy) four times to the heart; the young Gentleman his sworn brother, he dragged to a window, and there caused him to sing, (which he could do very sweetly, though then no doubt he did it with a very heavie heart,) and towards the end of the Ditty, he stabbed him first into the throat, and then to the heart; and so with his Poiniard stabbed all the rest, but three, who were dispatched by those armed Ruffians at their first entrance: and so they flung all the dead bodies out at a window into a ditch. *Onbig. Hist. France.*

14.

The base son of *Scipio Africanus*, the Conqueror of *Hannibal* and *Africk*, so ill imitated his father, that for his vicioulnesse, he received many disgraceful repulses from the people of *Rome*, the fragrant smell of his fathers memory making him to stink the more in their nostrils; yea, they forced him to pluck off from his finger a signet-ring wherein the face of his father was engraven, as counting him unworthy to wear his picture, whose vertue he would not imitate. *Val. Max.*

15.

*Tarpeia* the daughter of *Sp Tarpeius* betrayed her father, and the tower, whereof he was governour, to *Tatius* King of the *Sabines*, who then besieged it, for all that the *Sabine* souldiers wore upon their left armes, (meaning their golden bracelets:) But when she demanded her reward, *Tatius* bade his souldiers to do as he did, and so, together with their bracelets, throwing their shields (which they wore on their left armes) upon her, they crushed her to death.

16.

*Romulus* ordained no punishment for *Parricide*, because he thought it impossible, that any one should so much degenerate from nature as to

com-



commit that sin; but he called all other murders *Parricides*, to shew the heinousness of them, and for six hundred years after his time, such a sin as *Parricide* was never heard of in *Rome*. *Plat.*

*Darius* the son of *Artaxerxes Mnemon* King of *Persia*, affecting the Kingdom, conspired to take away the life of his father; but his treason being discovered, he, together with his wives and children, were altogether put to death, that so none might remain of so wicked a breed. *Diod. Sic.*

*Nero* sending some to murder his own mother *Agrippina*, when they came into her chamber, she seeing one to unsheath his sword, and believing what they came for, and by whose directions; she laid open her bare belly to him, bidding him strike that, as having deserved it, for bringing forth such a monster as *Nero*: *Nero* hearing that she was dead, came presently to the place, caused her body to be stripped; and Crouner-like, beheld it all over, praising this part, dispraising that, as if he had been to censure a Statue; and at last caused her wombe to be opened, that he might behold the place of his conception. *Nero's Life.* Not long after about the neck of one of *Nero's* Statues was hung a leather sack, to upbraid his *Parricide*, the punishment whereof, by the ancient Lawes of *Rome*, was to be trussed in such a sack with a cock, a dog, and a viper, and so altogether to be thrown quick into *Tyber*. *Nero's Life.*

*Samuel* succeeded *Eli* in his crosse by his children, as well as in his place, though not in his sin; and had cause enough to call his untoward children (as *Augustus* did) *Tres vomicas, tria carcinomata*, so many ulcerous sores, and mattery impostumes. Parents should labour to mend by education, what they have marred by propagation; lest they with one day as *Augustus* did: *O that I had never married, or never had children.*

God rendred to *Abimelech* the wickedness done to his father, *Judg.* 9. 5.

Sometimes God punisheth such rebellious children in and by their posterity, which shall either be none, as *Prov.* 20. 20. compared with *2 Sam.* 14. 7. Or worse then none: as he who when his aggrieved father complained that never man had so undutiful a child as he had: *Yes*, said his son, (with lesse grace then truth) *my grandfather had.*

*Ciceroni degenerem esse filium constat: & sapiens ille Socrates liberos habuit matri similiores, quam patri*, saith *Seneca*: *Cicero* had a son nothing like him; so had *Socrates*. God will shew that *Grace* is by gift, not by inheritance, or education.

*Prov.* 28. 24. *He that robbeth his father or his mother.* As that Idolatrous *Micha* did his mother of her gold. As *Rachel* did her father of his gods. As *Abolon* did *David* of his Crown. Though it may seeme a light sinne, it's as much greater then stealing from another, as *Parricide* is then manslaughter: Or as *Rubens* incest was then common adultery. *Our Parents are our household gods*, as an Heathen could say: and to give them cause of grief, is an offence of a deep die, of a crimson colour, condemned by the very Pagans. *Trapp.*

Our King *Henry* the second some few hours before he died, had a list of their names shewed unto him, who had conspired with the King of *France*, and *Richard* his son, and successor against him, and finding therein his other

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ther son *John* (whom he had made Earle of *Cornwall, Summerſet, Nottingham, Darby, and Lancaſter*, and to whom he had given a vaſte eſtate) to be the firſt, he fell into a grievous paſſion, curſing his ſons, and the hour wherein himſelf was borne, and ſo died. *Dan. Chron.*

25. *Xantippus*, the ſon of *Pericles* the *Athenian*, was an unnatural, and undutiful childe; he uſed to ſpeak very reproachfully of his father in every place, and to tell abroad the ſecrets of the family, but God ſuffered not this ſinne to go long unpuniſhed; for not long after *Xantippus* died of the Plague. *Plut. in vita Peric.*

26. The *Romans* to ſhew their great reſpect to *Fabius Maximus* for delivering them from *Hannibal*, choſe his ſon Conſul, who having taken poſſeſſion of his office, as he was diſpatching certaine cauſes about the warres, his father being very aged, took his horſe to come to him, riding through the preſſe to go to his ſon: But the proud young man ſeeing his father come towards him, ſent an officer to him to command him to alight from his horſe, and to come on foot, if he had any thing to do with the Conſul: the people that heard this meſſage, were much offended at it. But the good old man alighted ſtrait, and went a good round pace to his ſon, and embracing him ſaid: *You have reaſon ſon, and ſhew that you underſtand the authority of a Conſul, preferring the ſtate of your Countrey before Father, Mother, or Children.* *Plut. in vita Fabii.*

27. *Tarquinius Superbus* by the inſtigation of his wife went into the Senate-houſe at *Rome* in royal ornaments, and laid claime to the Kingdom wherein he was oppoſed by his father in Law *Servius*, whereupon he wounded him, and forced him to depart, which *Tullia Tarquins* wife hearing of, came ſtrait to the Senate, and ſaluted her husband King, cauſing him to ſend ſome after her father *Servius* to kill him, who left his body in a narrow lane, ſo that when *Tullia* returned that way, the Charioter ſtaid leſt he ſhould drive over the corps: but ſhe threw the ſeat of her Chariot at his head, and forced him to drive over her fathers body, ſince which time that ſtreet hath been called *The wicked ſtreet.* *Dion.*

See the Examples of *Orodes, Methridates, and Ptolemæus* in Requital.

The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it, *Prov 30 17.*

Every one that curſeth his father, or his mother, ſhall be ſurely put to death: he that hath curſed his father, or his mother, his blood ſhall be upon him, *Lev. 20. 9.*



## C H A P. XXV.

*Examples of such as have loved Christ dearly, and preferred him before all earthly enjoyments.*

**U**Nder the eighth Persecution there was one *Marinus*, a Nobleman, and valiant Captaine in *Casaria*, who stood for an honourable office that of right fell to him; but his Competitor to prevent him, accused him to the Judge for being a Christian: The Judge examining him of his faith, and finding it true, gave him three hours time to deliberate with himself whether he would lose his Office, and Life, or renounce Christ, and his profession: *Marinus* being much perplexed what to resolve on, a godly Bishop took him by the hand, led him into the Church, laid before him a sword, and a New-Testament, bidding him freely take his choice which of them he would have, whereupon *Marinus* ran to the New-testament, and chose that, and so being encouraged by the Bishop, he went boldly to the Judge, by whose sentence he was beheaded. *Acts & Mon.*

*Dioclesian*, that bloody Persecutor, first laboured to seduce the Christian souldiers in his Camp, commanding them either to sacrifice to his gods, or to lay down their places, offices, and armes: To whom they resolutely answered, *That they were not onely ready to lay down their honours, and weapons, but even their lives, if he required it, rather then to sin against God, and deny Christ.* *Acts & Mon.*

A Noble Virgin in *Portugal* called *Eulalia*, under the tenth Persecution, seeing the cruelty used against Christians for the cause of Christ, went to the Judge, and thus bespake him: *What a shame is it for you, thus wickedly to seek to kill mens souls, and to break their bodies in pieces, seeking thereby to withdraw them from Christ? Would you know what I am? I am a Christian, and an enemy to your devilish sacrifices, I spurn your Idols under my feet, &c.* Hereupon the Judge being enraged, said unto her: *O fond, and sturdy girle, I would faine have thee before thou diest revoke thy wickednesse: Remember the Honourable House of which thou art come, and thy friends tears: Wilt thou cast away thy self in the flower of thy youth? Wilt thou bereave thy self of honourable marriage? Dost the glittering pomp of the bride-bed nothing prevaile with thee, &c.* Behold, if these things will not move thee, I have here variety of engines prepared to put thee to a cruel death, &c. But our Noble *Eulalia* having her heart ravished with the love of Christ, to whom she desired to be married, rejected both his flatteries, and threats, and chose death, rather then to forsake Christ. See my *General Martyrology*. p. 77.

In the late *Bohemian* Persecution, a Noble Lady of the City of *Latium*, leaving all her riches, house, and friends, crept under the walls through the common sewer, (the gates being guarded) that she might enjoy Christ in his Ordinances elsewhere.

In the *African* Persecution under the *Arians*, there was a Nobleman called *Saturnus*, eminent for piety, and holinesse, whom the Tyrant King laboured

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laboured to withdraw from Christ, and his truth, to the *Arian* Heresie, telling him, that if he consented not presently, he should forfeit his house, his lands, his goods, and his honours; that his children and servants should be sold, that his wife should be given to one of his basest slaves, &c. But when threats prevailed not, he was cast into prison, and when his Lady heard her doome, she went to him with her garments rent, and her hair disheveled, her children at her heeles, and a sucking infant in her armes, and falling down at her husbands feet, she took him about the knees, saying, *Have compassion (O my sweetest) of me thy poor wife, and of these thy children, look upon them; let them not be made slaves; let not me be yoked in so base a marriage: consider that what thou art required to do, thou doest it not willingly, but art constrained thereto, and therefore it will not be laid to thy charge, &c.* But this valiant souldier of Christ answered her in the words of *Job*: *Thou speakest like a foolish woman: Thou accest the Devils part: If thou truly lovedst thy husband, thou wouldest never seek to draw him to sin that may separate him from Christ, and expose him to the second death: Know assuredly, that I am resolved (as my Saviour Christ commands me) to forsake wife, children, house, lands, &c. that so I may enjoy him which is best of all.* Idem.

6. One *Copin* a Merchant in *France*, was apprehended, and carried before the Bishop of *Ast* for his bold asserting of the truth, to whom the Bishop said, that he must either recant his opinions, or be punished: But *Copin* answered, that he would maintain them with his life: For, saith he, *I have goods, a wife, and children, and yet have I lost those affections which I formerly bore to them, neither are they dear to me, so I may gaine Christ.* Idem.

7. *Anno Christi 1620.* In that bloody persecution in the *Valtoline*, a Noble Gentleman, having for a while hid himself, was at last found out by his *Popish* adversaries, whom he requested to spare him for his childrens sake: but they told him that this was no time for pity, except he would renounce his Religion, and embrace *Poperie*; whereupon he said, *God forbid, that to save this temporal life, I should deny my Lord Jesus Christ, who with his precious blood upon the Crosse redeemed me at so dear a rate, &c. I say, God forbid; and so they murdered him.* See my *General Martyrology*. P. 327.

8. *Anno Christi 1507.* one *Laurence Guest* being in prison for the truth in *Salisbury*, the Bishop (because he had good friends) laboured by all meanes to draw him to recant: but not prevailing, he condemned him: yet when he was at the stake, he sent his wife and seven children to him, hoping by that means to work upon him: but through Gods grace, Religion overcame nature, and when his wife intreated him with teares to favour himself, he answered, *Be not a block in my way, for I am in a good course and running towards the mark of my salvation: and so he patiently suffered Martyrdome.* Idem.

9. In *Queen Maries* dayes, one *Steven Knight*, Martyr, when he came to the stake, kneeled down, and prayed thus, *O Lord Jesus Christ, for the love of whom I willingly leave this life, and rather desire the bitter death of thy Crosse, with the losse of all earthly goods, then to obey men in break-*  
ing



ing thy holy Commandments: Thou seest, O Lord, that whereas I might live in worldly wealth, if I would worship a false god: I rather choose the torments of my body, and losse of my life, counting all things but dung and drosse that I might win thee, for whose sake death is dearer unto me then thousands of gold and silver, &c. See my English Martyrology p. 132.

Thomas Watts Martyr, when he was going to the stake, called his wife and six children to him, saying, Dear wife, and my good children, I must now leave you, and therefore henceforth know I you no more, as the Lord gave you unto me so I give you back again to the Lord, &c. and so kissing them, he bade them farewell, and went joyfully to the stake. Idem. p. 143.

Nicholas Sheterden, Martyr, when he was ready to be burned, said, Lord, thou knowest that if I would but seeme to please men in things contrary to thy Word, I might enjoy the commodities of life as others do, as wife, children, goods and friends: But seeing the world will not suffer me to enjoy them, except I sin against thy holy Lawes, lo, I willingly leave all the pleasures of this life, for the hopes sake of eternal life, &c. Idem. p. 146.

Richard Woodman, Martyr, when he was brought to his answer, the Bishop told him, that if he would be reformed, he might enjoy his wife and children &c. To whom he answered, I love my wife and children in the Lord, and if I had ten thousand pounds in gold, I had rather forgo it all then them; but yet I have them as if I had them not, and will not for their sakes forsake Christ. Idem. p. 185.

A poor woman in Cornwall being admonished by the Bishop to remember her husband and children: She answered, I have them, and I have them not; whilst I was at liberty I enjoyed them, but now seeing I must either forsake Christ, or them, I am resolved to stick to Christ alone my heavenly Spouse, and to renounce the other. Idem. p. 211.

Saint Jerome himself shewed his own resolution, by this speech; If my father stood weeping on his knees before me, and my mother hanging on my neck behinde, and all my brethren, sisters, children, and kinfolk hailing on every side to retaine me in a sinful life; I would sling my mother to the ground, despise all my kindred, run over my father, and tread him under my feet, that I might run to Christ, when he calleth me. See his life in my first Part of the Marrow of Ecclesiastical History.

Saint Chrysostome also shewes the like heroical spirit in these words: When (saith he) I was driven from the City, none of these things troubled me. but I said within my self; if the Queen will, let her Banish me: The earth is the Lords and the fulnesse thereof: if she will, let her saw me asunder; Isaiah suffered the same: If she will let her cast me into the Sea; I will remember Jonah: if she will, let her cast me into a burning fiery furnace, or amongst wild beasts; the three children, and Daniel were so dealt with: if she will let her stone me, or cut off mine head, I have then Saint Stephen and the Baptist my blessed companions: if she will, let her take away all my substance: Naked came I out of my mothers wombe, and naked shall I return thither again



16.

*Kilian* a Dutch Schoolmaster being in prison for the cause of Christ, was asked if he loved not his wife, and children? *Yea*, (said he) *my wife, and my children are so dear unto me, that if the world were all gold, and were mine to dispose of, I would give it to live with them, yea, though it were in prison; yet my soul and Christ are dearer to me then all.* Acts and Mon.

17.

*George Carpenter* a Martyr, said, *My wife and my children are so dear unto me, that they cannot be bought from me for all the riches, and possessions of the greatest Duke, yet for the love of my Lord God I will willingly forsake them all.* Acts & Mon.

See more in my two parts of Lives.

11

*I count all things but lose, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung that I may win Christ, and be found in him, &c.* Phil. 3.8,9.

Christ dearly loved.

1.

*Augustine* was much taken with *Cicero's Hortensius*, yet because he found not the name of Christ in it, he could not heartily affect it.

2.

*Bernard* used to say, *Lord Jesus I love thee, plus quàm mea, meos, me,* more then all my goods, more then all my friends, and relations, yea more then my self.

3.

*Mr. Welch*, a *Suffolk* Minister, weeping as he sate at the table, was asked the reason of it? He answered, that it was because he could love Christ no more. *Master Walls None but Christ.*

4.

*Plutarch* tells us that *Eudoxus* the Philosopher used to say that he would willingly be burnt up by the Sun presently, so that he might be admitted to come so near it, as to see the nature of it. How sweet must it needs then be to know Christ, and him crucified. Sweeter it was to *David* then life honey dropping from the comb, *Psal. 19. 10. and 119. 103.*

When they had dined, *Jesus* said to *Simon Peter*: *Simon sonne of Jonas, lovest thou me more then these?* He saith unto him, *Yea Lord thou knowest that I love thee, &c.* *John 21. 15. &c.* having a desire to depart, and be with Christ, which is best of all, *Phil. 1. 23.*

See *Pauls* love to Christ, *Acts 21. 13.*

*Pontius Pilat* wrote unto *Tiberius Casar* a true report of the Ministry and Miracles, of the Resurrection and Ascension of *Jesus Christ*, adding, that by good men he was accounted a God. The Emperour was so moved herewith, that he made a motion in the Senate house, that Christ might be enrolled in the number of their gods: But the Senate refused it, because he was esteemed a God, before they had decreed, and approved of the same: But what miseries the Senate, and people of *Rome* suffered for rejecting him, may be seene in the stories of those times.

5.

*Hormisdas*, a Nobleman of *Persia*, famous for his piety, was deposed from all his honours and offices, because he would not forsake Christ, and his truth; yet at last was by the King restored to them again, who withal

required



required him to renounce his profession of Christianity: But this brave souldier of Christ, stoutly answered, *Si propter ista me denegaturum Christum putas, ista denuo accipe*: If you think that I will deny Christ to keep my offices, take them all again: See my *General Martyrology*.

See more in *Courage of Christians*.

*We must go to God in Christ, in whom alone we are accepted.*

*Themistocles* being banished *Athens*, was forced to flie to his deadly enemy *Admetus*, King of the *Molossians*, and when he came thither, he took the Kings son, being a child, in his armes, and so prostrated himself before the King; and found favour: For is was a sacred law amongst the *Molossians*, that whosoever thus came before the King, should have pardon whatsoever his offence was: so whosoever goes to God the Father with Christ in his armes, shall be sure to speed in his request.

One in *Tamerlanes* Army having found a great pot of Gold, digged it up, and brought it to *Tamerlane*, who asked whether the gold had his fathers stamp upon it? but when he saw it had the *Roman* stamp, he would not own it: So God will own none but such as have the stamp of Christ and his Image upon them.

## C H A P. XXVI.

*Examples of Christian Courage, and resolution.*

He Naturalists write of the Eagle, that she trieth her young ones by turning their eyes upon the Sun when it shineth brightly: so God doth his children, who if they can out-face the Sun of persecution, they are sincere indeed: not, but that he knowes them sufficiently without such a trial, but hereby he makes them known both to themselves and others: For Grace is hid in nature here, as sweet water in Rose-leaves: the fire of affliction must be put under to distil it out: and as trees fix their roots the faster, the more they are shaken, so comforts abound as sufferings abound: yet lest any should think that he can stand by his own strength, the Apostle *Paul* tells him that *all our sufficiency is of God*, 2 Cor. 3. 5. who useth to proportion the burden to the back, and the stroke to the strength of him that beareth it, and if at any time the furnace be made hotter then ordinary, yet then will he make his power to appear in our weaknesse; so steeling our hearts, and raising our resolutions, that no danger, though never so great, shall be able to appale it, as will appear evidently in these Examples following.

*Luther* being cited by an Heralde of Armes to appear before the Council at *Wormes*; many of his friends perswaded him not to adventure himself to such a present danger: to whom he answered, *That he was resolved, and certainly determined to enter into Wormes in the Name of our Lord Jesus Christ, although he knew that there were so many Devils to resist*



him, as there were tiles to cover the houses in Wormes. *Sleid. Com.*

2. The Duches Dowager of Ferrara, who was a great Pattonesse of the Protestants in France, had one Malicorne a Knight of the Order sent by the Duke of Guise to seiz upon her town, and Castle, who began to threaten the Lady with Cannon shot to batter her Castle, but she contragiously sent him word; that if he proceeded to such boldnesse to do it, she would first stand in the breach her self; to try if he durst be so bold as to kill the daughter of a King (for so she was:) whereupon, like a snail, he pulled in his horns, and departed. *French. Hist.*

3. Luthers resolution was such; that he affirmed, *Malleum ere cum Christo, quam regnare cum Cesare*: I had rather I were ruined with Christ, then that I should reign as a King without him.

4. A godly Christian being tormented by Infidels with divers paines, and ignominious taunts, they demanded of him by way of scorne: Tell us what miracles thy Christ hath done? to whom he answered, *Even this that you see, that I am not moved with all the cruelties, and contumelies that you cast upon me.*

5. It is said of Luther, *unus homo solus totius orbis impetum sustinuit*: that he alone opposed all the world.

6. When Eudoxia the Emperesse sent a threatening message to Saint Chrysostome? Go tell her (saith he) from me, *Nil nisi peccatum timeo*: that I fear nothing but sin.

7. Theodosius the great, having in Egypt abolished their heathenish sacrifices and worship upon paine of confiscation and death: the people fearing that the omission of their accustomed superstitions, would make the river Nilus (which they honoured as a God) keep in his streams, and not water their Land as formerly, began to mutiny: whereupon the President wrote to the Emperour, beseeching him for once to gratifie the people by conniving at their superstition: to whom he heroically answered: *that it was better to continue faithful, and constant to God, then to preferre the overflowing of Nilus, and the fertility of the earth before piety and godlinesse: and that he had rather Nilus should never overflow, then that they should raise it by sacrifices and incantments.* Soz.

8. Saint Basil being sent to by the Emperour to subscribe to the Arian heretie, the messenger at first gave him good language, and promised him great preferment if he would turne Arian; to whom he answered; *Alas Sir, these speeches are fit to catch little children withal that look after such things: but we that are nourished and taught by the holy Scriptures, are readier to suffer a thousand deaths, then to suffer one syllable, or tittle of the Scripture to be altered*: The messenger offended with his boldnesse, told him that he was mad: to whom he replied, *Opto me in eternum sic delirare*: I wish I were for ever thus mad. *Theodor.*

9. Melacthon being much disquieted in spirit by reason of the great opposition which the German reformation met with, Luther thus encourageth him: *Seeing the businesse is not mans, but Almighty Gods, laying aside all care, you should cast the whole weight of it upon him: why do you vex your self? If God hath bestowed his Sonne upon us, why are we afraid? what tremble we at? why are we distracted and sadden? Is Satan stronger then*



then he? why fear we the world whi. h Christ hath conquered? If we defend an evil cause, why do we not change our purpose? If the cause be holy and just, why do we not trust Gods promises? Certainly there is nothing besides our lives that Satan can snatch from us, and though we die, yet Christ lives, and reigns for ever to defend his own cause, &c. *Sleight. Con. l. 7.*

*Chrysostome* speaking to the people of *Antioch*, like himself, a man of an invincible spirit against the Tyrants of his times, saith thus: In this should a gracious man differ from a gracelesse man, that he should bear his crosses courageously, and as it were, with the wings of faith, outsoare the height of all humane miseries: He should be like a Rock, being incorporated into *Iesus Christ*, inexpugnable, and unshaken with the most furious incursions of the waves, and stormes of worldly troubles, pressures, and persecutions. *Ad. pop. Antioch.*

*Master Woodman*, Martyr, speaks thus of himself: 'When I have been in prison wearing bolts and shackles, sometimes lying upon the bare ground, sometimes sitting in the stocks, sometimes bound with cords, that all my body hath been swolne, like to be overcome with pain: sometimes faine to lie without in the woods, and fields, wandring to and fro: sometimes brought before the Justices, Sheriffes, Lords, Doctors and Bishops; sometimes called Dog, Devil, Heretick, Whoremonger, Traitor, Thief, Deceiver, &c. yea, and they that did eat of my bread, and should have been most my friends by nature, have betrayed me; yet for all this I praise my Lord God, that hath separated me from my mothers womb: all this that hath happened to me, hath beene easie, light, and most delectable, and joyfull of any treasure that ever I possessed. *Acts & Mon.*

*Benevolus* being offered preferment by *Justina* the Emperesse an *Arian*, if he would be an instrument of some vile service: What (saith he) do you promise me an higher place for a reward of iniquity? nay, take this away that I have already with all my heart, so that I may keep a good conscience: and thereupon threw at her feet his girdle, the ensigne of his honour. *Acts & Mon.*

*Polycarpus* being accused for that he was a Christian, and brought before the Proconsul, was periwaded to swear by the fortune of *Caesar*, and to defie Christ: to whom he answered; *Fourscore and six years* have I been his servant, yet in all this time hath he not so much as once hurt me: how then may I speak evil of my King, and Lord, who hath thus preserved me?

King *Edward the sixth* being solicited by some of his best friends to permit the Lady *Mary* his sister to have the Masse in her house, answered, That he would rather spend his life, and all that he had, then to grant that that he knew certainly to be against Gods truth: And in his message to the *Devonshire Rebels*, who stood for Popery: Assure your selves said he, most surely, that we of no earthly thing under heaven make such account as of this one, to have our Lawes obeyed, and this cause of God which we have taken in hand, to be thoroughly maintained, from the which we will never remove one hairs breadth, or give place to any creature living,



ving, much lesse to any subject, wherein we will spend our own Royall person, our Crown, Treasure, Realme, and all our estate; whereof we assure you upon our high honour. See his Life in my second Part of Lives.

15. *Theodora* a beautiful Virgin refusing to sacrifice to the Idols, was condemned to the Stews, and many wanton young men pressed to the door to have defiled her; but one *Didymus* a Christian, in a Souldiers habit, first entered in, counselled her to change apparel with him, and so to steal away, and he in her apparel remained in the place: who afterwards being found a man, was accused to the Judges, unto whom he uttered the whole truth, withal professing himself to be a Christian, whereupon he was condemned, and led to execution, which *Theodora* hearing of, (thinking to excuse him) presented her self, desiring that he might be freed, and she executed, but the cruel Judge neither considering the virtuousnesse of the persons, nor the equity of the cause, caused them both to be tormented to death. *Acts & Mon.*

16. *Laurence* a Deacon of the Church, refusing to yield to a Tyrant in delivering up to him the Churches treasure, was commanded first to be scourged, then buffeted, pinch'd with fiery tongues, girded with burning plates, and lastly to be cast upon a grate of iron red hot, upon which when he had been long pressed down with fireforks, in the mighty Spirit of God he spake thus to the Tyrant.

*This side is now roasted enough,  
Turne up O Tyrant great,  
Assay whether, roasted, or raw,  
Thou think'st the better meat.*

*Acts & Mon.*

17. Many Christians being assembled together in a Church, *Maximianus* a Tyrant, commanded it to be surrounded with armed men, and set on fire: but first proclaimed, that whosoever would have life, should come forth, and do worship to the Idols; whereupon one stepping up into a window, answered in the name of all the rest, *we are all Christians, and will do service to none but the true God*: upon which speech the fire was kindled, and there were burnt of men, women, and children, many thousands. *Acts & Mon.*

18. In *Thebaide* so many Christians were slaine, that the swords of the persecutors grew blunt, and they were so tired, that they were faine to sit down, and rest them, whil'st others took their places, and yet the Martyrs were no whit discouraged; but unto the last gasp, sang *Psalms* of praise unto God. *Acts & Mon.*

19. *Thomas Tomkins* being imprisoned by *Bonner* for the profession of the truth, the said *Bonner* calling for him into his Chamber, before divers Popish Doctors, first cruelly beat him for his constancy, afterwards took a wax Taper, and holding him by the fingers, held his hand directly over the flame, till the veins shrunk, and the sinews burst, and the water out of them spurt into Doctor *Harpsfields* face as he stood by: whereupon he, moved with pity, desired the Bishop to stay, saying, he had tried him enough. *Thomas Tomkins* afterwards affirmed to some of his friends, that during



during this cruel burning, his spirit was so wrapt, that he felt no pain. *Acts & Mon.*

*Edmund Tyrell*, with some other persecuting Papists, searching the house of father *Munt*, and finding him in bed with his wife, bade them rise, for that they must go to prison: The old woman being very sick, desired that her daughter might first fetch her some drink, which accordingly she did: *Tyrell* meeting her by the way, took the candle out of her hand, and held it crosse-wise under the back of her hand, continuing it so long till her sinewes crackt asunder: still saying, *Why whore wilt thou not cry?* Afterwards the said maid told a friend, that at first she felt some paine, but afterwards little or none at all. *Acts & Mon.*

*John Rabeck*, a godly man in *France*, being required to pronounce *Jesus Maria*, and to joyn them together in one Prayer, answered, *That if his tongue should but offer to utter those words at their bidding, himself would bite it asunder with his teeth;* whereupon the merciless Papists cut out his tongue. *Acts & Mon.*

*If every hair of my head were a man, I would suffer death in the opinion, and faith that I am now in,* said *John Ardley*, Martyr, to Bishop *Bonner*. *Acts & Mon.*

The Lion of the Tribe of *Juda*, *Rev. 5. 5.* puts into his persecuted children of his own spirit, & of his fulnesse bestoweth on them *Grace for Grace*, *John 1. 16* Hence their transcendent zeal, and courage for the truth. *Stephen* was amongst his Countrey men the *Jewes* as a Lion amongst the beasts of the Forrest.

So were in their severall generations, *Athanasius*, *Basil*, *Ambrose*, *Luther*, *Latimer*, *Farel*, &c. and that noble army of Martyrs.

One of them told the persecutors, that they might pluck the heart out of his body, but could never pluck the truth out of his heart.

Another told them, that the heavens should sooner fall, then he would turne.

A third said, *Can I die but once for Christ?* *Trapp.*

*Ignatius* Bishop of *Antioch* being apprehended, and brought to execution, had his spirit so fortified against fear, that he cried out, *Let the fire, the Crosse, the beasts, the breaking of my bones, convulsion of my members, and bruising of my whole body; yea, and the torments of hell seize upon me, provided that I may partake of Jesus Christ, I passe them not.* And when he was cast unto the wild beasts, he allured them to devour him, saying, that if he were ground with their teeth, he should be found fine flower in the house of his Father. See his Life in my first Part of the Marrow of Ecclesiastical History.

When *Servetus* condemned *Zwinglius* for his harshnesse, he answers, *In aliis mansuetus ero, in blasphemis in Christum non ita.* In other cases I will be mild, but in case of Blasphemies against Christ I have not patience. *Ep. ad Ser.*

*Luther* in a letter to *Staupicius* saith, *Inveniar sane superbus, &c. modo impii silentii non arguar dum Dominus patitur.* Let me be counted proud, or passionate, so I be not found guilty of sinful silence when the cause of God suffereth. Madnesse in this case is better then mildnesse: Moderati-



on here is meer mopishnesse: yea, its much worse. Trapp.

3. When Doctor Taylor was brought before Steven Gardner, Lord Chancellor, he said to him, *Art thou come thou villain? How darest thou look me in the face for shame? Knowest thou not who I am? &c.* To whom Doctor Taylor answered with courage: *How dare you for shame look any Christian man in the face, seeing you have forsaken the truth, denied our Saviour Christ, and his Word, and done contrary to your oath, and writing? And if I should be afraid of your Lordly looks, why fear you not God the Lord of us all? See his Life in my first Part of the Marrow of Ecclesiastical History.*

See more Examples in Constancy.

*I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do: But I will forewarne you, whom you shall fear: fear him, which after he hath killed, hath power to cast into hell: yea, I say unto you, Fear him, Luke 12.4,5.*

## C H A P. XXVII.

*Churches good to be sought before our own.*



*So did Moses, Exod. 32. 32. If thou wilt not forgive their sinne, blot me, I pray thee, out of thy book which thou hast written.*

*So did Gods children, Psal. 137. 5, 6. If I forget thee O Jerusalem, let my right hand forget her cunning: If I do not remember thee, let my tongue cleave to the roof of my mouth: If I prefer not Jerusalem to my chief joy.*

*So did Feremiah, chap. 9. 1. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.*

1. *Gregory Nazianzen, Jonas-like, desired to be cast into the sea himself, so all might be calm in the Church of Christ.*

2. *Athanasius by his Prayers, and tears, and sweat, as by the bleeding of a chaste vine, cured the Leprosie of that tainted age.*

3. *Ambrose was far more solicitous of the Churches welfare, then of his own.*

4. *Chrysostome saith, that to seek the publike good of the Church, and to preferre the salvation of others before a mans private profit, is the most perfect Cannon of Christianity, the very top-gallant of Religion, the highest point, and pitch of piety. Trapp.*

*Examples of Gods great and late mercies to his afflicted Churches in France.*

When Henry the fourth, King of France died; by that favour he had shewed, and peace he had given to those of the reformed Religion in his Kingdome,



Kingdome, they were so safe, and secure, that in the judgment of man it was supposed that no power was able to wrest their liberty from them. For,

1. They had above two hundred walled, and fenced towns for their safety, and security.

2. Many of the greatest Nobility in *France* were their partizans, and seemed most affectionate to their Religion.

3. They had troops, and armies of men well disciplin'd for the warres, with many brave Commanders, and old-beaten souldiers.

4. They were well stored with all sorts of amunition : Nothing requisite for defence and safety was wanting in mans imagination.

By reason whereof probably they were too confident in the arme of flesh, which that they might the more thoroughly discern, the Lord withdrew his protection and left them to defend themselves against the power of the succeeding King, which at first they too much sleighted : and then, Soon after when their King had raised, and brought his forces against them, many of their chiefest Commanders revolted, their soldiers were slain, their treasures exhausted, their Cities and Towns of defence were wrested out of their hands, or treacherously given up : many bloody Massacres were made amongst them, and the miserable effects of warre so depopulated their Countrey, and destroyed their persons, that they were left destitute of all succour, without hope of relief : Only some promises they had from *England* when *Rochel* (the last place of their refuge) was besieged : but *England* proved like a reed, which whilest they leaned on, it brake, and pierced their hands, and *Rochel* thereby also was lost.

What now in mans eye could be looked for, but that they should be utterly deprived of their liberty in religion, and by degrees brought to embrace the *Romish* superstitions, or to be rooted out : their King who was of that religion, being now their absolute Master, and having them all at his mercy.

But behold, in their greatest extremity, when all humane means failed them, the Lord of Hosts, beyond all expectation, afforded them peace and safety : provided for them new Churches, built with their Kings good leave, yea, and at his costs and charges, their former having been demolished by the fury of the impious souldiers, and by the outrage of superstitious people : and so it pleased God that their Churches were diligently frequented, all Gods Ordinances duly observed, and their Religion with lesse scorn and derision professed, and they have enjoyed more peace by the goodnesse and mercie of God, then when they had the aforementioned means to embolden them to stand upon their own guard.

*This is the Lords doing, and its marvellous in our eyes, Psal. 118. 23.*

*Of Gods late mercies to the Churches in the Low-Countries.*

In recounting Gods late mercies to the *Low-Countries*, I will not begin with those extraordinary deliverances which God afforded them when they first recovered their liberty from under the tyranny of *Spaine*, and against the cruelty of that man of blood, the Duke *De Alva*, which I have fully



set down in my *General Martyrology* : But later mercies are these following.

1. A strong faction of the *Arminians* being raised up, and dispersed throughout all their Provinces, whereby the truth, and purity of Religion was much corrupted, and the tranquility, and safety of their State put into great hazard; a National Synod was assembled at *Dort*, whereunto most grave, learned, and judicious Divines out of all the Reformed Churches in Christendom came, who all with one unanimous consent determined sundry fundamental points of our Orthodox Christian Religion against the contrary Errors of the Adversaries of Gods free grace : A more full relation whereof may be seen in the life of *Wallous* in my first Part of the *Marrow of Ecclesiastical History*.
  2. The *Spaniards* having gathered such an Army, as thereby they became Masters of the field, layed such strong siege to *Breda* (a frontier town of strong command) every way round about, that no succour could be afforded it, but at last it was forced to yield : At which time also *Grave Mauris*, Prince of *Orang*, their brave, and prudent General died, which occasioned great fear of much mischief, if not of utter ruine to the States : But by Gods providence, *Spinola*, their great enemy, was called into another Countrey, and a supply was made of the losse of their former General, by substituting in his roome his own brother *Grave Henerick*, whose prudence, and prowess God crowned with great successe, and their State was better secured then before.
  3. God so ordered it, that *Spaine* provided the States an exceeding great treasure that never was intended for them. For the whole Fleet fraught with gold, and silver, and rich merchandize, which the *Spaniards* by the help of the *West-Indies* had been sundry years gathering together, the *Netherlanders* took on a sudden; whereby their enemies were much disurnished, and themselves so plentifully supplied, that thereby they were better enabled both to defend themselves, and offend their enemies.
  4. The States being now well furnished, quickly became Masters of the field, and with much resolution attempted that which the enemy little feared that they should attaine, namely, to take in the *Bosche*, a very strong frontier town, well fenced, well manned, and every way well prepared and provided for : But they so closely besieged it, as no relief could be afforded, they so assaulted it, as there was no standing out against them. They took it, and kept it.
  5. Whilest they lay at this siege, another booty falls into their mouths : *Wesell*, the Magazine of their enemies, wherein all manner of warlike provision was in a great abundance stored up, sending out a good part of their Garison upon a designe, notice thereof was given to the Army of the States, lying before the *Bosche*, who forthwith sent out a well-commanded party to surprize *Wesell*, who coming unexpectedly, quickly took it in.
- Thus were the States again (through Gods mercy) furnished with the enemies provisions, and amunition : A town of strength, and of great consequence fell under their command, whereby an inlet was made for them into the *Palatinate*. And by this means an enemy, that with a great Army was entred into their Countrey, burning, and spoiling all before him, was forced back again.



Not long after, whilst the Army of the States was quiet at home, the enemy having plotted some mischievous designe against them, unexpectedly sent an Army by water into their Countrey: But (like a flock of foolish birds) they flew into the net that was laid for them; and were taken.

God was pleased by a continued series of successes, so to bless, and prosper them, that *Spain* wearied out with a lingering, and expensive war, was forced at last to acknowledge them a free State, and make peace with them upon the best termes he could.

The enemies of God and true Religion having by their secret, and subtile under-hand workings lately imbroyled them in a new warre with *England*, whereby the common adversary was much gratified, and the interest of all the reformed Churches much endangered. God was pleased at the last to open the eyes of both parties to see, and take notice of what concerned their welfare; whereupon a peace was concluded, and they, and we (through Gods goodness) sit under our own vines, and figtrees with much peace, safety, and comfort. *Praised be God.*

*Of Gods later mercies to his oppressed Churches in Germany.*

For many years together had *Germany* beene sore vexed with intestine, and civil wars: Who can without a melting heart think of the much blood there spilt: the ruines of many fair Cities, Towns, Castles, Churches, and other publike edifices; The distresses that many exiles of all sorts, Princes, people, Noble, ignoble, Clergy, laity, maless, female, young and old, were through the pride, and prevalencie of their adversaries brought into: The miserable bondage under which such as remained in their native Countreys groaned: The heavie, and illegal taxes which were imposed upon others that had their titles, dignities, inheritances, callings, and liberties by violence wrested from them: who can (I say) think on such pressures, and miseries without compassion, and compunction for the same?

Upon this occasion the Princes of the Reformed Churches in *Germany*, in a Diet at *Lipsich*, Anno Christi 1631. were forced to put up a joynt complaint, and Remonstrance of their grievances, and to consult about means, at least of some ease (for their burdens were intolerable) if not of full redresse.

But their complaints proved like the complaints of the *Israelites* put up to *Pharaoh* for easing their heavie burdens: *Their savour thereby became to be abhorred in the eyes of Pharaoh, and in the eyes of his servants*, *Exod. 5. 21.* They were in a worse case then before. So proud was the enemy by reason of his potent Armies fleshed in blood, and crowned with success; so that he regarded no complaints, feared no revenge: He deemed his power to be invincible.

When thus the Protestant Churches in *Germany* were brought to the lowest ebbe, and so near to the pits brink, that seemingly they were falling into utter ruine: that mans extremity might appear to be Gods opportunity, in a most seasonable time the Lord raised up, and sent unto them a deliverer, *Gustavus Adolphus*, King of *Sued*, in whose title was couched, *Au-*



*gustus*, and *Deus* : *Gustavus* by transposition of letters being *Augustus*, and *Sued* read backwards, *Deus* : And if the small Army which at first he brought into *Germany*, and the great things which he effected therewith, be duly weighed, we may see cause to acknowledge that the Lord of Hosts was with him.

*Judz. 7. 13, &c.* We read of a dreame which a souldier of that huge host of the *Midianites*, that for multitude was as the sand on the Sea shore, thus related to his Comrade: *I dreamed a dreame, and lo a cake of barley bread tumbled into the host of Midian, and came unto it, and smote it, that it fell, &c.* The interpretation, which in that event proved most true, was this, *This is nothing else saving the sword of Gideon, the sonne of Joash, a man of Israel: for into his hands God hath delivered Midian, and all the Host*: A fit allusion hereunto may be this: The sword of the King of *Sued*, a defender of true Religion hath smitten the Armies of the enemies of the Gospel, and into his hand hath the Lord delivered his Churches enemies.

This King proved to be as another *Cyrus*, the Lords anointed, whose right hand the Lord held up to subdue Nations before him: And though *Cyrus*, King of *Persia* was to admiration victorious, yet did he not with such expedition gaine, and bring under his power so many Forts, Castles, walled Towns, and Cities, every way well manned, fenced, and fortified (no, nor that hammer of the world *Great Alexander*) as this anointed of the Lord did in so short a time.

The Popish enemy spent more years in subduing Cities, and Towns in *Germany*, then this Deliverer spent moneths in reducing them.

*Julius Caesar* when he came into *Germany*, into which victorious *Gustavus* came, and with such celerity subdued one Principality after another, the Orator was bold to say that he passed over places by victories more speedily then another could have done by paces: and *Caesar* himself in a letter that he wrote to a friend, said, *Veni, vidi, vici*: I came, I saw, I overcame; meaning that so soone as he came to a place, and viewed it: he forthwith took it. Yet in much shorter time did *Gustavus* subdue, and take in more Towns, and Cities then *Caesar* did, and after another manner also: For,

Had *Caesar* when he came into *Germany* such an adversary to grapple withal as *Tilley*?

Were there raised such Armies of horse and foot against *Caesar*, as against *Gustavus*?

Were there such Garisons, such amunition, such plentiful provision of all things requisite to repel an enemy in the places subdued by *Caesar*, as in those which *Gustavus* took?

Never did *Caesar* in *Germany* meet with so strong opposition as *Gustavus* met withal.

Never was he brought to such hazards as this glorious King was brought to.

In no part of *Germany* did *Caesar* ever meet with such a pitcht field, or such a set battel as *Gustavus* did on *Gods-acre* near *Lipsich*: Never was a battel maintained by him with such prudence, providence, and valour, with



with such courage, and constancy against an enemy that was so strong and stout, so accustomed to victories in all the former wars; against an Army supposed invincible by reason of former successes, and present preparations, against all the advantages that an enemy could desire, as the battel at *Lipsich* by valiant *Gustavus*: and all this after a great, if not a greater part of his Army was routed, and the enemy thereupon made so confident, that he cried out, *Victory, victory, Follow, follow*; But it proved to be such a victory as the *Benjamites* had, *Judz 20. 32, &c.* when in the beginning of the battel they cried out, *They are smitten down before us, &c.*

On the seventh day of *September*: (the Birth-day of our renowned, and victorious Queen *Elizabeth*) was this never to be forgotten victory obtained: And on the seventeenth day of *November* (the Coronation day of the said glorious Princess) was the high, and mighty King of *Sued* entertained into the imperial City of *Frankfurt* upon the *Maine*, the City wherein the *German* Emperours used to be elected: And after that incomparable victory all things succeeded prosperously with him unto the battel of *Lutzen*, wherein he died a victor, according to that Distich

*Upon this place the great Gustavus di'd,  
Whilst victory lay bleeding by his side.*

Who so desires to see these things more largely set forth, may read them in the Life of *Gustavus Adolphus* in my second Part of the *Marrow of Ecclesiastical History*.

But that which crowned his victories, and made them only glorious, was the cause of his undertaking this war. For as it is the cause, not the sufferings that makes a Martyr: So it is the cause rather than the event that makes all wars warrantable, and praise-worthy. Good success in a just war, brings true glory to the undertakers of it.

In this respect our *Gustavus* deserves far more glory and renown than *Sennacherib*, *Nebuchadnezzar*, *Darius*, *Cyrus*, *Alexander*, *Cæsar*, and others of the Heathen Heroes. The Conquerors commended by the holy Ghost, *Heb. 11. 33.* it is said of them, that they subdued Kingdoms, and wrought righteousness: And indeed, might and right should go together: For right without might may be much wronged, and might without right may do much wrong: And if we survey the actions of most of the great Conquerors in the world, we shall finde might without right in their achievements. But if we take a view of the causes which moved our victorious *Gustavus* to undertake his wars, we shall see might regulated by right.

The cause which moved the former Monarchs to invade the Dominions of others, was the pride of their hearts, and boundlesse ambition to have the supreme sovereignty over the whole world, if possible they could obtain it.

Of *Alexander* the great it is said, that when he heard the Philosophers conclusion concerning the unity of the world, he wept because there were no more worlds for him to conquer but one. Behold the ambition of mens minds how boundlesse, and unsatiable it is.

*Cæsar* invaded *France*, *Germany*, *Britain*, and other Nations to enlarge the



the bounds of the *Roman* Empire, and to get to himself a great name: So did other *Roman* Generals both before, and after him.

True it is, that God in his unsearchable wisdom stirred up many of them to be his instruments to punish the peoples rebellions against himself; In which respect they are called the Lords *Rod, Staff, Sword*: Yea, God is said to put his sword into their hands: and because the Lord useth them as his instruments, they are in that respect stiled the Lords *anointed, his servants, his shepherds*: See *Isa. 10. 5. Jer. 12. 12. Ezek. 30. 24. Isa. 45. 1. Jer. 25. 9. Isa. 44. 28.* Yet notwithstanding this secret intent of the Lord, which he by their Ministry brought to passe, they were stirred up by the pride, and ambition of their own hearts to do what they did: So saith the Lord of *Asshur, Isa. 10. 5, 7, 13. O Assyrian, the rod of mine anger, &c. I will send him against an hypocritical Nation, &c. Howbeit he meaneth not so, For, saith he, by the strength of my hand have I done it, and by my wisdom, &c.* But our *Gustavus* hath made it manifest to all the world, that no ambitious thoughts, no desire of enlarging his own Dominions by invading other mens rights, embroiled him in those *German* wars.

Great injuries and wrongs were done to him by the Emperour, and fear given him of greater if he looked not the better to himself: So that he was forced to take up Armes to secure his own Dominions, and his neighbours bordering upon him.

*2 Sam. 5. 17.* It is noted of the *Philistines*, that they came up to seek *David*, whereby is implied, that they first provoked him to war, and thereby his assaulting, and destroying them is justified. And *2 Sam. 10. 4, &c.* Its recorded of the *Syrians*, that they helped the *Ammonites*, who had most despightfully abused *David's* Ambassadors, whereby *David's* war against the *Ammonites* and *Syrians* is justified: Such provocations had our *Gustavus* to enter upon those *German* wars: He was first fought by the enemy: His Ambassadors were unworthily used: His enemy sent Armies under his own Ensignes to help the King of *Poland*, his former enemy, with whom he was then in war.

Besides these wrongs done to him: Complaints were made, and invitations sent to him from sundry oppressed Princes, and States, and particularly from those to whom he was engaged by ancient alliances, and confederacies: By them also he was drawn into those wars, wherein the Divine providence gave him such great successe, and by which he won so great glory.

*Abraham*, upon such a ground as this later, was moved to take up Arms against those that spoyled *Sodom*, where his Nephew *Lot* was; wherein the Lord gave him good successe. *Joshuah* also upon the like ground made war against the five Kings of the *Amorites*, who encamped against *Gibeon* now in League with the *Israelites*, *Josh. 10. 6, &c.*

Thus *Gustavus* in affording succour to the oppressed, that craved his aid (being also his confederates) did no more then such as were approved by God, and guided by his Spirit, had done before him: and that as well for the securing of his own Dominions, as for the relieving of others: For, had the deluge of war which over-flowed, and had almost ruined *Germany*, been suffered to swell higher, and run longer, it might have made an irrecoverable



coverable breach upon the Kingdom of *Sueden* it self. Where it did prevail, it carried away the Protestant Religion before it. It bare away Princes out of their Principalities; Magistrates out of their Jurisdictions; Ministers of Gods Word from their Charges; Owners from their possessions; and others from their stations and callings: It deprived free Cities of their immunities, and priviledges, and brought innumerable mischiefs, and inconveniences to multitudes of all sorts.

Wherefore to maintain, and preserve true Religion where it was endangered, to re-establish it where it was removed: To restore Princes, Magistrates, Ministers, owners and others of their native, and proper rights: To recover to free people their priviledges: To bring home the banished: To take off the heave yoke to bondage, and intolerable burdens from their necks on whom they were unjustly laid: and lastly, to prevent persecutions, and cruel massacres for the Gospels sake was that warre by him undertaken, as the happy events shewed: For since that time true Religion hath been in many places re-established, and a free liberty for the exercise thereof granted unto many: Princes, Magistrates, Ministers, &c. have beene restored to their Dominions, Dignities, charges, callings, inheritances, and possessions; and many are eased of their heave burdens and grievances.

The Pride, and Grandure of the house of *Austria* hath been much abated, and that swelling *Jordan*, that had so overflowed his banks, is in some good measure brought into his own channel again: and they who formerly were the chief pillars of the Church of *Rome*, are in a good measure disabled from helping forward that Popish designe of reducing the Christian world into an absolute obedience to the Popes chair again, *O give thanks unto the Lord for he is good: for his mercie endureth for ever: Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy*, Psal. 107. 1, 2. See much of this in Doctor Gouges *Saints Sacrifice*. p. 278. &c.

## CHAP. XXVIII.

Examples of Compassion: Sympathie, Pity.



Commanded, 1 Pet. 3. 8, *Zach.* 7. 8, 9.  
Such as want it, love not God, 1 *John* 3. 17.  
And are wicked, 2 *Chron.* 36. 17.  
Scriptural Examples, Our Saviour Christ, *Matth.* 9.  
36. & 14. 14. & 15. 32, *Marke* 1. 41. & 6. 34. A  
Lord, *Matth.* 18. 27. *Pharaohs* daughter, *Exod.* 2. 6.  
The Father of the Prodigal, *Luke* 15. 20.

*Darius* his wife being a Captive with *Alexander*, miscarried by reason of a fall, and so died, which when *Alexander* heard of, he brake forth into weeping, and suffered one of her Eunuchs to carry *Darius* word of her death: *Darius* hearing that *Alexander* wept at the newes of her death, conceived that he had been too familiar with her: but when the Eunuch by



grievous asseverations protested that he had never seen her but once, and then never offered the least indignity to her: *Darius* lifting up his hands to heaven, prayed the gods, that if the *Persian* Empire were at an end, that none might sit in *Cyrus* his Thron but so just, and merciful a Conqueror. *2. Cur.*

2. When *Alexander M.* found *Darius* murdered by his own servants; though he was his enemy, yet he could not refrain from weeping, and putting off his own coat, he covered the body of *Darius* with it, and so clothing of him with Kingly Ornaments, he sent him to his mother *Sisigambis* to be interred amongst his Ancestors in a royal manner. *2. Cur.*

3. *Nero* the Emperour in the first five years of his reign was of a very compassionate disposition, insomuch as being requested to set his hand to a Writ for the execution of a Malefactor, he said, *Quam vellem me nescire literas*: Would I had never learned to write. *Sene.*

4. *Camillus* with the *Roman* Army after ten years siege took the City of *Via* in *Italy* by storme, and when *Camillus* from the top of the Castle saw the infinite riches which the souldiers took by plundering the City, he wept for very pity to see the miseries which were brought upon the inhabitants. *Plut.*

5. The *Thebans* having given the *Lacedemonians* a very great overthrow in the battel of *Leuctra*, they presently sent an Ambassador to *Athens* to acquaint them with it, and to desire them to enter into confederacy with them against the *Lacedemonians* their old enemies, telling them, that now was the time when they might be fully revenged of them for all the wrongs which they had received from them: but the *Athenian* Senate was so far from rejoycing at the misery of the *Lacedemonians*, that they did not so much as give lodging to the Ambassador, or treat at all with him about a League. *Plut.*

6. *Vespasian* the Emperour was of such a merciful disposition, that he never rejoyced at the death of any, though his enemies; yea, he used to sigh, and weep when he justly condemned any for their faults. *Suet.*

7. *Affert solatium lugentibus, suspiriorum societas*, saith *Basil*, pity allaiies misery: But incompassionatenesse in others, increaseth it. This was *Jobs* doleful case, *Job* 6. 14. & 19. 21 and *Dauids*, *Psal.* 69. 21, and the Churches in the *Lamentations* chap. 1. 2. This was *Sodoms* sin, *Ezek.* 16. 49. and of those *Epicures* in *Amos*, chap. 6. 6. The King and *Haman* late drinking in the gate, but the City of *Susan* was in heaviness, *Est.* 3. 15. *Trapp.* *Eccles.* 4. 1. It's a woful thing to see how great ones quaffe the teares of the oppressed, and to hear them make musick of other mens shrieks.

8. We must labour for *Pauls* frame of spirit, *Who is offended and I burne not*? He was full of care, and cumber, of anxiety, and sollicitude for the house of God, and prosperity of his people, *2 Cor.* 11. 28.

9. It's recorded of *Ambrose*, that he was more troubled for the state of the Church, then for his own dangers.

10. Of *Melancthon* it is said, that the ruines of Gods house, and miseries of his people made him almost neglect the death of his most beloved children. *True goodness is publike spirited, though to private disadvantage.*

11. It's likewise said of him, that he was frequent in prayers, and teares for the miseries of the Church, which, like musick upon the water, made a most



most melodious sound in the ears of God. When *Luther* chid him sharply for it, he meekly answered, *Si nihil curarem, nihil orarem*. If I should not care so, I should not pray so.

*Augustus* the Emperour used to professe, that it went as much against the heart with him, as it did against the hair with the malefactor, when he judged him to condigne punishment. *Trapp*.

Our King *Edward* the sixth could not be perswaded by all his Council to set his hand to a Warrant for the burning of one *Foane Butcher*, that had well deserved it. *Acts & Mon.*

*Lucullus* the Roman General pursuing *Methridates*, came to the rich and stately City of *Amisus*, where *Challimachus* was Governour under *Methridates*: *Callimachus* seeing that he could not hold out, set the City on fire, and fled: *Lucullus* would fain have quenched the fire, but could not get his souldiers to do it. *Lucullus* entring the City the next morning, and seeing the great desolation the fire had made, fell a weeping, saying unto his friends, that he had often thought *Sylla* happy, in that when he desired to save the City of *Athens*, the gods had granted him his desire: But whereas I (said he) desired to have saved this City of *Amisus*, fortune thwarting my desire, hath brought me to the disreputation of *Mummius* that caused *Corinth* to be burnt. *Plut. in vitae ejus*.

God never punisheth till greatly provoked. He may well say as that Roman Emperour did, when he was to pronounce the sentence of death, *Non nisi coactus*, I am even compelled to it, there is no other remedy, 2 *Chron.* 36. 16. As a woman brings not forth but with paine: and as a Bee stings not, but provoked: So here, *Ille dolet quoties cogitur esse ferox*: He afflicts not willingly, nor grieves the children of men, *Lam.* 3. 33. Sin puts him out of his road of mercy into wayes of judgment, that putteth thunderbolts into his hand, and makes him to do his work, his strange work, *Isa.* 28. 21. What can a Prince do lesse then disarm his Rebels? *Trapp*.

Be kindly affectioned one to another with brotherly love: Rejoyce with them that do rejoyce, and weep with them that weep. *Rom.* 12. 10. 15.

## C H A P. XXIX.

## Examples of Consciences good and bad.



Good Conscience: *Acts* 23. 1. & 24. 16. *Rom.* 9. 1. 2 *Cor.* 1. 12. 1 *Tim.* 3. 9. & 1. 5, 19. 2 *Tim.* 1. 3. *Heb.* 10. 2. 22. *Heb.* 13. 18. 1 *Pet.* 2. 19. & 3. 16.

Bad conscience, *John* 8. 9. 1 *Tim.* 4. 2. *Tit.* 1. 15.

Weak conscience, 1 *Cor.* 8. 7. & 10. 29.

Conscience, *Rom.* 2. 15. & 13. 5. 1 *Cor.* 10. 25. 2 *Cor.* 4. 2. & 5. 11. *Heb.* 9. 9, 14.

*Defin.* It's a part of our understanding determining of all our particular actions either with, or against them, excusing, or accusing.

When the conscience accuseth, the tongue confesses, the eyes weep,



the hands wring, the heart akes, and the voice cries, no part can be at ease, as *Juvenal* :

— *Cur hos*

*Evasisse putes, quos diri conscia facti,  
Mens habet attonitos, & surdo verbera cadit ? &c.*

How deem'st thou them acquit whom guilty mind of fact so foul doth fright,

And scourge unseen doth beat with unheard blow.

Their hangman, restless conscience biting so :

Scriptural Examples of guilty consciences, *Adam* when he ran from God, *Gen.* 3. 8. *Cain* for murdering *Abel*, *Gen.* 4. 15. *Joseph's* brethren, *Gen.* 42. 21, &c. *Belshazzar*, *Dan.* 5. 6. *Herod* for beheading *John*, *Luke* 9. 7. *Judas* for betraying Christ, *Matth.* 27. 3, &c. The unworthy Guest, *Matth.* 22. 12. The Pharisees, *John* 8. 9.

Examples of a good conscience: *Abimelech*, *Gen.* 20. 4, 5. *Hezekiah*, *Isa.* 38. 3. *David*, *Psal.* 3. 5, 6. & 23. 4. *Paul*, *Acts* 23. 1. & 24. 16. *Heb.* 13. 18.

Conscience good.

*Prov.* 17. 22. A merry heart doth good like a medicine.

*Eccles.* 9. 7. &c. Go thy way (saith *Solomon* to one that hath a good conscience) eat thy bread with joy, &c.

*Prov.* 15. 13. A merry heart maketh a chearful countenance, ver. 15. He that is of a merry heart hath a continual feast.

Behold the confidence of a good conscience towards God, *1 Pet.* 3. 21. when it's parling with him by Prayer, and bold intercessions, *1 Tim.* 2. 1. It dares plead as *Jeremy* did, *Ier.* 12. 1. and interrogates, as *Rom.* 8. 33, 34, 35. *Isa.* 63. 15. and as *David* often did.

1.

A good conscience made those blessed Martyrs in the time of *Severus* the Emperour, of whom *Eusebius* writes, that after long and hard imprisonment, being released for a time, they appeared to the people as those that came *e Myrothicia, non ergastulo*, rather out of a shop of sweet ointments, then out of a prison: *Producebantur de suppliciis lati, divinum nescio quid in vultibus praeferentes*: They were brought forth (saith he) rejoicing in their torments, and carrying in their countenances a certaine Divine aspect.

2.

This made the Prophet *Isaiah* chearfully submit himself to the Saw, *Heb.* 11. 37.

3.

*Jeremy* to be stoned, *Heb.* 11. 37.

4.

*Paul* to the sword.

5.

*Peter* to the Crosse.

6.

*Lawrence* to the gridiron.

7.

By reason of this it was that *Jacob* took such good rest upon a stone, *Gen.* 28. 11.

8.

That *Peter* laden with iron chains, could sleep so sweetly, though, for ought he knew, he was to dye the next day, *Acts* 12. 6.

9.

That Master *Philpot*, and his fellow prisoners could rouse as merrily in the straw in the Bishops cole-house, as if they had lain upon down-beds in a Palace. See my *English Martyrology*.

*Integer*



*Integer vita, scelerisque purus,  
Non eget Mauri jaculis, nec arcu, &c.*

A conscience pure unstain'd by sin,  
Is brasse without, and gold within.

Paul (though no man out of hell suffered more then he, yet) did he, having a good conscience, not only glory in tribulation, but over-abound exceedingly with joy, 2 Cor. 7. 4. & 1. 9. 12.

A good conscience made Steven look like an Angel, Acts 6. 15. the Apostles to rejoyce, Acts 5. 41. that they were accounted worthy to suffer.

Livius Drusus being to build him a house in the Palace at Rome: the chief workman told him that he would so contrive it, that none should over-look him, nor see what was done in his house: to whom Drusus answered: *Quin tu potius si quid in te artis est, ita compone domum meam, ut quicquid agam ab omnibus inspicere possit?* Rather (saith he) if thou hast any Art, shew it in so contriving my house, that whatsoever I do may be beheld by all. Lipsius.

*Conscience bad.*

*Prov. 12. 25. Heaviness in the heart of a man makes it sloop.*

Nero when he had most unnaturally murdered his mother Agrippina, and his wives, had such an hell in his conscience, that he could never rest night nor day in quiet; so that when he was to leave this life for a worse, he cried out, that his mother, wife, and father willed him to die.

In the like condition was Otho when he had slain Galba, and Piso.

And Herod when he had caused his wife Mariamne to be put to death.

And Spira, and Latomus, &c. all which were so gnawed, and grubbed with this worm, that they could never be at rest, till, utterly tired with continual vexation of spirit, they either desperately slew themselves, or were dreadfully dispatched by others.

The guilt which from unseen pollution springs  
Pale sweating horror in their bosom brings.

*Prov. 17. 22. A broken spirit dries the bones.* By drinking up the marrow, and radical moisture: So in David, Psal. 32. 3. *His bones waxed old, &c. His heart was smitten, and withered like graffe: His dayes consumed like smoke,* Psal. 102. 3, 4. His whole body was like a bottle in the smoke, Psal. 119. 83. He was a very bag of bones, and those also burnt as an hearth, Psal. 102. 3. Yea, it causeth death, 2 Cor. 7. 10.

*Prov. 28. 1. The wicked flie when none pursues, &c.* Such a fearful fugative was bloody Cain, Gen. 4. 14.

Such were those cursed Cananites, Josh. 24. 12. that were chased by Gods Hornet sent amongst them, i. e. by the bloodhounds of their own consciences.

Such were those Syrians, who struck with a panick terror, fled for their lives, and left their rich Camp for a booty to the Israelites, 2 Kings 7. 7.

The shadows of the mountains seemed armed men to guilty Gaal, Judg. 9. 36.

10.

11.

12.

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9.

The *Burgundians* expecting a battel, thought long thistles to be lances, and thereupon fled.

*Prov.* 29. 6. *In the transgression of a wicked man there is a snare.*

10.

*Prov.* 18. 14. *A wounded spirit who can bear?* hence *Iob* preferred strangling before it, *Iob* 7. 15. & 10. 1.

11.

*Judas* chose an halter to avoid it, *Matth.* 27. 5. *Acts* 1. 18.

12.

*Daniel* chose rather to be cast to the Lions, then carry a Lion in his bosome, an enraged conscience *Dan.* 6. 10.

The Primitive Christians cryed likewise, *Ad leones potius quam ad leones abjiciamur.* Let us be cast rather to the Lions, then into brothel-houses, where their consciences might be defiled.

13.

A bad conscience made *Saul* call for musick, *1 Sam.* 16. 15, &c.

14.

*Belshazzar* for his carousing cups, *Dan.* 5. 2.

15.

*Cain* for his workmen to build him a City, *Gen.* 4. 17.

16.

*Prov.* 15. 13. *By sorrow of the heart the spirit is broken.*

*Gaius Marius*, a bloody Tyrant in *Rome* that had caused multitudes of all sorts of persons to be murdered, at length fell into such terrors of conscience, that he could not sleep in the night, or if he did sleep, had fearful dreams, and visions that troubled him, and still he thought he heard a voice buzing in his ears these words:

*A very Lions den is dreadful to behold:*

*Though he himself be gone abroad, and be not there in hold.*

and because he could not sleep, he gave himself to make unreasonable banquets, and to drink more then his years would bear, seeking by these means to procure sleep, and to quiet his raging conscience, and thus he continued to the time of his death, which was not long after. *Plut. in vita ejus.*

17.

*Pausanias* King of *Lacedemon* being in the City of *Byzance* sent for *Cleonicé*, a young maiden of a Noble house to take his pleasure of her: Her parents durst not keep her from him, because of his cruelty, but suffered his messenger to carry her away. The young gentlewoman prayed the grooms of *Pausanias* chamber to take away the lights, desiring to go to his bed in the dark when he was asleep, but as she approached his bed, by accident she struck down a Lamp, which awaking *Pausanias*, he thought that his enemies were coming to murder him in his bed, whereupon catching up his dagger, he so stabbed it into the young virgin, that she immediately died. The horror of this fact so troubled his conscience, that never after that, he could take any quiet rest, for he thought that her spirit appeared every night to him, and spake unto him: the terror whereof did so perplex him, that he fled to the City of *Heraclea*, where there was a Temple that conjured down dead spirits, and there he prayed her to be content: So she appeared unto him, and told him that he should be delivered from all his troubles when he came to *Sparta*: signifying thereby the death which he should suffer there, which also came to passe. *Plut. in vita Cimonis.*

18.

*Iulian* the Apostate, that subtle enemy of the Church of Christ, when his



his Army was to be paid, caused an Altar to be set up by him, and a Table with incense by it, and as his souldiers came to receive their pay, he required each one to throw some Incense into the fire on the Altar: But some of them, understanding his policy, and knowing it to be interpretative, and implicit Idolatry, refused to do it, though thereby they lost their pay: Others not knowing the depth of this mystery of iniquity, and suspecting no hurt, did as he commanded, and so defiled their consciences, which afterwards filled them with such extreme grief and horror, that they offered to expiate their sin with their blood. *Theod.*

*Tiberius* the Emperour, a bloody and wicked man, felt the lashes of conscience so violent, that he protested to the Senate that he suffered death daily: whereupon *Tacitus* makes this note, *Tandem facinora, & flagitia in supplicium vertuntur.* As every body hath its shadow appertaining to it, so hath every sin its punishment.

*Richard* the third after the murder of his two innocent Nephews, had fearful dreams and visions: insomuch that he used often to leap out of his bed in the dark, and catching his sword, which alway lay naked by him, he would go distractedly about the Chamber, seeking every where to find out the cause of his own occasioned disquiet, *Trussels Chron.* *Polidor Vergil* thus wries of his dream the night before *Bosworth field*, that he thought that all the Devils in hell pulled and haled him in most hideous and ugly shapes, adding, that he did not think that it was so much his dream as his guilty conscience that bred those terrors.

*Charles* the ninth after the massacre of *France* could never endure to be wakened in the night without musick, or some like diversion, and he became as terrible to himself, as formerly he had been to others. *Thuan.*

*Turpe quid acturus, te sine teste time.*

*Nicephorus Phocas* the Greek Emperour having a guilty and hellish conscience, and fearing heavens justice for his sins caused his Palace at *Constantinople* to be made impregnable, and then began to cast off his fears: But when he thought all safe, a voice was heard, none knew from whom, or whence, taxing his foolish confidence, and telling him that *though he raised his walls as high as heaven, yet as long as wickednesse dwelt within, there was no safety to be expected.*

A certain Jesuite in *Lancashire* as he was walking by the way lost his glove, and one that came after him finding it, followed him apace with an intention to restore it: but he, fearing the worst, being inwardly pursued with a guilty conscience, ran away, and hastily leaping over an hedge, fell into a marle-pit which was on the other side, in which he was drowned. *Wards Sermon.*

In the reign of our *K. Henry* the eighth, there was one *Richard Long* that falsely accused a Minister in *Calice* for eating meat in Lent: But shortly after Gods vengeance fell so heavily upon his conscience, that he desperately drowned himself. *Acts & Mon.*

About the same time one *Greg. Bradway* accused falsly one *Brook* for steth: But not long after through terrors of Conscience he sought to cut his own throat

19.

20.

21.

22.

23.

24.

25



throat, and being prevented, he ran mad. *Idem.*

9. See the Example of *Bessus* in *Admirable discoveries of murder.*

When *Genfericus* King of the *Arian Vandals* in *Africa*, raised a persecution against the *Orthodox*, he had such a hellish, and guilty conscience, that if any Minister in his Sermon did but mention *Pharaoh*, *Nebuchadnezzar*, *Herod*, &c. he presently applyed it to himself, and thereupon banished him. See my *General Martyrology*, p. 92.

Sir *Con Mac Genis*, one of the late *Irish Rebels*, after he had murdered one Master *Trug* a Minister, was so haunted with the furies of his own conscience, that he thought his ghost followed him day and night, so that he commanded his souldiers to slay no more of the Protestants. *Idem.* p. 363.

*Conscience terrified after falls, and again comforted.*

1. In the reign of *Queen Mary* there was one *Ralph Allerton*, who coming into the Church of *Bently* in *Essex*, finding the people idle, or ill imployed, read a chapter to them, and prayed with them, for which being brought before *Bonner*, he by his subtle perswasions and flatteries, so prevailed with him, that he drew him to a recantation, after which this *Allerton* was brought into such bondage, and terrours of conscience, and was so cast down, that if the Lord had not looked mercifully upon him, he had been utterly undone; but, through Gods goodnesse, upon his unfeigned repentance he at last recovered comfort, and gave his life for the cause of Christ. See my *English Martyrology*, p. 193.

2. About the same time there was one Master *Whittle*, an *Essex* Minister, who being also called before *Bonner*, by the subtle practise of the Bishop, and the advice of some carnal friends, set his hand to a recantation; but presently after he fell into grievous terrours of conscience, whereof himself thus writes: After (saith he) I had done this thing, I had little joy of any thing, my conscience telling me that I had done very ill by so slight a means to shake off the sweet Crosse of Christ. Yea, his terrours of conscience were so great, that he could not sleep; whereupon he procured the writing, and toar out his name: After which he thus writes, Being condemned to die, my conscience, and mind, I praise God, is quiet in Christ, and I by his grace, am very willing, and content to give over this body to death for the testimony of Christs truth, and pure Religion against Anti-christ, &c. *Idem.* p. 160, 161.

3. Before this, in the reign of King *Henry* the eighth, Master *Thomas Bilney* for fear of death was drawn to an Abjuration, after which he fell into such terrours of conscience, that he was near the point of utter despair, so that his friends were fain to watch with him night and day, endeavouring to comfort him, but all in vain: In this woful condition he continued for the space of a whole year, and was in such anguish, that neither eating drinking, sleeping, nor any thing else did him good: yea, he thought that all the Word of God was against him, and founded his condemnation: But at last, resolving through Gods grace, to lay down his life for the truth, he began to feel some comfort, &c. See his Life in my first Part. See more inflicted in conscience, and comforted, p. 15.



*The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?*

## CHAP. XXX.

## Examples of Constancy.



Constancy in that which is good commanded, 1 Chron. 28. 7. Tit. 3. 8. Gal. 5. 10. 2 Tim. 2. 1. Heb. 13. 9. 2 Cor. 12. 17. 1 Cor. 5. 8. 2 Pet. 3. 17. 2 Tim. 3. 14. Rev. 2. 10. God is so constant. Jam. 1. 17.

Commended, Prov. 21. 28. Heb. 12. 3. Rom. 11. 22.

Exhorted to, 1 Cor. 16. 13. Ephes. 4. 14, 15. 2 Tim. 3. 14. Heb. 12. 1. & 13. 9. Matth. 10. 22. & 24. 13. Phil. 4. 1. Rev. 3. 11.

Scriptural Examples, Joshua, chap. 24. 15. Ruth, chap. 1. 15. Levites, 2 Chron. 11. 13. Josiah, 2 Chron. 34. 2. Jews, Ezra 3. 3. David, Psal. 119. 157. John Baptist, Matth. 11. 7. Luke 7. 24. Paul, Acts 20. 23, 24. 2 Tim. 4. 7. 2 Cor. 1. 17. Antipas, Rev. 2. 13. Disciples, Luke 22. 28. Hebrews, chap. 10. 32, 34. Dionysius, & c. Acts 17. 34. Jews and Proselytes, Acts 13. 43.

## Examples of the constancy of Heathens.

*Aristides* is an admirable example of Constancy, of whom *Plutarch* writes, that amidst all the changes which befell the *Athenians* in his time, he remained alwayes the same; for honours never puffed him up with pride, nor adversity never made him impatient: For when *Eschylus* the Poet in the publick *Amphytheater* made verses in his commendation, and thereupon the eyes of all the people were fixed upon him, he was nothing affected, or puffed up with it: neither at other times was he afflicted at the reproaches, and indignities of his enemies: He used to say, *That it was the part of a good Citizen, only to rejoyce in his good speeches, and actions.* Plut.

*Nero* being weary of his wife *Octavia*, the daughter of *Claudius*, by whom he had the Empire, charged her with adultery, and *Pythias* one of her women, was miserably tormented upon the rack to extort a confession against her emperial Lady, but she left this memorable Example of loyal constancy: *Tygelinus*, *Nero's* instrument of cruelty, sitting in Commission at the rack, demanded of her some immodest questions about her Lady *Octavia*: But she being raised above fear or paine by honest courage, did spit into his face, saying, that *Octavia* was *honest* in her womans parts, then his mouth. Suet.

*Phocion* the *Athenian* was *semper idem*, alwayes the same, neither favour, nor fear altering him: the Oracle declaring that there was one man that was an enemy to the concord of the City: when the enraged people enquired after him, he said, *Pray you be quiet, I am the man whom ye seek,*



for there are none of your doings that please me: Athens was at this time in her dotage. Afterwards being chosen Captaine of the Athenians against the Macedonians: he seeing that his cowardly souldiers were onely valiant in their tongues, wisely forbore fighting, and made a peace: afterwards being upbraided, as if he had done it through cowardize, he answered: *You are happy that you had a Captain that knew you well enough, otherwise you had all perished before this.* At another time, when Demosthenes that rode the people by his flattery, told Phocion, that the Athenians would kill him, when they began to be mad. But, said Phocion, *they will kill thee when they begin to be wise.* Lipsius.

4. Publius Rutilius shewed his excellent constancy, when being requested by a friend to do for him a thing which was unjust, he refused to do it, whereupon his friend said, *What am I the better for thy friendship, if thou wilt not do for me so small a courtesie, when it is desired of thee?* To whom he answered: *And what am I the better for such a friend, as requests of me such unjust things?* Val. 1. 6. c. 4.

5. Pomponius a Knight of Rome fighting in the Army of Lucullus against Mithridates was wounded, and taken prisoner, and being brought before Mithridates, he said to him, *If I take care for the cure of thy wounds, wilt thou be my friend?* To whom Pomponius answered, *Not except thou beest a friend to the people of Rome.* Fulgos.

6. Marc. Brutus warring in Lusitania, when he had conquered almost the whole Countrey, only the City of Cyana stood out against him, he sent Ambassadors to them, proffering them a great summe of gold to deliver up their City to him: To whom they answered with admirable constancy: *Our fathers left us swords wherewith to defend our liberty, not gold, nor rich gifts wherewith to redeeme our selves from our enemies.* Eras. Apoth.

7. C. Mevius a Captain of Augustus Caesar, having often fought valiantly against Mark Anthony, was at last circumvented, taken prisoner, and carried before Anthony, who asked him, what he would have him to determine about him? To whom Mevius most constantly answered: *Command my throat to be cut, seeing I am resolved neither for the hope of life, nor for the feare of death to forsake Cæsar, nor to serve thee.* Val. Max.

8. When Fabius Maximus was made General against Hanibal, he resolved not to hazard battel, but to lie, and weary him out by delaies, whereupon at last his souldiers began to mock, and flout at him, calling him Hanibals Schoolmaster: Minutius also his partner asked Fabius his friends, whether he went to lodge his Camp in the skie? (because he kept upon the mountains) and whether he climbed so high, because he mistrusted the earth? or whether for feare of his enemies he went to hide himself in the clouds? Fabius friends told him of these jeers, and advised him rather to hazard battel, then to endure such reproaches, &c. But Fabius answered them: *If I should follow their advise, I should shew my self a greater coward then I am taken for now, by leaving my resolutions for feare of their mocks and reproachful speeches: For its no shame for a man to be fearful, and jealous of the safety and welfare of his Countrey, but to re-*  
gard



gard the prating of the multitude, is not the part of a chief Magistrate, but rather of a base minded person that seeks to please those whom he ought to command and govern, because they are but fools. Plut. in vita ejus.

Saturninus a Tribune of the People in Rome, having ordained a Law which was prejudicial to the Common-wealth, made a Decree also, that all the Senators should swear to it upon pain of banishment, and accordingly all the Senators did take their oaths, though against their wills, for fear of the people: But when it came to Metellus his turn to swear, he utterly refused it, neither could his parents, or friends by any persuasions, or intreaties enduce him to it, continuing one, and the same man, without respect of danger, saying, that he would abide any punishment, rather then to yield consent to a dishonest matter unbeseeming his estate, and so going out of the Assembly, he told his friends that did accompany him: That to do evil it was an easie thing, and to do good without danger was also a common matter, but to do well with danger, that was the part of an honest and vertuous man Plut. in vita Marii.

Agésilas King of Sparta having made warre in Asia, against the King of Persia's Lieutenants, wherein he had gotten many famous victories, and great riches, at his return into his own Countrey, was no changling, but his conditions were the same as before he took his journey: He transformed not himself into strangers manners: neither did he scorne his Countrey manners, as most other Captains in the like case used to do: neither did he shew himself disobedient to the Lawes of his Countrey: He altered not, in his meat, or drink, in his washings, or bathings, in his wives apparel, in his own armour, or householdstuff: His daughters coach was nothing more sumptuous then others were, &c. Plut. in vita ejus.

Demosthenes the Athenian Orator was alwayes constant in one manner, and order in the counsel which he gave to the people: not only not changing it in his life time, but on the contrary, lost his life, because he would be no changling: He was nor like unto Demadas, who to excuse his going against his own counsel, used to shift it off with this saying, that indeed he went oft-times against his own advise, as matters fell out, but never against the benefit of the Common-wealth. Plut. in vita ejus.

Saint Ambrose Bishop of Millain being besieged in his Church by the Emperour Valentinian junior, at the instigation of Justina his mother, an Arian, the Emperour commanded him to come forth of the Church, intending to deliver it to the Arians: But Ambrose told him that he would never come out of it willingly. neither would betray his sheepfold to the wolves, nor his Church to such as were blasphemers of God; Therefore (saith he) if thou wilt kill me, come in, and thrust me through, either with thy sword, or spear, which death will be very grateful unto me. Theod.

Valerianus Bishop of Habenzai in Africa being commanded by Genseric an Arian King of the Vandals, to deliver up to him the books of the Sacred Scripture, and other vessels belonging to the Church, he rather chose, being eighty years old, to be stripped naked, and driven out of the City, where he lay amongst the dunghills till he perished. Sige. Chron.



14.

*Hormisdas* a Nobleman of *Persia* professing Christianity in the time of a great persecution, was called before the King *Varanes*, who sharply chid him, threatening him with death, if he persisted therein: To whom *Hormisdas* constantly answered: *That which you command me (O King) is wicked, and therefore I may not abjure the God of the whole world, to procure your Majesties favour: For a crime committed against his Majesty, is far greater then disobedience to you.* Niceph.

15.

*Constance* the third could neither prevail by promises, nor threats, with *Martin* Bishop of *Rome* to confirm the Heresie of the *Monothelites*, he choosing banishment rather then thus to sin against God. *Fulgos.*

See more in *Courage of Christians.*

## CHAP. XXXI.

*Examples of Contention, Discord, Variance, and the Evils of it.*



*T*'s a great evil, *Prov.* 6. 14, 19. worst in wives, *Prov.* 19. 13. & 27. 15.

Condemned, *Ephes.* 4. 31. *Col.* 3. 8. *Prov.* 17. 14. *Tit.* 3. 9. *Rom.* 13. 13.

It comes from pride, *Prov.* 13. 10.

Scriptural Examples; *Kings*, *Gen.* 14. 4. *Abimelech*, and *Sechem*, *Judg.* 9. *Pharisees*, and *Sadducees*, *Acts* 23. 2. Two *Hebrews*, *Exod.* 2. 13. *Judah*, and *Israel*, *2 Sam.* 19. 4. *Aaron*, and *Moses*, *Num.* 12. 1. *Israel*, and *Benjamin*, *Judg.* 20. 13. *Disciples*, *Luke* 22. 24. *Paul*, and *Barnabas*, *Acts* 15. 39. *Corinthians*, *1 Cor.* 1. 11, 12. and 3. 3, 4. and 11. 18. and 6. 7. *Abrahams*, and *Lots* herdsmen, *Gen.* 13. 7. *Israelites*, *Isa.* 9. 21.

1.

*Prov.* 26. 21. *So is a contentious man: Vir biliosus, & bellicosus*, a man made of discords (as *Democritus* said the world was) that loves to live in the fire, as the *Salamander* doth. The Dog-d yes continue with such all the year long, and like mad dogs, they bite, and set a madding all they can fasten on, as did *Sheba*, *Korah*, and *Judas*, who set all the *Disciples* on murmuring at the oile poured on *Christs* head. So *Arius* set all the Christian world on a light fire, and Pope *Hildebrand* cast abroad his fire-brands. *Trapp*

2.

*Epiphanius* tells a sad story of two Bishops, *Milesius*, and *Peter* Bishop of *Alexandria*, both Professors, and fellow-sufferers for the Christian faith: These two men being condemned, and sent to work in the Mettal-Mines, for a small difference fell into so great a Schisme, that they drew a partition-wall between each other in the Mine, and would not hold communion each with other in the service of *Christ*, for which they both were sufferers: which dissention of theirs caused such a rent in the Church, that it did more hurt then an open Persecution from the enemy.

3.

How much better did Bishop *Ridley*, and *Hooper*, who though in King *Edward* the sixth his dayes they had been at great variance about the Ceremonies; yet when in Queen *Maries* Reign they were imprisoned for the same



same cause, they forgot all former quarrels, loved, and wrote each to other as brethren? See Doctor Ridley's *Life, in my first Part.*

In *Constantine's* time the differences of the Bishops were so many, and so great, that they brought in whole bundles of Petitions one against another to the Emperour, which he, out of a wonderful desire after peace, would not so much as read, but burnt them all before their faces.

*Aristides*, and *Themistocles* being sent joynt Ambassadors to the same City, fell out by the way. *Aristides* was stout enough, and cross enough; yet when he came near the City gates whither they were sent, he condescended so far as to bespeak *Themistocles* in this manner; *Sir, you and I are not now at leisure thus to squabble: Let us dispatch our Countrey affairs: it will be time enough to renew our quarrel when our work is at an end.* Plut.

*Empedocles* was of such a contentious disposition, that every day he would quarrel with some body or other, and prosecute his contentions with much violence. *Ravif.*

*Hyperbolus* was a man so addicted to strife, and contention, that it grew into a Proverb, *Ultra Hyperbolum.*

Anno Christi 1579. Allen at *Rhemes* directed his seducing Emissaries, when he sent over into *England* to make way for the great project of perdition in Eighty eight to divide the people of this Nation under the termes of Protestants, and Puritans, provoking them thereby to mutual hatred: And what labouring there is now by the Jesuitical party to heighten our unhappy differences, that thereby they may make themselves Masters of all, who sees not? Trapp.

*Frowardnesse is in the heart of a naughty person, he deviseth mischief continually, he soweth discord, Prov. 6, 14.*

## CHAP. XXXII.

## Conversion strange of Thieves.

**B**ergerius at *Lyons* in *France* being apprehended, and accused for his Religion, was cast into a loathsome Dungeon, wherein was a Thief, who had lain there by the space of seven or eight moneths, and being greatly distressed, and tormented with hunger and cold, he blasphemed God, and cursed his parents that begat him, being almost eaten up with lice, and fed with such bread as Dogs and Horses refused to eat: But through the preaching and prayers of *Bergerius* he was brought to true and unfeigned repentance for his sins, of which he wrote a sweet letter to some of his friends, wherein he declared that the next day after he had embraced the Gospel of truth, his lice which before did so abound, were all gone, not one remaining; and that God so stirred up the hearts of good people to pity and provide for him, that he was ever after fed with white bread, and wholsom food. See my *General Martyrology.*



See another eminent Example of the conversion of a Thief in Master Perkins his Life, in my first Part of the Marrow of Ecclesiastical History.

*Thieves converted.*

3. About the year 1556. in the town of *Weissenstein* in Germany, a *Few*, for theft that he had committed, was condemned in this cruel manner to be executed. He was hanged by the feet with his head downwards betwixt two dogs, which constantly snatcht, and bit at him: The strangeness of the torment moved *Jacobus Andreas* (a grave, and learned Divine) to go to behold it: Coming thither, he found the poor wretch as he hung, repeating verses out of the *Hebrew Psalms*, wherein he cried out to God for mercy: *Andreas* hereupon took occasion to counsel him to trust in *Jesus Christ* the true Saviour of mankind: the *Few* embracing the Christian faith, requested but this one thing, that he might be taken down, and be baptized, though presently after he were hanged again (but by the neck, as Christian malefactors suffered) which was accordingly granted to him. *Mel. Adam. in vit. Ja. Andr. p. 639.*

4. One who had accused the Apostle Saint *James* the brother of *John*, when he saw that he was condemned, and led to execution, was so pricked in conscience, that of his own accord he confessed himself to be a Christian, and so they were both led forth together to be executed: As they were in the way, he desired Saint *James* to forgive him that which he had done, who after that he had paused a little upon the matter, turned to him, and said; *Peace be unto thee brother*, and kissed him, and so both were beheaded together. *Enseb.*

*Examples of such as have found wonderful comfort upon their conversion.*

1. *Bernard*, for a certaine space after his conversion, remained, as it were deprived of his senses by reason of the excessive consolations which he had from God. See his Life in my first Part.
2. *Cyprian* writes to his friend *Donatus*, that before his conversion he thought it impossible to finde such raptures, and ravishments as now he did in a Christian course.
3. *Augustine* saith the like of himself. *Confess. l. 6. c. 12.*

*Conversion of Persecutors, and extreme dissolute persons.*

4. *Cyprian* that famous Martyr confesseth that he was converted from Idolatry and Necromancy by hearing the History of the Prophet *Jonas* read, and expounded to him by *Cecilius*, whom therefore he called *novæ vitæ parentem*, the father of his Christian life: See his Life in my first part of Lives.
5. *Saul* a bloody persecutor, was converted miraculously by God, *Acts 9. 3. &c.*
6. *Manasseh* a wicked King, and persecutor of Gods Prophets, was converted by afflictions, *2 Chron. 33. 12, 13.*

*Mat.*



*Matthew the Publican converted, Matth. 9. 9.*  
*Sergius Paulus a Heathen, converted, Acts 13. 7, &c.*  
*Mary Magdalen, out of whom Christ cast seven Devils, Mark 16. 9.*  
*The Jaylor, Acts 16. 29, &c.*

CHAP. XXXIII.

*Examples of Covetousnesse, and Avarice.*

**F**orbidden by God, *Exod. 20. 17. Rom. 13. 9. Luke 12. 15. Ephes. 5. 3. Col. 3. 5. Heb. 13. 5. 1 Tim. 3. 3.*

Complained of by God, *Mic. 2. 2. 2 Tim. 3. 2. 2 Pet. 2. 14. Jer. 6. 13. & 8. 10. & 22. 17. Ezek. 33. 31. Rom. 1. 29. Eccles. 6. 1, 2.*

Prayed against, *Psal. 119. 36.* It's the root of all evil,  
*1 Tim. 6. 10.*

Threatened, *Hab. 2. 9. 1 Cor. 6. 10. Ephes. 5. 5. Col. 3. 5, 6. Isa. 57. 17. Jer. 51. 13. Amos 8. 4. &c. Psal. 10. 3. 1 Cor. 5. 11.*

Covetous persons are deceivers, *Amos 8. 5. Prov. 21. 6. Murtherers, Prov. 1. 19.*

Can never be satisfied, *Eccles. 4. 8. Prov. 27. 20. Eccles. 5. 10. Prov. 30. 15. & 21. 26.*

Trouble their own house, *Prov. 15. 27.* And themselves, *Eccles. 5. 12.*

Are very fools, *Eccles. 5. 15, 16. Psal. 39. 6.*

Desire their own hurt, *Eccles. 5. 13. 17. Prov. 11. 28.* It comes from the heart, *Mark. 7. 22.*

Scriptural Examples, *Achan, Josh. 7. 20, &c. Gehazi, 2 Kings 5. 20, &c. Ahab, 1 Kings 21. 19, &c. Ananias and Saphira, Acts 5. 1, &c. Balaam, Num. 22. 22. 2 Pet. 2. 15. Demas, 2 Tim. 4. 10. Demetrius, Acts 19. 24, 25. Felix, Acts 24. 26. Samuels sonnes, 1 Sam. 8. 3. Judas, John 12. 6. Matth. 26. 15. Laban, Gen. 31. 41. The Master of the maid, Acts 16. 19. The Jewes, Jer. 6. 13. & 8. 10. The young man, Matth. 19. 22. The Pharisees, Luke 16. 14. Nabal, 1 Sam. 25. 11. The rich man, Luke 16. 21 &c. See some Examples of the danger of covetousnesse in my first Part of the Marrow of Ecclesiastical History.*

*Julius Caesar* was of such a covetous disposition, that making war in *Spaine*, he picked quarrels with divers rich Cities that he might plunder them: He brake also into the Temples of the Gods, and robbed them of their rich gifts which had been bestowed upon them. In his first Consulship he robbed the Capitol of three thousand pound weight of gold. In his own, and *Pompey's* name he took six thousand Talents from *Ptolemy King of Egypt.* *Theat. vitæ hum.*

*Tiberius Caesar* was so overcome by covetousnesse, that when *Cn. Lentulus*, a worthy Senator, had in his will declared him to be his heir; he sent, and killed him, that so he might have present possession of his goods. Also when *Vonoris* King of *Parthia*, being expelled out of his Kingdome, fled

1.

2.



fled to him for refuge, he seeing that he had brought a mighty masse of treasure with him, killed him, that so he might enjoy his riches. *Theat. vita hum.*

3. *C. Caligula* the Emperour, having by profusenesse and prodigality wasted the treasure of the Empire, fell afterwards to sordid covetousnesse and rapine: whereupon he forced many rich men to make their wills, and therein to declare him to be their heir, and presently after used to poison them, scoffing at them, and saying, that *when men had once made their wills, it was fit they should die*: Having by a tribute raised a mighty masse of money, stripping himself naked, he rolled himself upon it, seeking thereby to satisfie his thirst after gold. He sold also the servants, and household-stuffe, Jewels and ornaments of his sisters, taking the price of them to himself. *Theat. vita hum.*

4. *Nero*, that monster of men when by his profusenesse, and luxury, he had wasted the imperial treasures, fell to such covetousnesse, that he imposed new tributes on his subjects, injuriously seized upon many rich mens estates, and often put the owners to death, robbed many Temples, and took away the gold and silver Images. *Theat. vita hum.*

5. *Sergius Galba*, to satisfie his covetousnesse, imposed great fines upon divers Cities in *Spaine* and *France*: Took away from the Image of *Jupiter* a crown of Gold that weighed fifteen pound weight, and having a plentiful supper set before him, he sighed at the consideration of the cost. *Theat. vita hum.*

6. *Vespasian*, though he be reckoned amongst the good Emperours, yet he was extreme covetous: Being blamed by his friends for sending such oppressive officers into the *Romane* Provinces: He answered, *that he used them but as sponges to squeeze them when they were full*. He imposed a taxe upon every family according to the quantity of urine that was made in it, which his son *Titus* being offended at, and blaming him for it, as dishonourable to so great an Emperour, He answered him little for the present, but a while after, when his *Publicans* had brought in the tribute, he called his son *Titus*, and bade him smell what ill savour that gold had: *Titus* smelling, told him that he found no ill savour in it: his father laughing, told him that it was urine, and withal added, *Dulcis odor lucri ex re qualibet*: The smell of gain is sweet out of any thing: Yea, from the principle of covetousnesse he would publickly do such businesse, as a private man would be ashamed of.

7. *Didius Fulianus* the Emperour was so extremely covetous, that he made himself hateful to the people, and being forsaken of all men, was at last slaine in his Palace. *Guido. Bitur.*

8. *Constans Tertius* the Emperour going to *Rome*, spoiled all places, both holy, and prophane, carrying away more of the riches and ornaments of the City, then all the barbarous Nations that had formerly plundered it: He also grievously oppressed his subjects, especially the inhabitants of *Sicily*, whereby many parents were forced to sell their own children, which made him so hateful to all, that his own souldiers rose up against him, and slew him. *Fulgosus, Lib. 9 c. 4.*

9. *Cardinal Angelot* was so basely covetous, that by a private way he used



to go into the stable, and steal the oats from his horses: so that on a time the Master of his horse going into the stable in the dark, and finding him there, taking him for a thief, beat him soundly: he was also so hard towards his servants, that his Chamberlaine watching his opportunity, slew him. *Pontanus, lib. de Prin.*

A certain young man in *Lacedæmon* having bought an house and land at a very under-rate: the Magistrates hearing of it, sent for him, and fined him, for that he being a young man had shewed so much covetousnesse, seeking to enrich himself by the losse of another. *Alian. lib. 14.*

*Semiramis* caused to be engraven upon her Sepulchre: *What King soever shall want money, let him open this Sepulchre, and he shall finde as much as he needs:* *Darius* long after finding this inscription, brake open the Sepulchre, but instead of money, he only found this inscription within: *Except thou wert a wicked man, and basely covetous, thou wouldest never have broken open the sepulchres of the dead.* *Stobæus.*

Anno Christi 1066. *Reginherus* Bishop of *Misna* being at *Goslaria*, after dinner went into his chamber where he had hid his treasures (being an extreme covetous man) and shut himself in as if he would take a little sleep, but his servants thinking him long, first knocked at the door, and afterwards brake it open, and found him dead with his neck broken, and his body of an ugly colour, lying in a miserable manner upon his money. *Lamb. Scaffaamburgensis.*

*Caratacus*, a Prince of the *Britains* being taken prisoner, and carried to *Rome*, when he had throughly viewed the stately magnificence of that City: *What mean you (saith he) when you have these and such like buildings of your own, to covet our small cottages?* *Camb. Brit. p. 97.*

The *Spaniards* in the conquest of *Peru*, told *Atabalipa* the King thereof, that they were sent from an Emperour (unto whom the Pope had given all that land) to convert them to the Christian faith: Whereunto *Atabalipa* answered, *That he would gladly be friends with the Emperour, because he was so great a Monarch, but in no case with the Pope, because he gave to another that which was none of his own.* *Pur. Pilgrims, Vol. 4. p. 1445.*

*Thira* a Dane, wife to *Godwin* Earl of *Kent*, used to make merchandise of *Englands* beauteous Virgins, by selling them at a dear rate into *Denmark*, seeking thereby to satisfy her own covetousnesse, and the *Danes* lusts: which practice she continued till a just reward of Gods wrath fell upon her, by a thunderbolt from heaven, whereby she was slain. *Speed.*

Nigh unto the City of *Lunenbergh* in *Germany* there flowed plentifully a salt spring, till such time as the rich men ingrossing all the profit to themselves, would not suffer the poor to make any profit thereof: whereupon (God being offended at their covetousnesse) dried up the spring, so that it ran not for a time; yet afterwards upon the readmission of the poor to be sharers in it, it ran again as before. *Morisons travels, chapt. 1. part 1. page 5.*

In the year 1316 there hapning a great famine in *Leyden*, a poor woman went to her own sister that was very rich, to borrow a loaf of bread, to keep her and her children from starving: her sister denied that she had



any in the house: she insisted that she had, whereupon her rich sister fell a swearing, and cursing, praying God that if she had any, it might be turned into stone, which God miraculously effected to the confusion of this mercilesse and perjured woman: One of these loaves turned into stone, is kept in an iron grate in Saint *Pancratius* Church in the same City of *Leyden*. *Belg. Com. Wealth. p. 70.*

18. A begging *Philosopher* asking a groat of a certain King: the King told him that it was too little for him to give; then give me a talent (quoth the other,) Nay (said the King,) that's too much for a beggar to receive. *But God in giving spiritual mercies regards not what is fit for us to ask, or expect, but what stands with his greatnesse, and goodnesse to bestow.*

19. *Anno Christi 1570* at *Rye* in *Sussex* there was a strange example of Gods judgment upon a covetous Gentleman, who living near the Sea, had a Marsh wherein upon poles Fishermen used to dry their nets, for which he received of them yearly a sufficient summe of money: But at length being not content with it, he caused his servants to pluck up the poles, not suffering the Fishermen to come upon his ground any longer, except they would compound at a larger rate: But in came to passe the same night, that the seabreaking in, overwhelmed all his Marsh, which continueth till this day, saith my Author. *Hollin.*

20. *Anno Christi 914* there was a certain Bishop called *Hanno*, that dwelt between *Menz* and *Cullen*, who, in the time of a great famine, having store of corne, and graine, refused to help the poor who cried unto him for relief, desiring, and wishing rather that his corne might be eaten up with Mice and Rats: Whereupon God in justice sent an Army of Rats and Mice to assault him: To avoid which, he built a place in the middest of the river of *Rhine* (which to this day is called *Rats Tower*) wherein to secure himself: but all was in vaine, for the Rats and Mice swam through the river to him in great abundance, by whom he was devoured. *Acts & Mon.*

21. *Cecilius*, a Senator of *Rome*, though he lost much in the Civil War, yet when he died, he left four thousand one hundred and sixteen bondmen: one thousand six hundred yoke of oxen: Two hundred fifty seven thousand head of other cattel, and almost nine millions of treasure, and yet was so basely covetous, that by his will he commanded only eleven *Sesterties* to be bestowed on his funeral. *Plin. l. 33. c. 10.*

22. In the dayes of *Caligula* the Emperour, *Publicum crimen fuit, divitem fuisse*; It was crime enough to be rich. And in the reign of *Henry* the second of *France*, many were burned for Religion, as was pretended, but indeed to satiate the covetousnesse of *Diana Valentia*, the Kings Mistris, to whom he had given all the confiscated goods through the Kingdome of those who suffered for Religion. *Hist. Coun. Trent.*

23. Set but a wedge of gold before *Achan*, and *Joshuah* that could stop the Sunne in his course, cannot stay him from fingring it.

24. *Judas* in selling his Master, *What he does, does quickly.*

25. *Balam* posted after the wages of iniquity, though a drawn sword stood in his way: But what got these men by it? *Balam* got a sword in his ribs: *Achan* stones about his eares: and *Judas* an halter about his neck, besides a worse thing in another world. *Fuge ergo, Dives, ejusmodi exitum* (saith



(saith Saint *Ambrose*) *sed fugies ejusmodi exitum si fugeris hujusmodi flagitium.* Fly (O rich miser) such an end: And such an end you shall avoid, if you carefully fly such sinful courses.

Anno Christi 1446. *Fohn Cameron*, Bishop of *Glasgow* in *Scotland*, was a very covetous man, given to violence and oppression, especially towards his poor Tenants, and vassals: But God suffered it not long to go unpunished: For the night before Christmas day, as he lay asleep in his house of *Lockwood*, some seven miles from the city of *Glasgow*, he heard a voice summoning him to appear before the Tribunal of Christ, and give an account of his doings: whereupon he awaked, and being greatly terrified, he called his servants to bring lights, and sit by him: he himself also took a book in his hand, and began to read: But the voice being again heard, struck all his servants with amazement. The same voice calling the third time farre louder, and more fearfully, the Bishop after a heavie groan was found dead in his bed, his tongue hanging out of his mouth: A fearful example of Gods judgment against the sins of covetousnesse, and oppression: *A. B. Spotwood Hist. of the Church of Scot.*

*Platoes* saying was, *That he that will be rich indeed, must not endeavour to encrease his riches, but rather to diminish his covetousnesse.* *Plut.*

*Cromerus* an Author of good credit, tells us of a certain rich man, a *Polonian*, who was very covetous, much given to rapine, and oppression, who falling sick, and being like to die, was admonished by his friends to sue to God for mercy, which he refused to do, saying, *That there was no hope of salvation for him, no place of pardon left.* No sooner had he thus spoken, but immediately there was heard of the standers by a noise of most vehement stripes, and blows, which appeared manifestly upon the body of this dying wretch, who presently gave up the ghost to the great terror and amazement of all (who were many) then present eye-witnesses of this Tragical story.

Master *Sandys* tells us that in King *Henry* the eighth's dayes, there was one Master *Gresham* a Merchant of *London* setting saile homewards from *Palermo*, where was dwelling at that time one *Antonio* called the Rich, who had at one time two Kingdoms morgaged to him by the King of *Spaine*, and being crossed by contrary winds, Master *Gresham* was constrained to anchor under the Lee of the Island of *Strombulo*, where was a burning mountain. Now about the midday when for a certain space the mountain used to forbear sending forth flames, he with eight of the saylers ascended the mountain, approaching as near the vent as they durst, where amongst other noises, they heard a voice cry aloud, saying, *Dispatch, Dispatch, the rich Antonio is a coming.* Terrified herewith, they hastened their return, and the mountain presently evaporated fire: But from so dismal a place they made all the haste they could, and desiring to know more of this matter (the winds still thwarting their course) they returned to *Palermo*, and forwith enquiring for *Antonio*, they found that he was dead about the very instant, so near as they could compute, when that voice was heard by them. Master *Gresham* at his return into *England*, reported this to the King, and the Marriners being called before him, confirmed the same by their oaths. Upon *Gresham* this wrought so deep an impression, that



he gave over all merchandizing, distributed his estate, partly to his kinfolk, and partly to good uses, retaining only a competency for himself, and so spent the rest of his dayes in a solitary devotion. *Sandys Relation.* 248.

30. Many covetous Courtiers mind nothing more then feathering their own nests: Such were *Shebna*, *Haman*: *Sejanus*, of whom *Tacitus* thus reports, *Palam compositus pudor intus summa adipiscendi libido*, that he made shew of modesty, but was extreme covetous.

31. *Persius* King of *Macedonia* was a very covetous man, which was the cause of the destruction both of himself and his Realme: for when the *Romans*, under *Paulus Emilius* came against him, he sent for ten thousand *Bastarnæ*, who were all horsemen, and as many footmen, and when they came, he saw them such goodly tall men, and so well trained, and exercised in the warres, that he, and his souldiers promised to themselves assured victory: But *Persius* having encouraged his men hereby, when the leaders of these men came to demand of him a thousand crowns for every Captain in hand, out of his wretched covetousnesse he returned them back, and refused their service, not as one that meant to fight with the *Romans*, but rather to spare his treasure, and to be a good husband for them, as if he should strait give up an account to them of his expenses in the warre; and when he saw the great and brave Army of the *Romans*, yet being unwilling to part with his gold and silver, he kept it safe locked up in his Treasury, as if he had been afraid to touch it, or as if it had not been his own. Whereas also he had perswaded *Gentius* King of *Illyria* to assist him for the summe of three hundred Talents, when he saw him engaged past retreat, he defrauded him of the money. By which means he was forsaken, first of his allies, and then of his own men, and solost his Kingdom; and himself and children, being taken prisoners, were led in triumph to *Rome*. *Plut. in vita P. Emilii.*

32. *Sylla* having taken King *Jugurth* in *Africa*, when he returned to *Rome*, gloried and boasted much of his victory, which a Nobleman hearing, said to him, *Why? How is it possible that thou shouldest be an honest man, when having nothing left thee by thy father, thou art now come to be so rich through thy covetousnesse?* *Plut. in vita ejus.*

33. *Crassus* the *Roman* at the beginning had not left him much more then three hundred Talents, yet by coverous practises got such a vast estate, that when he was Consul, he made a great sacrifice to *Hercules*, and kept an open feast for all the people of *Rome* upon a thousand tables, and gave to every Citizen corn to finde him three moneths, and yet when he went to warre against the *Parthians*, himself being desirous to know what all he had was worth, found that it amounted to seven thousand and one hundred Talents. *Plut. in vita ejus.*

34. Master *Boroughs* in his Comment on *Hos. 2. p. 379* saith, *I had certaine information from a Reverend Minister, that in his own town there was a covetous worldling who had a very great and fair crop of corne: To whom, a good honest neighbour walking by, and looking on it, said, You have a very fine crop of corne, if God blesse it: Yea, (said he) I will have a good crop, speaking in a contemptuous manner: But before he could come to* get



get it into the barme, it was so miserably blasted, that the corne of the whole crop was not worth six pence.

At the sacking of *Constantinople* by the *Turks*, the souldiers divided the money amongst them by whole hat fulls, and were therewith so enriched, that its a Proverb amongst them at this day, if any grow suddenly rich, to say that *he hath been at the sacking of Constantinople*: whereas a little before the Emperour had in vaine many times requested to have borrowed money of his covetous subjects to have beene employed in the defence of the City: but they would still swear that they had it not, being grown poor for want of trade, which in few dayes after their enemies found in such abundance, that they wondred at their wealth, and derided their folly, that possessing so much, they would bestow so little in defence of themselves and their countrey. *Turk. Hist.*

*Anno Christi 1234.* in the reign of our King *Henry the third*, there was a great dearth in *England*, so that many poor people died for want of victuals, at which time *Walter Grey*, Arch-bishop of *Tork*, had great store of corne which he had hoarded up for five years together, yet in that time of scarcity refused to relive the poor therewith; but suspecting lest it might be destroyed by vermine, he commanded it to be delivered to husbandmen that dwelt in his Mannors, upon condition to returne him as much new corne after harvest: But behold a terrible judgment of God upon him for his covetousnesse: When men came to one of his great stacks of corne nigh to the town of *Rippon*, there appeared in the sheaves all over, the heads of wormes, serpents, and toads: So that the Bayliffs were forced to build an high wall round about the stack of corne, and then to set it on fire lest the venemous creatures should have gone out, and poisoned the corne in other places. *Stows Chron.*

One presented to *Antipater* a book which treated of happinesse, which he rejected, saying, *ὁ νόμος, I have no leasure to read such discourses.*

When King *Henry the fourth of France*, asked the Duke *de Alva* whether he had observed the late great Eclipse? He answered, that *he had so much to do upon earth, that he had no leasure to look up to heaven.* *Netherl. Hist.*

Take heed and beware of covetousnesse: For a mans life consisteth not in the abundance of the things which he possesseth, *Luke 12. 15.*

## CHAP. XXXIV.

Country, and Country-men, dearly loved.



Scriptural Examples: *David*, 2 Sam. 24. 17 *Mordecai*, *Esth.* 4. 1. *Esther* chap. 4. 16. *Nehemiah*, chap. 1. 4, &c. The *Jews*, *Psal.* 137. 1, 5, 6. *Paul.* *Rom.* 9. 2, 3.

*Camillus the Roman General* having after ten years siege taken the rich City of *Veia*, one came to him, and told him, that he was a happy man, whereupon lifting up his hands towards heaven,



he said; O mighty Jupiter, and ye O gods, which see, and judge mens works good and bad, you know right well that we have not begun this war, but justly to be revenged on a City that wronged us: But if to counter-vail this great prosperity, and victory, some bitter adversity be predestinated for us, I then beseech you to spare the City of Rome, and this our Army, and let it wholly fall upon my person alone. *Plut.*

2. Whilest *Codrus* was King of *Athens*, the *Peloponnesians*, upon an old grudge came with a great Army against the *Athenians*, and sending to the Oracle to know the event of the War; They were answered, That they should have good successe if they did not kill the King of *Athens*: Whereupon they charged all their Souldiers to be sure not to hurt *Codrus* the King when they came to the battel: *Codrus* understanding all this, changed his apparel with a common souldier. and with a Snapack on his back, he went to the *Peloponnesian* Army, and there picking a quarrel with one of the souldiers, wounded him, whereupon the souldier slew him, and after his death, being found to be *Codrus*, the *Peloponnesians* returned back, expecting no good successe: and thus *Codrus* out of love to his Countrey, voluntarily dyed to deliver it from danger. *Pez. Mel. Hist.*

3. *Agessilaus* King of *Sparta* did so love and esteeme his Countrey, that for the profit of it he neither spared his pains, nor shunned dangers, nor favoured his old age; and though by his prudent and upright dealing he had gotten all the power into his own hands, yet he studied nothing more then to maintain the Lawes, and to shew himself subservient to them, and amongst those which raised up dissensions in the Common-wealth he carried himself as a father to his children, chiding those that erred, and honouring those that did well. *Plut.*

4. *Sylla* having overcome *Marius* in battel, commanded all the Citizens of *Praneste* to be slain, excepting only one that was his intimate friend: But he hearing the bloody sentence against the rest, stepped forth and said, That he scorned to live by his favour who was the destroyer of his Countrey, and so went amongst the rest who were to be slain. *Fulgos.*

5. *Sertorius*, the more he prospered and prevailed in his Warres in *Spain*, the more importunate he was with *Metellus*, and *Pompey*, the Captains of his enemies, that laying down Armes they would give him leave to return into *Italy* again. professing that he had rather live a private life with the sweet enjoyment of his Countrey, then to obtain the Government of many Cities. *Plut. in vita ejus.*

*Patriam quisque amat, non quia pulchram, sed quia suam. Sen.*

6. *Pericles* the *Athenian* was a great lover of his Countrey, and fellow Citizens, and when he was General in the Warres he ever took great regard to the safety of his souldiers: For by his good will he would never hazard battel which he saw might fall out doubtful, or dangerous to his men; and used to say, That if none but himself did lead them to the shambles, as much as in him lay they should be immortal. *Plut. in vita ejus.*

7. *Aristides* the *Athenian* was alwayes of this minde, that it was the duty of an honest Citizen to be ever ready to offer his body and life to do his Countrey



Countray service, either without reward of money, or hope of honour and glory. *Plut. in vita ejus.*

See the Examples of *Pericles* in *Pride*, and the Example of *Mutius* in *Magnanimity*, and of *M. Curtius* in the same; and of *Pompey* in the same; and of *Themistocles* in *Fidelity*.

*Cleomenes* King of *Sparta* being distressed by his enemies, sent unto *Ptolemy* King of *Egypt* for help, who promised it upon condition to have his mother and children in pledge: *Cleomenes* was a long time ashamed to make his mother acquainted with these conditions, and went oft-times of purpose to let her understand it, but when he came, he had not the heart to break it to her: She suspecting it, asked his friends if her sonne had not something to say to her: whereupon he brake the matter to her: when she heard it, she fell a laughing, saying, *How comes it to passe that thou hast concealed it so long, and hast not told me: Come, come, put me strait into a ship, and send me whither thou wilt, that this body of mine may do some good unto my Countray, before crooked age consume it without profit.* *Cratesiclea* (for so was her name) being ready to depart, took *Cleomenes* into the Temple of *Neptun*, imbracing and kissing him, and perceiving that his heart yerned for sorrow of her departure, she said, O King of *Lacedemon*, let no man see for shame when we come out of the Temple, that we have wept, and dishonoured *Sparta*. Whilest she was there, the *Achaians* sought to make peace with *Cleomenes*, but he durst not, because of his pledges which were with King *Ptolemy*, which she hearing of, wrote to him, that he should not spare to do any thing that might conduce to the honour or safety of his Countray, though without the consent of King *Ptolemy*, for fear of an old woman, and a young boy. *Plut. in vita ejus.*

8.

*Scipio Africanus* used to say, that he had rather save the life of one Roman Citizen, then to kill a thousand of his enemies. *Plut. in vita ejus.*

9.

*Otho*, the Roman Emperour hearing that his Army was vanquished by *Valens* and *Cacina*, two of *Vitellius* his Captains, chose rather to make away himself, then that his Countray should for his sake be again embroyled in war. *Imper. Hist.*

10.

*Nescio quā natale solum dulcedine cūctos  
Ducit, & immemores non finit esse sui.*

## CHAP. XXXV.

Examples of Craft, Guile, Deceit, Cousenage.

**D**Eceit in words usual with the wicked, *Job* 15. 33. *Psal.* 10. 7. & 36. 3. & 50. 19. & 55. 11. & 119. 118. *Prov.* 12. 5. 17. 20. & 14. 8. & 20. 14. & 26. 24. 26. *Fer.* 5. 27. & 8. 5. & 9. 6. 8. & 14. 14. & 23. 26. *Hos.* 11. 12. *Matth.* 7. 22. *Rom.* 1. 29. & 3. 13. *Psal.* 35. 20. *Dan.* 11. 23. *Prov.* 11. 18. & 14. 25. *Psal.* 38. 12. *Fer.* 9. 5. & 29. 8.

Not so with the godly, *Job* 27. 1. & 31. 5. *Psal.* 101. 7. & 72. 14. *Isa.* 53. 9. 1 *Thef.* 2. 3. 2 *Cor.* 4. 2.

Deceit



Deceit in deeds, *Hof.* 12. 7. *Amos* 8. 5. *Zeph.* 1. 9. *Prov.* 27. 6. *Lev.* 6. 2. *Lam.* 1. 19.

God abhors it, *Psal.* 5. 6. & 52. 4 and 55. 23. *Fer.* 48. 10. *Mic.* 6. 11. *Mal.* 1. 14.

Complained of, *Psal.* 78. 57. & 109. 2. *Job* 6. 15. *Psal.* 52. 2. *Fer.* 17. 9. *Hof.* 7. 16. *Mich.* 6. 12. *Ephes.* 4. 14. 2 *John* 7. 2 *Tim.* 3. 13.

Prayed against, *Psal.* 43. 1. & 120. 2.

Scriptural Examples: *Satan*, *Gen.* 3. 1, 2. *Rev.* 12. 9. & 13. 14. & 20. 10. *Rebekah*, *Gen.* 27. 6. *Jacob*, verse 12. *Laban*, *Gen.* 29. 23. *Rachel*, *Gen.* 31. 34, 35. *Jacobs* sons, *Gen.* 34. 11. *Potiphars* wife, *Gen.* 39. 14. *Pharaoh*, *Exod.* 1. 10. *Balak*, *Num.* 22. 4, 5, 6. *Mozabitish* maids, *Num.* 25. 1, 2. & 31. 16. *Thamar*, *Gen.* 38. 13, 14. *Gibeonites*, *Josh.* 9. 4, 12, 23. *Saul*, 1 *Sam.* 18. 17, 21, 25. *Joab*, 2 *Sam.* 3. 27. *David*, 2 *Sam.* 11. 6, 8, 13, &c. *Fonadab*, 2 *Sam.* 13. 5. *Absalem*, 2 *Sam.* 26. 28. & 15. 2, 3. *Zibab*, 2 *Sam.* 16. 1, 2. *The Harlot*, 1 *Kings* 3. 19, 20. *Feroboam*, 1 *Kings* 12. 26, &c. *Jehu*, 2 *Kings* 10. 19. *Jesabel*, 1 *Kings* 21. 7, &c. *Sanballat*, and others, *Nehem.* 4. 8. *Davids* enemies, *Psal.* 35. 20. & 36. 4 & 38. 13. and 57. 5. *Darius's* Princes, *Dan.* 6. 5, &c. *Doeg*, *Psal.* 52. 3, 4. *Herod*, *Matth.* 2. 8. *Herodians*, *Matth.* 22. 17. *Mark* 12. 14. *Priests*, *Scribes*, *Matth.* 26. 4. *Spies* sent by them, *Luke* 20. 20. *Ananias*, and *Sapphira*, *Acts* 5. 1, 5. *Elimas*, *Acts* 13. 10. *False Christs*, and *false Prophets*, *Matth.* 24. 25. *Rom.* 16. 18. 2 *Tim.* 3. 13. *Jewes*, *Jer.* 9. 5. *Diviners*, *Jer.* 29. 8. *False teachers*, *Jer.* 14. 14. & 23. 26. *Tit.* 1. 10. 2 *John* 7. 2 *Pet.* 2. 13. *Rev.* 2. 20. *Col.* 2. 4, 8. *Ephes.* 5. 6. & 4. 14. *Matth.* 7. 15. 2 *Thes.* 2. 9. *Acts* 15. 5. *Rev.* 13. 13, 14. & 19. 20.

### Hypocrisie.

Threatened, *Iob* 8. 13. & 13. 16. & 17. 8. & 20. 5 & 6. 13.

The Evil of it, *Prov.* 11. 9.

Forbidden, *Matth.* 6. 2. &c.

Reproved, 1 *Kings* 18. 21. *Matth.* 7. 5. & 15. 7. & 23. 13, &c.

They are double-minded, 2 *Kings* 10. 31. *James* 1. 8. Hide iniquity in their bosome, *Iob* 31. 33. Deceitful, *Psal.* 43. 1. Have hearts not right, *Pf.* 78. 8. 37. Mention God, but not in truth, *Isa.* 48. 1. Turne not with the whole heart, *Ier.* 3. 10. Cry, but not with the heart, *Hof.* 7. 14. Like a deceitful bowe, *Hof.* 7. 16. A heart divided, *Hof.* 10. 2. Barren trees, *Matth.* 21. 19. Whited Sepulchres, and Walls, *Matth.* 23. 27. *Acts* 23. 3. A Jew only outwardly, *Rom.* 2. 28. False brethren, 2 *Cor.* 1. 26. *Gal.* 2. 4. Enemies to Christs Crosse, *Phil.* 3. 18. Have onely a forme of godlinesse, 2 *Tim.* 3. 5. Seem religious, *James* 1. 26.

*Hanibal* after the Victory at *Cannæ* domineered in *Italy* at his pleasure, nothing remained but the taking of *Rome* to compleat his work: about that time he enters into confederacy with *Philip* King of *Macedonia*, upon condition that the *Carthaginians* should enjoy *Italy*, and should help *Philip* to subdue *Greece*: For the confirming of this Treaty *Philip* sends *Xenophanes* his Ambassadour to *Hanibal*: but he comes upon the Coast of *Italy* near *Tarentum*, and falls in amongst the *Roman* Navy, where being examined what



what he was, and whither he went: he cunningly feignes that he was sent from King Philip to the Roman Senate, to enter into a league with them against Hanibal: the Romans rejoyced exceedingly at this good news, expecting help in their low condition from so potent a King; and so land Xenophanes, who presently travels to Hanibal, and dispatches his businesse and so returns: but again meets with the Roman Navy, which was commanded by Q. Fulvius: he again examines Xenophanes; who tells him that he had been with the Senate at Rome, and had concluded a League betwixt Philip and them, against Hanibal: Fulvius beleeves him, and was about to dismiss him, but spying some in his train in African habits, he examines what they were, and growing suspicious, finds out the truth, casts them into bonds, sends them to Rome: by which means the City was saved. *Lipsius.*

The Gaules having besieged the Roman Capitol seven moneths, both sides grew weary, and upon treaty the Romans were to give the Gaules a thousand pound weight of gold, and so they were to depart, which agreement was sworn to on both sides; but when they came to weigh the gold, the Gaules would hold the scales, and used much fallhood therein: Brennus also their King took off his sword, and girdle, and put it into the scales, and being asked by Sulpitius what he meant by it? he answered, *What can it mean but misery to the vanquished?* Just at this time came Camillus to Rome with an Army that he had gathered amongst the confederates, and being informed of all that happened, he marched in good order to the place where the gold was weighing, which he took out of the scales, and divided it amongst his souldiers, and then falling upon the Gaules, he forced them to depart without their money. *Plut.*

A little before the Massacre of Paris, the Admiral Coligni going to Paris, was honourably entertained by the King, who called him *Father*, promised to be ruled by his counsel, often protested that he loved him, &c. Yet shortly after he caused him to be basely murdered, and insulted over him unworthily after his death. See the Life of Gasper Coligni in my English Martyrology.

When one told Bishop Latimer that the Cutler had coufened him in making him pay two pence for a knife, in those dayes, not worth a penny: No (quoth Latimer) he coufened not me, but his own conscience.

*Cousenage hated.*

Saint Augustin tells us of a Bookseller, who out of ignorance asked for a Book far lesse then it was worth: But the buyer (saith he) meaning himself of his own accord gave him the full value thereof. *De Trini. l. 13.*

c. 3.

Let no man go beyond, or defraud his brother in any matter, because the Lord is the avenger of all such. 1 Thes. 4.6.

R

CHAP.



## CHAP. XXXVI.

Examples of Cowardize, Faint-heartednesse, Timorousnesse, Pusillanimity.

**F**Aint-hearted persons were to return before the battle, and why,  
*Deut.* 20. 8. *Judg.* 7. 3.  
 Its threatened as a judgment. *Ezek.* 21. 7. 15. *Isa.* 7. 2. &  
*10.* 18. & 35. 4. *Jer.* 49. 23. *Deut.* 28. 65, 66, 67.  
 Its forbidden, *Deut.* 20. 3. *Ier.* 51. 46. *Isa.* 7. 4.

Cowardize, Timorousnesse, Fearfulnesse,

1. In a great battel that was fought between *Philip* King of *Macedon*, and the *Athenians*, at *Cheronea*, wherein the liberty of *Greece* lay at the stake: *Demosthenes*, the *Athenian* Orator, before there was any just cause for it, most cowardly ran away, forgetting the inscription upon his shield, in golden letters, which was, *Quod salix, faustumque sit*; whereupon one meeting him, in scorne said to him, *He that runnes away, may fight afterwards.* *Diod. Sic.*
2. *Heraclides Ponticus* writeth of one *Artemon*, a very skilfull engineer: but withal faith of him that he was of a very timorous disposition, and foolishly afraid of his own shadow: that for the most part of his time he never stirred out of his house, and that he had alwayes two of his men by him that held a Copper-target over his head, for feare least any thing should fall upon him: and if upon any occasion he were forced to go from home, he would be carried in a little bed hanging near to the ground for fear of falling. *Plut. in vita Pericl.*
3. *Artaxerxes* after the battel was ended which he fought with his brother *Cyrus*, punished one of his Commanders called *Arbaces* for his cowardlines, by compelling him to carry a whore on his back stark naked all the day long about the market place: And another that had basely yielded himself to his enemies, and yet boasted that he had slaine two men, he caused his tongue to be boared through in three several places with an aule. *Plut. in vita ejus.*
4. The *Romans* were so severe in punishing cowardize, that when as in the battel of *Canes* against *Hanibal*, some of their Army saved their lives by flight, others yeilded, and were taken prisoners, whom *Hanibal* would have delivered upon small ransoms, and *Rome* at this time had great need of men, not having enow to man their walls, yet to shew their hatred of cowardlines, they made a decree that none should be redeemed, suffering some to be slaine, others to be sold for slaves, and such as escaped by flight, they banished into *Sicilie*, forbidding them straitly never to set foot againe in *Italy* whilest the warres with *Hanibal* lasted. *Plut. in vita Marcelli.*
5. The *Lacedemonians* were so severe in punishing cowardize, that if any ran away in the battel, and escaped, they might beare no office in the Common-wealth: It was a shame to give them any wives, or to marry any



any of their daughters: If any did strike them they must abide it: they were compelled to weare poore tattered clothes patched with divers colors, and to shave one side of their beards, and not the other. *Plat. in vita Agefi*

*And it was told the house of David saying, Syria is confederate with Ephraim: and his heart was moved, and the heart of his people, as the trees of the wood are moved with the winde, Isa. 7. 2.*

## C H A P. XXXVII.

*Examples of most inhumane Cruelties of Papists, Heathens, Turks, &c.*



He corrupt nature of man since the fall of *Adam* containeth in it the seed, and spawn of all manner of impieties, so that if the Lord do but let loose the reines of his restraining spirit, and leave man to himself, there is not the most abhorred villany that was ever perpetrated by any damned reprobate but he is prone to fall into the same, yea to rush on into sin as the horse into the battel: whence it is that *Solomon* long since told us, that *The tender mercies of the wicked are cruelty*: as will most manifestly appear by the ensuing Examples.

Cruelty complained of, *Gen. 49. 7. Exod. 6. 9. Deut. 32. 33. Psal. 25. 19. & 71. 4. Prov. 12. 10. Jer. 6. 23. & 50. 42. Lam. 4. 3. Heb. 11. 36. Psal. 27. 12. & 74. 20. Ezek. 34. 4.*

The evils of it, *Prov. 11. 17. & 27. 4.*

Scriptural examples. *Adonibezek, Jud. 1. 7. Cain, Gen. 4. 8. Simeon and Levi, Gen. 34. 25. Pharaoh, Exod. 1. 16, 22. Saul, 1 Sam. 22. 18, 19. Athaliah, 1 Chron. 22. 10. Menahem, 2 King. 15. 16. Iehoram, 2 Chron. 21. 4. Abimelech, Judg. 9. 5. Philistines, Judg. 15. 6. David, 2 Sam. 12. 31. 1 Chron. 20. 3. Hazael, 2 King. 8. 12. Manasseh, 2 King. 21. 16. Amaziah, 2 Chron. 25. 12. Nebuchadnezzar, 2 Chron. 36. 17. Ezek. 23. 25. Jer. 51. 34. Haman, Esther. 3. 5, 6. Medes, Is. 13. 18. Edom, Amos 1. 11. Ammon, Amos 1. 13. Moab, Amos 2. 1. Paul, Act. 9. 1. & 22. 4.*

*William Prince of Nassau*, a pious, and prudent Prince, was most cruelly and traiterously murdered in his lodging at the end of dinner by *Baltazar Gerrard*, a Papist, being hired thereunto by the Prince of Parma's Council: He was shot from the left side to the right, through the stomach, and the vital parts: saying onely: *O my God, take pity on my soul, I am sore wounded, take pity upon my soul, and of this poor people*: and so he died. *Hist. of the Netherl.*

In a town of *Italy* called *Montallo*, many godly Christians being secretly met together to hear the Word of God, were most inhumanly butchered by the appointment of Pope *Pius* the fourth, being one after another drawn out of the house, and their throats cut with a knife: yet not one of all that number for fear of death would forsake the true faith of Christ. *Act. & Mon.*

The Duke *de Alva* was of that cruel, and bloody disposition, that he counted



counted it no paine for men to die, except they died in extreme paine: witnesse *Anthony Utenhove*, whom he caused to be tyed to a stake with a chaine in *Brussels*, compassing him about with a great fire, but not touching him, turning him round about like a poor beast, who was forced to live in that great torment, and extremity, roasting before the fire so long, untill the Halberdiers themselves, having compassion on him, thrust him through with their halberds contrary to the minde both of the Duke, and the Popish Priests: *Grimst: Hist: Netherl. p. 411.*

4. Also when the City of *Harlem* surrendred themselves to him upon conditions to have their lives, he suffered some of the souldiers, and Burgers to be starved to death saying, that though he promised to give them their lives, yet he did not promise to finde them meat. *Eodem.*

5. A Vice-admirall to the Arch-Duke, having taken 15 or 16. fishing ships of *Holland*, and *Zealand*, nailed all the Mariners, and fishermen under Hatches and then making holes in the keel of the Ships, drowned them all like Mice in a trap. *Hist. of the Netherl.*

6. In the warres against the *Albingeres*, the Popish Army having taken the great, and populous City of *BeZiers*, put to the sword above sixty thousand persons, amongst whom were many of their own Catholicks: *Arnoldus* the Popes Legate being present, who cammanded the Captaines, and Souldiers, saying, *Cedite eos omnes: novit enim Deus, qui sunt ejus:* Kill them all, (Catholicks, or Hereticks) for the Lord knoweth who are his. *Act. and Mon.*

7. *Simon Earle of Montfort*, having surprised a Castle of the *Albingeres*, most inhumanly caused the eyes of above an hundred of them to be put out, and their noses to be cut off: and left onely one man with one eye to conduct them all to another place. *Act. and Mon.*

8. The Duke *de Alva* being sent with a great Army by the King of *Spaine* into the Netherlands, to root out the Professors of the Gospel there, exercised most unparallel'd cruelty against all sorts of persons, both of the Nobility, and Commons, permitting his Souldiers to ravish honest Matrons, and Virgins, yea, oftentimes compelling their husbands to stand by, and behold the same. This Duke on a time boasted at his own table, that he had been diligent to root out heresie: for that, besides those which were slaine in warre, and secret Massacres, he had put into the hand of the hangman eighteen thousand in the space of six yeares. *Hist. of the Netherl.*

9. *Fernesus* Prince of *Perma*, as he was going out of *Italy* towards *Germany*, made this feral, and bloody boast, That he would make his horse swim in the blood of the German Lutherans.

10. The Spaniards when they had taken, *Heidelberg* in the *Palatinate*, took an ancient Minister, a man of God, called *Monsieur Mileus*, and having abused his daughter before his face, they tyed a small cord about his head, which with their truncheons they twisted about till they had squeezed out his braines. *Looking glasse of the holy war.*

11. In the persecution of the Saints of God in *Calabria*, Anno. 1560. four-score godly persons being all thrust up in one house together, like sheep for the slaughter: the executioner comes in, and taking forth one, blind-folds



folds him with a musler about his eyes, and so leads him forth to a large place, where commanding him to kneele down, he cuts his throat, and so leaving him half dead; and taking his Butchers knife, and musler all goare blood, comes back to the rest, and so leading them forth one after another, he dispatched them all: All the elder went to the slaughter more chearfully, the younger more timorously: *I tremble and quake* (saith a Roman Catholick, out of whose Letter to his Lord this is transcribed) *even to remember how the executioner held his bloody knife between his teeth, with the bloody musler in his hand, and his armes all goar blood up to the elbowes going to the fold, and taking every one of them one after another by the hand, and so dispatching them all, no otherwise then a Butcher doth his Calves, or Sheep.* See my General Martyrology.

In the Spanish Inquisition, if any Protestant be secretly conveyed into it, they bring him not unto a legal trial, but make him away secretly: For as *Hoffens* the Jesuite was wont to brag, they hold it a good piece of piety instantly to condemn him to the fire, *Ut anima ejus in curru igneo ad inferos trahatur*: that his soul might forthwith be carried to hell in a fiery Chariot.

In the Massacre of *Paris*, which was the most abhorred prodigious villany that ever the Sun saw (till the late Irish rebellion) there were murdered in divers places of *France* 60000. Protestants, so that the streets ran with blood, and rivers were died red with the same: Besides, there were three hundred faithful servants of Christ burnt to ashes in that Kingdom within lesse then five years space: and in their late civil warres, about twelve hundred thousand natural *French* are said to be slain. *Acts & Mon.*

In the Massacre of *Paris* a godly woman being great with child, and having the Midwife with her, some of the bloody murtheres came knocking at the door, requiring it to be opened in the Kings name, whereupon the great bellied woman, as ill as she was, adventured to go down, and open it: These Tyrants presently stabbed her husband in his bed: The Midwife seeing them bent to murder the woman also, earnestly entreated them to stay, at least, so long till the infant (which would be the twentieth child that God had given her) was born; but they took this poor woman and thrust her with a dagger into the fundament to the very hilts: she finding her self mortally wounded, and yet desirous to bring forth her fruit, fled into a corn-loft, whither they persued her, giving her another stab into the belly, and then cast her out of a window into the street, in which fall the child came forth of her body gaping and yawning, a most woful and ruful sight. *Acts & Mon.*

In the Massacre at *Bloise* in *France* whilest the Protestants were cruelly handled, and murdered, in that disorder, even many of the Roman Catholicks drank with them of the same cup; whereupon both parties made their complaints to the Duke of *Guise* in hope of redresse; whose answer was, *That the Kingdom was but too full of people, and therefore his purpose was to cut off as many as he could, that so all kind of victuals might be better cheap.* *Acts & Mon.*

At the Massacre of *Paris*, a Gentleman obtained Letters from the King, to murder the Protestants at *Angiers* also: who coming to the house of a



reverend, and learned Minister, one Master *John Mason*; and meeting his wife at the entrance, he saluted her, and kist her: enquiring where her husband was? she said, *In his garden*; and directed him to him, whom also he very lovingly embraced, asking him if he knew wherefore he was come to him? The King (saith he) hath commanded me to kill you presently, wherewithall he presented a Pistol to his breast: The Minister said, that he knew not wherein he had offended the King: but seeing he would have his life, he desired him to give him leave to commend his soul into the hands of God: and having made a short prayer, he willingly presented his body to the murderer, who shot him so that he presently died. *Acts and Mon.*

17. The Dutches of *Parma*, Governesse of the *Low-Countries*, hearing how the Protestants prevailed in *Brabant*, called to her *Philip Lunoy*, Lord of *Beavor*, and sent him with an Army against them, adding this cruel command in the end of her speech: *Be sure that pity move thee not to give them quarter upon any termes, but those wicked men, do thou without pause, or mercie, destroy with fire and sword.* *Strada.*

18. The Emperour *Charles* the fifth, meaning to revenge himself upon the City of *Gant* for some wrong which they had offered him, asked the Duke of *Alva* what punishment in his opinion they deserved? The cruel Duke, as yet in his younger dayes, answered, *That his Majesties stubborn Countrey deserved utter ruine*: The Emperour offended at this cruel answer, commanded him to go to the top of a Tower, and from thence to take a view of the whole City: Then he asked him how many *Spanish* skins would go to the making of such a Glove (for *Gant* in *French* is a Glove) but finding the Emperour by his countenance to be displeased, *Alva* durst make no reply. *Strada.*

19. Anno *Christ* 1578. *Alexander Fernelse*, Prince of *Parma* besieging *Dalhem*, at the last took it by storme, putting all the defendants to the sword, not one escaping, then falling upon the Townsmen, no age, no sex was spared, the bloody *Spaniards* pouring their fury like a torrent upon all, and amongst the rest this barbarous act was committed; Into the Church for sanctuary, with the rest of her weak sex, fled a maid of about sixteen years old, daughter to the Governour slaine in the assault, and now to be registred among the examples of unfortunate beauty: She, handsom both in person, and attire, was taken notice of, and immediatly seized upon by a couple of souldiers, who, quarrelling about the prize, tugged the poor Lady, in vain pleading the reverence due to the place, and crying out for succour to God: But while they fought, she being in the middle, either by chance, or by malice of him that found himself the weaker, receiv'd a cruel wound in her neck and so being all bloody she fell down upon the floor: The other was about to have revenged it, when a great sort coming in, the man, lest he might lose his prize, and some other enjoy her, mad with rage, struck at the maid, looking about her in hope to make an escape, and holding up her hands to the rest, whom she thought more merciful, and with his sword gave her a deadly cut under the ear, ready to double his blow if the company had not in time frighted the villain: But this poor Lady died immediatly after. *Strada.*



## Cruelty of Heathens.

Its recorded of *Julius Caesar* that in his warres he slew eleven hundred ninty and two thousand men, and at last was himself slaine by his seeming friends in the Senate-house. *Plin.*

*Caius Caligula* the fourth Emperour of *Rome* was of a most bloody, and cruel disposition; he caused *Tiberius*, who was made coheire with him, to be murdered. He caused *Syllanus* his wives father to murder himself: He caused divers of the Senators to be privily murdered, and then gave it out that they had murdered themselves: many other noble men he stigmatized, and then condemned them to the mettall-mines, or to mending the high-ways, or to the wilde beasts: Some he sawed asunder in the middest. He forced parents to be present at the torments of their children: and whereas one excused himself by reason of sicknesse, he sent his horse-litter for him: Another asking whether he might not wink? for that he caused him to be slaine. Another whom he forced to be present at the torments of his children, he presently took him home with him to a feast, and forced him to be merry. When he wanted condemned persons to feed his beasts, he would cause some of the innocent spectators to have their tongues cut out, that they might not complaine, and so to be thrown to the beasts. When he distasted any of the Senators, he would suborne some to come into the Courts, and to declare them publick enemies to the State, and presently to murder them, yet was he not satisfied till he saw them torne peece-meale, and their bowels dragged along the streets. He used to say, *that he commended nothing more in his nature, then his impudence.* He would not have men presently to be killed, but used to say to his executioners, *Ita percutite, ut mori se sentiat*: So strike, that he may feel himself to die. Being angry with the people for coming slowly to his sports, he wished, *Utinam Populus Romanus unam cervicem haberet!* Would all the people of *Rome* had but one neck! He used to complaine of his times that they were not made famous by some great publick calamity: and therefore he used to wish for the destruction of his Armies, famines, pestilence, burning, or some extraordinary gapings of the earth; and grieved for that he should be soon forgotten, because of the prosperity of all things. Having entertained the two Consuls at a great feast, suddenly he fell into a great laughter, and when they asked him mildly what he laughed at, he answered: *To think that with one nod, I can presently cause you both to be murdered.* When he used to kiss the necks of his wives, and concubines, he said: *This fair neck as soon as I command, shall be cut off.* *Sueto.*

*Vitellius* the *Romane* Emperour was exceeding cruel, putting many to death contrary to all Law, and equity, seeking forgeries, and false accusations against them. One of his friends coming to visit him, and finding himself not well, called for some water to drink, the Emperour with his own hands cast poyson into it, and poysoned him. He commanded some young men to be slaine, only because they came to entreate him to pardon their father whom he had condemned to die. *Imperial Hist.*

*Sylla*



4. *Sylla* caused it to be registred in the publick Records that he had proscribed, and put to death four thousand and seven hundred Citizens of *Rome*. *Plut.*

5. *Stokesly*, Bishop of *London* comforted himself upon his death-bed with this, that in his time he had burned fifty Hereticks, as he called them. *Acts & Mon.*

6. *Hunricus* the persecuting King of the *Arian Vandals*, having gotten multitudes of Christians within his Tyrannical power, contented not himself to enclose them in prisons, where they might have any ease or liberty, but sought out such a place where they might be kept short from all accommodations that might yeeld them any comfort, and having found out such a place, they were thrown one upon another, as troops of Locusts, or to speak more properly (saith my Author) like precious grains of corne: In which presse, or throng there was not means or liberty granted to them of going aside, to ease nature, but necessity urging them, they were constrained to lay their excrements where they stood; whereby such was the stink and loathsomenesse of the place, that this torment seemed to exceed all kind of punishments. *Victor* Bishop of *Utica* that wrote this story, saith, that himself, and some others, giving a large reward to the Moores their keepers (when the *Vandals* were asleep) procured entrance amongst them, and up to the knees they sank being entered, where they saw what they endured, and were eye-witnesses of the miseries which the poor Christians suffered by reason of the straitnesse of the roome, and the stink was such amongst them, that their punishment (as he thought) could hardly be equalled. See it in my *General Martyrology*.

7. *Maxentius* that barbarous Tyrant studying to make known the height of his cruelty, used to binde living bodies to the dead, described thus, by *Virgil*.

*Mortua quinetiam jungebat corpora vivis,  
Componens manibusque manus, atque oribus ora, &c.*

Dead bodies to the quick he joyned, and  
Composing face to face, and hand to hand  
Flowing with putrid filth (strange torment!) by  
Embraces foul he slowly caus'd to die.

8. *Maximinus Galerius*, a bloody persecuting Tyrant, martyred *Marcellus* (a godly Bishop of *Rome*) by imprisoning him in a stinking place. *Bale.*

9. *Lyfander* the *Lacedemonian*, a gallant General in the wars, being puffed up with pride by reason of his wonderful successes, grew exceeding cruel: So that to gratifie his friends, he gave them absolute power and authority of life and death in their Towns and Cities; and to pacifie his anger where he once hated, there was no other way but death. In the City of *Miletum* eight hundred men fearing his anger, hid themselves, whereupon he gave his word, and sware unto them, that if they would return, they should have no hurt at all: the poor men giving credit to his word, returned to their habitations: yet in a false and cruel manner he presently laid hold on them,



them, delivered them to their adversaries, who put them all to death: In other Cities also he committed horrible murders, not only putting them to death that had privately offended him, but multitudes of others only to satisfie the quarrels, covetousnesse, and revenge of his friends whom he had in every place: whereupon *Eteocles* the *Lacedemonian* used to say, *That Greece could not bear two Lysanders.* *Plut. in vita ejus.*

The *Argives* one day contending with the *Lacedemonians* about their confines, seemed to alledge the best reasons: but *Lysander* shewing them his sword, said, *Even they which have the stronger sword, shall be they that shall plead their cause best for their confines.* *Idem.*

Whilest Sir *Thomas Row* was Ambassador at the great *Moguls* Court, he saw some of his Nobles whipt by the command of the *Mogul* for drunkennesse: The manner of this cruelty was this: They were stript, and had one hundred and thirty stripes apeece with a most terrible instrument, having four cords, and at the ends of each of them irons like spur-rowels, so that each stroak made four wounds: and when by reason of this cruelty they lay for dead upon the ground, he made the standers by to kick them, and the Porters to break their staves upon them: and when they were thus mangled, and bruised, they were carried out, one of them dying in the place. *Par. Pil. v. 1. p. 557.*

There is much cruelty exercised amongst the *Turks*: Sometimes for small offences they will lay a man down on his back, and hoist up his feet, and with a cudgel give him three or four hundred blowes on the soles of his feet whereby he is lamed.

Some they set on a sharp stake naked, which going into his fundament, cometh up to his throat.

Some they gaunch in this manner: they draw them up with a rope fastened to their armes to the top of a Gibbet full of hooks, and so throwing him down again, on what part of him soever the hook taketh hold, there they let him hang till he dies with hunger.

Some they draw over a Gibbet, and putting a small cord about his naked wast, two men pulling at the two ends make him draw up his breath, still pulling it straiter, and straiter, till they have made him very small, and then at one blow they cut him off in the middle, and then they clap the upper part on an hot iron that seares up the veines whereby they keep him in sense of intolerable paine so long as they can: and his nether parts they throw to the dogs. *Par. Pil. p. 1344.*

*Paulus Aemilius* was forced to do a very cruel act contrary to his own disposition, which was mild, and gentle: for the Senate at *Rome* commanded him to suffer his souldiers, who had done service in the batrel, and overthrow of King *Perseus*, to spoile all the Cities of *Epirus*: wherefore, that he might surprize them on a sudden, he required all the Cities that they should send him by a certain day ten men of the chiefest of every City: and when they were come, he commanded them to bring him by such a day all the gold and silver they had in their Cities, as well in their private houses, as in their Temples and Churches; appointing to each of them a Captaine, and party of souldiers to go along with them, and receive the same: But when the day appointed was come, the souldiers all at one time,



in all the Cities, set upon the inhabitants, rifled, and spoyled them of all that they had, and made them pay ranfome for every man. By which policy there were taken, and made slaves in one day, an hundred and fifty thousand perfons, and 70. Cities spoiled and sacked. *Plut. in vita P. Amylii.*

17. *Perseus* King of *Macedon* being taken prisoner by *Amylius*, and led captive to *Rome*, was guarded by some souldiers who kept him from sleep, watching him narrowly when he was overtaken by sleep, not suffering him so much as to shut his eye-lids, keeping him forcibly awake, and not suffering him to take any rest, till such time as nature being exhausted, he gave up the ghost. *Plut. in vita Amylii.*

18. In a great battel between the *Romans* and *Cimbres*, that out of the North invaded *Italy*, the *Romans* prevailing, slew a very great number of them, and followed the rest to their Camp: whereupon their wives being upon the tops of their carts, slew those that fled without regard of persons, some their fathers, others their husbands, and brethren, then strangling their little young babes with their own hands, they cast them under their cart-wheels, and between their horse legs, and lastly slew themselves also: Amongst the rest there was a woman hanged at the end of a cart-ladder, having hanged her two little children at her heels. *Plut. in vita Marii.*

19. *Sylla* having overcome *Marius*, and possessed himself of *Rome*, fell to shedding of blood, and filled all places with infinite murders: For divers were killed upon private quarrels, *Sylla* suffering his friends, and those about him to work their wicked wills: untill at length there was a young man called *Caius Metellus* that was so bold as to ask *Sylla* in open Senate, when all these miseries should end, and when they should know that all the mischiefs were finished which they dayly saw? For, saith he, we will not entreat you to give life where you have threatened death, but only to put them out of doubt whom you have determined to save: whereunto *Sylla* answered, that he was not resolved yet whom he would save: *Metellus* replied, then tell us who they are that shall die? wherefore *Sylla* immediately caused eighty mens names to be posted up whom he would put to death: which many being offended at, the next day he set up two hundred and twenty mens names more, and likewise the third day as many more: And making an Oration to the people, he told them openly, that he had appointed all them to die that he could call to remembrance, howbeit he would hereafter appoint others that should be daily put to death as he could call them to mind. Whosoever received an out-law into his house, was himself condemned to die, not excepting them that received their brothers, sons, fathers, or mothers, and the reward of every homicide, or murtherer that killed one of these out-lawes was two Talents, though it were a slave that killed his Master, or a son that killed his father: but the most wicked, and unjust act of all, was, that he deprived the sons, and grandsons of them whom he killed of all credit, and good name, and moreover confiscated all their goods: and this was not only done in *Rome*, but in all the Cities throughout *Italy*, and there was no Temple of any god whatsoever, no Altar though never so holy, no priviledge of Hospital, or fathers house that was not embued with blood, and horrible murders: For the husbands were flaine in the wives armes, the children in their mothers



thers lap : and yet they which were flaine of private hatred, and malice were nothing in respect of those which were murdered only for their goods : and they that killed them might say, his goodly great house made that man die, his goodly fair garden the other, and his costly hot baths another.

*Sylla* going to *Præneste* did first execute them one by one. but afterwards as if he had no longer leasure to stay there, he caused them all to be put together in one place to the number of twelve thousand, whom he caused to be put to the sword every man, saving his host, unto whom he said, that he shewed him special favour to save his life : But his host answered him stoutly, that he would not be beholding to him for his life, seeing he had slaine all the rest of his Countreymen, and so thrusting himself amongst the Citizens, was willingly slain with them. But God at last hung up the cruel Butcher in Gibbets for a warning to others : An Impostume breeding in his body, which in time corrupted his flesh in such sort, that it turned all to lice : So that (though he had many men about him to shift him continually both night and day) yet the lice they wiped away were nothing in respect of them that multiplied still upon him : So that there was neither apparel, linnen, baths, or meat it self which was brought him, but it was presently filled with whole swarmes of this vile vermine : He went indeed many times in the day into the Bath to wash and cleanse himself of them, but they bred so fast, that no means could preserve him from being overrun by them. Thus he continued languishing in a miserable condition, yet was nothing changed from his bloody disposition : For the day before his death hearing that *Granius*, who was indebted to the Commonwealth, deferred the payment of his money, expecting *Sylla's* death, he sent for him into his chamber, and there causing his men to compasse him about, commanded them to strangle him in his sight : Yea, the passion of his anger was so vehement against him, that by the extreme straining of his voice he brake the Impostume within him, so as there gushed out a wonderful deale of blood, by reason whereof his strength failing him, he was full of paine and pangs all night after, and so miserably ended his wretched life. *Plut. in vita ejus.*

The cruel *Spaniards* think that they shew the wretched *Indians* great favour, when they do not for their pleasure whip them with cords, and day by day drop their naked bodies with burning bacon which is one of the least cruelties that they exercise towards them.

*Platina*, the great abridger of the *Roman* stories, falling into disfavour with Pope *Paul* the second, was by him forthwith sent to prison, commanded to be loaden with weighty fetters, shut up in an high Tower, exposed to wind and weather, where he had only a little course victuals allowed him, but no fire in a cold winter, and thus he continued for four moneths, neither could any of his friends stir this stubborn Pope from his own resolutions, he saying to them, *Pontifex sum, mihi que licet pro arbitrio animi, aliorum acta, & rescindere, & approbare* : He must suffer to satisfy the Popes will. *Plat. de vit. Pontif.*

*Diodorus Sciculus* writes, that in his time malefactors were wont to be condemned *ad aurisodinas*, to the diging of gold oar, where they were

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fettered together, and forced with stripes to work night and day: having neither any rest afforded to them, nor covering to their naked bodies; no sicknesse, weaknesse, or age could exempt, or excuse them, but labour they must extreme hard, till (O unspeakable cruelty) the poor wretches through faintnesse fell down and died.

24.

Abundance of *French* having planted themselves in the fruitful Island of *Sicily*, by their insolent carriage, so incensed the Natives against them, that they conspired their deaths, and accordingly upon a signe given by the ringing of a bell, the *French* were all murdered in one hours space all over the Island: Yea, the *Sicilians* executed it with such cruelty, that they ripped up their own Countrey-women which were with child by the *French*, to the end that no *French* blood should remaine amongst them: whence grew the Proverb of *Sicula vespera*. *Simpf. Ecclesiast. Hist.*

25.

Saint *Jerome* reports that when he was a very youth (*Julian* being then Emperour) he saw in *Gaul* (now *France*) the *Atticos*, a British Nation, that fed on mans flesh, and when they found in the Forrests herds of Swine, flocks of Neat, and other cattel, they used to cut off the buttocks of the heardmen, and keepers, the dugs also, and breasts of women, accounting the same the chiefeft dainties in the world. *Camb. Brit. p. 127.*

26.

*Atachanides*, a Tyrant of *Lacedemon* made an Image, or engine rather, which he appareled like unto his wife *Apega*: and his manner was to send for rich men, and to demand great summes of money of them, which if by fair means he could not obaine, he would take them by the hand, and tell them, that perhaps his wife (which sate in a roome by) could perswade them more effectually, unto whom he would lead them; and when they approached, he could make the Image rise up, open her armes, and embrace them; which armes, and her breast also were full of sharp iron spikes, wherewith she griped the poor wretch till she killed him, and then the Tyrant seised on his goods.

See more in *Tyrants*.

27.

Anno Christi 1443. the *Switzers* having vanquished their enemies the *Thuricenses* in battel, banquetted in the place where they won the victory, using the dead bodies of their adversaries instead of stooles, and tables.

28.

*Solyman* the great Turk, having obtained a victory over the *Germans*, finding amongst the Captives a *Bavarian* souldier, a man of an exceeding high stature, delivered him to a little dwarfe to be flaine, whose head was scarce so high as the others knees: And that goodly tall man was mangled about the legs for a long time by that apish dwarf with his little Scimiter, till falling down, with many feeble blows, was at last slain, the Prince beholding this cruelty with great delight. *Turk. Hist. p. 709.*

29.

The cruelty of the *Algier Pyrates*.

When they take a ship of any Christians to force them to confesse that



that which is not, they beat them with Truncheons, and Ropes: and binding their hands and feet they draw them up, and whip them: Sometimes they almost straine out their braines with knotty ropes wrested about their heads: thrust Needles into their fingers, rost their feet with their shooes on at the fire, pour salt-water into their mouths to fill the body, and then treading on their belly, force it up againe: with smoak of brimstone they fill their mouths, and eyes: they hang them up with great weights at their feet, or with a rope draw them through the Sea under the ship: when they come to the Haven, with infinite scoffings the poor wretches are led forth in triumph, and three dayes set to sale, and finally sold to him that will give most. If any be sick, or wounded, in stead of bemoanings and medicines, he hears blasphemies, and revilings, and sooner will a Turk relieve a Dog that is sick then a Christian. If they are not like to recover, they throw them into the Sea, or by land expose them to beasts. In the market you may see them go up and down naked, and with whips compelled to run or leap for augmenting the price: When they are sold, what a miserable spectacle is it, to see infants, and children pluckt from their Parents, Husbands from their wives, and one friend from another never to meet again! Oh the howlings, and lamentations that are then made! Some are sold to the *Moores* to do their drudgeries: Some to the *Numidians*, and *Arabians* to the basest servitude, greased with fat, made to plow with Asses, with back and belly-beating drawing forth a miserable life: Some are made Gally-slaves, where they are kept in chains, daily beaten, fed with a little mouldy bisket, and stinking water. If the wind faile, or crosse them, they seek to appease it with branding crosses on the Christians feet: Sometimes they will burne *Arabick* characters on their cheeks, or cut off their noses, and eares, and sometimes death is inflicted upon small causes: they are liberal to them in nothing, but in revilings, stripes, injuries, and putting them to the basest labours, but in meat, drink, sleep, clothing, &c. more then penurious: when they carry dung to their gardens, or water, they must turne out of the way, and cry, *By your leave Sir*, to every Barbarian, or else they meet with new Devils who will torment them by spittings, stones, staves, boxes, thrustings, scornes, &c. If a Christian commits a small fault, he is burnt alive, or stamped in the earth as in a Mortar; or gaunched by throwing them down from the walls upon hooks, or crucified, or flayed alive, to the execution of which tortures they take any Christian they meet, and force them to be their brethrens tormentors: But for their Sodomitical lusts to boyes: and their base abuses of the Female sexe, modesty forbids to mention them. *Par. Pil. v. 2. p. 1565.*



## C H A P. XXXVIII.

## Examples of Gods judgements upon cursers



*Prov.* 26. 2. The causelesse curse shall not come. As birds tired with much wandring, and not finding where to rest, return again to their nest, after they have beaten the air with weary wings: So the causelesse curse returns to the author. *Cursing men are cursed men.* God turns the curses of wicked men into blessings to his children. *Deut.* 23. 5. *Nehem.* 13. 2. As when *Shimei* cursed *David*, *2 Sam.* 16. 5, &c.

What was *David* the worse for *Shimei's* rash railings? Or *Jeremy* for all the peoples cursing of him? *Chap.* 15. 10. Or the Christian Churches for the Jewes cursing of them in their daily Prayers, with a *Maledic Domine Nazarenis*? Or the Reformed Churches for the Popes Excommunication, and Execration of them with Bell, Book, and Candle: Or *Paul* for those that bound themselves in a curse to slay him. *Acts* 23. 12.

Cursing forbidden, *Exod.* 22. 28. *Levit.* 19. 14. *Eccles.* 10. 20. *James* 3. 10.

It's the character of the wicked, *Psal.* 62. 4. & 109. 17, 18, 28. *Isa.* 8. 21. *Prov.* 30. 11. *Psal.* 10. 7. & 59. 12. *Rom.* 3. 14.

We shouldlesse them that curse us, *Matth.* 5. 44. *Luke* 6. 28. *Rom.* 12. 14.

Such as curse their parents should die. *Levit.* 20. 9. & 24. 11, 14. *Exod.* 21. 17. *Prov.* 20. 20. *Mat.* 15. 4. *Mark* 7. 10.

Scriptural Examples: *Baalam*, *Deut.* 23. 4. *Sechemites*, *Judg.* 9. 27. *Saul*, *1 Sam.* 14. 24.

The Philistine, *1 Sam.* 17. 43. *Shimei*, *2 Sam.* 16. 5. *Job* in passion cursed his birth-day, *Job* 3. 1, &c. So did *Jeremy*, *chap.* 20. 14.

*Micha's* mother, *Judg.* 17. 2.

1. In *France* a man of good parts, and well instructed in Religion, yet in his passion cursing, and bidding the Devil take one of his children, the child was immediatly possessed with an evil spirit: from which, though by the fervent and continual prayers of the Church, he was at length released, yet ere he fully recovered his health, he died. *Bez.*

2. *Anno Christi* 1557. at *Forchenum* in the Bishopricks of *Bamburg*. a Priest preaching about the Sacrament, used these, and such like blasphemous speeches: O *Paul*, *Paul*. if thy Doctrine touching the receiving of the Sacrament in both kinds be true, and if it be a wicked thing to receive it otherwise, then let the Devil take me: and if the Popes Doctrine concerning this point be false, then am I the Devils bondslave, neither do I fear to pawn my soul upon it: Presently the Devil came indeed in the shape of a tall man, black, and terrible, with a fearful noise, and roaring wind, and took away the old Priest, that he was never after heard of. *Fincelius*.

3. In *Helvetia*, *Anno* 1556. a certaine man that earned his living by making



king clean foule linnen, in his drunkenesse used horrible cursings, wishing that the devil might break his neck if he ever went to his old occupation again, yet the next day when he was sober, he went into the field againe about it: where the devil attended him in the likenesse of a big swarthy man, asking him, *if he remembered his wish*, and withal struck him over the shoulders, so that his feet, and hands presently dried, yet the Lord gave not the devil power to do him so much hurt as he wist to himself. *Fincelius.*

Henry Earle of *Schwartzburg* used commonly to wish that he might be drowned in a *Privy*, if such, and such things were not so, and according to his wish, so it befell him at *Saint Peters Monastery in Erford.* Anno 1148.

*Luther* on *1 Cor. 15.* reports of one in *Germany* of a most wicked life, who at almost every word he spake, the devil was at one end. Now it happened on a time as he was passing over a bridge, he fell down, and as he was falling, cried out, *Hoist up with an hundred devils*: which was no sooner spoken, but the devil whom he called on so oft, was at his elbow to strangle and carry him away with him.

Another story he relates of a Popish Priest, once a Professour of the truth, but now an Apostate, who thundered out many bitter curses against *Luther* at a place called *Ruthnerwald*, and amongst other passages, wished, if *Luthers* doctrine were true, that a thunderbolt might strike him to death. Now three dayes after there arose a mighty tempest with thunder, and lightning, whereat the cursing Priest being affrighted, having a guilty conscience within him, ran hastily to the Church: and there fell to his prayers before the Altar, but Gods vengeance pursued him, and by a flash of lightning he was struck dead: and though they recovered life in him againe, yet as they carried him home, in the Church-yard another flash of lightning, burnt him from the head to the foot as black as a shoe, whereby he immediately died.

Anno *Christi* 1551. there lived in a City of *Savoy*, a man who was a monstrous swearer, and curser, and though he was often admonished, and blamed for it, yet would he by no meanes mend his manners: At length a great plague happening in the City, he withdrew himself with his wife, and a kinswoman into a Garden which he had: where being again admonished to give over his wickednesse, he hardened his heart more, swearing, blaspheming God, and giving himself to the devil, and immediately the devil snatched him up suddenly, his wife and kinswoman looking on, and carried him quite away. The Magistrates advertised hereof, went to the place, and examined the two women, who justified the truth of it.

At *Oundle* in *Northampton-shire* there was one *William Hacket*, who used in his earnest talke thus to curse himself: *If it be not true, let God send a visible confusion upon me*: which wish of his came to passe: for falling into abominable errours, he called himself *Christ*, and Judge of the world, for which he was hanged in the thirty third year of Queen *Elizabeth* in *Cheapside*.

At *Oster* in the Dutchy of *Magalapole*, a wicked woman used in her cursings

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curfings to give her selfe body and soul to the Devil, and being reprov'd for it, she still continued the same, till (being at a wedding-feast) the devil came in person and carried her up into the aire with most horrible out-cries, and roarings, and in that sort carried her round about the town, that the inhabitants were ready to die with fear: and by and by tore her in foure peeces, leaving her foure quarters in foure severall high-ways, and then brought her bowels to the marriage-feast, and threw them upon the table before the Major of the towne, saying, *Behold, these dishes of meat belong to thee, whom the like destruction waiteth for, if thou doe not amend thy wicked life.*

10.

At Wittenberg, before Martin Luther and others, a woman whose daughter was possessed with a spirit, confessed that, being angry she bid the devil take her, and that she had no sooner spoken the word, but she was possessed after a strange sort.

11.

In a town in Misnia, Sep. 11: Anno 1552. a cholerick father seeing his sonne slack about his businesse, wished that he might never stirre from that place: which he had no sooner spoken, but his son stuck fast indeed, nor could by any meanes possible be removed, no, not so much as to sit, or bend his body, till by the prayers of the faithful, his paines were mitigated, though not remitted: three yeares he continued so standing with a post at his back for his ease, and foure yeares sitting, at the end whereof he died, nothing weakned in his understanding, but professing the faith, and not doubting of his salvation through Jesus Christ: when at any time he was asked how he did? his answer usually was, that he was fastened of God, and that it was not in man to release him.

12.

At Noeburg in Germany a woman in her anger cursed her son, wishing that she might never see him return alive: and the same day the young man bathing himself in water, was drowned, so that (as she wished) it befel her.

13.

Sir Gervase Ellowayes, Lieutenant of the Tower, when he was hanged on Tower-hill for poisoning Sir Thomas Overbury his prisoner, confessed that at his playing at Cards and Dice, he had often wished that he might be hanged if it were not so, or so, and therefore saith he, *This shameful death is justly come upon me.*

See more in Swearing.

*This is the curse which goeth forth over the face of the whole world, I will bring it forth, saith the Lord, and it shall enter into the house of the thiefe, and into the house of him that sweareth falsely by my Name, and it shall remaine in the middest of his house, and shall consume it, with the timber thereof, and with the stones thereof, Zach. 5. 3, 4.*



## C H A P. XXXIX.

Examples concerning Death, Burial, comfort at Death, &amp;c.

All must die, *Heb.* 9. 27. *Psal.* 89. 48.

It's called a Bed to rest in, *Isa.* 57. 2. A being with Christ, *Phil.* 1. 23. A changing, *1 Cor.* 15. 51. A cutting down, *Job* 14. 2. A cutting off, *Job* 6. 9. A depriving of years, *Isa.* 38. 10. A dissolution, *Phil.* 1. 23. A destruction of the body, *2 Cor.* 5. 1. A day of darkness, *Eccles.* 12. 7. A departing, *Luke* 2. 29. A going forth of the breath, *Psal.* 146. 4. An entrance into the way of all the world, *Iesh.* 23. 14. An end of all flesh, *Gen.* 6. 13. An end of mans dayes, *1 Sam.* 26. 10. A falling asleep, *Acts* 7. 60. A finishing our course, *2 Tim.* 4. 7. A fleeting away, *Job* 20. 8. A gathering to the people, *Gen.* 25. 8. A going to the grave, *Job* 5. 26. The way of all the earth, *1 Kings* 2. 2. To our fathers, *Gen.* 15. 15. To the dead, *2 Sam.* 12. 23. To the place of silence, *Psal.* 115. 17. Into the pit, *Job* 33. 24. Home, *Psal.* 39. 13. To the long home, *Eccles.* 12. 5. Into the land of darknesse, *Job* 10. 21. A hiding in the grave, *Job* 14. 13. A house for the living, *Job* 30. 23. A lying still, *Job* 3. 13. A Land of oblivion, *Psal.* 88. 12. A rest from labour, *Rev.* 14. 13. A returning to the dust, *Gen.* 3. 9. *Job* 34. 15. A sleep, *Job* 3. 13. *1 Thes.* 4. 14. *1 Kings* 1. 21. *Job* 7. 21. A translation, *Heb.* 11. 15. A vanishing, *Job* 14. 2. A giving up the ghost, *Gen.* 25. 8.

*Vita cito avolat, nec potest retineri :**Mors quotidie ingruit, nec potest resisti.*

Death happy to the godly, *Psal.* 116. 15. & 72. 14. *Eccles.* 7. 1. *Rev.* 14. 13. *1 Cor.* 15. 5. 52.  
Death cursed to the wicked, *Psal.* 37. 9, 10, 20, 22. *Job* 18. 17. *Phil.* 3. 19.

*Qualis vita, finis ita. Vita vitrea, Fumus, & umbra fumus**Mors ubique nos expectat.*

Solon enacted a Law amongst the Athenians, that none should speak evil of the Dead. *Plut.*

Xerxes getting upon an hill near to Abydus, and beholding the Sea covered over with his Ships, and all the Plains filled with his Army, which consisted of above a million of men, thought himself a very happy man, yet withal fell a weeping, and being asked the reason of it by Artabanus his Uncle, he answered, *Considering with my self how short the life of man is, I cannot but pity this great multitude of gallant men of whom within an hundred years there shall not one be left alive.* Herod.

Lycurgus made a Law in Lacedæmon, that they should bury their dead round about their Temples, that the young men having the graves alwayes in their eyes, should mind their own mortality. *Plut.*

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Age.

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4. *Agessilaus* King of *Sparta* used to say, That they which live vertuously are not yet blessed persons, but that they had attained true felicity who died vertuously. *Xenophon*.
5. When *Agessilaus* was ready to die, he charged his friends that they should neither make any picture nor statue of him; for, saith he, If I have done any thing that is good, that will be my monument; but if I have done otherwise, all the statues that you can make will not keep my good name alive. *Idem*.
6. *Democritus* the Philosopher, as he was travelling abroad in the world, came to the Court of *Darius* King of *Persia*, whom he found overwhelmed with grief for the death of one of his most beautiful wives, to whom *Democritus* promised that he would restore her to life again, if he would provide him things necessary for such a business: *Darius* much rejoicing at this promise, bade him ask for whatsoever he would have. *Democritus* told him, that amongst other ingredients, he must have the names of three men that had never met with any sorrow in the whole course of their lives; The King told him that that was impossible to be done: Then said *Democritus*, What a fool art thou which desirest to be freed from that fortune which is common to all men? *Pez. Mel. Hist.*
7. *Alex. M.* being twice wounded in the siege of an *Indian* City, feeling the pain of his wounds, said; I am called the sonne of *Jupiter*, but I perceive that I am subject to wounds, and death as well as other men. *Q. Cur.*
8. *Epaminondas* finding his *Sentinel* asleep, slew him, saying, I left him but as I found him. *Plut.*
9. A certain Christian King in *Hungary*, being on a time very sad; His brother (a jolly Courtier) would needs know of him what ailed him: O brother (said he) I have beene a great sinner against God, and I know not how to die, nor to appear before God in judgment, These are (said his brother) melancholy thoughts, and withal made a jest at them. The King replied nothing for the present: But the custome of the Countrey was, that if the Executioner came and sounded a Trumpet before any mans door, he was presently to be led to execution. The King in the dead time of the night sends the headsmen to sound his Trumpet before his brothers door: who hearing it, and seeing the messenger of death, springs in pale, and trembling into his brothers presence, beseeching him to tell him wherein he had offended; O brother (replied the King) you have never offended me: And is the sight of my Executioner so dreadful, and shal not I, that have greatly and grievously offended God, fear to be brought before the Judgment-seat of Christ?
10. In the Isle of *Man* the women whensoever they go abroad gird themselves about with their winding sheets wherein they purpose to be buried, to mind them of their mortality. *Camb. Brit. of Man. p. 205.*
11. At one end of the Library of *Dublin* was a globe, and at the other end a skelleton, to shew, that though a man was Lord of all the world, yet he must die.
12. The Cardinal of *Winchester* (commonly called the rich Cardinal) who procured the death of the good Duke of *Glocester* in the reign of King *Hen-*



the sixth, was shortly after struck with an incurable disease: who understanding by his Physicians, that he could not live; murmuring, and repining thereat, he cried out, *Fie! will not death be hired? will money do nothing? must I die that have so great riches? If the whole Realme would save my life, I am able either by policy to get it, or by riches to buy it; But yet all would not prevail, but that he died of the same disease.* *Sp. Cbr.*

The Egyptians in their Funeral Orations never commended an man for his riches, or Nobility, because they were but the goods of Fortune; but for his justice and piety, whereby they thought to stir up the living to the imitation of his virtues. *Fulgof.*

The Grecians had a Law, that no man should bestow more workmanship upon a Monument, then might be finished by ten men in three dayes.

Artemisia Queen of Halicarnassus when her husband Mausolus died, bestowed so much cost, and curiosity upon his Tomb, as that it was counted one of the seven wonders of the world. Suidas. See it afterwards described.

By an ancient Law amongst the Romans, it was enacted that no man should bestow more labour about a Sepulchre, then might be finished in three or five dayes at the most, and that none should have a bigger Pillar erected for him then would contain his just praises, and the titles of his honour. *Cicero.*

Anaxagoras when he heard of the death of his sonne, said, *Scio me genuisse mortalem*, I know that I begat a mortal son. *Plut.*

David Chytraeus when he lay a dying, lift up his eyes to hear the discourses of his friends that sate by him, and said, that he should die with the greater comfort, if he might die learning something. See his Life in my first Part of Lives. See learning prized.

One gave a young swaggering youth a gold ring with a deaths head upon it, on condition that he should for one hour a day, seven dayes together look upon it, and think of death, which wrought a great alteration in him. *Wards Serm.*

An old Officer of horse under Charles the fifth, resolving to leave the world, petitioned the Emperour for a discharge from his service: The Emperour urged him to give a reason of his new resolutions: To whom his answer was, *That betweene the businesse of life, and day of death a space ought to be interposed.* *Strada.*

A certain man being invited to a feast on the next morrow, answered, *ex multis annis crastinum non habui*; for these many years I have not had a morrow day to promise for any businesse: *Petrarch*: what mad fools then were those *Sybarites*, that intending a feast, used to invite their guests a whole year before. *Trapp.* Whereas *Prov. 27. 1. Nescis quid serus vespas vohat.* Whilest a woman is with child, none can tell what kind of birth it will be, *Luke 12. 16, 17.* So time travelleth with Gods Decrees, and in their season brings them forth: but little doth any man know what is in the womb of to morrow till God hath signified his will by the event.

People should be most serious when they are to die: sith in death as in warre, *non licet bis errare*, if a man misse at all, he misseth for all, and



for ever. *Vitellius* therefore took a wrong course, who looking for the messenger of death, made himself drunk to drown the fear of it.

23. *Cato* professed that he saw mortality to be a mercy: That he was neither fond of life, nor afraid of death. *Usque ad cone. mori miserum?* *Virgil.*

24. Queen *Elizabeth* professed that she preferred her coffin before her cradle, her burial day before her birth-day. So *Eccles.* 7.1.

25. She also said, *Whilest I call to mind things past: behold things present, and expect things to come, I hold them happiest that go hence soonest.* *Camb. Eliz.*

26. Our Lord Christ hath purposely set a particular vanity, and vexation upon every day of our life, that we may not dote upon it, *Matth.* 6. 34. *Sufficient for the day is the evil thereof.*

27. *Augustin* said, *Quicquid boni est in mundo, &c.* What good thing soever we have here, it's either past, present, or to come. If past, it's nothing; If to come, it's uncertain; If present, yet it's unsufficient, and unsatisfactory.

28. The very thoughts of approaching Death prove a singular vexation, and a sharp corrosive to most men; when *Balaam* and his bribes, *Laban* and his bags; *Nabal* and his flocks; *Achan* and his wedge; *Balthasar* and his bowles; *Herod* and his Harlots; *Dives* and his dishes, &c. shall part asunder for ever: when they shall look from their death-beds, and see that terrible spectacle, Death, Judgment, and Hell, all to be passed thorough by their poor souls.

29. A certain King of *Persia* to whom *Constantine* had shewed all the glory and bravery of *Rome*, said, *Mira quidem hæc, sed ut video sicut in Persia, sic Roma homines moriuntur:* These be brave things, yet I see that as in *Persia*, so in *Rome* also the owners of these things must needs die. *Fulg.*

30. *Nugas* a *Scythian* Monarch, when *Michael Paleologus*, a Greek Emperour sent certain rich robes for a present to him, he asked, *Nunquid calamitates, morbos, mortemque depellere possent?* Whether they could drive away calamities, sicknesses, or death: for if they could not do so, they were not much to be regarded. *Pachymer. Hist.* L. 5.

31. *Joseph* of *Arimathea*, probably to keep him moderate in his delights, had his Sepulchre hewen out in his garden.

32. The *Egyptians* used to carry about the Table a Deaths head at their feasts.

33. The Emperours of *Constantinople* on their Coronation day had a Mason appointed to present unto them certain marble stones, using these ensuing words.

*Elege ab his Saxis ex quo (invictissime Cæsar)*

*Ipse tibi tumulum me fabricare velis. Idid.*

Choose (mighty Sir) under which of these stones  
Your pleasure is ere long to lay your bones.

34. *Aristotle* when he was ready to die, cried out, *Dubius moriar, quo vadam nescio.*

*Adrian*



Adrian the Emperour in the like condition, cried out, *Mi animula, pallidula, rigida, nudula, Quos nunc abibis in locos?*

35.

The godly themselves cannot desire death, as death. Paul in that respect would not be unclothed, 2 Cor. 5. 4. and Peter must be carried whether he would not, John 21. 18.

36.

A great Lord shewing to a friend his great house, and pleasant gardens, &c. His friend said to him, *Sir, you had need make sure of heaven, or else when you die, you will be a very great loser.* Doctor Tuckney.

37.

It was a wise speech of Charles the fifth to the Duke of Venice, who, when he had shewed him the glory of his Princely Palace, and earthly Paradise, instead of admiring it, or him for it, only returned him this grave, and serious memento. *Hæc sunt quæ faciunt invitos mori:* These are the things which make us unwilling to die. It's a double death to him who is alive to the world to part with it. Doctor Tuckney.

38.

Caius Marius, though he was the first man that had ever been seven times Consul of Rome, and though he had gotten a world of goods, and riches together, that might have sufficed many Kings, yet when he came to die, lamented, and accused his hard fortune, as if he had died before his time, and before he had ended and finished that which he had desired. *Plut. in vita ejus.*

39.

Plato on the contrary, when he drew near his death rejoiced, and gave God thanks: First, for that he had made him a reasonable man, and not a brut beast: Secondly, A Greek, and not a Barbarian: And thirdly, for that he was borne in the time of Socrates, from whom he learned many good instructions. *Idem.*

40.

Comfort at Death.

Oecolampadius upon his death-bed being asked by one, whether the light did not offend him? Clapping his hand on his breast, answered, *Hic sit Lucis.* Here is light of comfort enough.

41.

Another being asked when he was sick, how he did? Answered, *My body is weak, my mind is well.*

42.

Master Bolton when the pangs of death were upon him, was asked by a dear friend that took him by the hand, whether he felt not much pain? Truly no, said he, the greatest I finde is your cold hand. See his Life in my first Part of Lives.

43.

A certain godly man passing through his last sickness, whereof he died, with extraordinary calmness of conscience, and absolute freedom from tentations: Some of his Christian friends observing and admiring the singularity of his souls quiet, at that time especially, questioned with him about it: To whom he answered, that he had steadfastly fixed his heart upon that most sweet promise, Isa. 26. 3. *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee:* And my God (said he) hath graciously made it fully good unto my soul. Bolton.

44.

See the like in Master John Bruen in his life in my second Part of Lives.

Master John Hollanda a faithful Minister of Gods Word, the day before his death calling for a Bible, continued his meditation, and exposition upon the eighth to the Romans for the space of two hours; but on a sudden he said, *O stay your reading, what brightnesse is this I see? have you light*

45.



up any candles? A stander by, said, No, it is the Sun-shine (for it was about five a clock in a clear Summers evening :) *Sun-shine?* saith he, *Nay, it is my Saviours-shine : now farewell world : welcome heaven : the day-star from on high hath visited my heart : O speak it when I am gone, and preach it at my Funeral : God dealeth familiarly with man, I feele his mercy, I see his Majesty, whether in the body or out of the body I cannot tell, God he knoweth : But I see things that are unutterable.* And being thus ravished in his spirit, he roamed towards heaven, with a chearful look, and soft sweet voice ; but what he said was not understood : with the Sun in the morning following, raising himself, as *Jacob* did upon his staffe, he shut up his blessed life with these blessed words : *O what an happy change shall I make from night to day, from darknesse to light, from death to life, from sorrow to solace, from a factious world, to an heavenly being ? Oh my dear brethren, sisters and friends ! it pitieth me to leave you behind : yet remember my death when I am gone, and what I now feele, I hope you shall feele ere you die, that God doth, and will deale familiarly with men ; and now thou fiery Chariot, that cam'st down to fetch up *Elijah*, carry me to my happy hold : and all you blessed Angels that attended the soul of *Lazarus* to bring it to heaven, bear me, Oh bear me into the bosome of my best beloved. Amen, Amen ; Come, Lord *Jesus*, come quickly : And so he fell asleep. Leigh.*

46.

Master *Robert Glover* Martyr, a little before his death had lost the fence of Gods favour, and comforts of his Spirit, for which he was in great heavinesse, and made much moan, but when he came within the sight of the stake at which he was to suffer, he was so mightily replenished on a sudden with Gods holy comfort, and heavenly joyes, that clapping his hands together, he cried out to his man, *He is come, he is come*, and so died most chearfully. See my English *Martirologie*.

47.

Three godly men being condemned to be burnt for Religion when they were at the stake, and the chaine about them, one of them slipped out, and went apart from the rest, whereupon there was great fear lest he would have recanted : but the reason was, because he felt not the comforts of Christ in his soul, which made him pray earnestly, and vehemently to the Lord, who at last sent him comfort : whereupon he arose from his knees with great joy, saying, *Now I thank God I am strong, and passe not what man can do unto me*, and so returning to his fellows, they all suffered death joyfully. *Idem*.

48.

Arch-Bishop *Cranmer*, by the wily subtilties, and large promises of the Papists was drawn to subscribe to a recantation ; yet afterwards by Gods great mercy he recovered again : and when he was at the stake, and the fire kindled about him, he stretched out his right hand wherewith he had subscribed, and held it so stedfastly, and unmovably in the flame (saving that once he wiped his face with it) that all men saw his hand burned before the fire touched his body : He also (being replenished with the Holy Ghost) did abide his burning with such constancy, and stedfastnesse, that alwayes standing in one place, his body moved no more then the stake to which he was bound. See his Life in my first Part of the Marrow of Ecclesiast.

Hist.

Saint



Saint Basil relates a story of forty Martyrs, who being cast out naked all a winters night, were the next day to be burned; But being mightily replenished with inward joy, they thus comforted one another. *Sharp is the cold, but sweet is Paradise: Painful is the frost, but joyful the fruition that followeth it: Let us wait but awhile, and the Patriarchs bosome shall cherish us: After this night we shall lay hold upon eternal life. Let our feet feeble the fire for a season, that we may for ever walk hand in hand with the Angels: Let our hands fall off, that they may for ever be lifted up in praising the Almighty, &c.* See my General Martyrology.

James Bainham being at the stake in the midst of the burning fire, his legs and armes being halfe consumed, spake thus to the standers by: *O ye Papists! Behold, ye look for miracles, and here now you may see one: For in this fire I feeble no more paine, then if I were in a bed of downe, and it is to me as a bed of Roses.* See my English Martyrology.

John Lambert as he was burning in Smithfield, when his legs were quite consumed with the fire, lifted up his hands, his fingers flaming like torches, and his heart abounding with comfort, cried out, *None but Christ, None but Christ, Idem.*

Robert Smith, Martyr, being at the stake ready to be burned, exhorted the people to think well of his cause, not doubting but that his body dying in that quarrel, should rise again to life, telling them that God would shew them some token thereof, and accordingly when he was half burned, all black with fire, and clustered together on a lump like a black cole, so that all men thought him to be dead, yet suddenly he rose upright, lifting up the stumps of his armes, and clapping them together, declaring thereby the exceeding joy of his heart, and so bending down again, he sweetly slept in the Lord. *Idem.*

The Earle of Morton, a godly and prudent man, who was sometime Regent in Scotland in King James his minority, when the King had taken the Government into his own hand, was falsly accused, and unjustly condemned by his craftie and malicious adversaries. The morning before he suffered, Master Lawson and two or three other Ministers of Edenburg did visit him, asking how he had rested that night? To whom he answered, that of a long time he had not slept more soundly. *Now I am (said he) at the end of my troubles: Some nights before my trial I was thinking what to answer for my self, and that kept me from sleep, but this night I had no such thoughts.* When he came to the scaffold, he exhorted the people to continue in the profession of the true Religion, and to maintain it to the utmost of their power, intreating them to assist him with their prayers to God: The chief Minister then conceived a prayer, during the time whereof he lay prostrate on his face, and was greatly affected, as appeared by his sending forth many sighs and sobs; The prayer ended, divers came to be reconciled to him, whom he received very kindly, and to all the rest he gave his hand, bidding them farewell: and so going to the block, laid down his head, and cried aloud, *Into thy hand, O Lord, I commit my spirit; Lord Jesus receive my soul:* which words he reiterated till his head was severed from his shoulders, *Anna Christi 1581. A.B. Spottiswood*  
Mourn-

50.

51.

52.

53.



*Mourning for the dead.*

54. *Alexander the Great at the death of Ephestion, one of his brave Captains, did not only clip the hair of his Horses, and Mules, but plucked down also the battlements of the City walls, that the very walls might seeme to mourn for his death, shewing that deformity instead of their former beauty. Plut.*

*The death of the righteous is the fore-runner of judgment.*

55. *Methusalem died in that very year in which the Flood came: Augustine was taken away by death immediatly before Hippo [the place of his dwelling] was sacked by the Vandals: Parau, before the taking of Heidelberg by the Spaniards: The death of Ambrose was the forerunner of the ruine of Italy: And Luther died a little before the wars brake forth in Germany, which himself foretold at his death: And holy M. Whately a little before the plundering and burning of Banbury in the beginning of our late Civil wars.*
56. *Master Brightman died just before the Pursivant was sent to apprehend him. Wilson in the Life of King James.*

*The righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come, Isa. 57.1.*

## CHAP. XL.

*Debt an heaueie burthen: we should not by sinful suretiship bring our selves into debt.*



*Augustus the Emperour wondred at a certain Knight in Rome, that owed much, and yet could sleep soundly, and securely: and when this Knight died, he sent to buy his bed, as supposing that there was something more then ordinary in it to procure sleep. Dio.*

*Elisha miraculously help the Prophets widow out of debt. 2 Kings 4. 1, 2, &c.*

*Prov. 6. 1. 2 If thou beest surety for thy friend, if thou hast stricken thy hand with a stranger: Thou art snared with the words of thy mouth: Thou art taken with the words of thy mouth: and then he shews what care should be taken to disengage our selves, v. 3, 4 5.*

*Prov. 11. 14. He that is surety for a stranger shall smart for it, and he that hates suretiship is sure.*

*Prov. 17. 18. A man void of understanding striketh hands, and becomes surety in the presence of his friend.*

*There should be no pity shewed to such fools, Prov. 20. 16. Take his garment that is surety for a stranger.*

*Prov.*



Prov. 22. 26. Be not thou one of them that strike hands : or of them that are sureties for debts, v. 27. If thou hast nothing to pay, why should he take away thy bed from under thee ?

## CHAP. XLI.

## Examples of Dissimulation.

**T**s forbidden, Rom. 12. 9. Psal. 26. 4. James 1. 8. Pet. 2. 1. Complained of, Josh. 7. 11. Jer. 42. 20. Prov. 26. 24. Psal. 12. 2. Scriptural Examples Jacob, Gen. 27. 19. Jacobs sons, Gen. 34. 13. Joseph, Gen. 42. 7. 23. David, 1 Sam. 21. 13. Ammon, 2 Sam. 13. 6. Absalon, 2 Sam. 13. 20, 22, 28. Hushai, 2 Sam. 16. 16. & 17. 11. Joab, 2 Sam. 20. 9, 10. Ieroboams wife, 1 Kings 14. 2, 5. Iehu, 2 Kings 9. 11, 12. & 10. 18. Sanballat, Nehem. 6. 2. Shemaiah, and others, Nehem. 6. 10. 19. Esther, chap. 5. 4. with 7. 4. Davids enemies, Psal. 26. 5. Jeremiah, chap. 38. 27. Ismael, Jer. 41. 6. Herod, Matth. 2. 8. Judas, Luke 22. 47. John 12. 5, 6. False Apostles, 2 Cor. 11. 13, 14. Peter, Barnabas, and other Jewes, Gal. 2. 12, 13. the Beast. Rev. 13. 11.

## Other Examples.

*Tiberias Caesar*, when the Empire was first proffered to him, seemed very shie in accepting of it, whereupon one noting his dissimulation, said to him : *Other men are slow to performe what they promise ; thou doest slowly promise what thou performest* : Noting his delay in what he most desired, *Eras. Apoth.*

*Caligula* in the beginning of his Empire seemed to be very mild, and merciful : But *Theodore Gadareus* his Master, said that he was *Lutum sanguine maceratum*, noting his cruel disposition, as afterwards it came to passe.

*Nero* in the first five years of his reign pretended to all manner of vertue : so that the people said, that he excelled their former good Emperours : but afterwards laying aside his dissimulation, he proved a Pest and Plague to the whole world.

What devillish dissimulation *Charles* the ninth King of *France* used to draw the Admiral, and the Protestant Nobility into his snare : See in my *General Martyrology* p. 309. &c.

*Richard Duke of Glocester* was so cunning a dissembler that he would accompany most familiarly, and jest pleasantly with such as he hated in his heart : He made his conscience in all things serve his will, though his will could not be obtained without the effusion of guiltlesse blood : when he had murdered King *Edward* the fifth his Nephew, and his brother in the Tower, and had cut off the heads of some of the Lords that stood in his way ; he suborned one Doctor *Shaw* in a Sermon at *Pauls Crosse* to blazen his honourable Birth, and Parentage, to relate his Vertues, to commend his Valour, to weaken the fame and honour of the deceased King *Edward*

1.

2.

3.

4.

5.



by reason of his lasciviousnesse with *Shores* wife, to bastardize all his children as being born in adultery, &c. and applying his speech to the worthinesse, and goodnesse of *Richard*, he took it for granted that the people could not choose but receive him for their undoubted Sovereign, and King, and so he strove to have prepared the multitude to have shouted when *Richard* came in, and to have cried, *King Richard, King Richard*: but he failed of his purpose, for every man was silent, and more surprised with wonder, then with applause, to see how wickedly these busineses were carried on. The next day the Duke of *Buckingham* went to *Guild-hall* in *London*, and there to the Citizens endeavoured by like arguments to make *Richard* the Protector the right, and undoubted heir, and inheritor of the Crown; and though the people took no content in this speech, nor by their voices assented to that which was delivered, yet he procured the Lord Major and Aldermen the next day to go with him, and many other Lords to *Bayards* Castle to the Protector, where they offered him to receive him for their lawful King, entreating him to accept of the burden: But oftentimes he refused to grant their request: yet at last (seeming to be overcome by their importunity) he assented; and thus by their perswasions he gained his own hearts desire. *Mart. Chron.*

See *Craft*.

## CHAP. XLII.

### Examples of Drunkenesse.



He sinne of Drunkenesse is a bewitching sinne, *Hos. 4. 11.* It steales away the heart from God, and all goodnesse: It is an old sinne, it began presently after the Flood: It is a malignant sinne: it drowns the brain, wasts the time, consumes the estate, and fills the body with as many diseases as hath an horse; It is an Epidemical sinne that hath almost drowned the whole world with another deluge: In these moderne times it began in *Germany*, whence grew that Proverb,

*Germani possunt cunctos tolerare labores:*

*Otinam possint tam bene ferre sitim!*

The *Germans* can all labours undergo,

Would they as well could bear their thirst also!

But since it hath infected all *Europe*: It is grown into fashion to quaff foul-sick healths till they make themselves like swine, and worse then beasts: whence one gives us this excellent rule:

*Una salus sanis, nullam potare salutem:*

*Non est in pota vera salute salus,*

The odiousnesse, and danger of this sinne may farther appear to us by these following Scriptures and Examples.

Drunken-



Drunkenness dangerous, *Prov.* 23. 29. &c. & 31. 4. *Dent.* 21. 20. *Prov.* 20. 1. *Hof.* 4. 11. *Nab.* 1. 10. *1 Cor.* 11. 21.

Threatened, *Isa.* 5. 11. 22. *Amos* 6. 6. *Prov.* 23. 21. *Isa.* 28. 1, 3. *Joch.* 1. 5. *1 Cor.* 6. 10.

Forbidden, *1 Cor.* 5. 11. *Luke* 21. 34. *Ephes.* 5. 18. *Hab.* 2. 15. *Mat.* 24. 49. *Luke* 12. 45. *Rom.* 13. 13.

Staggering is a signe of a drunkard, *Job* 12. 25. *Psal.* 107. 27. *Esaiab.* 19. 14.

And trembling of the body, *Fer.* 23. 9.

And vomiting, *Fer.* 25. 27.

It's a shameful sin, *1 Thes.* 5. 7. A work of the flesh, *Gal.* 5. 21. *Isaiab.* 28. 7.

Scriptural Examples. *Lot*, *Gen.* 19. 31. &c. *Noah*, *Gen.* 9. 21. *Amalekites*, *1 Sam.* 30. 16. *Amnon*, *2 Sam.* 13. 28. *Benhadad*, *1 Kings* 20. 12. *Elab*, *1 Kings* 16. 9. *David* made *Uriah* drunk, *2 Sam.* 11. 13. *Belsazzar*, *Dan.* 5. 2. *Nabal*, *1 Sam.* 25. 36.

Other Examples. Whilest the *Gauls* besieged the *Roman Capitol*, they sent out a great party to sack the Countrey thereabouts, who being loaden with spoile, were returning towards *Rome*, and at night being full of wine, they laid them down to sleep, not fearing any enemy; at which time *Camillus* with his men came upon them, all his souldiers giving a mighty shout, yet could the *Gauls* hardly be awakened, they were so deadly drunk, so that they were easily all of them slain either upon the place, or by the horsemen in the pursuit. *Plut.*

The *Tuscan* besieging *Sutrium* [a City that was confederate with *Rome*] *Camillus* marched privately with his Army against them, and coming upon them, found the *Tuscan* secure, eating and drinking themselves drunken; by which means he slew most of them without resistance, and thereby freed the City from danger. *Plut.*

Many Dutchmen in *Foppa* drinking themselves drunk upon *Saint Martins* day (their Arch-Saint) the *Turks* came in suddenly upon them, and cut every ones throat to the number of twenty thousand: and indeed they were quickly stabbed with the sword, who were cup-shot before. *Ful. Holy Warre.*

*Edgar* King of *England* perceiving that his people had learned of the *Danes* (many of which were in this land at that time) to drink excessively, whereupon ensued much drunkenness, together with many other vices: he ordained certain wooden cups with pins, or nailes set in them commonly used: making also a Law, that whosoever drank past that mark at one draught, should forfeit a summe of money, one part to the Informer, and the other to the Judge, or chief Officer. *Sp. Chron.*

*Aeschines* commending *Philip* King of *Macedon* for a jovial man that would drink freely: *Demosthenes* answered, That this was a good quality in a sponge, but not in a King. *Plut. in vit. Demost.*

*Alexander* the Great having taken *Persopolis*, wherein was a stately Palace of the Kings of *Persia*, in a drunken fit, by the perswasion of *Lais* the harlot, burned it down to the ground. *Di. d.*



7. A Turk having in one of their great feasts drunk wine too freely (which is a thing forbidden by their Law) being apprehended, and carried before the grand Visier, and there found guilty, was adjudged to have boiling lead poured into his mouth, and eares, which was accordingly executed. *Turk. Hist. p. 1332.*
8. *Phocas* a drunken, bloody, and adulterous Tyrant, was worthily slaughtered by *Heraclius*, who cut off his hands and feet, and then his privie parts by peece-meal. *Zonaras.*
9. Not long since, a Cavalier in *Salisbury* in the midst of his health drinking and carousing in a Tavern, drank a health to the Devil, saying, That if the Devil would not come and pledge him, he would not believe that there was either God or Devil; whereupon his companions stricken with horror, hastened out of the room, and presently after hearing a hideous noise, and smelling a stinking savour, the Vintner ran up into the Chamber, and coming in, he missed his guest, and found the window broken, the iron barre in it bowed, and all bloody, but the man was never heard of afterwards.
10. At *Kesgrave* near *Ipswich*, three serving-men having been drinking hard, when they were about to go away, the hostesse by her importunity would needs perswade them to drink the three *Onts* first, viz. wit out of the head, money out of the purse, and Ale out of the barrel; but as she came to them with the pot in her hand, God suddenly struck her sick and speechlesse, her tongue also swelling in her head, so that in great extremity she died three dayes after. *Beards Theatre.*
11. Two servants of a *Bruer* in *Ipswich* drank themselves drunk for the rump of a Turkey, and afterwards as they were struggling for it, they fell backwards into a Cauldron of scalding liquor, whereof one died presently, and the other lingering died with greater paine.
12. A man coming home drunk, would needs go to swim in the mill-pond: but his wife, and servants knowing that he could not swim, dissuaded him, and once by intreaty got him out: but afterwards going in again, he was drowned.
13. At the Plough in *Barnwell* near *Cambridge*, a lusty young man with two of his neighbours, and one woman in their company agreed to drink up a barrel of strong beere, which accordingly they did: but within twenty four hours three of them died, and the fourth hardly escaped after great sicknesse.
14. A Butcher in *Hastingsfield* having heard his minister inveigh against drunkenesse, in his cups at the Alehouse fella jesting and scoffing at the Ministers Sermon: But as he was drinking, Gods hand fell upon him, for the drink stopping in his throat, choaked him that he died presently.
15. At *Bungey* in *Norfolk*, three drunkards coming out of the Alehouse in the night, swore that they thought it was not darker in hell: But as they went home, one of them fell over a Bridge, and was drowned: a second fell from his horse: the third sleeping on the ground by the river side, was frozen to death.
16. A Bailiffe of *Hedly*, upon a Lords day being drunken at *Melford*, got upon



upon his horse to ride through the streets, saying, *that his horse would carry him to the Devil*, and presently his horse cast him, and brake his neck.

Some drinking in an Alehouse at *Harwich* in the night over against the Majors house [Master *Russell*] he sent to them to depart, which they refused: whereupon he went himself, and took one of them by the hand as if he would lead them to prison; who drawing his knife, ran from him, and three dayes after was found drowned in the Sea with his knife in his hand.

At *Tenby* in *Pembrookshire*, a drunkard in his drink fell from an high, and steep rock, whereby he was dashed in pieces.

A young man in *Northamptonshire* being drunk at *Wellington*, as he went home, would needs ride his horse in a bravery over the ploughed lands, whereby falling from his horse he brake his neck.

A notorious drunkard of *Ailesham* in *Norfolk* was drowned in a shallow brook of water.

A drunken Knight that used often to carry out pailles of drink to make people drunken: on a time as he was drinking with some company, there came in a woman, and gave him a Ring with this Poësie, *Drink and Die*, saying to him, *This is for you*: He took, and wore it, and a week after died in one of his drunken fits.

At a Taverne in *Breadstreet* certaine Gentlemen drinking healths to the Lords on whom they had dependance, one of them with an oath drinks off a pottle of Sack to his Lord: after which he could neither rise up, nor speak, but falling into a sleep, died within two hours after.

At a place neer *Mauldon* five or six appointed a drinking match, laying in beer for the purpose, drank healths in a strange manner, whereof all of them died within a few weeks after.

A young gentleman being drunk, as he rode homewards was throwne by his horse, and had his braines dashed out by the pomel of his sword.

Anno Christi 1629. There was one *Thomas Wilson*, a notorious blasphemmer and drunkard, upon a small occasion being angry with his wife, not daring to proffer violence to her, drew his knife and stabbed himself.

The same year one *John Bane* of *Elie*, a gentlemans coachman, being exceedingly given to swearing, and drunkenesse, drinking himself drunk on a Sabbath at Sermon-time, fell from his Coach-box, and was killed by his horses.

Anno Christi 1621. One *Richard Bourne* of *Elie*, who used to travel on the Sabbath dayes, seldome or never coming to Church, as he went to the market at *Saint Ives*, being drunk, Gods judgment overtook him: for going up the river in his boat, he fell over into the water, and was drowned.

Anno Christi 1618. One *Thomas Alred* of *Godmanchester*, being a common drunkard, was entreated by a neighbor to unpitch a load of hay: and being at that time drunk, the pitchfork slipt out of his hand, which he stooping to take up again, fell from the cart with his head downwards, and the fork standing with the tines upward, he fell directly upon them, which striking to his heart, killed him immediately.

Anno Christi 1628. *John Vitner* of *Godmanchester*, a knowen drunkard



and scoffer at Religion, fell from the top of a pear tree, and brake his neck: All these are attested by sundry godly Ministers.

30. *Anno Christi 1551 in Bohemia* five drunkards were quaffing and blaspheming the Name of God: and the picture of the Devil being painted upon the wall, they drank healths to him, who the night after paid them their wages: for they were found dead with their necks broken, and quashed to peeces, as if a wheele had gone over them, the blood running out of their mouthes, nostrils, and eares in a lamentable manner. *Fincelius.*

31. A Vintner that accustomed himselfe to swearing, and drunkenesse, as he was upon a Lords day, standing at his doore with a pot in his hand to invite guests, there came suddenly such a violent whirlwinde as carried him up into the aire, after which he was never more seen.

32. *Armitus*, and *Cinanippus*, two *Syracusians*, being drunk, committed incest with their two daughters. *Plut.*

The like did *Lot* Gen. 19. 33 &c.

33. *Cleomenes* king of *Lacedamonia* drinking himself drunken fell distracted, never recovering his wits againe.

34. *Anacreon* the Poet, a notable drunkard, was choaked with a huske of a Grape.

35. *Zeno* the Emperour was such a drunkard, that he would often lie as one dead for many hours, so that he grew odious to all, and to his owne wife, who once finding him in that case, caused him to be laid in a tomb, with a great stone on the top of it, whereby he was miserably pined to death. *Platina.*

36. Not long since, a Gentleman of this Kingdome, one Master *Doreington*, his mothers only darling, who had been trained up in learning, falling to company-keeping and drunkenesse, desperately slew his mother, running her thorough the body with his sword, for noother cause, but for that (good Lady) out of her motherly care, and indulgency toward him, being also tender of his reputation, and of the welfare of his soul, she dissuaded him from his debauched course of living.

37. But a few years since in *Gloucestershire* the like Patricide was committed by another ungracious son, being drunken, upon his father, whom he desperately slew.

38. The like unnatural villan was committed by one *Purchas*, an *Essex* monster, upon the body of his mother, whom he slew for the same cause.

39. *John Maginus* reports that *Fliolmus* King of the *Goths*, was by his drunken servants thrown headlong into a great vessel of Ale, and therein drowned.

40. *Plato*, who elsewhere holds that men should be sober, and forbids drunkenesse as an unseemly thing, yet in the feasts celebrated to *Bacchus*, he lets loose the reines to intemperancie, and thinks it then no fault at all to be drunk.

41. In the Parish of *Castleterra*, in the County of *Cavan* in *Ireland*, a Gentleman when he met with jovial comrades, used to drink healths, and to fling the glasses against the walls: he delighted also to contradict what Ministers delivered in their Sermons, and having heard one to preach of the



the benefits and trials of a justifying faith, after Sermon he demanded of the Preacher, whether he could remove mountains? If I could see you do that, then (said he) I would beleeve you had faith, otherwise not; for doth not the Gospel say, *If a man have faith but as a graine of mustard-seed, he shall say to mountains, be removed hence, and it shall be done?*

But at length this Gentleman was stricken with the small pocks which got into his throat, in such manner, that he could not swallow nor let down a little beere to coole his excessive internal heat, wherewith being tormented, he broke out into these expressions, to an honest man that stood by. *O Thomas, would I could now rectifie one of those glasse: fuls of drink, which formerly I have thrown against the walls in a frolick; and afterwards when he saw there was no remedy, but die he must, he said again: O! that I now had faith like a graine of mustardseed; and a little after he deceased in the fifty seventh year of his age. In this and the two former instances I have purposely concealed names for some, as to me, cogent reasons.*

We read of a drunkard who in the midst of his cups sold his soul to the Devil for a tankard of wine, and the Devil forthwith had his bargain. *Theat. Hist.*

42.

The like of a woman who at a Whifon-Ale fell a cursing God, having nothing but the Devil in her mouth, so long, till at last the Devil came, and hoisting her up into the air, threw her down again in a place not farre remote, where she was found dead. *Theat. Hist.*

43.

*Acosta*, and *Benzo* write of the *West-Indians*, that they are exceedingly given to drunkenness, the people there for the most part delighting themselves beyond measure in intoxicating their brains with strong liquors, in which mad and distempered fits, they many times commit many salvage outrages, and unruly pranks one against another, and account it a matter of praise so to do. I saw (saith *Acosta*) two men coming drunk out of a Taverne, for a very trifle kill one another with the same sword.

44.

*Alexander* the Great, when he was drunk, would hack, and hew, kill, and slay he cared not whom, and oft-times his very friends: As he did *Clytus* his dear friend, who had formerly saved his life, whom in a drunken mood he commanded presently to be slaine: neither would he hearken to *Ptolomy* and *Perdiccas*, two of his great Captains, who upon their knees would have begged but one dayes respite for him: Though the same *Alexander*, when he was sober, would have slaine himself for having caused *Clytus* to be slaine. *Q. Curt.*

45.

*Teuthio* King of the *Illyrians*, in his drunkenness slew his own brother *Pleuratus*. *Polybius.*

46.

Of *Bonofus* the Emperour, it was said that he was born, *non ut vivat, sed ut bibat*: not to live, but to drink: and when (being overcome by *Probus*) he hanged himself; it was said in scorn, that a Tankard hanged there, not a man.

47.

What a beast was *Marcus Antonius*, that wrote a book in commendation of his great strength to beare strong drink?

48.

*Philip* King of *Macedon* in his drunkenness once passing an unrighteous sentence, the woman, concerned therein, appealed from *Philip* now drunk,

49.



- drunk, to Philip when he should be sober againe.
50. The Carthagenians made a Law that no Magistrate of theirs should drink wine.
51. The Persians permitted their Kings to be drunk only one day in a year.
52. Solon made a Law at Athens, that drunkenesse in a Prince should be punished with death, Prov. 31. 5.
53. Demetrius the father of Nero, slew Liberius an honest Roman, because he refused to take off his cups as he commanded him.
54. Amos 6. 6. That drink wine in bowles; Not in cups, pots, or chalices, but in vessels of price, and largest receipt, that they may be counted, and called (as young Cicero was) *Tricongii*, such as can drink whole ones, and no small ones neither.
55. Diotimus of Athens for his excessive drinking was tearmed *χρῖς*, Tundish.
56. Aeneas Sylvius tells us of one Henry Earle of Goricia, who having two sons, drunkards both, was wont oft-times in the night to call upon them, and aske whether they were not athirsty: and when they gave him no answer, he would himself carry wine unto them, pressing them to drink; and if by reason of sleepinesse, or late excesse they refused, he would returne in a rage to his wife, and call her whore, saying that they were bastards, and not his sons, who could sleep all night without being athirst.
57. Horthger King of the Britains, being well warmed with wine, was ensnared by the daughter of Hengist the Saxon, which proved the undoing of the British Nation: Pol. Ver. Hist. Ang.
58. *Venter vero astuans cito despumat in libidines*: A belly, or stomach boyling with wine doth suddenly foame up into a scum of sinful lusts, and foul affections, Hierom.
59. Bonzo relates of the Indans of Peru, that when they have drunk away that little reason wherewith they are endowed, they use to fall to immodest embracings, without respect had to mothers, daughters, brothers, sisters, or any other relations whatsoever.
60. Saint Jerome could not be perswaded that a drunkard could be a chaste man.
61. A certain young man that had devoted himself to a pious and retired course of life, was much assaulted by the Devil, by sundry tentations, and pressed to make choice of one of these three sins: Once to be drunk, or to lie with his neighbours wife, or to kill his neighbour; and the temptation so far prevailed, that at last he chose the first, viz. once to be drunk, as deeming it the least sin: But when the Devil had drawn him to that, at the time both the other sins were committed by him.
62. *Ad universa, vel crudelitatis, vel turpitudinis facinora perpetranda, facilis invenitur via, cui nulla sobria mentis ratio, sed ebrietas dominatur*. A drunken man is easily drawn to commit any villany, Bern.
63. Pausanias makes mention of a company of young men in Greece, who, upon a time, contrary to the command of their Captain Aristomenes, being drunk, offered violence to the chastity of certaine young Virgins: and so violent they were therein, till the sword and death put an end to the same.



The cruel Tyrant *Lucius* being drunk, became like a mad horse, and when he could not prevaile to satisfie his lust upon the daughter of *Philodemus*, he barbarously slew her, flying for shelter into her fathers armes. *Plut.*

What a beast was *Darius* King of *Persia*, who commanded this inscription to be set upon his Tomb. *I was able to hunt lustily, to drink wine soundly, and to bear it bravely.* *Strabo.*

Saint *Augustine* in his Confessions, tells us a story of his mother, who by sipping a little wine at first when she filled the cup, came by degrees to be a tipling Gossip, and at last to drink off her whole cups: Sin that is modest at first, afterwards grows shamelesse.

In *Lacedamon*, *Crete* and *Carthage*, the name of a drunkard was so hateful, and contemptible, that such as were found guilty of this sin, were disabled to bear any publike office, and thrust out of the Senate (if they were Magistrates) with shame and ignominy. *Alex. ab Alex.*

*Levinus Lemnius* writes of the Dutchmen, the high Germans especially, and that part of the Low-Countries that borders upon them, that they never account that man worth whistling for that will not *strenuum se potatorem præbere*, upon all occasions prove himself strong to drink strong drink.

*Suetonius* relates that *Novellius Torquatus* was highly honoured amongst the Romans, for that he could drink three gallons of wine at a draught without taking his breath: for that he fairly drank off his liquor, and left no snuffe behind; and after he had drunk so much, he neither stammered in his speech, nor unburdened his stomach by vomiting, for which he was preferred to be *Proconsul* of *Syria*. *Pliny.*

Also *Firmus*, who assumed the title of Emperour in the absence of *Aurelian* when he had drunk off two buckets of wine, went forthwith to a banquet, and seemed as sober as if he had drunk none at all. *Vopiscus in vita Firm.*

*Flaccus*, and *Piso* had dignities bestowed upon them, the one being made a *Proconsul*, the other Governor of the City of *Rome*, for that they were strong to poure in strong drink. *Suet.*

One *Hulderick*, a Bohemian told *Frederick* the Emperour, that he trained up his sons to drink great quantities of wine without disturbance: *Thou art wise said the Emperour, the same thing did Methridates: But if it happen that I have a son, if that son shall not hate excessse of wine, I shall hate him.* *Aneas Syl.*

Anno Christi 764 London, and York, Donwick, and Doncaster, with many other places in this Land were consumed with fire (saith the Historian) if any one ask the cause, we can render none more probable then this, that it was a judgment of God upon them for their gluttony and drunkennesse. *Antiq. Brit p. 291.*

Anno Christi 1567. *Tir-owen* the Irish rebel, was such a drunkard, that when his body was immoderately inflamed with drinking strong drink, and *Ulsquebagh*, he used many times to be set in the earth up to the chin to cool himself. *Camb. Eliz.*

Luxury is the ordinary companion of Idolatry, as *Exod. 32. 6.* *1 Cor*



10. 7. Rev. 18. 13. 14. *O monachi, vestri stomachi, &c* At Paris and Lovane the best wine is called *Vinum Theologicum*, the Divinity wine: It's also called *Vinum COS: coloris, odoris, saporis optimi*.

76. Drunkennesse is a detestable vice in any, but especially in men of place and power, *Prov. 31. 4.* Wo be to those drunken vice-gods (as in the worst sense they may be best called:) Wo to the very Crown of their pride in drinking down many, *Isa. 28. 1.* As *Marcus Antonius* wrote, or rather spued out a book concerning his own abilities to bear strong drink *Darius* also boasted of the same faculty in his very Epitaph. As we saw before.

77. Drunkennesse in a King is a capital sin, and makes the Land reel: Witness *Belshazzar* carousing in the bowles of the Sanctuary to the honour of *Shar* his drunken god.

78. *Alexander* the Great drunk himself to death, and killed fourty one more by excessive drinking, to get that Crown of one hundred and eighty pounds weight, which he had provided for him that drank most. *Plut.*

*Tiberius* the Emperour for his tipling was called *Biberius*.

79. *Erasmus* for the same cause called *Eccius, Feccius*: for as he lived a shameful drunkard: so being non-plust at *Ratisbon* by *Melancthon*, he drank more then was fit that night at the Bishop of *Mundinas* lodgings (who had store of the best *Italian* wines) and so fell into a seavour, whereof he died. *Jo. Man. L. Com.*

81. Drunkennesse is a flattering evil, a sweet poyson, a cunning *Circe* that besots the soul, destroyes the body, *Dolores gignit in capite, in stomacho, in toto corpore acerrimos*: breeds grievous diseases in the head, in the stomach, and in the whole man: At last it bites like a *Serpent*, and stings like an *Adder*, *Prov. 23. 32.* The drunkard saith as the *Vine* in *Josbams* Parable, *Non possum relinquere vinum meum*. Take away my liquour, you take away my life: But at last it proves like that wine mentioned by *Moses*, *Dent. 32. 33.* the poyson of *Dragons*, and the cruel venome of *Aspes*. *Trapp.*

82. *Anstin* brings in the drunkard, saying, *Malle se vitam quam vinum eripi*: and *Ambrose* tells of one *Theotinus*, who being told by his Physicians, that much quaffing would make him blind, *Vale lumen amicum*, said he, Farell sweet eyes, If ye will beare no wine, ye are not eyes for me. He had rather lose his sight then his sin: his soul then his lust, *2 Pet. 2. 14.* *Psal. 11. 6.*

Wo unto them that rise up early in the morning that they may follow strong drink, that continue until night, till wine inflame them. *Isa. 5. 11.*



## CHAP. XLIII.

*Strange Examples of Dumb and Deafe persons.*

1. **W**E have (saith *Camerarius*) in *Noremberg* a young man, and a young maid, both born of one father, and mother, and of a good house, who though they be deaf and dumb, yet have they a singular quick conceit: they can both of them read very well, write, Ciphers, and cast an accompt: they are quick, and cunning at Cards, Dice, and all games: The maid is excellent at Sempstry, Tapestry, Embroidery, &c. And by the motion of a mans lips, they know his meaning.

2. *Platerus* mentions one deafe, and dumb born, yet could expresse his mind in a table-book, and could understand what others wrote therein. He hearing *Oecolampadius* preachings by the motion of his lips and gesture, understood many things.

3. One *Gennet Lowes* a *Scottish* woman dwelling in *Edenburg*, being deafe, and dumb by nature, could understand any one in her house, meerly by the moving of their lips: so that by their motions alone without a voyce, she could exactly know their meaning.

4. Master *Crisp*, brother to Sir *Nicolas Crisp*, his dexterity in knowing the meaning of men by the motions of their lips is very well known to Merchants upon the Exchange, and is yet fresh in every ones memory. At the time when Sir *Alexander Carie* was beheaded at Tower-hill, this Master *Crisp* (having been deafe long before) pressed to stand neere to the Scaffold whereupon Master *Hurst*, an officer in the train-bands that kept the guard spake to him to forbear, who not hearing him, continued to labour to get a convenient place, till Master *Hurst* being told by some who he was, suffered him to place himselfe right against the front of the scaffold: and when Sir *Alexander* turned himself to speak to the people, Master *Crisp* fixed his eyes upon his lips, during al the time of his speech, which he so perfectly understood, and carried away, that relating it to his freinds, they much wondered at the way of his perception.

5. There was a nobleman in *Spaine*, the yonger brother of the Constable of *Castile*, born so deafe that he could not hear a gun shot off by his eare, and consequently dumb: yet the loveliness of his face, and exceeding vivacity of his eyes, the comeliness of his person, and the whole composure of his body, were pregnant signes of a well tempered minde: Physicians and Chyrurgions had long employed their skill to help him, but all in vaine: At last a certain Priest undertook to teach him to understand others when they spake, and to speak himselfe that others might understand him: This attempt was at first laughed at: but after some yeares with great paines he taught this young Lord to speak as distinctly as any man, and to understand so perfectly what others said, that he could understandingly converse all day with them. Prince *Charles* when he was wooing the *Infanta* of *Spain*, saw him, and oft made trial of him, not only with *English* words, but making some *Welsh*-



men in his traine to speak words of their language, all which he perfectly, repeated, only for want of his hearing, his tone was rather vehement and shrill, then pleasing. This many were witnesses of.

6. Pausanias reports that one *Balthus* a dumb man, wandring in a desert, met with a Lion, and was struck with such exceeding fear, and trepidation that thereupon the strings of his tongue were loosed, and he spake ever after.

7. Cyrus King of Persia having overcome *Crasus* King of *Lidia* in battell, *Crasus* fled into his City of *Sardis*, but *Cyrus* pursuing him, tooke the City by storme, and a Souldier running after *Crasus* with his drawn sword, the sonne of *Crasus*, who had been dumb all his life time before, seeing his father in such danger, with the violence of his naturall affection, had the strings of his tongue loosed, and cryed out, *O man kill not the King*, and so continued to speak all his life after. *Pezel. Mel. Hist.*

## C H A P. XLIV.

Eloquence, and the power of it.

1.



*Pyrrus* King of *Epyrus* entertained about him one *Cineas* an Eloquent Orator, whom he imployed in Embassies to the Countries, Cities, and people about him, concerning whom *Pyrrus* would often say, that *Cineas* had won him more towns with his eloquence, then himself had gotten by the sword: therein verifying the words of *Euripides*, in these verses,

*As much as trenchant blades in mighty hands may do,  
So much can skill of Eloquence atchieve, and conquer too.* Plut. in vita ejus.

2.

*Philip* King of *Macedon* sent Ambassadors to the *Thebans* to dissuade them from entering into league with the *Athenians*: and indeed the *Thebans* much enclined to his counsel, laying before their eyes the miserable fruits, and calamities of warre, their wounds being yet green, and uncured, which they got by the warres of *Phocide*: But *Demosthenes* comming Ambassadour at the same time to them from *Athens*, by his eloquent Orations did so enflame the *Thebans* courage with desire of honour, and did so ravish their affections, that treading under their feet all fear of danger, all remembrance of courtesies received from King *Philip*, and all reasons perswading to the contrary, they rejected the Ambassadors of *Philip*, and made friendship with the *Athenians*. Plut. in vita *Demost.*

3.

*Cicero* having on a time pleaded *Munatius* his cause before the Judges, the same man shortly after accused *Sabinus*, *Cicero*'s friend: whereupon *Cicero* said to him, *What Munatius, hast thou forgotten that thou wast discharged the last day of thine accusation, not for thine innocency, but because my eloquence cast a mist before the Judges eyes, that they could not discern thy fault?* Plut. in vita ejus.

4.

Another time having openly praised *Marcus Crassus* in the Pulpit: shortly



shortly after he spake to the contrary all the evil he could of him in the same place: Why? how now (said *Craſſus*) didſt not thou thy ſelf highly praiſe me in this place? *I cannot deny it*, ſaid *Cicero*, but indeed I took an ill matter in hand to ſhew the power of my eloquence. *Plut. in vita ejus.*

*Caſar* having overcome *Pompey*, there was one *Quintus Ligarius* that was accuſed to him to have been in the field againſt him, and *Cicero* took upon him to defend his cauſe: and though *Caſar* had in his reſolution condemned *Ligarius*, judging him a vile man, and his enemy, yet was he exceedingly affected with the eloquent Oration of *Cicero*, he had ſo ſweet a grace, and ſuch force in his words: So that *Caſars* colour often changed, and he ſhewed plainly by his countenance, that there was a marvellous alteration in his mind: and when *Cicero* came to ſpeak of the battel of *Pharſalia*, *Caſar* was ſo troubled that his body ſhook, and his books fell out of his hands, and he was driven againſt his will to ſet *Ligarius* at liberty. *Plut. in vita Cicero.*

*Caſar* with one word quieted the commotions of his mutinous Army.

*Menenius Agrippa* with one Apologue ſtilld the ſedition of a people.

*Flavianus* the Biſhop of *Antioch* with one Oration ſtayed the fury of an Emperour.

*Anaximenes* with one Artifice ſtopped the indignation of *Alexander*.  
*Val. Max.*

*Abigail* with one ſupplication cooled the revenge of *David*.

*Pericles*, and *Piſiſtratus*, even then when they ſpake againſt the peoples liberty, over-ruled them by their eloquence to believe, and embrace what they ſpake, and ſo by their tongue effected that willingly, which their ſword could hardly have extorted. *Plut.*

The efficacy of ſpeech is excellently ſet forth by *Virgil*. *Aeneid. 1.*

When in a multitude Seditions grow,

And ulcerated minds do over-flow

With ſwelling ire: when ſtones, and fire-brands flie,

(As rage doth every where weapons ſupply)

Then if ſome aged man, in honour held

For piety, and prudence, ſtand to weild,

And moderate this tumult: ſtrait wayes all

Riſe up with ſilent reverence, and let fall

Their angry clamours: His grave words do ſway

Their minds, and all their diſcontents allay.

*Eccleſ. 12. 10, 11.* The Preacher ſought to finde out acceptable words —  
the words of the wiſe are as goads, and nailes faſtened by the Maſters of  
Aſſemblies, &c.



## C H A P. XLV.

Engines made by Archimedes.



*Marcellus* the *Roman* General besieging *Syracuse* the principal City in *Sicily*, wherein *Archimedes*, an excellent Mathematician, was, appointed *Appius* to assault it by land, and himself with sixty Gallies well armed, and full of all sorts of Artillery, and fire-works, assaulted it by Sea, rowing hard to the wall, having made a great engine, and devise for battery upon eight Gallies chained together, trusting by these means easily to carry the City: But *Archimedes* made light account of all these devises, and indeed they were nothing comparable to the Engines which himself had invented; and yet were not his own, such as himself did much reckon of, being but his recreations in *Geometry*, and things done to passe away the time at the request of King *Hieron*. The *Syracusans* when they saw themselves thus assaulted by the *Romans*, both by sea and land, were marvellously perplexed, and afraid, thinking it impossible for them to withstand so great an Army, and so well provided: But when *Archimedes* began to handle his Engines, and to set them at liberty, there flew into the aire infinite kinds of shot, and marvellous great stones with an incredible noise and force on the sudden, which fell upon the footmen which came to assault the City by land, bearing down, and tearing in pieces all those which came against them, or in what place soever they lighted, no earthly body being able to resist the force and violence of such huge weights, so that all the *Roman* ranks were marvellously disordered: And as for the Gallies that assaulted them by sea, some he sank with casting long pieces of timber upon them: Others he hoisted up by the prowes with hands, and hooks of iron, and again plunged them into the sea: Others being taken up with certain Engines, he made them turne in the aire like a whirlingigig, and so cast them upon the rocks under the Town-walls, and splitted them all to fitters, to the utter destruction of those that were in them. Sometimes he would lift the Ships and Gallies out of the water, that it was a fearful thing to see them hang, and turne in the aire, until casting their men over hatches, some here, some there, by this terrible turning they became empty, and then were dashed against the walls, or else fell into the Sea when his Engines left their hold: As for *Marcellus* his great Engine which he had made upon the Gallies, when it was a pretty way off from the walls, *Archimedes* caused a great stone to fall upon it of the weight of ten Talents, then a second after that, and a third after that, which fell with such a thundering noise, and violence, as brake the foundation of the Engine, and tore all the bridge made upon the Gallies to sustaine it, all to pieces: So that *Marcellus* himself being amazed to behold it, was glad to retreat, sending his Trumpet also to sound a retreat to those that assaulted the City by land.

Then did the *Romans* call a counsel of warre to consider what was to be done, and it was resolved that they should give another assault the next morning



morning before day, yet with great privacie, till they were come to the walls, thinking that *Archimedes* engines, which were strong, and very hard wound up, would by this means send all the force and fury of the stones, and other weapons over their heads, and supposing that near hand he could do no good with them, because they had not the scope, and level of their carriage they should have. But *Archimedes* had prevented this devise long before, having provided engines for near hand, as well as a farre off, their level being proportioned for all distances, their shot short, their arrows not very long, and many holes being made in the walls one near to the other, where he had placed store of Crosbowes to kill near hand, yet could not the enemies with our see whence their hurt came: wherefore then, at the appointed time when the *Romans* approached, thinking themselves safe, and out of danger, they were all againe amazed to see themselves received with infinite shot, and stricken to the ground with stones that fell upon their heads like lead (for there was no part of all the walls, from whence they had not the like shot) so that they were againe forced to retire from the walls: and yet when they were farther off, a new storme of arrows, stones, and all kind of shot flew amongst them, which sore wounded, and slew a great number of them: Diverse also of their ships were again split, and yet were they not once able to be revenged upon their enemies; for *Archimedes* had placed his engines very closely behind the walls, and not in sight of the enemy: So that the *Romans* being slaine, and wounded, not knowing by whom, thought that the gods fought against them. Yet *Marcellus* himself being safe, mocked his workmen, and engineers that were in the Camp, saying to them, *What! shall we not leave to make warres with this Briarian Engineer, and Geometrician? who sitting still upon the wharfe, in a sporting manner hath with shame overthrown our Navie, and exceeded all the fabulous reports of the Gyant with an hundred hands, discharging at one instant so many shot amongst us?* For indeed all the residue of the *Syracusians* were as the body, and members of *Archimedes* preparation, and he himself was the onely creature that moved, and did all; all other mens weapons being quiet, and his engines onely occupied both to assault, and defend. *Marcellus* at length seeing his men so terrified, that if they saw but the end of a rope, or a piece of timber upon the wall, they ran away, crying out that *Archimedes* was letting loose some of his engines upon them; he resolved to make no more assaults upon the City, but rather to take it by long siege, and famine.

The City at last was taken by Policy and Treachery, and *Archimedes* being at the same time in his study busily seeking out the demonstration of some *Geometrical Proposition*, was so intent thereupon, that he neither saw nor heard any noise of the enemies that ran up and down the City, and much lesse knew that it was taken: Yea, he wondered when he saw a souldier by him, that bade him go with him to *Marcellus*: yet he spake to the souldier, and bade him stay till he had done his conclusion, and brought it to demonstration: but the rude souldier not acquainted with that language, and thinking himself neglected, with his sword ran him thorough, and slew him, to the great grief of *Marcellus*. *Plat. in vita ejus.*

This



This *Archimedes* had formerly told King *Hieron* that it was possible to make an Engine wherewith to remove as great a weight as he would with a very little strength: yea, he proved this conclusion, that if there were another globe of earth whereon to fasten his instrument, it was possible to remove this of ours, and to draw it to the other. King *Hieron* wondering hereat, required him to put this devise in execution, and to shew him by experience some great and heavie weight removed by little force: *Archimedes* did accordingly, and catching hold with an hook upon one of the Kings greatest ships, though she had a number of men put into her more then ordinary, and he himself sitting alone at his ease a farre off, without any straining at all, drawing the end of an Engine consisting of many wheelles and pullies, fair, and softly with his hand, caused the ship to come as gently, and smoothly to him as if it had floated upon the Sea.

*Idem.*

### CHAP. XLVII.

*Englands mercies in the great deliverances vouchsafed by God to Q. Elizabeth.*

1.



**O**D preserved Queen *Elizabeth* from death in the reign of her sister Queen *Mary*: for being charged (though unjustly) of conspiracy in the rising of Sir *Thomas Wyatt*, she was sent a prisoner to the Tower: and in the time of her imprisonment her death was oft plotted, but by divine providence she was preserved, as you may see in her life in my *second Part of the Marrow of Ecclesiastical History*.

2.

When by the death of Queen *Mary*, the Crown and Kingdome did unquestionably descend to her the whole Land having embraced Popery, and the Peeres, and Commons being then assembled in Parliament with an intention of settling Poperie more firmly then it was before, yet did the Lord move their hearts upon the first newes of Queen *Maries* death, to acknowledge her title, though they knew her to be of a contrary religion, and that by the mouth of Doctor *Heath*, then Arch-Bishop of *York*, and Lord Chancellor of *England*: so as she was forthwith openly Proclaimed Queen of *England*, and with as great joy, and rejoycing as ever Prince was received by her Subjects. *Anno Christi 1558. Nov. 17.*

3.

Being Crowned she found a potent Prince, *Henery* the second, then King of *France*, endeavoring to set on foot the title of *Mary* Queen of the *Scots*, who was married to *Francis* his sonne, giving them this title, *Francis and Mary by the grace of God, of Scotland, England, and Ireland, King and Queen*: Answerably they quartered the Armes of *England* with the Armes of *Scotland*: and to settle the said *Mary* in the roome of Queene *Elizabeth*, an Army was sent out of *France* into *Scotland* to joyne with the *Scots* to invade *England*, and the Pope was dealt withal to declare *Elizabeth* an Heretick, and illegitimate, and *Mary* to be the true and lawful Queen of *England*, but by Divine providence all this vanished as smoak in the aire; for the *Scots* refused to joyne with the *French* against *England*.

Yea,



Yea, they desired, and obtained aid of Queen *Elizabeth* to thrust the French out of Scotland.

*Anno Christi 1559.* *Philip* King of *Spaine* earnestly desired marriage with Queen *Elizabeth*, notwithstanding his former marriage with *Mary* her half-sister: And because such marriages are expressly forbidden by the Word of God, he offered to get a dispensation from the Pope: but all his endeavours were frustrate: whereupon he then endeavoured to make a marriage between her and *Charles* the son of the Emperour *Ferdinand*, and his Uncle, hoping thereby to bring our Kingdome under some of his own stock and family: but neither could this attempt succeed: whereupon *Philip* King of *Spaine* became an utter enemy to our Land, and would never be reconciled.

*Anno Christi 1562.* *Arthur Poole* of the race of *George* Duke of *Clarence*, of the house of *York*, with sundry of his kindred and alliance conspired, to set on foot againe the title of *Mary* Queen of *Scots*, and to bring an Army out of *France* into *Wales* to back the same: but before they could bring their plot to maturity, it was discovered, and themselves condemned.

After the aforesaid emulation and enmity between *Philip* King of *Spaine*, and Queen *Elizabeth*, one Pope after another was much solicited by the *Spanish* faction to excommunicate our Queen upon pretense of Heresie: But God by his providence kept off all those thunderbolts under Pope *Paulus quartus*, and *Pius quartus*, till our Queen was made able to stand out against all her enemies.

Pope *Paulus quintus*, a man of a fierce, and fiery disposition, *Anno Christi, 1565.* was so farre wrought upon, that in the most solemne manner that could be, he excommunicated and anathematized our blessed Queen, and caused a Brief thereof with his leaden Bull annexed thereto, to be fastened to the gate of the Bishop of *Londons* Palace near *Pauls* Church by one *John Felton*, who being apprehended, confessed the fact, and received the reward of his treason on a Gibbet before the said gate. This Excommunication caused much trouble on mans part, but manifold preservati-  
ons and deliverances on Gods part.

*Anno Christi, 1570.* The Earles of *Northumberland* and *Westmerland*, encouraged by promises of aid from the Pope, and *Spaniard*, raised a rebellion against the Queen in the Northern parts, but that fire was soone quenched: the Earle of *Northumberland* being taken and beheaded, and the Earle of *Westmerland* flying beyond-sea, ended his dayes in a poor, and mean condition.

*Anno Christi, 1570.* *John Story* Doctor of *Law*, a Spie to the Duke de *Alva*, conspired with one *Prestol*, a man much addicted to *Magick*, and a subject to the King of *Spaine*, against the life of Queen *Elizabeth*: He gave intelligence to the said Duke how he might invade *England*, and cause *Ireland* to revolt: But God brought this treason to light: *Story* and *Prestol* were by a Parliament condemned for treason, and accordingly executed.

*Anno Christi, 1571.* The Bishop of *Rosse* practised with sundry *English* men to intercept Queen *Elizabeth*, and to trouble the Parliament then sitting, that so another Queen might be set up instead of *Elizabeth*. But

there



there fell out such mutual mistrust amongst the conspirators, that their plot turned to their own confusion.

*Anno Christi, 1576. John D. of Austria* ambitiously affecting the Kingdomes of *England* and *Scotland*, dealt with the Pope, and King of *Spain* for aide to accomplish his desires: But in the midst of his ambitious projects he suddenly died.

*Anno Christi, 1578. Thomas Stukley*, an *English* fugitive, plotted with two Popes, *Pius* the fifth, and *Gregory* the thirteenth, to lead forces into *Ireland*, there to joyne with the Rebels, and to conquer it for the Popes bastard son, for which purpose he was made General of eight thousand *Italian* souldiers: But by the perswasion of *Sebastian*, King of *Portugal*, he first led his troops into *Mauritania*, and was there slaine.

*Anno Christi, 1580. Nicholas Sanders*, an *English* Priest, had a consecrated Banner given him by the Pope, and an Army of *Spaniards* where-with he entered *Ireland*, and joyning with the Rebels, caused a great insurrection, but it proved the ruine of himself, and of all that took part with him.

*Anno Christi, 1581. Robert Parsons, Edmund Campion*, with other Seminary Priests, and Incendiaries were sent by the Pope from *Rome* into *England* to withdraw the Queens subjects from their allegiance, and to prepare them to take part with forreigne powers when they should be sent into *England*; But their designe was discovered. *Campion, Sherwin, Kirby* and *Briant*, were convicted, condemned for high treason, and accordingly executed: and their restlesse, and devillish attempts turned to a greater restraint of the Papists in *England*, and to the greater vigilancie for the securitie of Queen and State.

*Anno Christi, 1583. John Somervil* was apprehended as he came in a desperate manner to have killed the Queen, being moved thereto (as himself confessed) by the reading of certaine Popish books published by Seminary Priests. After he was condemned for his treason, in *Newgate* he strangled himself.

*Anno Christi, 1585. William Parry* Doctor of Law, made a promise, and vow to kill our Queen; and for his encouragement obtained of the Pope an Absolution for the fact before it was committed: But God struck his heart with such terror, that though he had opportunity, yet he deferred it so long, till at length his treason being discovered, he received a just reward for the same.

*Anno Christi, 1586. John Ballard* a *Romish* Priest, stirred up the fiery spirits of certaine Gentlemen to undertake to kill the Queen as she should go abroad to take the aire; which they vowed to do: but their unnatural treason being discovered before they had opportunity to effect it, they were apprehended, and being found guilty of high treason for intending the death of the Queen; the stirring up of Civil wars, and of practising to bring in forreign powers, fourteene of them were executed as Traitors for the same.

*Anno Christi, 1587. William Stafford*, a young Gentleman, and one *Moody*, a desperate Ruffian were by a forreigne Ambassador lying in *England* perswaded to kill the Queen, but the plot was discovered, and prevented before they could effect it.

*Anno*



*Anno Christi, 1588.* The inveterate hatred of *Philip King of Spaine* against our *Queen*, together with his unsatiable ambition, and desire to enjoy *England*, was at length openly manifested by an huge Navie, named *Invincible*, sent against *England*: But the Lord of Sea and Land soone disappointed their hopes: as you may read in the Life of *Queen Elizabeth* in my second Part of the Marrow of Ecclesiastical History.

*Anno Christi, 1593.* *Patrick Cullin*, an *Irish Fencer* was hired by *English fugitives* in the *Low-Countries* to kill the *Queen*, and with that purpose came over; but intelligence being given thereof, he was apprehended and executed.

The same year *Edmund York*, and *Richard Williams* were hired in like manner to kill the *Queen*, and to burne her Navie with balls of wildfire, but the mischief was prevented, and they deservedly executed.

*Anno Christi, 1598.* *Edward Squire* being in a ship on the Sea, was taken by the *Spaniards*, and by them carried into *Spaine*, where he was suborned, and directed by *Richard Whalepoole*, an *English fugitive*, and a *Jesuite*, to destroy the *Queen* by laying a strong poison (which the *Jesuite* then gave him) on the pummel of the saddle whereon the *Queen* should ride, that she laying her hand thereon might carry the sent to her nose, and thereby receive it into her braine, which if she had done, it had been her death. Never any treason against her came so near to execution as this! For the Traitor *Squire* observed his direction, did the deed, and that immediatly before the *Queen* rode abroad: but the Divine Providence kept her from touching the pummel with her hand: yet was the treason discovered, and the Traytor received his reward.

*Anno Christi, 1599.* the Earle of *Tyr-Owen*, an *Irish man*, having beene somewhile in *Spaine*, returned from thence with a rebellious minde, and by the assistance of *Spaine*, and the *Popish faction* raised a rebellion, whereby more damage accrued to the *Queen* and State, then by any other rebellion all her dayes. Yet by the good hand of God this Rebel also was subdued, and that Land secured and quieted.

*An. Christi, 1600.* There was a plot for the removing some of the *Queens* chief Officers, and Counsellors from about her: which, had it been effected, might have proved dangerous to her person, and State: the rather because many *Papists* had a great hand in that conspiracie: But the Lord prevented the mischief intended.

*Anno Christi. 1602.* *Henry Garnet* superiour of the *Jesuites* in *England*, *Robert Tresmand* *Jesuite*, *Robert Catesby*, *Francis Tresham*, and others, in the name of all the *Romish Catholicks* in *England*, imployed *Thomas Winter* into *Spaine*, to obtaine an Army from thence to joine with a *Popish Army* that should be raised here, to change the Government, and Religion settled amongst us; *Spaine* and *England* being then at wars: The motion was readily embraced by the *Spaniard*, and an hundred thousand crownes promised to help forward the businesse: But before any thing could be effected, it pleased God to take away that Peerlesse Princeesse, full of years, in peace, on her bed, having reigned gloriously forty four years, four moneths, and seven dayes, being sixty nine years, six moneths, and seventeen dayes old: A greater age then any King or *Queen*



of *England*, since the Conquest, had attained to: She was about the age of King *David* when he died, who lived the longest of all the Kings of *Israel* and *Judah*.

Queen *Elizabeth* was born at *Greenwich*, September 7. Anno Christi, 1533 and died at *Richmond*, March 24. Anno Christi 1602. She began her reign Nov. 17. Anno Christi 1558, and ended her reign with her life as afore. See Doctor *Gouge his Churches conquest*. p. 358.

The day of Queen *Elizabeths* departure out of this life, was a day long expected by the Papists, as a day for rooting out our Religion, and altering our Government. For Pope *Clement* the eighth had sent the year before two Bulls to interdict all claime, and title to the Kingdome of *England*, though never so directly, and nearly interessed by discent, to all such as would not by their best endeavours promote the catholike cause, and by solemne and sacred oath religiously subscribe thereto. But God who approveth our Religion, and detesteth their Idolatry and superstition, made all their hopes utterly frustrate: For, *Occubuit Sol, nox nulla secuta est*: at the setting of one Sun immediately arose another, to the unspeakable comfort of all true hearted *English* men, and to the astonishment of all the Popish enemies of this flourishing State. Queen *Elizabeth* dying about two a clock in the morning, March 24. 1602. King *James* was proclaimed at Court about eight a clock the same morning, and about eleven in *Cheapside*, 1603. with wonderful great acclamations, and all manner of manifestations of joy. Yet

In the first year of his reigne before he was solemnly anointed and crowned, *Watson* and *Clerk*, two *Romish* Priests drew into their Conspiracie some Noblemen, some Knights, and some Gentlemen to surprize the King and his son Prince *Henry*, presuming on forreigne forces for aide and assistance, intending to alter Religion, and to set up such Officers of State as they thought best. But their plot, before it came to execution, was discovered, the Traytors condemned, some of them executed, and others thorough the Kings clemency spared.

*Garnet* and *Tremond*, Jesuites, with *Catesby* and *Tresham*, notwithstanding the death of Queen *Elizabeth*, when they saw that King *James* defended the same faith, continued to solicit the King of *Spaine* to send an Army into *England* to joyne with the forces of the Papists here forextirpation of Religion: But the King of *Spaine* being in Treaty with the King of *England* about Peace, refused to hearken to any such motion: whereupon they, together with other unnatural and traitorous subjects, plotted the matchlesse, mercilesse, devillish, and damnable *Gunpowder Treason*, as is now to be shewed.

*The deliverance of our Church and State from the hellish Powder-plot.*

The Plot was to undermine the Parliament house, and with Powder to blow up the King, Prince, Clergy, Nobles, Knights, and Burgessees, the very confluence of all the flower of Glory, Piety, Learning, Prudence and Authority in the Land: Fathers, Sons, Brothers, Alleys, Friends, Foes, Papists, and Protestants, all at one blast.

Their



Their intent, when that irreligious atchievement had been performed, was, to surprize the remainder of the Kings issue, to alter Religion and Government, and to bring in a forreigne power: Sir Edmond Baynam, an attainted person (who stiled himself *Prince of the damned crew*) was sent unto the Pope as he was a temporal Prince to acquaint him with the Gunpowder-plot: and now to the Plot it self.

The Sessions of Parliament being dissolved, *July* the 7th. *Anno Christi*, 1605. and prorogued to the seventh of *February* following: *Catesby* being at *Lambeth*, sent for *Thomas Winter*, who before had been employed into *Spaine*, and acquainted him with the designe of blowing up the Parliament house, who readily apprehending it, said, *This indeed strikes at the root*, only these helps were wanting a house for residence, and a skilful man to carry the Mine: But the first, *Catesby* assured him was easie to be got, and for the man, he commended *Guy Fawkes*, a sufficient souldier, and a forward Catholick: Thus *Robert Catesby*, *John Wright*, *Thomas winter*, and *Guy Fawkes* had many meetings, and conferences about this businesse, till at last *Thomas Percy* came puffing in to *Catesby's* lodging at *Lambeth*, saying, *What Gentlemen, shall we alwayes be talking, and never do any thing? You cannot be ignorant how things proceed?* To whom *Catesby* answered, that something was resolved on, but first an oath for secrecie was to be administred: for which purpose they appointed to meet some three dayes after, behind *Clements Church* beyond *Temple-barre*; where being met, *Percy* professed that for the Catholick cause himself would be the man to advance it, were it with the slaughter of the King, which he was there ready to undertake and do.

No *Tom* (said *Catesby*) thou shalt not adventure thy self to so small purpose, if thou wilt be a Traytor, there is a plot to greater advantage, and such an one as can never be discovered: Hereupon all of them took the Oath of secrecie, heard a Masse, and received the Sacrament, after which *Catesby* told them his devillish devise by Mine and Gunpowder to blow up the Parliament house, and so by one stroke with the destruction of many, effect that at once which had been many years attempting: And for ease of conscience to kill the innocent with the nocent, he told that it was warrantable by the authority of *Garner* himself the superiour of the *English* Jesuites, and of *Garrard*, and *Tresmond* (Jesuitical Priests likewise) who by their Apostolical power did commend the fact, and absolve the actors. The Oath was given them by the said *Garrard* in these words:

*You shall swear by the blessed Trinity, and by the Sacrament you now purpose to receive, never to disclose directly, nor indirectly, by word, or circumstance, the matter that shall be proposed to you to keep secret, nor desist from the execution thereof untill the rest shall give you leave.*

The Project being thus far carried on, in the next place the first thing they sought after was an house wherein they might begin their work, for which purpose no place was held fitter then a certaine edifice adjoyning to the wall of the Parliament house which served for a withdrawing roome to the



Assembled Lords, and out of Parliament was at the dispose of the Keeper of the place, and wardrobe thereto belonging: these did *Percy* hire for his lodgings, entertaining *Fawkes* as his man, who chainging his name into *Johnson* had the Keyes, and keeping of the roomes. Besides this they hired another house to lay in provision of powder, and to frame, and fit wood in for the carrying on the mine, which *Catesby* provided at *Lambeth*, and sware *Robert Keies* into their conspiracy, whom he made the Keeper of those provisions, who by night conveyed the same unto *Fawkes*.

The appointed day for the Parliament being the seventh of *February*, It was thought fit to begin their work in *October* before: but *Fawkes* returning out of the Country, found *Percies* roomes appointed for the *Scottish* Lords to meet in, who were to treat about the union of the too Kingdomes, whereupon they forbore to begin their work: but that Assembly being dissolved upon the eleventh of *December*, late in the night they entred upon the work of darknesse beginning their mine, having tools afore-hand prepared, and baked meats provided, the better to avoid suspicion in case they should send abroad for them.

They which first began the mine were *Robert Catesby* Esquire, the Arch-Contriver and traytor and ruine of his name, *Thomas Percy* Esquire, a kin to the Earle of *Northumberland*, *Thomas Winter*, *John Wright*, and *Guy Fawkes* gentlemen, and *Thomas Bates*, *Catesbies* man, all of them well grounded in in the *Romish* schoole, and earnest laborers in this vault of villany, so that by *Christmas eve* they had brought the mine under an entry adioyning to the wall of the Parliament house, underpropping the earth as they went with their framed timber, nor till that day were they seene abroad of any man.

During this undermining, much consultation was had how to order the rest of the businesse when the deed should be accomplished: the first was how to surprize the next heire to the Crowne: for though they doubted not but that Prince *Henry* would accompany his father, and perish with him, yet they suspected that Duke *Charles*, as too young to attend the Parliament, would elcape the traine, and perchance be so carefully gaurded, and attended at Court that he would hardly be gotten into their hands, but *Percy* offered to be the remover of this rub, resolving with some other Gentlemen to enter the Dukes chamber, which by reason of his acquaintance he might well do, and others of his like acquaintance should be placed at severall doores of the Court, so that when the blow was given, and all men in a maze, then would he carry away the Duke, which he presumed would be easily done, the most of the Court being then absent, and for such as were present, they would be altogether unprovided for resistance.

For the surprize of the Lady *Elizabeth* it was held a matter of far less difficulty, she remaining at *Comb Abbey* in *Warwickshire* with the Lord *Harrington*, and *Ashbey*, *Catesbies* house being not far from the same, whether under a pretence of hunting upon *Dunsmore* heath, many Catholiks should be assembled, who knowing for what purpose they were met had the full liberty in that distracted time to provide money, horses, armour and other necessaries for warr, under pretence of strengthening, and gaurding the heire apparent to the Crowne.

Then



Then it was debated what Lords they should save from the Parliament, and it was agreed that they should keep as many as they could that were Catholiks or favorers of them: but that all others should fee the smart, and that the treason should be charged upon the *Puritans* to make them more odious to the world.

Next it was controverted what forreigne Princes they should make privy to this plot, seeing they could not enjoyne them secrecie, nor oblige them by oath, and this much troubled them. For though *Spaine* was held fittest to second their plot, yet he was slow in his preparations, and *France* was too neere and too dangerous to be dealt with, and how the *Hollanders* stood affected to *England* they knew very well. But while they were thus busying themselves, & tormenting their brains, the Parliament was adjourned, to the fifth day of *October* ensuing, whereupon they brake off both discourse, and work till *Candlemas* and then they layed in powder, and other provisions, beginning their work againe, and having in the meane time taken into their company *Christopher Wright*, and *Robert Winter*, being first sworne, and receiving the Sacrament for secrecy, the foundation wall of the Parliament house, being very hard, and nine foote thick, with great difficulty they wrought half through, *Fawkes* being their Centinel to give warning when any came neere, that the noise in digging might not be heard.

The laborours thus working into the wall were suddenly surprized with a great fear, and casting away their digging tooles, betook themselves to their weapons, having sufficient shot, and powder in the house, and fully resolving rather to die in the place then to yeild or be taken. The cause of this their feare was a noise that they heard in a roome under the Parliament house, under which they ment to have mined, which was directly under the chair of State; but now all one a sudden they were at a stand, and their countenances cast each upon other, as doubtfull what would be the issue of this their enterprize, *Fawkes* scouted out to see what he could discover abroad, and finding all safe, and free from suspect, he returned, and told them that the noise was only occasioned by the removall of coles that were now upon sale, and that the Cellar was to be let, which would be more commodious for their purpose, & also would save their labour for the mine. Hereupon *Thomas Percy* under pretence of stowage for his winter provision and coles, went and hired the cellar, which done they began a new conference, wherein *Catesby* found the weight of the whole work too heavy for himselfe alone to support: for besides the maintenance of so many persons, and the severall houses for the severall uses hired, and paid for by him, the Gunpowder and other provisions would rise to a very great summe, and indeed too much for one mans purse. He desired therefore that himself, *Percy*, and one more might call in such persons as they thought fit to help to maintaine the charge, alledging that they knew men of worth and wealth that would willingly assist, but were not willing that their names should be known to the rest. This request, as necessary, was approved, and therefore ceasing to dig any further in the Vault, knowing that the Cellar would be fitter for their purpose, they removed into it 20. barrells of Gunpowder, which they covered with a thousand Billets, and  
five



five hundred Faggots, so that now their lodging roomes were cleared of all suspicious provisions, and might be freely entered into without danger of discovery.

But the Parliament being againe prorogued to the fifth of *November* following, these persons thought fit that for awhile they should againe disperse themselves (all things being already in so good a forwardnesse and that *Guy Fawkes* should go over to acquaint Sir *William Stanley*, and Master *Hugh Owen* with these their proceedings, yet so, as the Oath of secrecie should be first taken by them. For their designe was to have Sir *William Stanleys* presence so soone as the fatall blow should be given to be a leader to their intended stratagems, whereof (as they thought) they should have great need, and that *Owen* should remain where he was, to hold correspondence with forreign Princes, to allay the odiousnesse of the fact, and to impute the Treason to the discontented *Puritanes*.

*Fawkes* coming into *Flanders* found *Owen*, unto whom, after the oath, he declared the plot, which he very well approved of, but Sir *William Stanley* being now in *Spain*, *Owen* said that he would hardly be drawne into the businesse, having suits at this time in the *English* Court: yet he promised to engage him all that he could, and to send into *England* with the first, so soone as their Plot had taken effect: Upon this, *Fawkes* to avoid further suspicion, kept still in *Flanders* all the beginning of *September*, and then returning, received the keyes of the Cellar, and laid in more Powder, Billets and Faggots, which done, he retired into the Countrey, and there kept till the end of *October*.

In the meane time *Catesby* and *Percey* meeting at the *Bath*, it was there concluded that because their number was but few, *Catesby* himself should have power to call in whom he would to assist their designe, by which authority he took in Sir *Everard Digby* of *Rutlandshire*, and *Francis Tresham* Esquire of *Northamptonshire*, both of them of sufficient state, and wealth: For Sir *Everard* offered fifteen hundred pounds to forward the action, and *Tresham* two thousand. But *Percey* disdainning that any should out-run him in evil, promised four thousand pounds out of the Earl of *Northumberlands* rents, and ten swift horses to be used when the blow was past. Against which time to provide ammunition, *Catesby* also took in *Ambrose Rookwood*, and *John Grant*, two Recusant Gentlemen, and with out doubt others were acquainted also with it, had these too grand Electors been apprehended alive, whose own tongues only could have given an account of it.

The businesse being thus forwarded abroad by their complices, they at home were no lesse active: For *Percy*, *Winter*, and *Fawkes* had stored the Cellar with thirty six barrells of Gunpowder, and instead of shot, had laid upon them barres of Iron, logs of timber, massie stones, Iron Crowes Pick-axes, and all their working tools, and to cover all, great store of Billets and Faggots, so that nothing was wanting against that great and terrible day. Neither were the Priests and Jesuites slack on their parts, who usually concluded their Masses with prayers for the good successe of their expected hopes, about which *Garnet* made these verses.

*Gentem aufert perfidam credentium de finibus:*  
*Ut Christo laudes debitas persolvamus alacriter.*

And



And others thus. *Prosper Lord their paines that labour in thy cause day and night: Let Heresie vanish away like smoke: Let their memory perish with a crack like the ruine and fall of a broken house.*

Upon Thursday in the evening, ten dayes before the Parliament was to begin, a Letter directed to the Lord *Monteagle*, was delivered by an unknown person to his footman in the street, with a strait charge to give it into his Lords own hands, which accordingly he did: The Letter had neither date, nor subscription, and was somewhat unlegible, so that the Nobleman called for one of his servants to assist him in reading it, the strange contents whereof much perplexed him, he not knowing whether it was writ as a *Pasquil* to scare him from attendance at the Parliament, or as matter of consequence, and advise from some friend: Howsoever, though it were now supper-time, and the night very dark, yet to shew his loyalty to his Sovereigne, he immediately repaired to *White-Hall*, and imparted the Letter to the Earle of *Salisbury*, then principal Secretary, and they both presently acquainted the Lord *Chamberlaine* therewith, who deemed the matter not a little to concerne himself, his Office requiring him to oversee all the places to which his Majesty was to repaire: Hereupon these two Counsellors shewed the Letter to the Earles of *Worcester* and *Norhampton*, and all concluded (how sleight soever the contents seemed to appear) to acquaint the King himself with the same, which accordingly was done: and the Letter was as followeth:

*My Lord,*

*Out of the love I beare to some of your friends, I have a care of your preservation: Therefore I would advise you as you tender your life to devise some excuse to shift off your attendance at this Parliament: For God and man have concurred to punish the wickednesse of this time. And think not sleightly of this advertisement, but retire your self into your Countrey, where you may expect the event in safety. For though there be no appearance of any stir, yet I say they shall receive a terrible blow this Parliament, and yet they shall not see who hurts them. This counsel is not to be contemned, because it may do you good, and can do you no harme: For the danger is past so soone as you have burnt the Letter, and I hope God will give you the grace to make a good use of it, to whose holy protection I commend you.*

His Majesty after reading this Letter, pausing awhile, and then reading it again, delivered his judgment, that the stile of it was too quick, and pithy to be a Libel proceeding from the superfluities of an idle braine, and by these words, *That they should receive a terrible blow at this Parliament, and yet should not see who hurt them*; he presently apprehended, that a sudden danger by a blast of Gunpowder was intended by some base villaine in a corner, though no insurrection, rebellion, or desperate attempt appeared: and therefore wished that the roomes under the Parliament house should be thoroughly searched, before himself or Peeres should sit therein: Hereupon it was concluded that the Lord Chamber-



laine (according to his Office) should view all the roomes above and below: but yet to prevent idle rumours, and to let things ripen further, it was resolved that this search should be deferred till Munday, the day immediately before the Parliament, and that then it should be done with a seeming sleight eye to avoid suspect.

According to this conclusion, the Earle of *Suffolk*, Lord Chamberlain, upon Munday in the afternoone, accompanied with the Lord *Monteagle*, repaired into those under roomes, and finding the Cellar so fully stored with wood and coles, demanded of *Fawkes*, the counterfeit *Johnson*, who stood there attending as a servant of small repute, *Who owed the place?* He answered, that the lodgings belonged to Master *Thomas Percy*, and the Cellar also to lay in his winter provision, himself being the Keeper of it, and Master *Percies* servant: whereunto the Earle, as void of any suspicion, told him that his Master was well provided against winter blasts: But when they were come forth, the Lord *Monteagle* told him that he did much suspect *Percy* to be the inditer of the Letter, knowing his affection in religion, and the friendship betwixt them professed, so that his heart gave him as he said when he heard *Percy* named, that his hand was in the act.

The Lord Chamberlaine returning, related to the King and Council what he had seene, and the suspicion that the Lord *Monteagle* had of *Percy*, and himself of *Johnson* his man, all which increased his Majesties jealousy, so that he insisted (contrary to the opinion of some) that a narrower search should be made, and the billets and coles turned up to the bottome: and accordingly the search was concluded to be made, but under colour of searching for certain hangings belonging to the house, which were missing and conveyed away.

Sir *Thomas Knevet* (a Gentleman of his Majesties Privy Chamber) was employed herein, who about midnight before the Parliament was to begin, went to the place with a small, but trusty number of persons: And at the doore of the entrance to the Cellar, finding one (who was *Guy Fawke*) at so unseasonable an hour, cloked, and booted, he apprehended him, and ransacking the Billets, he found the Serpents nest stored with thirty six barrells of Powder, and then searching the Villaine, he found about him a dark Lanthorne, three Matches, and other instruments for blowing up the powder: And being no whit daunted, he instantly confessed his guiltinesse, and was so far from repentance, as he vowed, that had he been within the house (as indeed he was but immediately come forth from his work) he would certainly have blown up the house with himself and them all: and being brought before the Council, he lamented nothing so much as because the deed was not done, saying, that *the Devil, and not God was the discoverer of it.*

As desperate were *Catesby*, *Percy*, and the rest, who seeing the treason discovered, posted all into *Warwickshire*, where *Grant*, and his associates had broken open the stables belonging to *Warwick Castle*, and taken some great horses out of the same, to forward their hoped for great day. At *Dun-Church* Sir *Everard Digby* had made a match for a great hunting, that under pretence thereof they might cease upon the Lady *Elizabeth* then at *Comb Abbey*, but when by those which posted from *London* they were informed



formed that they were discovered, and pursued, being struck with a great feare, not knowing whither to fly, they desperately began an open rebellion, pretending that they did it for the cause of Religion, all the Catholicks throats being intended to be cut, and so trooping together they wandred through *Warwickshire*, being pursued by Sir *Richard Verney*, the then high Sheriffe, and from thence they went through *Worcestershire* into *Staffordshire*, their servants, and followers being about eighty men, who also stole away many of them from them. Thus ranging about, and finding no resistance, they rifled the Lord *Windsors* house of all the armour, shot, powder, and all other Warlike provisions: but the weather being rainy, and the waters somewhat high, the powder in carriage took wet, and so became unserviceable.

For their last refuge they betook themselves to *Holbach* house in *Staffordshire*, belonging to *Steven Littleton*, whither they were pursued by the high Sheriffe of *Worcestershire*, who not knowing of the Treason, and thinking it to be onely some fray, or riot, sent his Trumpeter unto them, commanding them to render themselves to him his Majesties Minister: But their consciences witnessing what the Sheriffe knew not, answered, *that he had need of greater assistance then of those few that were with him, before he could be able to command or controul them*: and so they prepared for resistance, and having laid two pounds of the said powder into a platter to dry in the chimney, one coming to mend the fire, threw in a billet, whereby a spark flew into the powder, whose sudden blast was so violent, that though so small a quantity, it blew up the roof of the house, scorching the bodies and faces of *Catesby*, *Rookwood*, and *Grant*, and some others, whose consciences now told them that God punished them justly with powder, who with powder would have destroyed so many. Being dispirited with this accident, yet like desperate men, they resolved to die together, set open the Gates, and suffered the Sheriffes men to rush in upon them, and presently both the *Wrights* were shot down dead: *Rookwood* and *Thomas Winter* were very sorely wounded, *Catesby* and *Percy* desperately fighting back to back, were both shot thorough, and flaine with one musket bullet: the rest being taken, were carried prisoners to *London*, being all the way gazed at, reviled, and detested by the common people for their horrid, and horrible treason: and so at last they received the just guerdon of their wickednesse. A more full relation hereof may be read in *Bishop Carletons Thankfull remembrance of Gods mercy*. See somewhat more of the wickednesse of these Traytors in *Perfidiousnesse: Treachery*.

#### *Englands Priviledge.*

The first Christian King that ever was in the world was *Lucius*, King of the *Britains*, that built *Peters Church* in *Cornhil London*: The first Christian Emperour that was in the world, was *Constantine the Great*, borne in *England*, of *Helena* an *English* woman: The first King that shook off subjection to Antichrist, was our King *Henry the eighth*. And the first Christian King that ever wrote that the Pope was Antichrist, was our King *James*.

*England* in the times of Popery was accounted the Popes pack-horse:



and well she might; for indeed she seldome rested in the stable when any work was to be done: *What a mercy then is it to be freed from this drudgery.*

Its the observation of a great Politician, that *England* is a great animal, which can never die, except it kill it self: Answerable whereunto was the speech of the Lord *Rich* to the Justices in the reigne of King *Edward* the sixth: *Never forreigne power (said he) could yet hurt, or in any part prevaile in this Realme but by disobedience, and disorder amongst our selves, that is the way wherewith the Lord will plague us if he minde to punish us, &c. Interest of Princes.*

*Polydorus Virgil* calls *Regnum Angliae, Regnum Dei*, the Kingdome of *England*, the Kingdome of God, because God seemes to take special care of it, as having walled it about with the Ocean, and watered it with the upper and neather springs, like that Land which *Caleb* gave his daughter. Hence it was called *Albion, quasi Olbion*, the happy Countrey; whose valleys (saith *Speed*) are like *Eden*, whose hills are as *Lebanon*, whose springs are as *Pisgah*, whose rivers are as *Jordan*, whose wall is the Ocean, and whose defence is the Lord *Jehovah*.

Forreigne writers have termed our Countrey the granary of the Western world, the fortunate Island, the Paradise of pleasure, and garden of God. *Trapp*.

The Papists do much desire, and endeavour the recovery of *England*, praying for it, as is to be seene written over the Gates of their Colledges, *Jesu, Jesu, converte Angliam, fiat, fiat*: The reason is evident, its a good Land, and would easily yeeld them goodly Images, stately Altars, &c. It was called the Popes *puteus inexhaustus*, his pit of treasure that could never be drawn dry: He was wont to say, that he could never want money so long as he could hold a pen in his fingers to write to *England*: he received yearly from hence more then ten Tuns of gold.

See *Englands* miseries by reason of war in the Chapter of *War*.

*The Kings of England from the union of the Saxon Heptarchy.*

1. **E**gbert began his reigne Anno 800: overcame the other Saxon Kings, was the first sole Monarch of the *Englishmen*, was bred under *Charlemaine* in *France*: low of stature, but strong, wise, valiant, and a skilfull soldier; in his time the *Danes* first arrived in this land, and were hardly expelled, after they had landed in three places of the Kingdome: Died Anno regni 37.
2. *Ethelwose* his son next, Anno 837. he was much pestered by the *Danes*, yet overcame and slew very many: of a Monk he was made a King. went to *Rome*, granted *Peter Pence* and 300. marks *per annum* to the Pope: Died Anno regni 20.
3. *Ethelbald* his son next, An. 857. married *Judith* his fathers wife, which sin god left not long unpunished, he dying Anno regni 3.
4. *Ethelbert* his brother next Anno 860. in his time the land was much infested by the *Danes*. Died Anno regni 5.
5. *Ethelred* his brother next, Anno 866. the *Danes* still raging under *Hungar*,



gar, and Hubba whom he often overcame in nine set battailes, but lost his life in the last *Anno regni* 8.

*Elfred* his brother next, *Anno* 872. he fought oft with the *Danes*, yet their multitude encreasing, he was forced to hide himself, and disguised like a minstrell, viewed his enemies camp, and finding them secure, set upon them with a small company, making a great slaughter, which made them seek peace, yet he was never quiet from them to his death which was *Anno regni* 29. He was wise, temperate, prudent, valiant, religious, and learned, made this act, that all freemen possessing too hides of land should bring up their sons in learning, and religion, saying that a man that is free-borne, and yet illiterate, we repute no otherwise then of a beast or a sot: he founded the University of Oxford: *anno* 895.

*Edward* the elder his son next *Anno* 901. valiant and succesful in his wars against the *Danes*: *Leolin* Prince of *Wales* did him homage; his sister *Elfreda* help him much, fighting with, and conquering both *Danes*, and *Welch*: she was Politick in war, prudent in counsel: industrious in building and fortifying Cities, the last battell that he fought against the *Danes*, he lost, and thereupon was murdered by his owne subjects: *Anno regni* 24.

*Ethelstan* his son next: *Anno* 924 *Elfred* a noble man seeking to betray him, and abjuring the fact before the Pope, fell downe, and died: he was religious, valiant, and exceeding succesfull against the *Welch*, and *Danes*: caused the Bible to be translated into the *Saxon* tongue. Died *Anno regni* 16.

*Edmund* his son next, *Anno* 940. he subdued the *Danes*, caused them to receive Baptisme, enacted good Lawes, was very devout: he was slaine as he slept betweene too of his servants to part a fray *Anno regni* 6.

*Edred* his brother next, *Anno* 946 Devout and valiant, prevailed much against the *Danes*, was willing to be reproved, and submitted to have his body chastised by *Dunstan* Arch-bishop of *Glastenbury*: died *Anno regni*, 10.

*Edwy* son of King *Edmund* next, *Anno* 955. an enemy he was to the Monks, placing married Priests in their roome, and therefore is much vilified by their pens, which stirred up his subjects so against him, that he was never quiet, and died of greife, *Anno regni* 4.

*Edgar the peaceable*, his brother next, *Anno* 959. his virtues many, and vices not a few. Was much ruled by *Dunstan* then Arch-bishop of *Canterbury*, and therefore a great enemy to married priests: made a law against quaffing which his subjects had learned of the *Danes*, appointed a certaine number of wolves yearly to be paid by the Prince of *Wales*, so that in four yeers there was none left: his Navy consisted of 3600 ships: punished bribery in Judges severely. Died *Anno regni* 17.

*Edward the martyr* his son next, *An.* 975. his time was much afflicted with famine, morraine of Cattle, and other Judgments for the cruelty used against married priests: which caused war amongst the Nobles, some standing for, and others against them, he was murdered by his mother in law, *Elfrida* *Anno regni* 7.

*Ethelred* his brother next, *Anno* 979. called the *unready*, no freind to the Monks, and therefore much be-spattered by them. By their meanes he



was continually vexed with treasons: great Judgments of burning seavours, and bloody flux (till then unknown in *England*) morraine, &c. The *Danes* every where prevailed: abusing their hosts wives, and daughters, whilst their husbands were abroad called *Lord-Danes*, by the Kings command these *Danes* were massacred the thirteenth of *November*: 1002: he was Just and curteous, severe against bribery, made excellent lawes. Died *Anno regni*. 37.

15. *Edmond Ironside* his son next, *Anno* 1016. He fought often with the *Danes* with invincible valour, and good successe: fought a Duel with *Canutus* in *Alney Island* near *Glocester*; wounded *Canute* dangerously: yet upon his motion divided the Kingdome with him: as he was easing himself, he was slaine by the treason of Duke *Edrick*: his head presented by him to *Canute*, who for reward caused his head also to be cut off: thus with him fell the *English* Monarchy. *Anno regni* 1.

The sins of the *Saxons* being now come to the full, as they had tyrannized over, and raised themselves upon the ruines of the *Britains*, so now the *Danes* raised themselves upon their ruines.

16. *Canutus* the first Monarch of the *Danish* blood, began *Anno* 1017. he married *Emma* the widow of *Ethelred*, daughter to the Duke of *Normandy*: he called a Parliament of his Peeres at *Oxford*, made many good Lawes: strictly enjoyned the execution of Justice, and the payment of Tythes to the Clergy: caused his chair to be set on the Sea-sand, and because the water would not obey, would never after wear his crowne: died *Anno regni* 20.

17. *Harold bare-foot* his base son next, *Anno* 1036. murdered his brother *Alfred*: banished *Emma*, died *Anno regni* 4.

18. *Hardi-Canute*, made heire by his father *Canutus*, next, *Anno* 1040. a great Epicure, Drunkard, and carelesse, committing the whole government to his mother *Emma*: died in the midst of his cups, *Anno regni*. 2.

19. *Edward* the Confessor, son to *Ethelred* by *Emma*, next: *Anno* 1042. Just, and pious, remitted the yearly payment of fourty thousand pounds gathered by the name of *Dane-gylt*: used to say that he reposed more confidence in the prayers of the Church, then in the power of Armies: collected the best lawes of *Saxons* and *Danes*, and made one body of them: in his time *Leofrith* at *Godina's* request freed *Coventry* from tribute; he built *Westminster*, died *Anno regni* 21. he shut up his wife in a Nunery out of hatred to her father Earle *Goodwin*: yet for this the Monks have deified him for chastity, died without issue. *Emma* his mother suspected of adultery, purged her self by walking bare-foot and blindfold between nine plough-shares red hot: *William* Duke of *Normandy* came into *England*, and was promised to succeed if the King died issuelesse: He was the first King which healed the *Struma* or Kings evil.

20. *Harold* son of Earle *Goodwin*, intrudeth *Anno* 1065. made *Edgar Atheling* his heir: *William* Duke of *Normandy* sent to make his claime, but was denied, though *Harold* by his oath to *William* had promised to preserve the Crown for him: he was meek, merciful and just to his subjects: fought with successe against the *Norwegians*, who were come into *Yorkshire*: But

*William*



*William of Normandy* (encouraged by the Pope, who sent him a consecrated Banner, an *Agnus Dei*, and one of the haire of Saint Peter) with a great Army landed in *Sussex*, and burnt his fleet: at his landing his foot slipt, and he fell, whereupon one of his Captains said, *Thou hast now taken possession, &c.* Against him *Harold* marched with a great Army, but himself loaden with perjury; *William* profered a Duel, but he refused: the night before the battel *Harold's* souldiers spent in revelling; the *Normanes* in prayer, and vowes; on the fourteenth of *October* 1066. a cruel, and doubtful battel was fought, wherein at last *Harold* was slaine with sixty seven thousand nine hundred seventy four of his souldiers. Anno regni 1.

*William* the first next, Anno 1066: he imposed hard laws upon the *Englisb*, but was afterwards forced to sweare the observance of *K. Edwards* laws: The *Kentish* men by policy keep their priviledges; He began to build the Tower of *London*; To prevent nightly tumults, appointed fire, and candle to be put out at the ringing of a bell at eight a clock called *Coverfew*: Depopulated thirty miles compasse between *Salisbury* and the sea, pulling down thirty six Churches to make the New-forrest; By over-heating his body died, and was denied buriall by the owner of the ground, till composition was made, Anno regni 21.

*William Rufus* his second son next, Anno 1087. He pacified the Barons in armes, by mitigating the lawes; Six hundred houses, and the roof of *Bow-Church* *London* were overthrown by a wind. A well of blood sprang up for fifteen dayes space at *Finchamsted* in *Barkshire*: He compassed the Tower of *London* with a wall; Had much controversie with *Anselm* Arch-Bishop of *Canterbury*; Built *Westminster* hall, and was slain by the glance of an arrow in *New-park*. Anno regni 13.

*Henry* the first his younger brother next, Anno 1100. In his time *Anselm* excommunicated married Priests; He took his brother *Robert*, impriloned him, and put out his eyes: He planted all the *Flemings* in *England*, at *Rosse* in *Wales*; The *Thames* were almost dry for two days space; He laid the first foundation of Parliament by King, Lords, and Commons: His son Prince *William*, with his brethren, sisters, and others being 150. were cast away as they came from *France*, after which he was never seen to laugh: *Jeffery Plantaginet*, son to *Fulk* King of *Jerusalem*, married *Maud* the Empreffe his daughter, He died of a surfeit by *Lamperis*. Anno regni. 36.

*Steven* his Nephew next, Anno: 1135 *Maud* the Empreffe claimed the Crown, and made war upon him; many of the Barons take her part. He was taken prisoner by them, she Crowned. *Steven's* friends beseig her in *Oxford*, she feigned her self dead, and was carried away in a coffin: *Steven* was exchanged for the Earle of *Glocester*, he beseiged her again in *Oxford*, she escaped in a snowie night in white apparell, and wearied with troubles went into *Normandy*: *Steven* died of the *Iliacke* passion, and Emerods. Anno regni, 19.

*Henry* the second son to *Jeffery Plantaginet*, and *Maud* the Empreffe next, Anno 1154. Sirnamed *Short-mantle*: he chose a Privy Council, and refined the lawes. *Rosamund* was his Concubine. Great contention between him and *Thomas Becket* Arch-Bishop of *Canterbury*; In the fifteenth yeer of his

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his reigne he crowned his son *Henry* King, and carried in the first dish at dinner, his proud son saying, *that he did nothing that misbecemed him*. Some of the Kings Courtiers slew *Becket* in his owne Church: He subdued *Ireland*; The Pope enjoined him for *Becket's* death to finde two hundred souldiers in *Syria* for a year, and to go bare-foot three miles, and to receive many stripes of the Monks; He took the King of *Scots* prisoner: Instituted *Iustices Itinerant*: there was much contention between him and his sonne *Henry*, who shortly after died of a Feaver, and Flux, with the excoriation of his bowels; a just judgment for his unnatural rebellion against his father: His other sons also were very rebellious, whereupon he dying, leaveth a curse upon them, from which he would not be withdrawn. *Anno regni* 35. So soone as he was dead, his people dispoiled him of all he had, and left him naked.

26. *Richard* the first his son, next, *Anno* 1189. called *Cœur-de-Lyon*: he went to warre against the *Saracens*, took the Island of *Cyprus*, was very victorious against the *Saracens*, in his returne was taken prisoner by the Duke of *Austria*, sold to the Emperour for forty thousand pounds: ransomed for one hundred and fifty thousand marks: imprisoning the Bishop of *Beauvois*, the Pope writes to him to deliver his son; he sends him the Bishops Armes, with *Vide an hac sit tunica filii tui*: he was slaine with a poisoned arrow, yet forgave him that slew him, and gave him one hundred shillings. *Anno regni* 9.

27. *John* his brother next, *Anno* 1199. The Barons make warre with him for Lawes, and Liberties: five Moons seene at once in *Yorkshire*: the Pope interdicteth the Land: excommunicateth the King, he stoutly stood out awhile, but being in a streight, resignes the Kingdome to the Pope: A Major, and two Sheriffs first erected in *London*: He was poisoned by a Monk at *Swinsted Abbey* *Anno regni* 18.

28. *Henry* the third his son next, *Anno* 1216. There was warre betwixt him and his Barons about Lawes and Liberties: five Sunnes appeared at once: the Students of *Oxford* killed the brother of *Otho* the Popes Legat, for which the Bishops and they were forced to do penance: Aldermen first elected in *London*: the King for want of money sels his Plate and Jewels to the *Londoners*: after many quarrels he confirmed *Magna Charta*: made his son Prince *Edward* the first Prince of *Wales*. *Richard* his brother was elected Emperour. Prince *Edward* goeth into *Syria*, where he was treacherously wounded by a poisoned knife: The King died *Anno regni* 56.

29. *Edward* the first his son next, *Anno* 1273. Whilest he was in the holy wars, hearing first of the death of his sonne, then of his father, he sorrowed more for the latter, then for the former, saying, *that he might have more sons, but could not have another father*. He had much warre with *Leolin* Prince of *Wales*; was made Umpire by the Competitors for the Crowne of *Scotland*: Fineth some, and banisheth other Judges for corruption: Brought from *Scotland* the Crowne, Scepter, cloth of estate, and Marble Chaire; confirmed *Magna Charta*, removed the Courts of Justice from *York* to *London*. Died *Anno regni* 35.

30. *Edward* the second his son next, *Anno* 1307. *Gaveston* his Minion was banished by Parliament for corrupting of him: after he recalls him, the Barons



rons caused him to be banished againe, yet he recals him: The Lords take him, and behead him: great famine and mortality: The *Spencers* rule all, and are banished; yet recalled by him: The Queen *Isabel* neglected, flies into *France* with the young Prince: *Mortimer* and she grow great: She cometh back with forces: The *Spencers* are executed; And the King forced to resigne the Crowne to his son, *Anno regni* 20. And afterwards was murdered at *Barkly Castle*.

*Edward* the third his son next, *Anno* 1326. won divers victories over the *Scots*; made his son *Edward* Duke of *Cornwall*, which was the first Duke in *England*; Is made Vicar of the Empire; Laies claime to the Crowne of *France*; Leagueth with the Emperour and *Flemings*; Is made Vicar of the Empire; quartereth the Armes of *France*; Overcame the *French* Navy at *Sluse*; Instituted the Order of the Garter; And erected the round Table at *Windsor*; Passeth into *France* with one thousand saile of ships. He fought a battle at *Cressy*, where ten thousand *English* overcame sixty thousand *French*; *Iohn Copland* took prisoner *David* King of *Scotland*, for which the King made him Knight Baneret, and gave him five hundred pounds *per annum*. In a great Plague fifty thousand were buried in the *Charterhouse* Church-yard. *Edward* the black Prince fought with the *French* at *Poitiers*, where he took the *French* King, many Lords, two thousand Knights and Esquires; fifty two Lords, and one thousand seven hundred Knights and Gentlemen were slaine: He restored *Peter* of *Castile* to his Kingdome. *Edward* died *Anno regni* 51.

*Richard* the second his grandson next, 1377. the Rebellion of *Jack Straw* & *Wat Tyler* appeased by the death of *Jack Straw* slaine in *Smithfield* by Sir *W. Walworth* Major of *London*: *Rob. de Vere* the Kings favorite created the first Marquess in *England*: In a Parliament he and *Michael de la Pool* were removed; but afterwards the King takes them into favour againe, which proved the seed of innumerable miseries: The King and they advise with the chief Lawyers, whether he might disanul the Decrees of the last Parliament, they affirmed he might: For which *Trisillian* the chief Justice, and others were afterwards hanged: The Duke of *Gloucester* was smothered at *Callice*: The Duke of *Hereford* accused *Moubray* of treason, and both were banished: The King goeth into *Ireland*: *Hereford* lands in *England*, the people joyne with him: The King upon his returne is taken prisoner, and forced to resigne his Crown. *Anno regni* 23. and was starved to death at *Pontfract*.

*Henry* the fourth son to *John* of *Gaunt*, and first of the house of *Lancaster* next, *Anno* 1400. was victorious over the *Scots* at *Halydowne hill*; and in a battel at *Shrewsbury* over the Lords, where *Henry Hotspur* was slaine. *Guild Hall* in *London* built; He died *Anno regni* 14.

*Henry* the fifth his son next, *Anno* 1413. Wilde whilest he was Prince, but a prudent, pious, and valiant King afterwards; He renewes his claime to *France*, fighteth with them at *Agincourt*, where ten thousand *French* were slaine, and as many prisoners taken by a few *English*: He was the first who by the instigation of the Bishops put Sir *Iohn Oldcastle*, and some others to death for Religion; Married the *French* Kings daughter, and was pronounced heire of *France*, and Regent during the life of *Charles*: He

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pawned his Crowne to Cardinal *Beaufort* for twenty thousand pounds; He died *Anno regni* 10.

35. *Henry* the sixth his son next, *Anno* 1422. The Duke of *Bedford* his Uncle made Regent of *France*, and the Duke of *Gloucester* of *England*, was crowned in *Paris* King of *France*: Guns were first used in his time; *Bedford*, *Salisbury*, *Warwick*, and *Talbot* famous for their valour in *France*; *Joane* of *Ark* encouraged the *French*, and helped them to some victories, but was taken, and was burnt for a Witch by the *English*: *Elenor Cobham* the Duke of *Gloucesters* wife accused of Sorcery, doth penance, and is committed to perpetual prison. *Pauls* steeple burnt with lightning. *Leaden-Hall* built for a publike Granary; The Duke of *Gloucester* accused, condemned, and secretly murdered; The Kingdom was divided into factions, by the *Torkists* and *Lancastrians*; *France* neglected, and by degrees lost. *Jack Cades* rebellion, he enters *London*, cuts off the Lord *Seas* head, and plaies *Rex*; but afterwards is scattered, and himself slaine; The King and Queen fought many battels with the *Torkists*, which in fine prevail, & take the King prisoner, and sent him to the Tower: Sheep were first transported from hence into *Spaine*. *R. Nevil*, Earle of *Warwick*, upon discontent deserteth *Edward*, and fideth with *Heneries* friends: Taketh *Edward*, who escapeth, and fleeth into *Burgundy*, but returning, taketh *Henry* againe, overcame and slew *Warwick* at *Barnet*: *Richard* Duke of *Gloucester*, after King, stabbed King *Henry* and his valiant son Prince *Edward*, *Anno regni* 39.

36. *Edward* the fourth of the house of *Torke* next, *Anno* 1461. was much troubled all the beginning of his reigne as afore; afterwards intended war with *France*, but made peace: *George* Duke of *Clarence* accused of Treason, and drowned in a Butt of *Malmsey* in the Tower; He grew covetous, and executed the penal Lawes upon his subjects; Died *Anno regni* 23.

37. *Edward* the fifth his son next, *Anno* 1483. *Richard* Duke of *Gloucester* his Uncle made Protector, cuts off the Queen mothers kindred, and the chief of his own friends; causeth the young King and his brother *Richard* to be murdered in the Tower, when he had reigned one moneth, twelve dayes.

38. *Richard* the third a usurper next, *Anno* 1483. *Morton* Bishop of *Ely*, and others consult to set up *Henry* Earle of *Richmond*; He is sent for, and landeth in *Wales*, fighteth at *Bosworth* field, where *Richard* is slaine. *Anno regni* 3.

39. *Henry* the seventh next, *Anno* 1485. by the male line a meere stranger, by the female of the house of *Lancaster*: Married *Elizabeth*, daughter to *Edward* the fourth, thereby uniting the white Rose with the red, and putting a period to the bloody wars between those two houses: He instituted the Guard, was much troubled by *Lambert* a counterfeit *Torke*, who was taken, and made a turn-spit: The Dutches of *Burgundy* also setteth up *Perkin Warbeck* for *Richard* Duke of *Torke*, which caused the King much trouble, but he was at last taken, committed to the Tower; and attempting to escape, executed at *Tyburne*: He married his daughter *Margret* to *James* the fourth King of *Scots*, by whom he had *James* the fifth her husband, being



ing slaine at *Flodden* field; she was remarried to *Archibald Douglas* Earle of *Anguise*, to whom she bare *Margaret*, espoused to *Matthew* Earle of *Lenox*, who had *Henry* Lord *Darnley*, who married *Mary* Queen of *Scots*; by whom he had King *James*: Her other son was *Charles* Earle of *Lenox*, father unto the Lady *Arbella*: *Empson* and *Dudley* imployed about penal Lawes: He built the famous Chappel at *Westminster*, and the *Savoy*. Died *Anno regni* 24.

*Henry* the eighth his son next, *Anno* 1509. executed *Empson* and *Dudley*: married his brother *Arthurs* wife, yet (as was thought) unknowne of him: He went into *France*, the Empeirour *Max.* entereth into his pay, and wear-eth the Crosse of *Saint George*: the King of *Scots*, and fiftene thousand slaine at *Flodden*; A great Frost; The *Star-chamber*, and Court of *Re-quests* erected by Cardinal *Wolsey*: The sweating sicknesse. The King stiled *Defender of the Faith*, for writing against *Luther*. The Emperour *Charles* the fifth comes into *England*; The King and Queen of *Denmark* entertained here: *Greenwich* Castle built: *Wolsey* dissolves forty Monasteries by the Popes dispensation: The King questions his marriage; *Wolsey's* fall and death: The Clergy condemned in one hundred thousand pounds for a *Premunire*: The Palace of *Saint James* built. The King divorced from *Katherine*; marries *An Bullen*, by whom he had *Elizabeth*: The Popes power abrogated, and the King by Parliament stiled *Supream head of the Church*. Sir *Thomas Moore*, and others executed for denying it: Religious houses under three hundred pounds value given to the King by Parliam-ent. Queen *Anne* beheaded, and the King married *Jane Seymour*, by whom he had *Edward*: The Queen died; Monasteries suppressed: The Bible commanded to be read in *English*: The Kings Pensioners instituted; He married *Anne of Cleve*; Divorced from her: *Cromwell* beheaded: He married *Katherine Howard*: The Court of *Wards*, and first fruits erected: Queen *Katherine* beheaded: The six bloody Articles made, whereby at the same time he executed Papists and Protestants. He married *Katherine Parre*: Colledges, Chantries, and Hospitals given to the King: Stewes put down: He died *Anno regni* 38.

*Edward* the sixth his son next, *Anno* 1546. Duke of *Somerset* Protector: Warre with *Scotland*, for refusing to marry with *England*: receive a great overthrow at *Muskeborough*. Religion altered: Queen *Katherine* married to the Lord Admiral, and his brother the Protector and he fall out about their wives, which ruined them both. Rebellion in *Cornwall*, the North, & by *Ket* in *Norfolk* for altering Religion, all suppressed. The *Thames* ebbed and flowed three times in nine hours: Christs Hospital in *London* founded for poor children. He died *Anno regni* 7.

The Lady *Jane* proclaimed Queen. But Queen *Mary* coming with an armie, she, with many others are taken, and beheaded.

Queen *Mary* next, *Anno* 1553. *Wyat* riseth in armes, is taken and execu- ted. Cardinal *Poole* returns, made Arch-Bishop of *Canterbury*: the Parli- amment submit to the Pope by him, she marrieth with *Philip* King of *Spain*, was a bloody persecutor: imprisoned her sister *Elizabeth*, who had many troubles, and dangers, *Callis* lost to the *French*, died. *Anno regni*, 6.

Queen *Elizabeth* next, *Anno*, 1558. established Religion: aideth the *Scottish* Lords,

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Lords, and furthers the reformation there, *Pauls* steeple burnt by lightening; she aided the Protestants of *France*: the Queen of *Scots* intending for *France*, was cast upon the coast of *England*, is detained heere. The *Royal exchange* built by Sir *Thomas Gresham* Anno, 1571. Sir *Francis Drake* sailed about the world: the states of *Holland* tendred their Country to her, which she refused; yet lent them 20000 pounds, settled trade in *Turky*, and *Muscovy*: the Duke of *Anjou* woos her: and comes into *England*: *Rebellions* in *Ireland* suppressed: *Antonio* King of *Portugal* comes into *England*. She taketh upon her the defence of the *Netherlands*: *Leicester* sent over with an Army: Sir *Peter Sidney* slain at the Seidge of *Zutphen*, 1586: She aided the King of *Navar* with men, and mony: Sir *Thomas Cavendish* sailed about the world: The *Thames* was dry for a season: Sundry traytors discovered, and executed, the *Spanish Armado* defeated, died Anno regni 45.

44.

King *James* next, 1602. A great Plague in *London*; He is proclaimed King of Great *Britaine*: The Gunpowder treason discovered, and many of the chief conspirators executed, Anno 1605. The King of *Denmark* comes into *England*: A great and sudden flood at *Coventry*. An insurrection upon the inclosures. *Virginia* planted 1608. *New-Exchange* built. Silk-worms first brought into *England*. Legat the *Arrian* burnt; The Lady *Elizabeth* married to the Prince Elector *Palatine*, 1613. Prince *Henry* died. *Suttons* Hospitall founded; *Bermudas* planted; Sir *William Raleigh* executed 1618. A Comet; Queen *Anne* died; Prince *Charles* went into *Spaine* 1623. Count *Mansfield* came into *England*; A marriage concluded between the Prince and Lady *Mary*, daughter to *Henry* the fourth of *France*; The King died Anno regni 23.

*English* proved to be better souldiers then the *Spaniards* by sundry instances which fell out in the reigns of our famous Queen *Elizabeth*, and in the beginning of *K. James*.

I.

I N the yeare 1578. was that famous *Lammas day*, which buried the reputation of *Don Ihuand' Austria*, himselfe not surviving long after. *Don Ihuand*, being superiour in forces, assisted by the Prince of *Parma*, *Mondragon*, *Mansell*, and other the best Commanders of *Spaine*, confident of victory, charged the army of the *States*, neere *Rimenant*, bravely and furiously at the first; But after a fight, maintained by the space of a whole day, was repulsed, and forced to a Retreat, with great slaughter of his Men; And the Course of his further Enterprizes was wholly arrested; And this chiefly by the Prowesse and Virtue of the *English* and *Scottish* Troupes, under the Conduct of Sir *Iohn Norris*, and Sir *Robert Stuart*, Colonels. Which Troupes came to the Army but the day before, harased with a long and wearisome march: and (as it is left for a memorable circumstance in all Stories,) the Souldiers, being more sensible of a little Heat of the Sunne, then of any cold Feare of Death, cast away their Armour, and Garments from them, and fought in their Shirts: And, as it was generally conceived, had it not been, that the Count of *Bosse* was slack,



slacke, in charging the *Spaniards*, upon their Retrait, this Fight had forced to an absolute Defeat. But it was enough, to chastise *Don Iban*, for his insidious Treaty of Peace, wherewith he had abused the *States* at his first coming. And the Fortune of the day, (besides the testimonie of all Stories,) may be the better ascribed to the Service of the *English* and *Scottish*, by comparison of this Charge neere *Rimenant*, (where the *English* and *Scottish*, in great numbers, came in action) with the like Charge given by *Don Iban*, halfe a year before at *Gemblours*, where the Successe was contrary: There being at that time, in the Army, but a handful of *English* and *Scottish*, and they put in disarray, by the Horsemen of their owne fellows.

The first Dart of Warre, which was thrown from *Spaine* or *Rome*, upon the Realme of *Ireland*, Was in the yeare 1580. For the Designe of *Stukeley* blew over into *Africke*; And the Attempt of *Sanders*, and *Fitz-Maurice*, had a spice of Madnesse. In that yeare, *Ireland* was invaded by *Spanish* and *Italian* Forces, under the *Popes* Banner, and the Conduct of *Sant Josepho*, to the number of seven hundred or better, which landed at *Smerwick* in *Kerey*. A poor number it was, to conquer *Ireland*, to the *Popes* use; For their Design was no lesse: But with all, they brought Armes for five thousand men above their own company, intending to arme so many of the *Rebels* of *Ireland*. And their purpose was, to fortifie in some strong Place of the Wilde and Desolate Country, and there to nestle till greater Succours came; They being hastened unto this Enterprise, upon a special Reason of State, not proper to the Enterprise it selfe, Which was by the Invasion of *Ireland*, and the Noyse thereof, to trouble the Counsell of *England*, and to make a diversion of certaine Aids, that then were preparing from hence, for the *Low Countries*. They chose a place, where they erected a Fort, which they called the *Fort Del Or*; And from thence they bolted like Beasts of the Forrest, sometimes into the Woods and Fastnesses, and sometimes backe againe to their Den. Soone after Siege was laid to the Fort, by the Lord *Gray*, then Deputy, with a smaller Number then those were within the Fort; Venturously indeed; But haste was made to attach them before the *Rebels* came into them. After the siege of foure dayes only, and two or three Sallies, with losse on their part, they that should have made good the Fort for some moneths, till new Succours came from *Spaine*; or at least from the *Rebels* of *Ireland*, yeelded up themselves, without conditions, at the end of those foure dayes, And for that there were not in the *English* Army enough to keepe every man a Prisoner; And for that also the Deputy expected instantly to be assailed by the *Rebels*; And againe, there were noe Barks to throw them into, and send them away by Sea; They were all put to the sword, With which *Queen Elizabeth* was afterwards much displeased.

In the yeare 1582. was that Memorable Retrait of *Gaunt*; Then the which there hath not been an Exploit of Warre more celebrated. For in the true Judgement of Men of Warre, honourable Retraits are noe wayes interiour to brave Charges; As haveing lesse of Fortune, more of Discipline, and as much of Valour. There were to the number of three hundred Horse, and as many thousand Foote *English*, (commanded by Sir



*John Norris*) charged by the Prince of *Parma*, coming upon them with seven thousand Horse; Besides that the whole Army of *Spaniards* was ready to march on; neverthelesse Sir *John Norris* maintained a *Retreit* without Dis-array, by the space of some miles, (part of the way champagne,) vnto the City of *Gaunt*, with lesse losse of Men then the Enemy: The Duke of *Anjou*, and the Prince of *Aurange*, beholding this noble Action, from the *Wals* of *Gaunt*, as in a Theatre, with great Admiration.

4. In the yeare 1585. Followed the prosperous Expedition of *Drake*, and *Carlile*, into the *West Indies*. In the which. I set a side the Taking of *Saint Iago*, and *Saint Domingo* in *Hispaniola*, as Surprises, rather then Encounters. But that of *Catargena*, where the *Spaniards* had warning of our coming, & had put themselves in their full strength, was one of the hottest Services, & most dangerous Assaults, that hath been known. For the Access to the Town, was only by a Neck of Land, betweene the Sea on the one part, and the Harbour Water or Inner Sea on the other; Fortified cleane over with a strong Rampier and Barracado, So as upon the Ascent of our Men, they had both great Ordinance, and small Shot, that thundred and showed upon them, from the Rampire in front, and from the Gallies that lay at Sea in flanke. And yet they forced the Passage, and wan the Towne, being likewise very well manned.

5. As for the Expedition of Sir *Francis Drake*, 1587. For the destroying of the *Spanish* Shipping, and Provision upon their owne Coast, As I cannot say, that there intervned in that Enterprise, any sharpe Fight or Encounter; So neverthelesse, it did strangely discover, either that *Spaine* is very weake at home, or very slow to move; When they suffered a small Fleet of *English*, to make an hostile Invasion, or Incursion, upon their Havens and Roads, from *Cadez* to *Capa Sacra*, and thence to *Cascais*; And to fire, sinke, and carry away, at the least, one hundred Thousand tonne of their great shiping, besides fifty, of sixty, of their smaller Vessels: And that in the fight, and under the favour of their Forts. And almost under the eye of their great Admirall, (the best Commander of *Spaine*, by sea.) the *Marquis de Santa Cruz*, without ever being disputed with, by any fight of importance. I remember *Drake*, in the vaunting stile of a Souldier, would call this Enterprise; *The Cingeing off the King of Spaines Beard*.

6. The Enterprise of 88. Deserveth to be stood upon a little more fully, being a miracle of Time. There Armed from *Spaine*, in the yeare 1588. the greatest Navy that ever swam upon the Sea. For though there have been farre greater Fleets for Number, yet for the Bulke and Building of the ships, with the Furniture of great Ordnance and Provisions, never the like. The Designe was to make, not an Invasion only, but an utter Conquest of this Kingdome. The Number of Vessels were one hundred and thirty, whereof Galliaffes and Gallions Seventy two, goodly Ships, like floating Towers, or Castles, manned with thirty Thousand Souldiers, and Mariners. This Navy was the Preparation of five whole yeares at the least. It bare it selfe also upon Divine Assistance, For it received speciall Blessing from *Pope Zistus*, and was assigned as an *Apostolical*



call *Mission*, for the reducement of this *Kingdome*, to the obedience of the See of *Rome*. And in further token of this holy Warfare, there were amongst the rest of these ships, *Twelve*, called by the names of the *Twelve Apostles*. But it was truly conceived, that this *Kingdome of England* could never be over-whelmed, except the Land-Waters came into the Sea-Tides. Therefore was there also in readinesse, in *Flanders*, a mightie strong Army of Land-Forces, to the number of fifty thousand veterane Souldiers, under the Conduct of the *Duke of Parma*, the best Commander, next the *French King Henry* the fourth, of his time. These were designed to ioyne with the forces at Sea; There being prepared a Number of flat bottomed boats to transport the Land-Forces, under the Wing and Protection of the Great *Navy*. For they made no account, but that the *Navy* should be absolutely Master of the Seas. Against these Forces there were Prepared, on our part, to the number of neare one hundred Ships, not so great of Bulke indeed, but of a more nimble Motion, and more serviceable; Besides a lesse Fleet of thirty Ships for the Custody of the Narrow Seas. There were also in readinesse, at Land, two Armies besides other Forces, to the number of ten thousand, dispersed amongst the Coast Townes, in the Southerne Parts. The two Armies were appointed; One of them consisting of twenty five thousand Horse and Foot, for the Repulsing of the Enemy at their landing; And the other of twenty five thousand, for safeguard and attendance about the Court, and the *Queenes* Person. There were also other Dormant Musters of Souldiers thorowout all Parts of the Realme, that were put in readinesse, but not drawen together. The two Armies were assigned to the Leading of two Generals, Noble Persons, but both of them, rather Courtiers, and Assured to the State, then Martial Men; yet enlivened and assisted with subordinate Commanders, of great Experience, & Valour. The Fortune of Warre made this enterprise, at first, a Play at Base. The *Spanish Navy* set forth out of the *Groyne* in *May*, and was disperfed and driven back by Weather. Our *Navy* set forth somewhat later out of *Plimouth*, and bare up towards the Coast of *Spaine*, to have fought with the *Spanish Navy*; And partly by reason of contrary Winds, partly upon advertisement that the *Spaniards* were gone backe, and upon some doubt also that they might passe by towards the Coast of *England*, whilest we were seeking them a farre off, returned likewise into *Plimouth*, about the Middle of *July*. At that time, came more confident Advertisement, (though false,) not only to the Lord *Admirall*, but to the Court, that the *Spaniards* could not possibly come forward that yeare; Whereupon our *Navy* was upon the point of disbanding, and many of our Men gone ashore. At which very time, the *Invincible Armada*, (for so it was called in a *Spanish* ostentation thorowout *Europe*,) was discovered upon the *Westerne Coast*. It was a kind of surprize; For that (as was said,) many of our Men were gone to Land, and our ships ready to depart, Neverthelesse the *Admirall*, with such Ships only as could suddenly be put in readinesse, made forth towards them: In somuch as of one hundred Ships, there came scarce thirty to work; Howbeit with them, and such as came dayly in, we set upon them, and gave them the chase. But the *Spaniards*, for want of Courage,

(which



(which they called *Commission*;) declined the Fight, casting themselves continually into Roundels, (their strongest Ships walling in the rest,) and in that manner they made a flying march towards *Callis*. Our Men, by the space of five or six dayes followed them close, fought with them continually, made great slaughter of their Men, took two of their great Ships, and gave divers others of their Ships their Deaths Wounds, whereof soon after they sanke and perished; And (in a word) distressed them almost in the nature of a Defeat, Wee our selves, in the meane time, receiving little or no hurt. Near *Callis* the *Spaniards* anchored, expecting their land-forces, which came not. It was afterwards alledged, that the Duke of *Parma* did artificially delay his coming: But this was but an Invention and Pretension given out by the *Spaniards*: Partly upon a *Spanish* Envie against that Duke, being an *Italian*, and his son a Competitor to *Portugal*; But chiefly, to save the Monstrous Scorne and Disreputation, which they and their Nation received, by the successe of that Enterprise. Therefore their Colours and Excuses (forsooth) were, that their General by Sea had a limited Commission, not to fight untill the Land-forces were come in to them: And that the Duke of *Parma* had particular Reaches, and Ends of his owne, underhand, to crosse the Designe: But it was both a strange Commission, and a strange obedience to a Commission, for Men in the midst of their owne Bloud, and being so furiously assailed, to hold their hands, contrary to the Lawes of Nature and Necessity. And as for the Duke of *Parma*, he was reasonably well tempted to be true to that Enterprize, by no lesse Promise, then to be made a Feudatary, or Beneficiary King of *England*, under the Seignory (in chiefe) of the Pope, and the Protection of the King of *Spaine*. Besides it appeared, that the Duke of *Parma* held his place long after, in the Favour and Trust of the King of *Spaine*, by the great Employments and Services that he performed in *France*: And againe, it is manifest, that the Duke did his best to come downe, and to put to Sea: The Truth was, that the *Spanish* Navy, upon those Prooves of Fight, which they had with the *English*, finding how much hurt they received, and how little hurt they did, by reason of the Activity and low building of our Ships, and skill of our Sea-men; And being also commanded by a Generall of small Courage and Experience; And having lost, at the first, two of their bravest Commanders at Sea, *Petro de Valdez*, and *Michael de Oquenda*; durst not put it to a Battell at Sea, but set up their rest wholly upon the Land-Enterprise. On the other side, the Transporting of the Land forces-failed in the very Foundation. For, whereas the Counsell of *Spaine* made full account, that their Navy should be Master of the Sea, and therefore able to guard and protect the Vessels of Transportation; When it fell out to the contrary, that the Great Navy was distressed, and had enough to doe to save it selfe, And againe that the *Hollanders* impounded their Land-forces, with a brave Fleet of thirty Saile, excellently well appointed; Things (I say) being in this State, it came to passe, that the Duke of *Parma* must have flowne, if he would have come into *England*, for he could get neither Barke nor Mariner to put to Sea: Yet certaine it is, that the Duke looked still for the comming backe of the *Armada*, even at that time, when they were wandring



wandering, and making their Perambulation upon the Northerne Seas. But to returne to the *Armada*, which we left anchored at *Callis*. From thence, (as Sir *Walter Rawleigh* was wont prettily to say,) they were suddenly driven away with *Squibs*; For it was no more, but a Stratagem of fire-boats, Man-lesse, and sent upon them by the favour of the Wind, in the night time, that did put them in such terrour, as they cut their Cables, and left their Anchors in the Sea. After they hovered some two or three dayes about *Graveling*, and there again were beaten in a great Fight, at what time our second Fleet, which kept the narrow Seas, was come in, and joyned to our maine Fleet. Thereupon the *Spaniards* entring into further terrour, and finding also divers of their Ships every day to sinke, lost all Courage, & instead of coming up into the *Thames Mouth* for *London* (as their Designe was) fled on towards the North, to seeke their Fortunes; Being still chased by the *English Navy* at the heeles, untill wee were faine to give them over for want of Powder. The Breath of *Scotland* the *Spaniards* could not endure; Neither durst they, as Invaders, land in *Ireland*, but only ennobled some of the Coasts thereof with shipwracks; and so going Northwards aloofe, as long as they had any doubt of being pursued, at last when they were out of reach, they turned, and crossed the Ocean to *Spaine*, having lost fourescore of their Ships, and the greater part of their Men. And this was the End of that *Sea-Giant*, the *Invincible Armada*, Which having not so much as fired a Cottage of ours at Land, nor taken a Cockboat of ours at Sea, wandred thorow the Wildernesse of the Northerne Seas; And according to the Curse in the Scripture, *Came out against us one way, and fled before us seven wayes*. Serving only to make good the Judgment of an *Astrologer*, long before given, *Octuagesimus octavus Mirabilis Annus*; Or rather, to make good, (even to the astonishment of all Posterity,) the wonderfull Judgments of God, poured downe, commonly, upon vast, and proud Aspirings.

In the year, that followed, being 1589, we gave the *Spaniards* no breath, but turned Challengers, and invaded the Maine of *Spaine*. In which Enterprize, although we failed of our End, which was to settle *Don Antonio* in the *Kingdome of Portugal*, yet a Man shall hardly meet with an Action, that doth better reveale the great Secret of the Power of *Spaine*. Which Power, well sought into, will be found, rather to consist in a Veterane Army, (such as upon severall Occasions and Pretensions, they have ever had on foot, in one part or other of *Christendome*, now by the space of (almost) sixscore yeares,) then in the strength of their Dominions, and Provinces. For what can be more strange, or more to the Disvaluation of the Power of the *Spaniard* upon the Continent, then that with an Army of eleven thousand *English*, Land Souldiers, and a Fleet of twenty six Ships of warre, besides some weak Vessels for transportation, we should within the Houre-glasse of two moneths, have wonne one Towne of importance by *Escalada*; Battered and assaulted another; Overthrowne great Forces in the Feild, & that upon the disadvantage of a Bridge strongly barracadoed, Landed the Army in three severall Places of his *Kingdome*; marched seven dayes in the Heart of his Countreies; Lodged three nights in the Suburbs of his principall City; Beaten his Forces into



the Gates thereof, Possessed two of his Frontire Forts; And come off, after all this, with small losse of Men, otherwise then by Sicknesse, And it was verily thought, that had it not beene for foure great Disfavours of that Voyage, (That is to say, The failing in sundry Provisions that were promised, especially of Cannons for Battery; The vaine Hopes of *Don Antonio* concerning the People of the Countrey, to come into his aid, The Disappointment of the Fleet that was directed to come up the River of *Lisbone*, And lastly, the Difeases which spred in the Army, by reason of the heat of the season, and of the Souldiers misrule in Diet,) the Enterprise had succeeded, and *Lisbone* had been carried. But howsoever, it makes proof to the world, that an Invasion of a few *English* upon *Spaine*, may have just hope of Victory, at least of Pasport to depart safely.

8. In the year 1591. was that memorable fight, of an *English* Ship called the *Revenge*, under the command of Sir *Richard Grenvil*; Memorable (I say) even beyond credit, and to the height of some Heroical Fable. And though it were a Defeat, yet it exceeded a Victory; Being like the act of *Sampson*, that killed more men at his death, than he had done in the time of all his life. This Ship, for the space of 15. hours, fate like a Stag amongst Hounds, at the Bay, and was seiged, and fought with, in turn, by fifteen great Ships, part of a Navy of fifty five ships in all; The rest like Abettors looking on a far off And amongst the 15. ships that fought, the great *Sant Philippo* was one, a ship of 1500. tun; Prince of the 12. *Sea Apostles*; Which was right glad when she was shifted off from the *Revenge*. This brave ship the *Revenge*, being manned onely with two hundred (souldiers and mariners,) whereof eighty lay sick, yet neverthelesse after a Fight maintained (as was said) of fifteen hours, and two ships of the enemy sunk be her side; Besides many more torne and battered, and great slaughter of men; never came to be entered, but was taken by composition; The Enemies themselves having in admiration the Vertue of the Commander, and the whole Tragedy of that Ship.

9. In the year 1596. was the second *Invasion* that we made upon the maine Territories of *Spaine*; Prosperously atchieved by that worthy and Famous *Robert Earle of Essex*, in consort with the Noble *Earle of Nottingham*, then *Admiral*. This journey was like Lightning; for in the space of fourteen hours, the King of *Spaines Navy* was destroyed, and the town of *Cadez* taken. The *Navy* was no lesse then fifty tall ships, besides twenty Gallies to attend them. The ships were streight-wayes beaten, and put to flight, with such terrour, as the *Spaniards* in the end were their own Executioners, and fired them all with their own hands. The Gallies, by the benefit of the shores and shallowes, got away. The town was a faire, strong, well built, and rich City; famous in antiquity, and now most spoken of for this disaster. It was manned with four thousand foot souldiers, and some four hundred horse; It was sacked, and burned, though great clemency was used towards the Inhabitants But that which is no lesse strange then the sudden victory, is the great patience of the *Spaniards*; who, though we staid upon the place divers dayes, yet never offered us any play then, nor ever put us in suit, by any action of revenge, or reparation at any time after.

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In the year 1600. was the battel of *Newport* in the *Low Countries*, where the Armies of the *Arch-Duke*, and the *States*, tried it out by a just battel; This was the onely battel that was fought in those Countries these many years. For battels in the *French warres* have been frequent; but in the *Warres* of *Flanders* rare, as the nature of a Defensive requireth. The Forces of both Armies were not much unequal: That of the *States* exceeded somewhat in number; but that again was recompensed in the quality of the souldiers; for those of the *Spanish* part were of the flower of all their Forces. The *Arch-Duke* was the Assailant, and the Preventer, and had the fruit of his diligence and celerity; For he had charged certaine Companies of *Scotchmen*, to the number of eight hundred, sent to make good a Passage, and thereby severed from the Body of the Army, and cut them all in pieces: For they, like a brave Infantry, when they could make no honourable retreat, and would take no dishonourable flight, made good the place with their lives. This entrance of the battel did whet the courage of the *Spaniards*, though it dulled their swords; So as they came proudly on, confident to defeat the whole Army. The encounter of the main battel, which followed, was a just Encounter, not hastening to a sudden Rout, nor the Fortune of the day resting upon a few former Ranks, but foughten out to the proof by several Squadrons, and not without variety of successe; *Stat pedi pes, densusque viro vir.* There fell out an Errour in the *Dutch Army*, by the over-hasty medly of some of their men with the enemies, which hindered the playing of their great Ordnance. But the end was, that the *Spaniards* were utterly defeated, and near five thousand of their men in the fight, and in the execution, slaine and taken; amongst whom were many of the principal persons of their Army. The honour of the day was, both by the Enemy, and the *Dutch* themselves, ascribed unto the *English*; of whom Sir *Francis Vere*, in a private *Commentary*, which he wrote of that Service, leaveth testified; That of fifteen hundred *English* in number, (for they were no more,) eight hundred were slaine in the field; And (which is almost incredible in a day of victory,) and of the remaining seven hundred, two men onely came off unhurt. Amongst the rest Sir *Francis Vere* himself had the principal honour of the service, unto whom the Prince of *Aurence* (as is said) did transmit the direction of the Army for that day. And in the next place, Sir *Horace Vere* his brother, who was the principal in the active part. The service also of Sir *Edward Cecill*, Sir *John Ogle*, and divers other brave Gentlemen, was eminent.

In the year 1601. followed the battel of *Kinsale* in *Ireland*; By this *Spanish Invasion* of *Ireland*, (which was in *September* that year,) a man may guesse how long time a *Spaniard* will live in *Irish* ground, which is a matter of a quarter of a year, or four moneths at the most; For they had all the advantages in the world, and no man would have thought, (considering the small forces imployed against them,) that they could have beene driven out so soone. They obtained, without resistance, in the end of *September*, the town of *Kinsale*, a small Garrison of one hundred and fifty *English*, leaving the Town upon the *Spaniards* approach, and the townsmen receiving the *Forrainers* as friends. The number of *Spaniards*, that

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put themselves into *Kinsale*, was two thousand men, souldiers of old bands, under the command of *Don Ihuán d' Aquila*, a man of good valour. The town was strong of it self; neither wanted there any industry to fortifie it on all parts, and make it tenable, according to the skill and Discipline of *Spanish* Fortification. At that time the *Rebels* were proud, being encouraged upon former successes; for though the then Deputy, the Lord *Mountjoy*, and Sir *George Carew*, President of *Munster*, had performed divers good services to their prejudice; yet the defeat they had given the *English* at *Black-water* not long before; And the Treaty (too much to their honour,) with the Earle of *Essex*, was yet fresh in their memory. The Deputy lost no time, but made haste to have recovered the town before new succours came, and sat down before it in *October*, and laid siege to it by the space of three winter moneths, or more: During which time, Sallies were made by the *Spaniards*, but they were beaten in with losse. In *January* came fresh succours from *Spaine*, to the number of two thousand more under the conduct of *Alonzo D' Ocampo*. Upon the comforts of these succours, *Tirone* and *Odonnel*, drew up their forces together, to the number of seven thousand besides the *Spanish* Regiments, and took the field, resolved to rescue the Town, and to give the *English* battel. So here was the case: An Army of *English* of some six thousand wasted and tired with a long winter siege, engaged in the midst, between an Army of a greater number then themselves, fresh, and in vigour, on the one side, and a town strong in fortification, and strong in men, on the other. But what was the event? This in few words; That after the *Irish* and *Spanish* Forces had come on, and shewed themselves in some bravery, they were content to give the *English* the honour, as to charge them first; And when it came to the Charge, there appeared no other difference between the Valour of the *Irish* Rebels, and the *Spaniards*, but that the one ran away before they were charged, and the other straight after. And again, the *Spaniards* that were in the Town, had so good memories of their losses, in their former sallies, as the confidence of an Army, which came for their deliverance, could not draw them forth againe. To conclude, there succeeded an absolute victory for the *English*, with the slaughter of above two thousand of the enemy; The taking of nine Ensignes, whereof six *Spanish*; The taking of the *Spanish* General, *D' Ocampo* Prisoner; And this with the losse of so few of the *English*, as is scarce credible; Being (as hath been rather confidently, than credibly reported,) but of one man, the Cornet of Sir *Richard Greame*, though not a few hurt. There followed immediately after the Defeat, a present yeelding up of the town by composition; And not only so, but an avoiding (by expresse Articles of Treaty accorded) of all other *Spanish* Forces throughout all *Ireland*, from the places and nests where they had settled themselves in greater strength, (as in regard of the natural situation of the places,) than that was of *Kinsale*: which were, *Castle-haven*, *Baltimore*, and *Beere-haven*. Indeed they went away with sound of Trumpet; For they did nothing but publish and trumpet all the Reproaches they could devise, against the *Irish* Land, and Nation; Insomuch as *D' Aquila* said in open Treaty; That when the Devil, upon the Mount, did shew Christ all the Kingdomes of  
the



the Earth, and the Glory of them, he did not doubt, but the Devil left out Ireland, and kept it for himself.

## Examples of Envie

## CHAP. XLVII.

**E**nvie dangerous, *Job* 5. 2. *Prov.* 14. 13. & 27. 4. *Matth.* 27. 18. *Mark* 15. 10. *Acts* 7. 9. & 13. 45. & 17. 5. *Rom.* 1. 29. *Phil.* 4. 15. *1 Tim.* 6. 4. *Tit.* 3. 3. *James* 4. 5. *Eccl.* 4. 4. *Jam.* 3. 14. 16.

Forbidden, *Prov.* 3. 31. & 23. 17. *Isa.* 11. 13. & 26. 11. *1 Pet.* 2. 1. *Rom.* 13. 13. *1 Cor.* 3. 3. *Gal.* 5. 26. *2 Cor.* 12. 20. *Gal.* 5. 21. *Psal.* 37. 1. *Prov.* 24. 1. 19.

Threatened, *Ezek.* 35. 11.

Scriptural Examples: *Achitophel* envied *Hushai*, *2 Sam.* 17. 23. the *Israelites*, *Moses*, *Pl.* 106. 16. the *Philistines*, *Isaac*, *Gen.* 26. 14. *Rachel* her sister, *Gen.* 30. 1. *Jacob's* sons, *Joseph*, *Gen.* 37. 11. *Joshuah* for *Moses*, *Num.* 11. 29. the elder son, the *Prodigal*, *Luke* 15. 28. the *Priests*, *Jesus*, *Matth.* 21. 15. *Cain*, *Abel*, *Gen.* 4. 5. the *Jewes*, *Paul*, *Acts* 13. 45. & 17. 5. the *Princes*, *Daniel*, chap. 6. 3. &c. *Saul*, *David*, *1 Sam.* 18. 7. 8. the *Apostles*, *Luke* 6. 49. *Sathan*, our first parents, *Gen.* 3. 1, &c. *Dathan*, and *Abiram*, *Moses*.

## Other Examples.

*Themistocles* did so envy *Aristides* for that favour which he found in *Athens*, that when he had no other exceptions against him, he suggested to the people, that *Aristides* by his just and upright dealing engrossed all matters of Judicature into his own hands, and thereby affected the sole Power, and overthrow of all their other Tribunals: for which he caused him to be banished, *Plut.*

Their banishment was called *Ostracisme*, and the manner was thus; Every Citizen was to write his name in a shell whom he would have banished, and if 6000 did not concur in their judgments, there could be no *Ostracisme*: Now when *Aristides* was to be banished, a certain illiterate Citizen met him in the street, and because he could not write himself, desired him to set down *Aristides* his name in his shell: *Aristides* wondring at it, asked him whether he had ever suffered any wrong from *Aristides*; or whether he knew him if he saw him; No, said the other, I know him not, neither did he ever wrong me, but yet I envy him because he hath gotten the surname of *Just*. *Aristides* wondering at it, took the mans shell, wrote down his own name, and so delivered it, never discovering himself to him, *Plut.*

After the great Battel of *Platea* betwixt the *Persians*, and *Grecians*, which was obtained by the valour, and wisdom of *Themistocles*, and *Aristides*, all the *Grecian* Captains, having sworn upon the Altar, that according to their Consciences they would give their voices to him that best deserved it, every one gave himself the first place for worthinesse, and the second to *Themistocles*, though it was full sore against their wills, every one much envying his glory. *Plut.*

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4. Alexander M. having given *Taxilis*, an *Indian* King a thousand Talents. *Meleager* one of his friends told him, that he was glad that he had found something in *India* which was worth a thousand Talents: to whom *Alexander* answered, *Invidios homines nihil aliud quàm ipsorum esse tormenta*: that envious persons were a great torment to themselves. *2. Cur.*
5. *Cambyfes* King of *Persia* slew his brother *Smerdis* out of envy, because he could draw a stronger bowe then himself, or any of his followers. *Hered.*
6. *Phidius* that curious workman that made *Minerva's* sheild with so much Art, was out of envy falsly accused by *Meno*, another workman, and being condemned was forced to drink Poison. *Plut.*
7. *Cato Major* was so envied for his wisdom, and virtue, that fourty six times he was publickly accused and forced to plead his cause before the people yet alwayes came off cleer. *Sab.*
8. *Mutius* a Citizen of *Rome* was noted to be of such an envious, and malevolent a disposition, that *Publius*, one day observing him to be very sad, said, *Either some great evill is happened to Mutius, or some great good to another.* *Suet.*
9. *Caligula* out of envy caused *Esius Proculus* to be slain, because he was a beautifull young man. *Ravif.*
10. *Adrian* the Emperour did so envy the glory of *Trajan* his predecessor, that he gave away *Armenta. Assyria* and *Mesopotamia* to the *Parthians*, which *Trajan* had conquered; and brake down a bridge over the river *Danubius* which *Trajan* had built with great cost, and labour. *Volat.*

*Invidia virtutis comes.*

11. *Tacitus* observes that nothing did so much strengthen the Emperour *Domitians* hatred against that worthy man *Agricola*, as the generall report of his honorable behaviour and actions in those millitary services wherein he had been imployed, the same likewise he intimates in the affections of *Tyberius* and *Piso* towards *Germanicus*.
12. *Dauids* merits were the foundation of that implacable hatred which *Saul* bore towards him. *1. Sam. 18. 7, 8.*
13. *Dionysius* the tyrant out of envy punished *Philoxenus* the Musician, because he could sing, and *Plato* the Philosopher, because he could dispute better then himselfe: *Plut.*
14. *Plutarch* compares envious persons to cupping glassses which ever draw the worst humors of the body unto them. They are like unto flies which resort only to the raw, and corrupt parts of the body, or if they light on a sound part, never leave blowing on it till they dispose it to putrefaction: they labour to make others appeare worse then they are, that they themselves, though they be the worst of men, may not appeare so.
15. Envious, and malevolent persons look upon other mens actions with prejudice: as *Momus*, when he could not find fault with the face in the picture of *Venus*, picked a quarrell at her slippers; so these men will ever have something in the substance, or circumstance of our actions to misreport and expose us to scandall.



*Prov. 27. 4. Envie is heavier then both :* It's an evil that none can stand before it, neither knows end nor measure, as appears in the Devill, and his Patriarch *Caine*, in *Saul*: the *Pharisees*, and those spiteful *Jewes*, *Acts 13. 45.* And till this day they bear an inveterate grudge to us Christians, cursing us in their daily Orisons, calling us bastard Gentiles, and Professing that if their *Messias* were come, rather then we should have any part in him, or benefit by him, they would crucifie him an hundred times over : they use to say, *Optimus qui inter Gentes est dignus cui caput conteratur tanquam serpentis*; the best of the Gentiles is worthy to have the serpents punishment: to have his head bruised, &c. indeed the venom of all vices is to be found in envy, it will not be drawn to embrace that good which it envies to another, as too good for him, *Act. 13. 44, 45.*

*Cain* envied *Abel*, *Saul's* Courtiers *David*. The Peers of *Persia* *Daniel* the Scribes, and *Pharisees* our Saviour.

Every *Zopyrus* shall be sure to have his *Zoilus*. The garment of righteousness party-coloured with all graces, is a great eye-sore to the wicked, and makes the Saints maligned.

*Miltiades*, a brave General, under whom the *Athenians* won many, and great victories, requested the people one day that they would allow him to wear a garland of Olive branches upon his head, but there was one *Socharus*, who envying his glory, stood up in the open Assembly, and said : *when you Miltiades alone have overcome the barbarous people in battel, then ask to be honoured alone also.* *Plut. in vita Cimonis.*


*Publicola* being one of the first Consuls in *Rome* after the expulsion of Kings, was informed by some of his friends how the people envied him for his house which was sumptuously built & seated upon the hanging of the hill called *Velia*, which because it stood high, overlooked all the market place, so that any man from thence might easily see what was done in the market place, and when he came out of his house it was a stately and pompous sight to see him come down from so high a place with a train after him that carried the maiesty of a Kings Court : hereupon *Publicola* to prevent the peoples envie, and murmuring, set a world of workmen early before break of day, commanding them to pluck down his house, and rase it to the ground, so that the people being the next day gathered together into the market place, seeing this sudden ruine, much commended the noble mind of *Publicola*, and gave him a place, and built him a new house far more orderly, though nothing so stately, and curious as the first. *Plut.*

*A sound heart is the life of the flesh : but envie the rottenness of the bones.* *Prov. 14. 30.*



## C H A P. XLVIII.

*Examples bad are very dangerous.*

1.  Lies sons by their bad examples made the Lords people to transgresse. 1. Sam 2. 24.  
Peter at Antioch by his bad example caused many of the Jewes to dissemble, and drew Barnabas likewise into the same dissimulation. Gal. 2. 12, &c.
2. There was a certain woman that lived in the professed doubt of the godhead, but after better illumination, and repentance, she did often protest that the vicious life of a great schollar in that town did conjure up those damnable doubts in her soule. *Master Wayds Sermon.*
3. In the time of Pope Clement the fifth, the Church was so ill governed, and things so corruptly carried at the Court of Rome, that Frederick King of Sicily doubted much of the truth of the Christian Religion, but was confirmed, and his mind better settled by Arnoldus de villa nova, who shewed him that offences must come, but woe be to them by whom they come *Fac: Rem: de vita Pontif.*
4. *Non solum obsunt Principes, quod illi ipsi corrumpuntur, sed etiam quod corrumpunt: plusquam exemplo quam peccato nocent.* Cicero. they that are in Publick offices doe a great deale of mischief, encouraging others in evil, through their evil examples.
5. *Magis intuentur quid fecerit Jupiter quam quid docuit Plato,* saith Saint Austin. People look more what Jupiter did, then what Plato taught.
6. See Princes.  
Of such as have been good in bad times, and amongst bad examples.
7. Noah walked with God in an evil Generation, Gen. 6. 9. Heb. 11. 7. 2 Pet. 2. 5.
8. Lot in Sodom, 2 Pet. 2. 7.
9. Joseph in the Court of Pharaoh, Gen. 44. 17.
10. Obadiab in the Court of Abab, 1 Kin. 18. 3. 4.
11. Daniel in the Court of Darius, Dan. 6. 10.
12. Saints lived in Neroes houshold, Phil. 4. 22.
13. The Church of Pergamos held the name of God, and denied not the faith in a place where Satans throne was, Rev. 2. 13. As fish keeps fresh in salt water.

Good Examples are very prevalent.

14. Whilst Joshua lived, and the Elders that had seen all the great works of the Lord, that he did for Israel, the children of Israel served the Lord, Joshua. 24. 31.
15. John Baptist being a just, and holy man, Herod revered him, heard him gladly, and did many things, &c. Mark. 6. 20. John. 5. 35.
16. The religious carriage of Theodosius in his family, made his whole Court to be a nursery of religion. See his life in my Second Part.
17. Justin Martyr was converted by looking upon the pious lives, and patient death of the Martyrs. See his Life in my First Part.

CHAP.



## CHAP. XXXIX.

Examples of Gods judgments upon false Witnesses, and Liars.

**F**orbidden, *Exod* 20. 16. *Deut* 5. 20. *Mat* 19. 18. *Mark* 10. 19. *Luk* 18. 20. *Rom* 13. 9. Lying, *Lev* 6. 2, &c. & 19. 11. *Col* 3. 9. *Fam* 3. 14. *1 Tim* 4. 2.  
How to be punished, *Deut* 19. 16, &c. *Rev* 21. 27. & 22. 15. *Pf* 63. 11. *Prov* 19. 5, 9. & 29. 12.  
Odious, *Prov* 6. 19. & 12. 17. & 14. 5. & 21. 28. & 25. 18. *Pf* 40. 4. & 58. 3. & 62. 4. & 101. 7. *Prov* 30. 8. Whence it proceeds, *Mat* 15. 19.

Scriptural examples: Against *David*, *Pf* 27. 12. & 35. 11. & 119. 69. Against *Christ*, *Mat* 26. 59. *Mark* 14. 56, 57. Against *Steven*, *Act* 6. 13. *Ananias*, and *Saphira*, *Act* 5. 3, &c. *Som* *Rev* 3. 9. False Prophets *Jer* 27. 10, 14, 16. & 29. 21, 31. *Ezek* 21. 29. Diviners, *Zach* 10. 2. The Devill, *Joh* 8. 44. *Iewes*, *Isa* 28. 15. & 59. 3, 4. *Jer* 9. 3, 5. & 23. 14. Lying Kings, *Dan* 11. 27. Princes, *Hof* 7. 3. Forbidden, *Lev* 19. 11. *Eph* 4. 25. *Col* 3. 9.

It's a great sinne, *Lev* 6. 2. *Job* 6. 28. *Prov* 14. 5. & 10. 18. & 38. 8. *Pf* 40. 4. & 58. 3. & 62. 4. & 101. 7. *Pro* 29. 12. & 30. 8. *Psal* 119. 29. 163. *Esa* 28. 15. & 59. 3, 4. & 30. 9. & 32. 7. & 59. 13. *Jer* 29. 23. & 9. 4, 5. & 23. 14, 32. *Dan* 11. 27. *Hof* 7. 13. & 11. 12. & 12. 1. *Amos* 2. 4. *Mich* 6. 12. *1 Tim* 4. 2.

Threatened, *Pf* 63. 11. *Prov* 19. 5, 9. *Fer* 16. 19. & 20. 6. *Nahum* 3. 1. *Hof* 4. 2, &c. *Pf* 59. 12.

Scripturall examples, *Satan*, *Gen* 3. 4. *1 King* 22. 22. *2 Chron* 18. 21. *Joh* 8. 44. *Sarah*, *Gen* 18. 15. *Abraham*, *Gen* 12. 13. & 20. 2. *Isaac*, *Gen* 26. 7. *Jacob*, *Gen* 27. 19, 24. *Rachel*, *Gen* 31. 35. Patriarchs-*Gen* 37. 31. 32. *Potiphars* wife, *Gen* 39. 14. *Gibeonites*, *Jos* 9. 8, 9. *Sampson*, *Judges* 16. 13, 14, &c. *A woman*, *2 Sam* 17. 20. The Harlot, *1 King* 3. 22, 23. False witnesses, *1 King* 21. 13. The old Prophet, *1 King* 13. 18. *Gehazi*, *2 King* 5. 21. *Hazael*, *2 King* 8. 14, 15. *Peter*, *Mat* 26. 70, 71. *Midwives*, *Exod* 1. 18, 19. *Rahab*, *Jos* 2. 4, &c. *Michael*, *1 Sam* 19. 16. *David*, *1 Sam* 20. 2, 7. & 21. 9. 13. *Hushai*, *2 Sam* 16. 17, 18. *Ananias*, and *Saphira*, *Act* 5. 2, 8. *Demetrius*, *Act* 19. 25, 26. *Tertullus*, *Act* 24. 5.

*Ahab* and *Jezabel*, that suborned false witnesses against *Naboth*, had this message sent them from God, by *Elizah*, Thus saith the Lord, In the place where dogs licked the blood of *Naboth*, shall they lick thy blood also: and as for *Jezabel*, dogs shall eat her by the wall of *Jezreel*, and I will cut off from *Ahab* him that pisseth against the wall, &c. *1 Kings* 22. 1, 22. *2 Kings* 9.

*Amaziah* the Preist of *Bethel*, who falsely accused the Prophet *Amos* to the King, as having conspired against him, met with this message from the Lord, Thy wife shall be an harlot in the City, thy sonnes and thy daughters shall fall by the sword, and thy land shall be divided by line, thou shalt die in a polluted land, *Amos* 7. 17.



3. *Haman* who falsely accused the *Jewes* to *Ahasuerus*, see what Judgment befell him, and his house, *Esth.* 7. 10. and 9. 10.
4. The envious Courtiers who falsely accused *Daniel* to King *Darius*, for breaking his decrees, were themselves thrown to, and devoured by the Lions, *Dan.* 6. 24.
5. *Antiphilus* a Painter, the envier of the Art, and excellent workmanship of *Apelles*, that most famous Painter, falsely accused him to King *Ptolemy*, as if he had caused the defection of *Pelusium* from him, whereby he had almost oppressed *Apelles*: But the King by examination found out his falshood, and the cause of it: whereupon he gave *Apelles* one hundred talents, by way of recompence, and rewarded *Antiphilus* that falsely accused him with perpetual servitude. *Theat. Hist.*
6. How God punished *Ananias* and *Saphira*, for their lying. See *Acts* 5. 5, 10.
7. *Maximus* the Emperour one of the cruel persecutors of the Christians, amongst other of his wicked practices, caused lying, and blasphemous books to be published of a conference between *Pilate*, and Christ, causing them to be taught in schooles, that children might no sooner speak then learne them: He suborned also certaine lewd women, to say that they had been Christians, and to avouch that much filthinesse, and uncleannesse was dayly committed by them, &c. But these liars, and false accusers, were one after another plagued by God by notable Judgements, and *Maximus* himselfe was consumed with wormes, as afore, *Euseb. Niceph.* 1. 7. c. 27.
8. A wicked wretch under *Commodus* the Emperour, accused *Apollonius* a godly Christian to the Judges for certaine grievous crimes, which when he could not prove, he was adjudged to have his legs broken, according to an ancient Law of the *Romans*. *Niceph.*
9. Certaine Arians suborned a filthy strumpet to come with a childe in her armes, into a Councel of two thousand five hundred Bishops, & there to accuse *Eustathius* a godly and Orthodox Bishop of *Antioch*, of Adultery, and to sweare that he had got that child of her body, whereupon he was deposed, and banished from his Bishoprick: But shortly after Gods heavy Judgment falling upon the woman, in her sicknesse she confessed that she was suborned by the Arians to accuse this holy man, and that it was one *Eustathius* a Tradesman, that had gotten that child. *Niceph.* 1. 8. c. 45. See the like practice against *Athanatius* in his Life. In my first Part of the Marrow of Ecclesiastical History.
10. In the reigne of King *Canutus*, at a Parliament held at *London*, the King asked the Lords, and Nobles, whether in the agreement made betwixt King *Edmund*, and him, there was any mention made of the children, or brethren of *Edmund* to have any part of the land divided to them? The Lords flatteringly answered, *That there was none*: Yea, they confirmed their false words with an oath, thinking thereby to have procured great favour with the King: But he one the contrary ever after mistrusted and disdained them, especially such as had sworn fealty to King *Edmund*: Yea, some of them he exiled, many he beheaded, and divers of them by Gods just Judgment died suddenly. *Speed.*



In Queen *Maries* dayes one *William Fering* accused an honest man called *John Cooper*, because he would not sell him two bullocks, as if he had spoken traitorous words against the Queen, and suborned two false witnesses to despoise it: *Cooper* was hanged, and quartered, and all his goods taken from his wife, and nine children: but shortly after one of these false witnesses being well and at harvest work, was stricken by God, so that his bowels fell out, and he died miserably See *My English Martyrology*.

The *Egyptians* had no punishment for lying, and therefore no measure in lying.

One *Thespis*, a Poet in *Athens*, made a play wherewith the Citizens were much delighted, and grave *Solon* himselfe went to see it: but when the play was ended, wherein *Thespis* himselfe acted a part, *Solon* called him to him, and asked him if he were not ashamed to lie so openly in the face of all the City? *Thespis* answered, that it made no matter so long as it was but in sport: But *Solon* beating the ground with his staffe, said *If we commend or allow lying in sport, we shall shortly finde it used in good earnest, in all our bargains, and dealings. Plut.*

*Artaxerxes M.* having found one of his souldiers in a lie, caused his tongue to be thrust through with three needles. *Plut.*

*Egesippus* saith of *Pilate*, that he was *vir nequam, et parvi faciens mendacium*: A naughty man, and that made light of a lie.

*Tertullian* saith of *Tacitus*, that he is *mendaciorum loquacissimus*: for that where he speaks of Christians you finde so many lines, so many lies.

The Papists published a Book containing a relation of great Judgments, shewen on a sort of protestant Hereticks by the fall of an house in *Black Friars, London*, in which they were assembled to heare a *Geneva* Lecture: *October, 26. 1623*. Others of them reported that that ruine was caused by the Puritans which had secretly sawed in two the beams, and other timber.

Doctor *Weston* made his boasts to a noble man of *England*, that at the disputation between *Feastly* and *Fisher*, with certaine others of both sides, our Doctors were confounded, and theirs triumphed, and had the day, so that two Earles, and one hundred others were converted to the *Romane* Catholick Faith thereby: whereas he to whom this tale was told, was one of the two Earles, continuing sound and Orthodox, and knew full well that there were not present one hundred in all at the disputation. *Doctor Prideaux.*

The Lives of *Calvin*, and *Beza*, at the request of the Popish party, were written by *Bolsecus* a runagate Frier, their sworn enemy: and though so many lines, so many lies; yet are they in all their writings alleaged as Canonically.

See more in *Slandering*.

Putting away lying, speak every man the truth with his neighbour, for we are members one of another. *Ephes. 4. 25.*

CHAP



## CHAP. L.

## Examples of Fame, Name, Renown.



T's desirable, *Prov.* 15. 30. *Phil.* 4. 8. *Zeph.* 3. 19, 20. *Prov.* 22. 1. *Deut.* 26. 19. *2 Sam.* 7. 9. *1 Kings* 1. 47. *Gen.* 12. 2. *1 Chron.* 17. 8.

It's gotten by faith, and obedience, *Rom.* 1. 8. & 16, 19. *Heb.* 11. 2. By sufferings for Christ, *Phil.* 1. 13. *Hebrews* 11. 39.

Scriptural Examples: Some before the flood, *Gen.* 6. 4. *Solomon*, *1 Kin.* 4. 31. & 10. 1, 6. *David*, *1 Chron.* 14. 17. *Mordecai*, *Esth.* 9. 4. Some, *1 Chron.* 5. 24. *Uzziah*, *2 Chron.* 26. 15.

1. *Abraham*, though a stranger, was honoured amongst the *Hittites* as a Prince of God, and had the choice given him of a Sepulchre amongst the best of their Sepulchres, *Gen.* 23.

2. *Jeboiada*, that reverend High Priest, lived in honour, and died as full of honour as of dayes, having beene joyned in marriage with the sister of the King, and buried in the City of *David* among the Kings, and it was because he had done good in *Israel* towards God, and towards his house, *2 Chron.* 24. 16.

3. *John Baptist* in his Eremitical retired course of life wanted not his honour amongst the people who constantly held that he was a Prophet, nor even with *Herod* the King, who both feared and observed him, because he was a just and holy man, *Mark* 6. 20.

4. *David* durst fight with the *Philistine* after he heard how the man should be honoured that slew him, *1 Sam.* 17.

5. *Prov.* 15. 30. A good report maketh the bones fat. *Ego si bonam famam servasso, sat Dives ero*: saith he in *Plautus*. Its riches enough to be well reputed, and reported of. It pleased *David* well, that whatsoever he did, pleased the people, *2 Sam.* 3. 36. It pleased Saint *John* well, that his friend *Demetrius* had a good report of the truth, *3 John* 12.

*Pindarus* could say, That the Bath doth not so refresh the bones, as a good name doth the heart.

6. *Eccles.* 7. 1. A good name is better then precious ointment. If *Mary Magdalens* cost upon Christ be spoken of in all the Churches? If *Demetrius* hath a good report amongst all good men, and Saint *John* set his seale to it? If the faith of the *Romans* be famous throughout all the world? This must needs be better then precious ointment. the one being but a perfume of the nostrils, the other of the heart. Sweet ointment, *Olfactum afficit, spiritum reficit, cerebrum juvat*: Affects the smell, refresheth the spirit, comforts the braine: a good name doth all this, and more: For, 1. As a fragrant sent, it refresheth the soul amidst the stench of evill courses and companies: It is as a fresh gale of sweetaire to him that lives amongst walking dunghills, as *Noah* did, that stunk much worse then *Lazarus* after he had laien four dayes in the grave. A good name preserveth the soul as a Pomander, and refresheth it more then Musk, or Civet doth the body.

2. It



2. It comforts the conscience, and exhilarates the heart, cheers up the mind in the midst of all discouragements, and fatteth the bones, *Prov. 15. 30.* doing good like a medicine. And whereas sweet ointments may be corrupted by dead flies, a good name proceeding from a good conscience cannot be so. Fly-blown it may be for a season, and somewhat obscured, but as the Moone wades out of a cloud, so shall the Saints innocency break forth as the light, &c. *Psal. 37. 6.* Buried it may be in the open Sepulchre of evil throats, but surely it shall rise againe. A resurrection there shall be of names as well as of bodies, at the farthest at the last day, *Isaiah 65. 15.* Trapp.

We must not look for a good report from all men: *Woe unto you* (saith Christ) *when all men speak well of you,* *Luke 6. 26.* Its enough if the most, or best speak well of us.

Other Examples.

*Alexander Magnus* when he came to *Achilles's* his Tomb, fell a weeping to consider, that he had *Homer* to sing his praises, and to perpetuate them, whereas he had no such Poet to set forth his commendations. *Fulgos.*

*Lyfander* the *Lacedemonian* seeking after fame, had alwayes about him *Charilus* the Poet, that he might celebrate in verse all his victories, and vertues. *Idem.*

*L. Sylla*, when a certain Poet had made some verses in his commendation, thinking that his fame would be rather obscured, then continued by so meane a Poet, gave him a great reward that he should write no more of him. *Idem.*

*Pompey* the great when *Theophanes* of *Mitylene* had written his great Victories and praises, by way of recompence bestowed a City upon him. *Val. max.*

*Augustus Caesar* when he made his will, affixed to it four books wherein all his great actions were recorded, requiring that they should be engraven in brazen Pillars at his Sepulchre. *Dion.*

*Ælius Adrianus* wrote the History of his own actions with great diligence, and lest coming out in his own name the truth should be questioned, he published them in the name of one of his Freed-men. *Fulgos.*

*Alphonfus* of *Aragon*, King of *Sicily*, seeking glory, and fame, did not onely build many stately edifices; but kept about him *Panormitan*, an excellent Poet, and *Bartholomew Faccius*, a skilful Historian to record his actions. *Idem.*

The Cities built by *Alexander*, *Seleucus*, the *Cæsars*, &c. and called after their own names, shew how ambitious they were of renown.

The same *Alexander* commanded that no man should draw his picture but *Apelles*, the most exquisite Painter in the world; and that his statue should not be made in brasse by any one but *Lyfippus*, the most excellent workman in that kind: And he bargained with *Charilus* the Poet, that for every good verse which he made in his praise, he should have a piece of gold, and for every bad one, a box on the ear. *Eras.*

When *Alexander M.* had overthrowne the walls of *Thebes*, *Phryne*, an harlot

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harlot, proffered at her own charges to build them up again, upon condition that there might be engraven upon them, *Alexander overthrew them, but Phryne restored them. Idem.*

11.

*Thucydides* accused *Pericles* to the people of *Athens*, for bestowing such great summes of money upon excellent workmen for making pictures, and statues: whereupon *Pericles* asked the people what they thought that those things had cost? They answered, *very much.* Well (saith *Pericles*) I then will be at the whole charge of them, provided that my name may be set upon them all. Upon this the people changed their minds, and commanded that they should be paid for out of the common treasury.

*Idem.*

12.

*Belisarius* after he had often overcome the *Goths* in *Italy*, and had taken prisoner their King *Vitiges*, as also *Gilimer*, King of the *Vandals* in *Africk*, and had settled *Africk* and *Sicily* in peace, and often triumphed over the *Persians*: He caused a golden Crosse of an hundred pounds weight to be set with precious stones to be made, and therein to be engraven all his victories, which he dedicated to Saint *Peters* Church in *Rome*, presuming that out of respect to the holiness of the place, it would continue there as a lasting Monument of his praises. *Fulgos.*

13.

*Cornelius Gallus* being sent by *Octavius Caesar* to govern *Egypt*, began to grow very proud of his great honour: Commanding his Statues to be erected in all the chiefest places of *Egypt*, and his actions to be engraved upon the *Pyramids.* *Dion.*

A good name is better then precious ointment, *Eccles. 7. 7.*

## CHAP. LI.

## Examples of terrible Famines.



It's one of Gods terrible rods wherewith he scourges a sinful people, *Psal. 105. 16. Isa. 14. 30. and 51. 19. Jer. 14. 15, &c. & 15. 2. and 18. 21. and 24. 10. and 27. 8. & 29. 17, 18. and 34. 17. and 42. 16. Ezek. 5. 16. 17. and 14. 13, 21.*

Prayer and repentance the means to remove it, *1 Kings 8. 37. 2 Chron. 20. 9.*

God can preserve his in famine, *Job 5. 20, 22. Psal. 33. 19. and 37.*

19.

The miseries of it described, *Lam. 4. 3, &c. and 5. 6, 9, 10.*

It's at Gods command, *2 Kings 8. 1. Psal. 105. 16. Jer. 24. 10. and*

29. 17.

Famine of the Word, *Amos 8. 11.*

Scriptural Examples, in *Abrahams* time, *Gen. 12. 10. and 26. 1. In Egypt, Gen. 41. 56.*

In *Canaan*, *Gen. 42. 5. & 47. 4. In Israel, Ruth 1. 1. In Davids dayes, 2 Sam. 21. 1.*

In



In *Samaria*, 2 *Kings* 6. 25. In *Ierusalem*, 2 *Kings* 25. 3. *Ier.* 14. 18. & 34. 17. & 52. 6.

The *Athenians* besieging *Sestus*, brought the inhabitants to such extremity for want of food, that having eaten up all other things, they were fain to boile their Bed-cords, and live upon them, *Herod.*

Whilest King *Demetrius* besieged *Athens*, the Citizens sustained a grievous Famine, insomuch as a man and his Son sitting in a house, there fell a dead mouse from the top of the house, and they fell together by the ears about it, whilest they strove which should have it: and *Epicurus* the *Philosopher* was forc'd to preserve his own, and the lives of his family, by giving them a few Beans every day. *Diod. Sic.*

About the year 1595. there fell out so great a famine amongst the *Turks* in *Hungary*, that the *Tartar* women that followed the Camp, were faine to roast their own children, and eat them *Turk. Hist.* p. 1060.

In the siege of *Harlem* under the Duke *De Alva*, their provisions being spent, they were forced to make bread of Linseed, and Turneps, and lived upon the flesh of Horses, Dogs, Cats, &c.

See in my *General Martyrologie* divers remarkable stories which fell out in the time of a terrible Famine in the siege of *Sancerre* in *France*. Pag. 320. &c.

In the late Massacre in *Ireland* one *Mary Barlow* with her six Children were all stripped stark naked, and turned out of doors, and being forced to shelter themselves in a cave, they had nothing to eat for three weeks space, but two old Calves skins which they beat with stones, and so eat them hair and all, her children crying out to her, rather to go out, and be killed by the *Irish*, then to famish there. See my *English Martyrologie*.

*Anno Christi* 700. Whilest the *Saxons* here were heathens, God plagued them with such a cruel Famine, for three years together, that many died of hunger, and in *Sussex*, many were so tormented with it, that some-times by fourty together they would get upon the rocks by the Sea-side, and throwing themselves from thence, drown themselves in the Sea. *Godw. Catal.*

*Pegu* one of the richest, and fruitfulest Countries in the world (whence probably *Solomon* fetched his Gold) for it yields three harvests in the year: yet by reason of Warrs, *Anno Christi* 1598. the City of *Pegu* formerly replenished with Millions of inhabitants was so wasted by a terrible Famine, that there were scarce seven thousand persons, men, women, and children left therein, and those feeding on mans flesh, the Parents requiring of their children that life which not long before they gave them, and now laid them, not in their bosomes, but in their bowels: The children became living Sepulchres of their scarce dead Parents: The stronger preyed upon the weaker: and if the famine had left on them nothing but skin and bones for those hungry raveners, they ripped up their bellies and devoured their inward parts, and breaking the skull, sucked out their brains raw. Yea, the weaker sex was by the strength of Famine armed with no lesse cruell despite against whomsoever they could meet in the streets of the City with their knives which they carried about them as harbingers

to



to their teeth in these inhumane-humane banquets. *Par. Pilgrimag-*  
p. 464.

8. About the year 1604. the Wars in *Transylvania* had brought such a Famine, that roots, herbs, and leaves of trees were their usual food: Horses, Dogs, Cats, Rats, &c. were rarities to the poor, and dainties beyond their reach: yea, a Mother brought back into her womb (by unnatural means satisfying nature) her six Children, and two men ate their own Mothers; Others cut down Malefactors from the Gallows, and did eat them. *Idem.* p. 289.

9. The *Spaniards* in their first Plantation of *Jarica* in the *West Indies*, though they met with Gold enough, yet were afflicted with such a Famine that one sold an old leane mangie Dog to his fellowes for many pieces of Gold: These flayed the Dog, and cast his mangie skin, and bones of his head amongst the bushes: the next day another finds these full of Magots and stinking: But hunger had neither eyes nor sent: he brought it home, sod, and ate it, and found many customers that gave him a piece of Gold; for a dish of that mangie broth. Another found two Frogs, and sod them, which a sick man bought for two fine shirts curiously wrought with Gold others found a dead man, rotten, and stinking, which putrified carcase they did roste, and eat: So that of seven hundred seventy men, scarce fourty (shadowes of men) remained. *Idem.* p. 817.

10. *Anno Christi*, 1312. There happened alike three years famine in *Bohemia*, and *Polonia*, which was so great, and terrible, that children devoured their parents, and parents their children: Some fed upon the dead carcases of malefactors hung up in gibbets, &c. Wolves also were so famished, that they fell upon all they met, and fed upon them. *Val. Max.*

11. The dearth in *Elias* his dayes lasted above three years, *1 Kings* 17. Another there was in *Elisha*'s dayes, *2 Kings* 6.21.

*En quia jam vobis sunt ferrea pectora, reddit  
Caelum etiam vobis durius are, Deus.*

Of the terrible famine in *Jerusalem* in the last siege by *Vespasian* and *Titus*.

12. The Famine of the Citie, and the desperation of the thieves both increased alike every day more, and more, so that now there was no more corne found; wherefore the seditious brake into the houses, and searched every corner to finde corne; and if upon search they found any, they did beat the owners for denying it at first; and if they found none, they tortured the householders as having more cunningly hidden it: And whosoever was strong of body, & well-liking him they presently killed, for hereby they deemed him to have store of food, or else he could not be so far, and well-liking: and they that were pined by famine, these barbarous, and seditious people slew them, esteeming it no offence to kill them, who would shortly die of famine, though they escaped their hands. Many, both rich and poor, secretly changed all they had for one bushel of corne, and presently shutting themselves in the secretest roome in their houses, some of them did eat the corne as it was unground: Others made bread of it, as necessi-



ty and feare required. No man in the whole City sate down to eat his meat at a table, but greedily taking it from the fire before boiled, they did eat it, even raw as it was. Most miserable was this manner of living, and a spectacle, that none without teares was able to behold: for the strongest still got the most, and the weakest bewailed their misery: For now Famine was the greatest calamity which they endured: and nothing doth arm men more then shame: For during this Famine no reverence was had towards any man: Wives took the meat even out of their husbands mouths, and children from their parents, and mothers even from their infants, which was the most lamentable thing of all: No man any longer had any compassion, neither did they pity their tender and dearest infants, but suffered them to perish even in their armes, taking from them the very drops of life.

Yet could they not eat thus in such secrecie, but presently some came to take away from them that whereon they fed: for if in any place they saw any doore shut, presently hereupon they conjectured that they in the house were eating meat, and so forthwith breaking down the doores, they came in, and taking them by the throat, they took out of their mouths the meat already chewed, and ready to be swallowed down. The old men were driven a way, and not permitted to keep and defend their food from being taken from them: the women were drawn up and down by the haire of their head, because they hid between their hands some part of their meat, and would not let it go. No pity was now remaining, neither to old age, nor to infancie, but when they took young babes with their mouths full of meat, because they would not let it go, they threw them against the ground. And if any one had prevented these thieves by eating their meat before they could come at them, then were they more cruel, and used them the more barbarously, as having committed some great offence against them. They also devised most horrid and cruel torments to extort food from others: for they thrust sticks, or such-like things into the cavities of mens yards, and sharp thorny rods into their fundaments: Yea, its abominable to mention what the people endured to make them confesse one loafe of bread, or one handful of corne which they had hidden.

The restraint of liberty to passe in and out of the City took from the *Fewes* all hope of safetie, and the Famine now encreasing, consumed whole households, and families, and the houses were full of dead women, and infants, and the streets filled with the dead bodies of old men: And young men were but like dead mens shadows, who as they walked in the market-place, fell down dead where it happened.

And now the multitude of dead bodies was so great, that they which were alive could not bury them, neither indeed cared they to bury them, being uncertain what should become of themselves, and many that did endeavour to bury others, fell down themselves dead upon them as they were burying them; and many being yet alive, went unto their grave and there died. Yet for all these great calamities, there was neither weeping nor lamentation, for famine overcame all affections, and they who were yet living, without teares beheld those who being dead, were now at rest



before them. There was no such noise heard within the Citie, and the still night found all full of dead bodies; and which was most miserable of all, the thieves at night came and took away that which covered the dead bodies nakednesse, and so went laughing away: yea, upon their bodies they proved their swords, and for pleasure onely thrust many thorough who were yet breathing; But if any desired them to kill him, or to lend him a sword to kill himself, that so he might escape the torments of famine, they denied him.

What need I recount every particular misery? *Manaus* the sonne of *Lazarus* flying to *Titus* out of the Gate that was committed unto his custody, recounted unto *Titus* that during the siege from the fourteenth of *April* to the first of *July*, were carried out of that gate which he kept, an hundred and fifteen thousand and fourscore dead corpses; yet many others were buried by their parents, whose manner of burial was onely to cast them out of the Citie, and there let them lie.

A certaine Nobleman flying unto *Titus* not long after, reported that there were dead in all the Citie, six hundred thousand poor people that were cast out of the gates, and that the others which died were innumerable: and that when so many died, that they were no longer able to bury them, that then they heaped up their bodies in the greatest houses adjoyning, and there shut them up: He reported also to *Titus*, that a bushel of corne was sold for a Talent, which is six hundred crowns: and that since the Citie was thus closed up by the *Romanes*, that they could not go out to gather any more herbs or roots, many were driven to that extremity, that they raked sinks, and privies to finde out old dung of Oxen to eat; and so the dung that was loathsome to behold, was their meat.

An infinite multitude thus perished within the Citie of famine, that they could not be numbered; for in every place where any shew or signe of food was, presently there arose a battel, and the dearest friends, and nearest relations now fought one with another to take the food from the other hungerstarved souls, neither would they beleve them that they were ready to die for famine: but the thieves searched them whom they saw yeelding up the ghost, thinking, that though they died of famine, yet they had hid about them some food, and when they were deceived of their hopes, they were like mad dogs greedy of meat, falling against the doors like drunken men, in desperation searching the same houses over againe and againe, and through very extremitie eating whatsoever they could light on: yea, gathering such things to eat as the most filthy living creatures in the world would have loathed. In brief, they did eate their girdles and shooes, and the skins that covered their shields; yea, a little old hay was sold at a dear rate: what should I say more? I will recount an act never before heard of, neither amongst the *Greeks*, nor any other barbarous people, horrible to be rehearsed, and incredible, so that I would willingly omit this calamity, lest posterity should think I lie, had I not many witnesses thereof.

A certain woman named *Mary*, the daughter of *Eleazar*, descended of noble and rich parentage, flying with the rest into *Jerusalem*, was there with them besieged. Her other goods the tyrants had taken from her which she



she had brought from beyond *Jordan* into the City, and whatsoever being hid, escaped their hands, the thieves daily came into her house, and took it away, whereat the woman being greatly moved, cursed them, and by her railing language more incensed them against her, yet no man either through anger, or out of pitie would kill her, but suffered her to live to get them more meat: but at last when she could get no more, famine prevailing, her rage, and furie drave her to do that which nature abhorreth, and taking her son, unto whom she then gave suck, *O miserable child* (quoth she) *in these times of warre, famine, and sedition, for which of these shall I keep thee? If thou fallest into the hands of the Romanes, thou shalt be made a slave, yet famine will prevent bondage, or else sedition, which is worse then them both: Be therefore meat for me thy mother, a terrour unto the seditious, a tragical story to be spoken of to posterity, and that which is yet only heard of amongst the calamities of the Jewes.*

Having thus spoken, she slew her son, and did seeth the one halfe of him, which she ate up, the rest she reserved for another time: But presently came in the seditious, smelling the sent of that execrable meat, threatening presently to kill her except she forthwith brought some of that to them which she had prepar'd: To whom she answered, that she had reserv'd a good portion thereof for them, and so presently uncovered that part of her son which she had left uneaten: at which sight they trembled, and a present horror fell upon them: But the woman said, *This is truly my son, and my doing, eat you of it, for I my self have eaten the other part: be not more effeminate then a woman, nor more merciful then a mother: But if Religion make you refuse this my sacrifice, as I have already eaten one part, so I will eat the rest: thereupon the seditious departed, and trembling, scarcely permitted this meat to the mother.*

Presently this heynous, and unnatural fact was bruited all about the Citie, and every one having before his eyes this execrable deed, trembled as though himself had done it: So that all that were tormented with famine, hastened their own deaths, and he was counted happy that died before he felt the famine: *Iosephus, Chrysost. Eusebius*, and others relate this sad story.

In the reigne of *Maximinus* the Emperour, the *Romane* Empire was grievously plagued with the Pestilence and Famine, so that one measure of wheat was sold for two thousand and fifty pieces of silver: An infinite number died in the Cities, but more in the Countreies and Villages, so that now the ancient demaines of husbandmen were in a manner quite desolate, all the inhabitants being suddenly through want of food, and by reason of the Pestilence wholly wasted and consumed: Many therefore sought to sell unto the wealthier sort for most slender food the dearest things that they enjoyed. Others selling their possessions by parcels, fell at length into the miserable extremity of povertie: Others fed upon the tops of grasse shread smal: yea, many not regarding what they eat, fed on certaine venomous herbs, whereby the healthie constitutions of their body was perished, and turned into poison.

Divers Noble women through the Cities being driven to extreme want, and necessity went a begging into the Countrey from door to door,



shewing by their reverend countenance, and more gorgeous apparel what great plenty they had formerly enjoyed: many others whose strength was dried up, reeling too and fro through faintness, being liker images, and statues without life, then men and women, fell down flat in the midst of the streets, lying upon the ground with their faces upward, and stretching out their armes, made humble supplications, and requests, that some one would reach them a little piece of bread: and thus lying in great extremity, and ready to yeeld up the ghost, they could say no more but *Hungry, Hungry.*

Others of the wealthier sort, being amazed at the multitude of beggars, after they had distributed infinite almes, put on unmerciful, and hard hearts, fearing lest themselves should shortly suffer the like wants with them that craved: whereupon in the midst of the market-places, and narrow lanes multitude of starved carcasses lay dead, and naked many dayes unburied, yielding a sad, and miserable spectacle to the beholders: Yea, many of them became food unto dogs, which made the living to kill the dogs, lest becoming mad, they should fall upon them, tear, and devour them. And truly no lesse did the Plague waste and destroy all ages and sexes, devouring those whom famine had left alive: So that Princes, Presidents, Magistrates, and wealthy persons, who escaped the famine, were destroyed with the Pestilence by a most sharp and swift death: Nothing was to be seene or heard but weeping, and wailing, instead of Musick and Minstrels, death raging in every place to the destruction of many millions. *Enseb. Niceph.*

14. *Anno Christi, 1069.* In the reign of King *William* the Conquerour there was such a famine through all *England*, especially in *Northumberland*, and the adjacent Countries, that men were faine to eat horseflesh, yea, cats, dogs, and some eat mans flesh: So that all the land that lay between *Durham* and *Yorke* lay waste without inhabitants, and people to till the ground for the space of nine years, except only the territory of *Beverlake*. *Stow. Annal.*

15. *Anno Christi, 1234.* In the reign of King *Henry* the third, there was so great a famine, that many of the poorer sort died for want of victuals, and the rich grew so covetous, that they refused to relieve them.

16. *Anno Christi, 1315.* In the reign of King *Edward* the second, a great dearth fell upon this Land by reason of the abundance of raine that fell in harvest, so that a quarter of wheat was sold for thirty shillings, and fourty shillings (an intolerable price in those times): The beasts and cattel also by the corrupt grasse that they fed on, rotted and died, whereupon all men began to be afraid to eat flesh, it being hard to find any beasts that were found: Horseflesh was counted a great dainty: The poor did steal fat Dogs to eate, yea some were so pinched with extreame hunger that in secret they did eate the flesh of their own children, and some stole the children of others, whom they devoured: Thieves that were in prisons plucked in pieces those that were newly brought in amongst them, and greedily devoured them halfe alive. *Stows Chron.*

17. *Anno Christi, 1440.* In the reign of King *Henry* the sixth, corne was so scarce and deare, that most of the bread in *England* was made of Beanes and



and Pease, and the poorer sort were fain to make their bread of fearn roots. *Stow. Chron.*

*Anno Christi* 1527. In the reign of King *Henry* the eighth, by reason of the abundance of raine, whereby corne fields, pastures, and many beasts were destroyed, there followed a great dearth.

Also in the same Kings reigne there was such scarcity of bread all *England* over, and even in *London*, that many died for want thereof: whereupon the King out of his pitie sent to the Citie out of his own provision six hundred quarters of corne: The bread-carts coming from *Stratford-Bow* towards *London*, were met at *Mile-end* by the Citizens, so that the Lord Major and Sheriffes were forced to go and rescue the said carts, and to see them brought to the markets appointed. *Stows Chron.*

*Examples of Miraculous provisions in times of Famine.*

In the yeare 1331. when there was a great Famine in *Ireland*, the mercy of God so disposed, that upon the twenty seventh of *June* there came to land a mighty multitude of Sea-fishes called *Thurlbeds*, such as in many ages before had not been seen there: They came into the Haven of *Dublin*: *Anthony* Lord *Lucy* being Justice of *Ireland*, and by the Citizens of *Dublin* were many of them killed. *Camb. Brit. Irel.* p. 184.

*Leyden* in the Low Countries being straitly besieged by the *Spaniards*, *Anno* 1574. and blocked up with thirty six forts, the famine grew so great that there died above seven thousand in the City; whereupon the Prince of *Orange* by breaking of ditches, and drawing up of sluices, did what he could to drown the countrey; but yet the water was too shallow to carry boats, till God sent a strong Southwest winde which drave the sea into the rivers, and land, that great boats passed and victualled the Town; whereupon the *Spaniards* raised their siege: but behold the remarkable work of God! who two dayes after sent as strong a North-west winde that beat back the Sea again whence it came. *Belg. Com. Wealth.* p. 72.

*Rochell* being besieged with a mighty Army from the beginning of *December* 1573. to the moneth of *June* following: a Dearth began to seize upon the godly Protestants which were within the same; but the Lord seasonably sent a number of fishes called *Surdones* into the haven, whereby the poore Inhabitants were relieved during the continuance of the siege, which being once broken up, the fishes departed, and were found no more on that coast. *Fren. Hist.*

*Anno Christi* 1555. when, by reason of unseasonable weather, the corne throughout all *England* was choaked, and blasted in the eare, so that a great Dearth ensued, which most pinched the poorer sort of people: It pleased God that in the County of *Suffolk* betwixt *Orford*, and *Aldeborough*, there sprang up after a miraculous manner without tillage, and sowing upon the hard rocks such a great crop of pease, ripe in *August*, that there was gathered above one hundred Quarters, besides as many more that remained in blossoming; and this in such a place where never grasse grew, nor earth was seene, but hard solid Rock for three yards deep under the roots: which proved a great reliefe to the poore. *Brit. Speed in Suffolk.*



24.

In the time of a greivous Famine God provided for Abraham in Egypt Gen. 12. 10, &c. and for Isaac in Gerar, Gen. 26. 1. and for Jacob, and his family by sending Joseph into Egypt, Gen. 45. 7, 8. and for Elimelech, and his family in Moab, Ruth. 1, 1, &c. and for the Sunamite, and her family amongst the Philistins. 2 King. 8. 1, 2. And for Elijah by causing the Ravens to bring him food. 1 King. 17. 6. For him, and the widow, and her son by encreasing the meale in the barrell, and the oyle in the cruse 1 King. 17. 14, 16. And for Jeremiah, Jer. 37. 21.

*Examples of the miseries of Thirst.*

1.

Dives would have given all that ever he was worth for a drop of cold water. The members enfeebled for want of due moisture, seek to the veines for relief, the veines to the liver, the liver to the entrailes, the entraile to the ventricle, the ventricle to the orifice: But these being not able to impart what they cannot receive, cause intolerable torment.

2.

Lyfimachus parted with his Kingdome for a draught of water in a dry land, and made himselfe of a great King a miserable captive to the King of the Getes.

3.

Darius flying from his enemies, was glad to drink of a dirty puddle that had carrion lying in it, and yet professed that it was the sweetest draught that ever he drank in his life. Diod. Sic.

4.

See the Example of Master Robert Samuel in my English Martyrology.

*See more in my two Martyrologies.*

*They that be slain with the sword are better then they that be slain with hunger: for these pine away stricken through for want of the fruits of the field. Lam. 4. 9.*

CHAP. LII

*Examples of Fidelity.*



Commended, Matth. 24. 45. & 25. 21. Prov. 25. 13. Psal. 15. 4 & 31. 23. & 101. 6. Prov. 13. 17. & 14. 5. & 28. 20. Luke 12. 42.

Commanded, 1 Cor. 4. 2. 1 Tim. 3. 11. Jeremiah 23. 28.

Highly prized, Psal. 12. 1. Prov. 11. 13. & 20. 6. & 27. 6. Luke 16. 10. & 19. 17.

Scriptural Examples: Abrahams servant, Gen. 24. David to Jonathan, 1 Sam. 20. 15. with 2 Sam. 9. 1. Jacob to Laban, Gen. 31. 38, &c. Jonathan to David, 1 Sam. 18. 3, &c. Jehoiadah to Joash, 2 Kings 11. 4, &c. Mordecai, Ester. 2. 22. A woman, 2 Sam. 17. 19, &c. Rahab with the spies, Ios. 2. 4, &c. The workmen about the Temple, 2 Kings. 12. 15. Moses. Num. 12. 7. Nehemiah. chap. 7. 2. Daniel. chap. 6. 4. Onesimus, Col. 4. 9. Timo-



9. *Timothy*. 1 Cor. 4. 17. *Tichicus*, Eph. 6. 21. Col. 4. 7. *Epaphras*, Col. 1. 7. *Sylvanus*, 1 Pet. 5. 12. *Josiah's* workmen, 2 King. 22. 7. *Gaius*, 3 John. 5. *Joseph*, Gen. 39. 8.

Other examples: The *Romanes* so highly esteemed of *Faith* in all their publick affaires, that in their City, they had a Temple dedicated to it, and for more reverence sake offered sacrifice to the image of faith.

*Attilius Regulus*, General of the *Romane* Army against the *Carthaginians*, being overcome was taken prisoner after which being sent to *Rome* upon his *Parole* with conditions of peace which he Judged dishonourable, he first dissuaded his Citizens from accepting of them, and then to keep his oath returned to the *Carthaginians*, though he was sure to die a painfull death.

*Tul. de offic.*

*Pontius Centurio*, a Captaine of *Cæsars*, being taken by *Scipio*, *Pompey's* father in Law, had his life offered him with an honourable place in *Pompey's* Army if he would leave *Cæsar*, and serve *Pompey*: But he stoutly answered *Scipio*, that though he thanked him greatly for his kinde offer, yet that he would not accept of life upon such unequal conditions, choosing rather to die then to falsifie his faith to *Cæsar*.

*Themistocles* being banished *Athens* by his ungrateful Citizens, was forced to flie to his mortal enemy *Artaxerxes* for refuge, with whom he found great favour, and having continued a while with him, *Artaxerxes* went to warre against the *Athenians*, and would needs have *Themistocles* to go along with him: *Themistocles* was content upon condition that the King would sweare to him that without him he would not go into Greece: this *Artaxerxes* assents to; whereupon *Themistocles* making a great feast, and inviting his friends to it, the feast being ended, he drank a draught of bulls blood, and so poisoned himselfe, by this means shewing his faithfulness to his City, which had been so ungrateful to him: for he prevented the Kings going against it by reason of his oath, and rather chose death then that himself would act any thing against it. *Diodorus*.

King *Porfenna* making peace with the *Romanes*, amongst other conditions this was one, that the *Romans* should deliver to him ten young Noble mens sons, and ten of their daughters for hostages, which was accordingly done, and *Publicola's* daughter called *Valeria*, was one of them; within few days after these ten Virgins went to the river *Tybur* to wash themselves: where, being freed from their guard, they had a great desire to escape over the river, though it was very deep, and ran with a swift streame, and so to get home; and *Calia* venturing first upon her horses back, encouraged the others, and so they gat all safe over, and went, and presented themselves to *Publicola*; but he was so far from countenancing them in their escape, that he immediately sent them back to *Porfenna*: when they came back, *Porfenna* asked which of them it was that had first adventured to swim the river? and being shewed *Calia*, he sent for one of his best horses, and richest furniture, and bestowed it upon her. *Plut.*

*Darius Junior* accounted nothing more sacred then faithfully to keep, and performe all his Leagues, Covenants, and Promises. *Zenophon*.

*Fabius Maximus* having contracted with *Hannibal* for the redemption of the *Romane* Captives, sent to *Rome* for the money; but the Senate refused



8. refused to give it : whereupon *Fabius* sold all his own land, that so he might performe his Covenant with his enemies. *Aurel. Victor.*
9. The *Athenians* were so careful to performe their promises, that *Atticus testis* is used for one that keeps touch : and *Attica fides*, is sure hold. *Trap.*
10. It's said of *Suetonius*, that *ea libertate scripsit imperatorum vitas, quâ ipsi vixerunt*, that he wrote the Emperours lives with as much liberty as they lived them.
11. So did *Micha* as boldly and faithfully reprove the Princes sins, as they committed them. *Mich. 3. 1.*
12. In the Great *Moguls* Countrey the Mahumetans and Gentiles are worthy to be commended for their good and faithful service to the Christians that hire them : yea, they may travel with a great charge of money, or jewels, taking them for their guard, and yet never be neglected nor injured by them. They follow their Masters on foot, carrying swords and bucklers, or bowes and arrowes for their defence : and by reason of great plenty of provision, a man may hire them upon easie termes, for they will not desire above five shillings a moneth to provide themselves of all necessities, and for it they will do most diligent service. And such is their piety to their parents, that such as have great means, will part with at least half of it to relieve them, rather chooling to famish themselves, then to see their parents want. *Pur. Pil. p. 1476.*
13. Amongst the ancient *Egyptians* there was a Law that perjured persons should lose their heads, as guilty of a double crime : 1. Because they were violators of piety towards God : 2. Of fidelity amongst men, which is the chiefeft bond of humane society. *Lips. exen. Pol p. 162.*
14. There was one *Andronicus* made governour of *Tyrus* by King *Demetrius* : Not long after *Ptolomie* King of *Egypt*, in a great battel over-came *Demetrius*, and prosecuting his victory, most of *Demetrius* his Governours delivered up their Cities into *Ptolomies* hands ; but when he came to *Tyrus*, *Andronicus* (though he had no hopes of succour) refused to surrender it, til his own souldiers mutined, and drave him out of the Citie, whereby he fell into *Ptolomies* hands, who was so far from punishing for him his obstinacie, that admiring, and honouring his fidelity, he greatly rewarded him, and made him one of his chief friends. *Idem. Diod. Sic.*
15. It was an excellent saying of *Francis* King of *France* : that though fidelity should be banished out of the whole world, yet it ought to be retained amongst Kings, who ought to be bound by it onely, and not by feare. *Idem.*
- Fidelity of servants to their Masters.
- Asdrubal* the *Carthaginian* warring in *Spaine*, had taken a great part of it ; at last he killed a certaine Noble *Spaniard*, who had a servant that was a *French* man : This man to shew his fidelity to his Master resolved to revenge his death, though it was with the losse of his own life, and accordingly, watching his opportunity, he slew *Asdrubal* : Hereupon being apprehended, he was grievously tormented, and crucified, who bore it with admirable patience and constancie, comforting himself with this, that he had proved



proved himselfe a faithful servant to his Master. *Idem.*

*Urbinius Panopion*, the Roman, being proscribed, fled, and hid himselfe in a certaine Village: but was betrayed by some of his own bondmen, whereupon some Soldiers came to slay him: But one of his bondmen hearing of it, changed apparel with his Master, and took his ring, putting it on his own finger, and letting his Master out at a back door, went and lay down in his bed: so that when the Soldiers came, taking the servant for the Master, they slew him, who willingly chose death to save his Masters life. *Idem.*

16.

*Antistius Restion* being also proscribed (in that wofull time of the *Triumvirat*) fled, and one of his slaves following him, whom he had formerly branded for some wickednesse, *Antistius* feared that either he would betray, or kill him: But the servant said to him, Master be of good cheer, shall I hurt thee that hast nourished and used me kindly so long. God forbid! neither can these marks which thou justly inflictedst upon me prevaile more with me, then thy kindnesse shewed to me at other times: Trust me therefore, for I will preserve thy life, though it be with the losse of my own: and accordingly he hid him in a Cave, and by the wages which he earned by his hard labor he maintained him for a time: But at last the greedy soldiers hunted after him in every place, and were coming to seek him in the cave: which his servant perceiving, slew an old man that he met in the way, and making a pile of wood laid him upon it to burn him: the Soldiers coming that way, asked him what he was doing? what (saith he) I have killed this old knave my Master, and so am revenged of him for these brands wherewith he stigmatized me, and now I am going to burn him: The Soldiers being deceived hereby, gave over seeking for him whereby he escaped. *Idem.*

17.

Mine eyes shall be upon the faithful in the Land, &c. Psal. 101. 6.

## CHAP. LIII.

Examples of Flattery, Parasites, Flatterers, punished, and detested.



T's proper to the wicked, Psal. 5. 9. & 78. 36. & 36. 2. & 12. 2, 3.

To the Whore, Prov. 2. 16. & 7. 5. 21.

Such are to be shunned, Prov. 10. 19. & 29. 5.

Are hateful, Prov. 28. 23. Hence, Job 32. 21, 22.

The mischief of it, Prov. 26. 28. Job 17. 5.

Scriptural Examples: The young men, 1 Kings 10. 12. the Princes of Judah, 2 Chron. 24. 17. A King, Dan. 11. 21. Others, Dan. 11. 32, 34. False Apostles, 1 Thes. 2. 5. False Prophets, Ezek. 12. 24. & 13. 10, &c. & 22. 28. The people, Herod, Acts 12. 22.

Alexander M. used to carry his head on one side inclining to the left shoulder, wherein his Court-Parasites to ingratiate themselves with him, imitated him. *Justin.*

1.



2. Alexander also having in his fury slaine *Clitus* his faithfull servant that had saved his life, he was afterwards so grieved for it, that he would have slaine himself, but being restrained from that, he would neither eate, nor drink for three dayes: whereupon his friends brought *Anaxarchus* the Philosopher to comfort him, who in a flattering manner told him: that the ancients used to place the Image of Justice by *Jupiter*, to shew that whatsoever *Jupiter* did must needs be *Just*: and therefore said he, *Whatsoever so great a King as thou art doest, it ought to be esteemed just, first by thee, and then by all others.* Q. Cur.

3. The Athenians did so basely flatter King *Demetrius* the sonne of *Antigonus*, that they made this decree publickly: that *Whatsoever King Demetrius commanded, it should be accounted holy amongst the gods, and just amongst men.* Plut.

4. *Severus* the Emperour caused one *Tyrinus* a notable flatterer to be tied to a stake in the Market-place, and there to be killed with smoake: An Herauld in the meane time standing by, and crying, *Smoak be sold, and with smoak he is punished.* Lip.

5. The Courtiers of *Meroe* (a Kingdome in *India*) to flatter and ingratiate themselves with their King, limped and halted as their King did.

6. *Canutus* King of *England*, and *Denmark* being told by a flatterer that all things in his Realme were at his command, and will: appointed his Chair to be set upon the sands when the sea began to flowe, and in the presence of his Courtiers he said unto it: *Thou art part of my Dominion, and the ground on which I sit is mine, neither was there ever any that durst disobey my command, that went away with impunity: wherefore I charge thee that thou come not upon my land, neither that thou wet the clothes or body of me thy Lord.* Yet the Sea according to its usual course, flowing more, and more, wet his feet: whereupon the King rising up, said: *Let all the inhabitants of the world know that vaine and frivolous is the power of Kings: and that none is worthy the name of King, but he to whose command the heaven, earth, and sea, by the bond of an everlasting Law are subject, and obedient.* And never after that time would he suffer his crown to come upon his head. Hen. of Hunt.

See the Example of *Damocles* in Tyrants.

7. The Athenians fined *Demagoras* ten Talents for that he had by way of flattery called *Alexander* a god. *Ravissius.*

8. *Nicesias* a flatterer about *Alexander*, when he saw him wounded, cried out in the words of *Homer*: *O what precious blood flows from the bodies of the gods.*

9. When *Julius Caesar* was going against the Senate, and *Pompey*, one of his Souldiers, said flatteringly:

*Fussa sequi tam velle mihi, quàm posse necesse est:  
Nec civis meus est, in quem tua classica, Caesar,  
Audiero.* — — — *Lucan.*



*Publius Afranius* a notable flatterer at *Rome*, hearing that *Caligula* the Emperour was sick, went to him, and professed that he would willingly die, so that the Emperour might recover; the Emperour told him that he did not beleieve him, whereupon he confirmed it with an oath: and the Emperour shortly after recovering, caused him to be slaine that he might not be forsworne. *Xiphilinus*.

10.

*Tertdates* King of *Armenia*, when he was overcome by *Corbulo*, and brought prisoner to *Rome* to *Nero*, falling down on his knees, he said: *I am nephew to the great Lord Artaxius, brother to the two great Kings Vologeses, and Pacorus, and yet thy servant, and I come to worship thee no otherwise then I worship my god the Sun: Truly I will be such an one as thou shalt please to make me, for thou art my Fate, and Fortune: which flattery so pleased Nero that he restored him to his Kingdome, and gave him besides an hundred thousand peeces of gold. Xipil.*

11.

*Ant. Caracalla* the *Romane* Emperour gave all those vaste summes of money that he raised by taxes, and exactions upon his subjects, amongst his Parasites, and flatterers. *Idem*.

12.

*Timagoras* the *Athenian* being sent upon an Embassie to *Darius* King of *Persia* in a flattering manner, worshipped him after the *Persian* manner: For which he lost his head at his returne home. *Ravis*.

13.

*Clitosophus*, King *Philip* of *Macedons* Parasite, feigned himself lame because *Philip* had broke his leg, and used to writhe his eyes, and his mouth after the same manner as his Master used to do. *Idem*.

14.

*Tacitus* saith of *Otho*, that he did *Adorare vulgus, jacere oscula, & omnia serviliter pro imperio*. Adore the people, scatter abroad his curtesies, and crouch unto any servile expressions to advance his ambitious designs. Like *Anteus* in the Poet, fall to the earth, so he may grow the stronger by it.

15.

The like the Scripture notes by *Abolon*, and the Historian of *Julian* the Apostate, that out of affectation of popularity, they stooped, and delighted to converse with the lowest of the people.

16.

Such fordid ambition, *Menalaus* in the Tragedian objected against *Agamemnon*.

17.

You know how you the rule o're Grecians got,  
In shew declining what in truth you sought:  
How low, how plausible you apprehended  
The hands of meanest men: How then you bended  
To all you met: How your gates open flew,  
And spake large welcome to the popular crew:  
What sweetned words you gave even unto those  
Who did decline, and hate to see you gloze.  
How thus with Serpentine, and guileful Arts  
You scrude, and wound your selfe into the hearts  
O'th vulgar: And thus bought the power which now  
Makes you forget how then you us'd to bow.

Flatterers are never fit Counsellors: They will say as you say, be it right or rong. The good Empeorur *Aurelius* was even bought and sold

18.



by such evil Counsellors. And *Augustus* complained when *Varus* was dead that he had none now left that would deal plainly, and faithfully with him. *Prov.* 20. 19.

19. *Seneca* compares flattery to a Song, or Symphony: but it is a *syrens* song, and our eares should be stopped against it. For like the poison of *Asps* it casts one into a sleep, but that sleep is deadly. They that had the *Sudor Anglicus*, or sweating-sicknesse, died assuredly if suffered to sleep: and therefore they were their best friends that kept them waking, though happily they had no thank for it. So are wise, and merciful reprovers: *Faithful are the wounds of such a friend*, *Prov.* 7. 26. *David* was full glad of them, *Psal.* 141. 5. So was *Gerson*, who never took any thing more kindly, then to be plainly dealt with.

20. Flatterers sing *Sitans* lullaby, that casts into a dead lethargy, and therefore should be served as *Alexander* the Great served a certaine Philosopher, whom he chased out of his presence, because he had lived long with him, and yet never reproved him for any of his vices, *Curt.*

21. A certaine Court-parasite commending the Emperour *Sigismund* to his face, the Emperour gave him a sound box on the eare.

22. A Preacher in *Constantine* the Great his time, *ausus est Imperatorem in os beatum dicere*, saith *Eusebius*, presumed to call the Emperour a Saint to his face, but he went away with a check for his labour.

23. When *Aristobulus* the Historian presented to *Alexander* the Great a book that he had written of his glorious acts, wherein he had flatteringly made him greater then he was, *Alexander* (after he had read the book) threw it into the river *Hydaspis*, and told the Author it were a good deed to throw him after it.

A lying tongue hateth those that are afflicted by it: and a flattering tongue worketh ruine, *Prov.* 26. 28.

## CHAP. LIV.

### Examples of Folly, Fools, Ignorance.



Here were never any former ages which enjoyed the like meanes of knowledge, as we which live at this day do: for besides the sacred Scriptures in a known tongue, how many volumnes of heavenly truths, dropping from the mouths, and pens, both of ancient and moderne Divines, hath that most excellent, and exquisite Art of Printing conveyed to us? how many burning and shining lights do daily waste, and consume themselves to propagate saving knowledge unto others? and therefore to love darknesse, or to live in darknesse under so great light, will much aggravate our condemnation: whence it is that we have great cause to bewaile with tears of blood, not onely that wofull ignorance which is still to be found in those Kingdomes, wherein the more then *Egyptian* darknesse of Popery hath overspread their *Horizons*: but which also



also is too rife & frequent amongst our selves : both which may in part be discerned by these ensuing Examples.

Ignorance is a sin, *Lev.* 4. 2, 13, 22, 27. & 5. 15, 18. *Num.* 15. 24, &c.

It's the cause of much sinne, *Eph.* 4. 18. 1 *Pet.* 1. 14. *Isa.* 56. 10. Wilful ignorance aggravates sin, 2 *Pet.* 3. 5.

Simple ignorance extenuates sin, *Deut.* 19. 4. 1 *Tim.* 1. 13. *Luk.* 12. 48. *Num.* 15. 28. *Act.* 17. 30 & 3. 17.

*David* chargeth himself with it, *Psal.* 73. 22. and *Agur*, *Prov.* 30 2, 3.

The Apostles were accounted such. *Act.* 4. 13.

How fooles are discovered, *Prov.* 10. 8, 23. & 12. 16 & 13. 16, 19 & 14. 16. & 15. 5. & 17. 10. & 18. 6, 7. and 20. 3. and 27. 3, 22. and 29. 11. *Eccles.* 2. 14. and 4. 5. and 5. 3. and 10. 2, 14. *Prov.* 1. 22.

Scriptural examples : *The rich man*, *Luk.* 12. 20. *Nabal*, 1 *Sam.* 25. 15. *Some*, *Psal.* 49. 13. 2 *Tim.* 3. 9. *The Prophet*, *Ezek.* 13. 7. *Hos.* 9. 7. *Galatians*, Chap. 3. 1, 3.

The Bishop of *Dunkelden* in *Scotland* thanked God that he never Knew what the old and New Testament was, and yet had prospered well enough all his days, affirming, that he cared to know no more then his *Portuis*, and *Pontifical*. *Act.* and *Mon.* A.B. *Spotteswood*.

At an Assembly of the States in *Germany*, one *Albertus* a Bishop, lighting by chance upon a Bible, as he was reading therein, one of the States asked him what book it was? I know not, said the Bishop, but this I finde that what soever I read in it, is utterly against our Religion.

*Doctor Bennet* Chancellor of *London* objected it as an hainous crime against our *Richard Butler*, that divers times he did erroneously, and damnablely read in a great book of Heresie (meaning the Bible) certaine Chapters of the Evangelists in *English*, containing in them divers erroneous, and damnable opinions, and conclusions of heresie. *Act.* & *Mon.*

The Jesuites at *Dole* in *France*, set up an Edict publickly, wherein they forbad all talke of God, either in good sort, or in bad.

*Francis Ximenius* Cardinal of *Toledo* in his preface before the Bible set forth at *Complutum*, saith, that he set the vulgar *Latine* between the *Hebrew*, and the *Greeke*, as Christ was set betwixt two thieves.

*Jeroboam* made Priests of the vilest of the people : and indeed the vilest of the people, if they were but men, were too good to make Priests for *Jeroboams* gods, which were but Calves.

*Tecelius* the Popes Agent in *Germany* perswaded the ignorant, and common people, that assoone as their tenne shillings (which was the price of an Indulgence) ting'd in the Basin, any friend they would name, should be immediately delivered out of Purgatory, *etiamsi, per impossibile, matrem Dei vitiaisset*.

*Con O-Neale*, Earle of *Ulster* in *Ireland*, cursed all his posterity in case they either learned to speake *English*, or sowed wheat, or built houses: often saying, that by these meanes they would make themselves slaves to the *English*. *Camb. Brit. Irel.* p. 120.

The wilde *Irish* account it no shame to commit robberies, which they



practise every where with exceeding cruelty; and when they go to robbe, they pour out their prayers to God that they may meet with a booty, and when they meet with it, they account it as Gods gift; neither will they be perswaded that God would present unto them the opportunity of rapine, violence, and murder, if it were a sinne: nay, a sinne it were (as they think) if they should not lay hold upon the opportunity. *Camb. Brit. Irel. p. 144.*

10. When one of these wilde *Irish* lieth ready to die, certaine women hired on purpose to lament, standing in crosse wayes, and holding their hands all abroad, call unto him with certaine out-cries, reckoning up the commodities that he enjoyes of worldly goods, wives, beauty, fame, kinsfolk, friends, and horses: demanding of him why he will depart? whither? and to whom, &c. *Camb. Brit. Irel. p. 147.*

11. *Stephen Gardiner* speaking to one *Marbeck*, What the Devil (said he) made thee meddle with the Scriptures? *Art. & Mon.*

12. In *China* the Inhabitants use to whip their gods, if they help them not, when they pray unto them.

13. An old man above sixty years of age, who lived & died in a parish, where besides the Word read, there was constant preaching almost all his time; both upon ordinary and extraordinary occasions, and himself a constant hearer, and one that seemed forward in the love of the Word: on his death-bed a Minister demanding of him what he thought of God? answered, that he was a good old man: And what of Christ? that he was a towardly young youth: And what of his soul? that it was a great bone in his body: And what should become of his soule after death? that if he did well, he should be put into a pleasant green Medow, &c. *Pemb.*

14. *William Courtney* Arch-bishop of *Canterbury* cited certaine of his tenants, for an hainous, and horrible trespassse, (as he stiled it) which was, for that they brought straw to litter his horses, not on carts, as they ought, but in bags: for which hainous offence, after they had confessed their fault, and submitted themselves to him, he enjoyned them this penance: That going leasurely before the Procession barefoot, and barelegged, each of them should carry upon his shoulder a bag stuffed with straw the straw hanging out: whereupon were made these verses.

*This bag full of straw I beare on my back,  
Because my Lords horse his litter did lack:  
If you be not the better to my Lords Graces horse,  
Ye are like to go barefoot before the Crosse.*

15. When the inhabitants of *Ilium*, anciently called *Troy*, sent Ambassadors to *Tiberius* to condole the death of his father *Augustus* a long time after he was dead: the Emperour considering the unseasonableness of it, requited them accordingly, saying, *And I also am sorry for your heaviness, having lost so valiant a Knight as Hector: who was slaine above a thousand yeares before.*

16. *Herodotus* tells of the *Pssilli*, a foolish people, who being displeased with the South-winde for drying up their waters, would needs take up armes against



against it: but whilest they marched upon the sands to seek their enemy, it blew so strongly, that raising a drift of sand, it overwhelmed them, whereby in stead of a victory they met with their graves, as a just reward of their folly.

Cardinal *Woolsey* falling into disgrace with King *Henry* the eight, said, *Had I been as wise, and carfull to serve the God of heaven, as I have been to serve my great Master on earth, he would never thus have left me in my gray haire.*

*Themistocles* being banished *Athens*, fled to *Artaxerxes* King of *Persia* for refuge, who was wonderfully overjoyed that he had by this means gotten so gallant a man, praying to his gods, that his enemies might be alwayes so infatuated as to banish their worthiest men. *Herod.*

*Caius Caligula* the *Romane* Emperour had one of his horses which he loved best, and called him *Swift*: he invited him to supper, and gave him his provender in a golden manger, and drank wine to him in golden bowles: He used to sweare by his health and fortune: He promised him to make him Consul, as before he had made him his Priest. He built him a Marble stable, an Ivory manger: cloathed him with purple: put a chaine of pearles about his neck: besides he built him an house, furnished it with householdstuffe, and servants, that so they whom his horse invited, might have the better entertainment. *Pez. Mel. Hist.*

He pretended an expedition into *Britaine*, made great warlike preparations, led his Army to the sea-side, and then commanded them to gather cockleshells, with which he returned in triumph to *Rome*, as if they had been the spoiles of his conquered enemies. *Suet.*

The *Turks* foolishly hold, that man so soone as he comes out of his mothers womb, hath his destiny written in his forehead by God: and therein all the good, & evill that shall befall him, and in particular what death he shall die: and hereupon they are desperate in the Wars, & feare not infection of the plague, so that if one dies of the Plague, another presently weares his cloaths. *Turk Hist. p. 1302.*

Sir *Roger Williams* hearing a *Spaniard* foolishly bragging of his Country-sallats, gave him this quick answer: *You have indeed good sauce in Spaine, but we in England have dainty Beeves, Kiale, and Muttons to eat with this sauce: And as God made Beasts to live on the grasse of the earth, so he made man to live upon them.*

What a foole was that man that would haunt Taverns, Playhouses, and whoorhouses at *London* all day, and yet durst not go forth without private prayer in the morning, and then would say at his departure out of his own house, *Now Devill do thy worst. Shep. Sincere convert.*

*Rehoboam* was much more wilfull then his father, as lesse wise: All head no heart: losing ten Tribes with a churlish breath, and returning to *Hjerusalem* lighter by a Crown then he went forth. He, and his green-headed Councell, were like *Acribiades*, and his Army, where all would be leaders, none learners.

*Epiphanius* tells us of a company of Ignorant Hereticks that cryed up *Cain*, and were therefore called *Cainites*: They also commended the *Sodomites*, *Korah*, and *Judas* the Traytor.

In



26. In the Book of *Judith* the act of *Simeon* and *Levi* in murdering the *Sechemites*, is extolled: And there was one *Bruno* that wrote an Oration in commendation of the Devil, *Prov. 28. 4. Trapp.*
27. There was an old Priest in *Germany*, who being asked by the Visitors, whether he taught his people the Decalogue? Answered, *that he had not the book so called.* Jo. Manlius Loc. Com.
28. The King of *Catona* at his Coronation swears that it shall not raine unseasonably, neither shall there be famine, nor pestilence within his Dominions during the time of his reigne.
29. *Augustine* tells us of some that cast off the care of knowledge, because knowledge puffeth up; and so would be ignorant that they might be humble; and want knowledge, that they might want pride: This was to do as the Philosopher that plucked out his eyes to avoid the danger of uncleanness: *Sed nihil aliud egit quam quod fatuitatem suam urbi manifestam fecit,* saith *Tertullian*; But He proclaimed his great folly to all the Countrey thereby.
30. I tremble (saith *Luther*) to think of the former age wherein so many Divines spent so much time in reading *Aristotle*, and *Averroes*, and so little in reading of the Book of *God*.
31. *Melancthon* saith that he heard some preach upon texts taken out of *Aristotles Ethicks.*
32. *Caroloistadius* was eight years Doctor in Divinity before he began to read the Scriptures, and yet at the taking of his degree was pronounced *Sufficientissimus.* *Trapp.*
33. A certaine Sorbonist finding it written at the end of *Pauls* Epistles, *missa est, &c.* bragged that he had found the Masse in his Bible. And another reading those words *John 1. 4. invenimus Messiam,* made the same conclusion. *Bee-hive of Rome. fol. 93.*
34. *Anno Christi, 1542.* Many were called into question by the Cardinal of *Saint Andrewes* in *Scotland* for reading the New Testament in *English*, which was accounted an hainous crime: Yea, the ignorance of those times was such, that even the Priests did think that the New Testament had been composed by *Martin Luther*, and the Old to be the onely Scripture that men ought to read. Arch-Bishop *Spotteswood History of the Church of Scotland.*
- Tu bene cavisti nec te ulla occidere possit  
Littera: nam nota est littera nulla tibi.*
35. In *Sofala* in the *East Indies* the King is called the *Quiteve*, and hath many that sing his praises when he goes abroad, calling him *Lord of the Sun,* and *Moone,* *King of the Land and Rivers,* *Conqueror of his enemies,* in every thing *Great, Great Thief, Great Witch, Great Lion,* and all other names of greatnesse which they can invent, whether they signifie good or bad, they attribute to him. *Pur. Pil. v. 2. p. 1539.*
36. The King of *Bisnegar* in the *East Indies* is stiled, The Husband of good fortune, God of great Provinces, King of the greatest Kings and God of Kings, Lord of all horse-forces, Master of those which know not how to speak, Emperour of three Empires, Conquerour of all that he seeth, and keeper



keeper of all that he conquers: Dreadful to the eight coasts of the world; the vanquisher of Mahumetan Armies: Ruler of all Provinces which he hath taken: Taker of the spoiles and riches of *Ceilan*: which farre exceeds the most valiant men: which cut off the head of the invincible *Viravalalan*: Lord of the East, North, South, and West: Hunter of Elephants, which liveth and glorieth in vertue millitary: who reigneth, and governeth this world. *Par. Pil. p. 1746.*

*Examples of wise fooles.*

A poor beggar in *Paris* stayed so long in a Cooks shop, who was dishing up of meat, till his stomach was satisfied with the onely smell thereof: the cholerick covetous Cook demanded of him to pay for his breakfast: the poor man denied it, and the controversie was referred to be decided by the next man that went by, which chanced to be the most notorious Ideot in the whole Citie: He upon the relation of the whole matter, determined that the poor mans money should be put betwixt two empty dishes, and the Cook should be recompenced with the gingling of the mans money, as he was satisfied onely with the smell of the Cooks meat. *Holy State p. 182.*

A Courtier having begg'd a rich-landed Fool, used to carry him about to waite upon him: He coming with his Master to a Gentlemans house where the picture of a foole was wrought in a rich suit of *Arras*, cut the picture out with a penknife, and being chidden for so doing: *You have more cause (said he) to thank me: for if my Master had seen the picture of the Fool, he would have begged your hangings of the King, as he did my Land Eodem.*

The standers by comforting of a natural that lay on his death-bed, telling him that foure proper fellows should carry his body to the Church: *Yea, (quoth he) but I had rather by half go thither my self: and then prayed to God at his last gaspe not to require more of him then he gave him. Eodem.*

When *Francis* the first King of *France* was to march with his Army into *France*, he consulted with his Captaines how to lead them over the *Alps*, whether this way, or that way. At which time *Amarill* his Foole sprang out of a corner, where he sat unseene, and bade them rather take care which way they should bring their Army back out of *Italy* again. It's easie for one to interest himself in quarrels, but hard to be disengaged from them when once in.

*Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart. Eph 4. 18.*

*The times of this ignorance God winked at, but now commandeth all men every where to repent. Acts 17. 30.*



## CHAP. LV.

*Examples of Fortitude, Valour and Magnanimity.*

Hil't a people walk in obedience to God, he hath promised, *that they shall chase their enemies, who shall fall before them on the sword; and that five of them shall chase an hundred, and an hundred of them shall put ten thousand to flight* Lev. 26. 7, 8. Whence it appeares, that the spirit of courage and valour is from the Lord; who by small, and weak meanes doth many times effect great and wonderfull things, that the glory of all may be his. We have had much experience hereof, in these unhappy, bloody, civil warrs: wherein our great victories, and successes, have been obtained, and carried on most happily, when the enemy hath been most elated, and our selves most weak, and almost in despaire: neither is this any new thing, but according to Gods dealings in former times, as these following Scriptures, and Examples will more clearly evince. Exhorted to, *Joshua. 1. 6, 7. & 23. 6. Phill. 1. 28. 1 Peter. 3. 6.*

Scripturall examples. *Abraham, Gen. 14. 14. Jacob, Gen. 48. 22. Jephthah, Judg. 11. 1. Gideon, Judg. 6. 12. David, 1 Sam. 16. 18, 50. 2 Sam. 17. 8. Davids Worthies, 2 Sam. 23. 8, &c. and 20. 24, 39. Jehoiadab, 2 Sam. 23. 20. Cherethites, and Pelethites, 1 King. 1. 8, 44. The Sons of Ulam, 1 Chron. 8. 40. Barak, Sampson, &c. Heb. 11. 32. Saul, 1 Sam. 9. 1, 2. Joab, 2 Sam. 11. 6. Abishai, 2 Sam. 23. 18. Feroboam, 1 King. 11. 28. Jonathan, 1 King. 1. 42. Abner, 1 Sam. 17. 55. &c. 26. 15. The sons of Perez, Neh. 11. 6. Jehu, 2 Kings. 9. 24. Other, 1 Sam. 2. 15. 1 Chron. 12. 2 Chron. 17. 16, 17. & 26. 13, 14.*

In and for Religion: *Azariab, and the Priests, 2 Chron. 26. 17. Shadrach, &c. Dan. 3. 12, 16. 17. Daniel, Chap. 9. 10. Joseph, Matth. 27. 57. Peter, and John, Acts. 4. 19. Steven, Acts. 6. 8, 10. and 7. 52. Paul, Acts. 13. 10 and 17. 17. and 19. 30. and 21. 13. Elijah, 1 King. 18. 15, 18, 40. Micahiah, 1 Kings. 22. 14, 9. Jehoiadab, 2 King. 11. 4. Elisba, 2 Kings. 3. 13.*

I. Other examples: *Darius* sent a very great Army of Horse and foot in six hundred Gallies against the *Athenians*, charging his Commanders to destroy the City, and bring all the people captives to him; accordingly they sailed into *Attica*, where landing, they made grievous spoile of all before them, thinking that *Athens* would have submitted so soon as they came near them: but the *Athenians* choosing *Miltiades* for their Generall, sent him forth with ten thousand Citizens, and one thousand Auxiliaries, who marching to *Marathon*, about two leagues from *Athens*, encountred with the great Army of the *Persians*, charging them so furiously, that they prevented the throwing of their darts, and enforced them to run away like sheep to their Navy, and after a great skirmish, they burnt and took many of their ships also: At this time *Themistocles* being a very young man, shewed much valour, and dexterity in the battel. *Justin.*

Also



Also in this battel *Cynagirus* an *Athenian*, shewed such incomparable valour, that pursuing the *Persians* to their ships; when some of them were putting off from the shore, he caught hold of one of the ships with his right hand, holding it till his hand was cut off, then did he lay hold on it with his left hand, till that also was cut off, and then he caught hold of it with his teeth. *Iustin.*

2.

*Xerxes* sending his Ambassadors to *Lacedamon*, and *Athens*, requiring them to send him earth and water in token of their homage; they out of greatnesse of spirit, scorning the message, took his Ambassadors, and threw some of them into a Jakes, others into a pit of water; biding them to take earth and water from thence, if they pleased to carry to their Lord. *Pezel. Mel. Hist.*

3.

The *Lacedamonians* in their publick feasts had always three dances:

4.

The first of old men, who sang:

*We have been young, and strong, and valiant heretofore,  
Till crooked age did hold us back, and bid us do no more.*

The second of young men, who sang:

*We yet are young, bold, strong, and ready to maintaine,  
That quarrel still against all men, that do on earth remaine.*

The third of children, who sang:

*And we do hope as well to passe you all at last,  
And that the world shall witnesse be ere many yeares be past.*

In their warres they assaulted their enemies very fiercely, and never gave over till the flight of their enemies had assured them of the victory, and then they quickly, and quietly retreated into their camp, judging it unworthy their manhood, and an ignoble action, to kill, and hew in peices men once scattered, and out of order: this much furthered their victories, their enemies being upon their flight, secured from further danger. *Plut.*

When *Alexander M.* had put *Calisthenes* to death, he suspected *Lyfimachus*, another of his brave Captaines, because he had been a familiar friend to *Calisthenes*, and thereupon caused him to be cast naked to a most fierce Lion; but when the Lion came roaring upon him, *Lyfimachus* wrapped his shirt about his arme, and thrusting his hand into the Lions mouth, and taking fast hold of his tongue, he slew the Lion, which *Alexander* being informed of, having his valour in admiration, he not only forgave him, but esteemed him more highly then ever before. *2. Curtius.*

5.

*Alexander M.* being very swift of foot when he was young, some of his followers asked him if he would not runne in the *Olympick* games? *Teatruly*, said he, *if Kings will contend with me therein.* *Iustin.*

6.

A gallant horse called *Bucephalus*, being proffered to King *Philip*, and

7.



prized at eight thousand seven hundred crownes, he refused to give it, because he would let none get upon his back: *Alexander* being by, and seeing their error in setting him in so that their shadow frightened him, he would needs lay the price of the horse with his father, that he would back him: and accordingly turning him on the other side, where the horse might not see his shadow, he mounted on his back, and rode him up and down: His father wondering at his Magnanimity, when he alighted, kissed him, and said: *O my sonne, thou must seek out some other Kingdomes; for Macedonia is too little for thee, Diod. Sic. Q. Cur.*

8. *Porus* an *Indian* King, fighting valiantly against *Alexander*, received many wounds, and at last falling into his enemies hands, they led him to *Alexander*, who hearing of his coming, went forth with some of his friends to meet him: and asked him what he would have him to do for him? *Porus* answered, *Only that thou use me like a King: Alexander* being taken with his Magnanimity, said, *This I will do for mine own sake, but what shall I do for thee, for thy sake?* *Porus* answered, *That all was contained in his former demand of Kingly usage.* This so pleased *Alexander*, that he restored him to his Kingdom, and gave him another bigger then his own. *Q. Cur.*

9. *Demetrius* the son of *Antigonus*, fighting against *Ptolomeus* King of *Egypt*, was overthrowne in the battel, and losing his carriages, he lost all his furniture, and apparel with them: but *Ptolomeus*, sent him back these, together with his friends that were taken prisoners, saying, *That he fought with him only for glory, and Empire: Demetrius* was so affected herewith, that he prayed to the gods to give him an opportunity that he might not be long in *Ptolomeus* his debt, but might requite him with the like courtesie: which shortly after fell out, for in another battel *Demetrius* overcame *Ptolomeus*, and rejoyced not so much for what he had gotten, as that hereby he could retaliate *Ptolomeus* kindnesse, which accordingly he did by a free releafe of all his captives. *Plut.*

10. *Julius Caesar* was of a most magnanimous resolution, insomuch as being forewarned of the conspiracy that was made against him in the Senate, he answered, *Mori se quàm timere malle*, that he had rather die then admit of feare. *Plut.*

11. *Subrius Flavius*, a Tribune of the *Pratorian* souldiers, having (with others) conspired the death of *Nero*, the conspiracy being discovered, *Nero* asked him, why contrary to his oath, and duty, he had made one against him: he stoutly answered: *Because I hated thee, and yet there was not one in thine army more loyal then my selfe, all the while thou deservedst love, but after thou hadst murdered thy mother, and wife, and hadst turned Charioteer, Stage-player and Boufseux, I could no longer endure thee.* *Suet. Sulpicius Afer*, a Centurion, and another of the conspirators, to the like question, returned this blunt answer, *Because*, saith he, *there was no other way to help thee, but to rid thee out of the world.* *Suet.*

12. *Darius* being left with a great Army in *Greece*, after *Xerxes* his returne into *Asia*, he sent Ambassadors to the *Athenians*, perswading them to make peace with him, making many golden promises to them if they would do it: the *Lacedaemonians* hearing of it, sent their Ambassadors



dors also to them, to dissuade them from it, shewing how dishonourable it would be to them, and dangerous to all *Greece*: and the better to prevail, they sent them word that whereas their houses had been burnt, and their harvest spoiled by the *Persians*, they would provide for their wives, and children, so long as the warre lasted. To the *Persian* Ambassadors, the *Athenians* answered, that they scorned so long as the Sunne kept his course to make any friendship with the *Persians*, whom they hoped by the assistance of the gods to drive out of their Countrey. To the *Lacedaemonians* they answered, that knowing the valour of the *Athenians*, they marvelled why they should suspect their complying with the *Persians*, assuring them, that the greatest promises in the world could not make them unfaithful to their Countrey, nor to agree with the *Persians* whilst there was any one of them alive, and for their proffer to provide for their wives, and children, they gave them hearty thanks for the same, but withall told them, that they hoped they should be able to provide for them themselves, and therefore would not be burthen some unto others, *Herod.*

King *Porfenna* making warre against the *Romanes*, the Consul *Publicola*, sallied out against him, betwixt whom began an hot Skirmish neere *Tyber*, and the enemies exceeding in number, *Publicola* fighting valiantly, was wounded so dangerously, that he was carried away by his souldiers, which so discouraged his Army, that they fled towards the City, the enemies pursuing them to the wooden bridge, whereby *Rome* was in danger to be taken: But *Horatius Cocles*, with two other young Noblemen, made head upon the bridge against them, till the bridge was broken down behinde them: then *Cocles*, armed as he was, and hurt in the hip with a pike, leaped into *Tyber*, and swam to the other side of the river: *Publicola* admiring his valour, gave him an annual pension for his life, and so much land as he could compasse about in a day with a plough. *Plut.*

Whilst *Porfenna* besieged *Rome*, a Citizen called *Mutius*, devising how he might kill him, disguised himselfe, and went into his army, and speaking the *Tuscan* language perfectly, was admitted into the Kings presence, but not knowing him, he drew his sword, and slew one that was neere him, mistaking him for the King: hereupon he was apprehended, and *Porfenna* calling for a pan of coales, caused his right hand to be held over it, till the flesh fried, and the sinewes shrunk, yet did *Mutius* all the while look upon the King with an undaunted countenance, which *Porfenna* wondring at, caused the fire to be removed, and his sword to be restored to him, which he taking with his left hand, was thence called *Scavola*. *Plut.*

*Aristomenes* King of the *Messenians*, was a very gallant, and valiant man, who in a battle against the *Corinthians*, slew one hundred men with his own hands: the like he did in divers other battels, whereupon he used to offer to *Jupiter* a sacrifice called *Hecatompheia*, or *Centicidium* *Pausan.*

See the example of *Xenophon*, in Ingratitude.

*Epaminondas* with his *Thebans*, having given the *Spartans* a great over-



throw at *Leuctra*, went presently to *Lacedæmon*, and made an attempt upon the City it selfe, at which time a valiant young man of *Lacedæmon* called *Isadas*, neither defended with armour, nor apparrel, but being stark naked, and his body anointed with oile, and his sword in his hand, did wonders both in the judgment of his Citizens, and of his very enemies, of whom he slew all that he met, and yet never received any wound himselfe: and after the fight was ended, the *Ephori* crowned him, as a reward of his valour, and then fined him a thousand *Drachma's* for exposing himselfe to such danger without his armour *Plut.*

17. *Epaminondas* in another battel that he fought against the *Lacedæmonians*, and *Arcadians*, was sorely wounded with a dart, and being carried into his tent, after the battel was ended, the Chyrurgeons coming to him, told him that when the dart was drawn forth of his body he must needs die; whereupon he called his *Squire* to him, and asked him if he had not lost his shield? he told him, *No*, and withal shewed it to him: Then he asked if his army had gotten the victory? they told him, *Yea*, Then said he, *it's now time for me to leave my life*, and so bade them pull out the dart, whereupon his friends cried out grievously, and one of them said to him, *O Epaminondas, thou diest without children*: to whom he answered, *Nay truly, for I shall leave two daughters behind me, viz. my two great victories, one at Leuctra, and this at Mantinea*, and so the dart being pulled out, he gave up the ghost. *Plut.*

18. After the battel of *Cheronea* wherein *Philip K.* of *Macedon* overcame the *Athenians*, after the victorie looking upon the dead bodies of his adversaries, he much commended them for their valour, for that all their wounds were in their fore-parts, and for that they died in those very stations which were assigned by their Captaines: Also when with his friends (in token of joy for the victory) he celebrated a drunken feast, and danced amongst the Captives, deriding them in their calamity, *Damades* one of those *Athenian* Captives, freely said to him, *O King, now that fortune hath put upon thee the person of Agamemnon, art thou not ashamed to act the part of drunken Thersites?* *Philip* wondering at his courage, set both *Damades* and all the rest of the *Athenian* captives at liberty, and sent them home without ransom, and buried the dead bodies of the slaine, and afterwards made peace with the *Athenians*. *Diod. Sic.*

19. The two *Scipio's*, brethren: *Pub.* and *Cn. Cornelius*, were famous for their warres in *Spaine*, and against the *Carthaginians*, so that they were called, *Duo fulmina belli*, the two thunderbolts of warre. *Polyb.*

20. *Claudius Marcellus* fought one and fifty battels, and was for his valour called *Gladius Romani populi*, the sword of the *Romanes*: as *Fabius M.* was called, *Clypeus*, their buckler, for his policy. *Plut.*

21. *Cato* being but fourteen yeares old, used to go with his Master *Sarpedon*, to *Sylla's* house, to salute him: not farre off, was the executioners house whither *Sylla* sent whom he pleased, to be tormented, and slaine: *Cato* seeing this said to his Master, *Why doth no man kill this tyrant Sylla?* *Sarpedon* answered, *Because they more feare him, then hate him*: *Cato* replied, *Why then will you not give me a sword, that I may kill him, and free my country from such a savage beast?* Afterwards *Pompey* being returned out of the



the East with great glory after his victories, sought to oblige *Cato* to him, thinking to strengthen himself thereby, and for this end desired to marry with *Cato's* sister, but *Cato* liked not the motion, returning this answer: *That he would not be ensnared with women: If Pompey did that which was just and profitable for the Common-wealth, he should easily have him for his friend, otherwise no bribes, or contracts should procure it.* *Suetonius.*

*Fotopata*, a City in *Galilee*, being besieged by the Emperour *Vespasian*, and the walls thereof sore shaken by the force of a great battering Ramme; one *Eliazer* a Jew in the City, took up an huge stone, and threw it with such violence upon the Ramme, that he brake off the head thereof: and then leaping down into the midst of his enemies, took up the same, and brought it into the City in despite of them all. *Joseph. Hist.*

*George Castriot* (alias *Scanderbeg*) Prince of *Epirus* was inspired with such a spirit of valour by God, in defending his Country against the barbarous *Turks*, that in fighting against them, for very eagernesse of spirit his blood would usuall burst out of his lips and with such violence he struck, that many of them he clave in sunder from the head to the middle, and usuall cut off an armed arme at a blow: and with his own hands he slew above two thousand of them at several times. *Hist. of Turk.*

The earth opening about *Rome*, the wizards resolving that it would not close againe, till the best thing the City had were cast into it: *M. Curtius* expounding that to be a martial man, leaped himselfe into it, armed at all points: whereupon the place was afterwards called, *Lacus Curtii.* *Livie.*

A *Romane* Captaine being hindred in his march by the *Augurs* trifling stay to divine what the successe of their journey should be, by a bird that sat by the way-side: he took a bowe, and killed the bird, saying: *How should this silly bird read us our fortune, when she could not foretell her own?* and so undauntedly marching on, he prospered never the worse for it. *Plut.*

Newes being brought to the Grecians, of the huge Army that *Xerxes* had brought over into *Greece*, whose archers were so many (as it was reported) that the flight of the *Persians* arrowes would be so thick as that they would darken the light of the Sunne: *Dieneces* a *Spartan* answered: *It's good newes, for then we shall fight in the shade.*

Before the great battel of *Canna*, fought between the *Carthaginians* and *Romans*, *Hannibal* sent his brother *Mago* to view the number, and countenance of the enemy, and at his returne asked him, what work they were like to have with the *Romans*? Work enough, answered *Mago*, for they are a horrible company: As horrible a company as they be (said *Hannibal*) I will warrant thee there is not one *Mago* amongst them, and therewithall fell a laughing, which his souldiers took for a certain signe of victory, which accordingly fell out. *Sir Walt. Rawley.*

*Henry* the fifth King of *England*, before the Battel at *Agincourt*, hearing of the great, and warlike preparations of the *French*, was somewhat perplexed: but one Captain *Gam* standing by, said, *that if there were so many there were enow to be killed, enow to be taken prisoners, and enow to runne away* which resolute speech much cheared up the King. *Eng. Hist.*

At the siege of *Belgrave* in *Hungary* by the *Turks*, a certaine *Turke* getting upon the walls, advanced his Ensigne upon them, whereby the City

was



was in great danger of being lost: but a *Bohemian* souldier running to him, caught him fast about the middle, and calling to the Governour of the City (who was not farre from him) asked if he might be saved, if he should cast himselfe down from the wall with that doge (for so he called the *Turke*;) to whom the Governour answered, *Yea, without doubt*: whereupon estoones he tumbled himselfe with the *Turke* in his armes from off the wall, and so died with him, and by his death saved the lives of all in the City.

*Turk. Hist.*

30.

The *Romanes* being ready to joyne battel with the *Albanes*, that they might avoid bloodshed, agreed that the victory should be determined by three against three: Now there were in each camp three brethren borne at one birth, of equal yeares, who were to be the Champions: The three *Horatii* for the *Romanes*, and the three *Curiatii* for the *Albanes*: who after a doubtful conflict, two of the *Horatii* being slaine, the third pretending fear) ran away, and thereby drew his adversaries asunder, who (by reason of their wounds) could not runne with equal speed: which being perceived by him he turned back, and slew them one by one in single fight before they could joyne together, whereby the day fell to the *Romanes*.

*Sir Walt. Ray. Hist.*

31.

*Darius* the *Persian* Monarch invading *Scythia*, sent unto the King thereof to yeild himselfe as his subject; whereunto the *Scythians* returned him this Hieroglyphical answer: sending him back by his Ambassadors, a bird, a frog, a mouse, and five arrowes: which was diversly interpreted by *Darius* his Captaines: But *Gobriar*, one of his Princes, truly interpreted them thus: O ye *Persians*, get ye wings like birds, or dive under the water like frogs, or creep into holes of the earth like mice, or ye shall not escape our arrowes.

32.

*Breda* in the *Low-Countreys* being by treachery delivered to the Prince of *Parma*, Anno 1580. was againe recovered by the Prince of *Orange*, Anno 1590. by an hardy, and dangerous enterprize, which Captain *Charles* of *Harangiere* made with seventy two resolute souldiers, who being hidden in a boat full of turfes, entering at noon day, in a thousand dangers of their lives, if they had been discovered, they lay still all the day, and the night following, coming suddenly forth of the boat, they cut in pieces the Corps *Dugard*, giving entrance to the Prince, and Earle of *Hohenlo*, with their troops which lay not farre off: whereupon the Garrison fled, and the Towne was yielded by composition. *Belg. Com. Wealth. p. 292.*

33.

*Cæsar* entering into a boat in tempestuous weather, the waterman was afraid to put forth from the shoar: to whom he said, *Perge contra tempestatem forti animo, Cæsarem fers, & fortunam Cæsaris*: Beare up courageously against the stormes, thou carriest *Cæsar*. and *Cæsars* fortune.

34.

*Godfrey* of *Bulloigne* with his followers, in lesse then foure yeares conquered all the goodliest Provinces of *Asia*, and drove out the *Turks*: In that cruel conflict in *Solomons* Temple (as himselfe reports in a letter) his men by the great slaughter of the enemies stood in blood above the ankles: in a terrible battel at *Ascalon*, he slew an hundred thousand of the *Infidels*.

*Turk. History.*

35.

*Huniades* that Bulwarke of Europe, like a violent tempest, and impetuous



uous torrent did so batter and beat down the enemies of Christ, that his name became dreadfull amongst the *Turks*, who used the same to fear their crying children withall: He fought five times upon one day with them, and five times foiled, and put them to flight: He killed that valiant Viceroy of *Asia*, *Mesites Bassa*, with his sonne, and twenty thousand *Turks* moe: At that famous batrel of *Vascape* with fifteen thousand souldiers, he overthrew *Abedin Bassa* with fourscore thousand fighting men. *Car. Lib. 5.*

In the Reigne of King *John* of *England*, a controverſie arising betwixt him, and the King of *France*, about a Seigniory, and certain Castles: the King of *France* offered a Champion to fight for his right, whereupon King *John* chose *John Curſy* Earle of *Ulſter*: but when the *French* Champion heard of his exceeding great feeding, and mighty strength, he refused the combate: Then the King of *France* desired to see a stroak given by the hand of *John Curſy*, and he set a strong and doughty good morion, or head-piece full of maile upon a great block; and taking his skeine or sword, he smote the morion through, from the crest downward, and his sword stuck so fast in the wood, that no other man but himſelfe could pull it out, yet he himſelfe did it with much facility. *Camb Brit. Ire. p. 154.*

*Uluçales*, and *Caracoza*, two great Captaines amongst the *Turks*, landing their men in the Island of *Curzola*: *Anthanius Contarenius*, the Governour of the chiefe Towne, fled out in the night with the Townſmen alſo into the rocks for ſafety, ſo that there was not left in the Towne above twenty men, and eighty women: who with weapons in their hands came to the walls, deſiring rather to die, then to fall into the hands of the *Turks*: and as the *Turks* approached to the walls, the women with ſtones, fire, and ſuch weapons, beat them off with greater courage then could have been expected, in their weake ſexe: which whilſt they were doing, it pleaſed God that a great ſtorme aroſe ſuddenly, which ſo outrageouſly toſſed the Gallies, that the *Turks* were glad to give over the aſſault, and to hie away to a place of more ſafety. *Turk Hiſt. p. 869.*

*Scanderbeg* was ſuch a mirrour of manhood, and ſo terrible to the *Turks*, that nine yeares after his death, as they paſſed through *Lyſſa*, where his body lay buried, they digged up his bones with great devotion; reckoning it ſome part of their happineſſe, if they might but ſee, or touch the ſame: and ſuch as could get any part thereof, were it never ſo little, cauſed the ſame to be ſet, ſome in ſilver, ſome in gold, to hang about their necks, thinking that it would animate their ſpirits, with extraordinary vigour. *Paulus Jovius Illuſt. virorum* See his life in my ſecond part of Lives.

A brave, and valiant Captaine, who had long with incredible courage withſtood *Dionyſius* the elder in defence of a City: at length falling into his hands, the Tyrant told him that the day before he had cauſed his ſonne, and all his kinſfolke to be drowned: To whom the brave Captaine ſtoutly outſtaring him, answered nothing, but that they were more happy then himſelfe by the ſpace of one day: afterwards he cauſed him to be ſtripped, and by his executioner to be dragged through the City moſt ignominiouſly, cruelly whipping him, and contumeliouſly ſcoffing at him; but he, as no whit diſmaied, ever ſhewed a conſtant, and reſolute heart: And with a chearfull, and bold countenance went on ſtill, boldly recounting



the honourable, and glorious cause of his death, which was, that he would never consent to yield his country into the hands of a cruel Tyrant. *Solon.*

40. *Pompey* in the time of a great dearth at *Rome* was transporting corn thither: but finding the sea rough, and dangerous, some would have dissuaded him from adventuring himselfe in such weather, to whom he gallantly answered: *It's necessary that corn should be carried to Rome, but not that I should live. Plut.*

41. *Antigonus* hearing some of his souldiers reckoning how many their enemies were, to prevent their feares, steps in suddenly amongst them, saying, *And how many do you reckon me for?*

42. In a bloody fight between *Amurath* the third Emperour of the *Turks*, and *LaZarus* Despot of *Serbia* many thousands fell on both sides, but in conclusion the *Turks* had the victory, and the Despot was slaine. *Amurath* after that great victory, with some few others of his chief Captaines, taking a view of the dead bodies, which without number lay on heaps in the field like mountains; a Christian souldier sore wounded, and all gore blood, seeing him, in a staggering manner arose (as if it had been from death) out of an heap of slaine men, and making towards him, for want of strength fell down many times by the way as he came, as if he had beene a drunken man. At length drawing nigh to him, when they that guarded the Kings person would have stayed him, he was by *Amurath* himselfe commanded to come neerer, supposing that he would have craved his life of him: Thus this magnanimous halfe dead Christian pressing neater to him as if he would for honour sake have kist his feet, suddenly stabbed him in the bottome of his belly with a short dagger which he had under his coat, of which wound that great King and Conquerer presently died: The name of the man was *Miles Cobelise*, who shortly after was hewen in pieces. *Turk Hist.*

43. In a great battle which the *Romanes* fought against the *Aques*, and *Volfces*, *Camillus* being then a private man at armes under the Dictator *Posthumius Tubertus*, he was the first that riding out of the Army advanced himself, and gave charge to the enemy, and being run into the thigh, and the spear broken, he plucked out the trunchion, and for all his wound, not forsaking the field, he gave charge again upon the stoutest of the enemies, fighting so valiantly to the encouragement of his fellowes, that he was the chiefeest cause of the enemies overthrow. *Plut. in vita ejus.*

44. In the first battel which was fought in *Italy* between *Hanibal* and the *Romanes*, they fought so valiantly, and fiercely on both sides, that notwithstanding there was (during the fight) such a terrible earthquake, that some Cities were overthrown, and turned upside down: Some Rivers had their streames turned against their course, and mountains were torne in sunder, yet none of those that were fighting discerned any of these things. *Plut. in vita Fabii.*

45. *Marcus Servilius* sometime Consul of *Rome*, had fought twenty three combates for life and death in his own person, and had alwayes slaine as many of his enemies as had challenged him man for man. *Plut. in vita P. Aemylii.*



Anno Christi, 1570. When *Harlem* was besieged by the Duke de *Alva's* Army, the Citizens revived the ancient invention of Carrier-Pidgeons: For a while before they were blocked up, they sent to the Prince of *Oranges* fleet, and to the nearest towns of their own party, some of these Pidgeons, which afterwards being dispatched away when necessity required, with letters fastened under their wings, remembring their several Masters houses they flew back to *Harlem*, whereby they received intelligence. Yet nothing was more admirable then the Townsmens valour, who notwithstanding they had lost three great Armies that came to relieve them, and had hardly any shelter within their walls, which were shot through in ten thousand, three hundred, & sixty places, yet would they not hear of any treaty, or conditions: And when the Garison was brought to a small number, both day and night upon the walls they so performed the duties of many, that if at any time the *Spaniards* chanced to appear never so little above their trenches, they were in a moment taken off with mulquet bullets, and those shot as for a wager, from many parts at once. Lastly, though they were enforced by famine to eat Mice, old shooes, and every nasty thing, yet they lost not their courage, resolving to sally out, and rather to die fighting, then by yeelding to mercy, to have their throats cut like beasts, which they had accordingly done; but that as they marched out of the Port, their wives and children with pitiful shrieks, and imbraces, staid them. Yet when they had yeilded to mercy, that cruel *Don Frederick*, son to the Duke *De Alva* did put to the sword, hanged and drowned nine hundred souldiers, and four hundred of the principal Townsmen, which sad spectacle continued many dayes. *Strada.*

Whilest the *Romanes* besieged the City of *Corioles*, the *Volsces* came against them to raise the siege: whereupon *Cominius*, the *Roman* General divided his Army, going with the one part against the *Volsces*, and leaving the other to continue the siege under *Titus Lartius*, one of the valiantest *Romanes*: But the *Coriolans* making small account of those left in the Camp, suddenly sallied out upon them, and at first had the better; but *Caius Martius* being there, runing out of the Camp with a few men after him, slue the first enemies he met with, and stopped the rest, crying out to the *Romans* that had turned their backs, to renew their charge upon the enemy, which accordingly they did, so that the *Coriolans* retreated: But *Martius* pursued them to their City gates, and then perceiving that the *Romanes* began to retire by reason of the great number of darts, and arrowes which flew about their eares from the walls, he encouraged his men both by words, and deeds, crying out to them that fortune had opened the City gates more for the followers then for the flyers, yet few had hearts to follow him, the City being full of men of warre, that were very well armed, and appointed: Howbeit *Martius* being in the throng amongst the enemies, thrust himself into the gates of the City, entring the same amongst those that fled, none daring to stop him: But looking about him, and seeing that he was within the Citie with very few men to help him, and perceiving that he was environed by his enemies he did things wonderful, and incredible, both by the strength of his hand, and agility of his body, and with admirable courage he made a lane through his enemies, overthrowing



whomsoever he struck, so that some he made to run to the farthest part of the City, others for fear yielded themselves, and let fall their weapons, by which means *Lartius* had leisure to bring in the rest of his Army, and so by the valour of *Martius* the City was taken. *Plut. in vita ejus.*

48. The Consul *Cominius* after the victory highly commended *Martius* before all the Armie. and willed him to choose out of all the horses they had taken, and of all the goods they had won, ten of every sort of what he liked best, before any distribution should be made to others: and besides, in token that he had done better that day then any other man, he gave him a goodly horse with a rich caparison, and al furniture belonging to him: But *Martius* stepping forth, told the Consul that he *thankfully accepted the gift of the horse, being glad that his service had deserved his Generals approbations, but as for his other offer, which was rather a mercenary reward, then an honourable recompence, he would none of it, but was contented with an equal part with the other souldiers.* Idem.

49. *Epaminondas* assaulting the Citie of *Lacedemon*, was bravely opposed by the *Spartans*, but especially by *Archidamus* son to King *Agefilaus*, who fought wonderfully that day, running into every part of the Citie with few about him to repulse the enemy wheresoever the danger was greatest. *Plut.*

50. At the same time there was one *Isidas*, the son of *Phabidas*, that did wonderful things in the judgment of his very enemies: he was of goodly personage, and in the prime of his youth; and being stark naked, and his body anointed with oile, having in one hand a Boar staffe, and in the other a sword, he went out of his house, and ran amongst them that fought, killing and overthrowing all that resisted him, and was not once hurt himself: The battel being ended, the *Ephori* gave him a Crowne, as the reward of his valour: but withall they fined him at a thousand Drachma's of silver for his rash attempt in hazarding himself in the battel without his armour. *Plut. in vita Agefi.*

51. In a battel between the souldiers of *Caesar*, and *Pompey*, under the walls of *Dyrachium*, *Caesar's* men ran away, there was onely one *Sceva* who alone so long resisted *Pompey's* men, that he had two hundred and twentie darts sticking in his shield, and he lost one of his eyes, and yet continued the fight till *Caesar* came to his rescue. *Heil. Geor. p. 407.*

52. *Malcolm* the third King of *Scotland*, was a very magnanimous Prince; and for his courage gave noble proof of it in the beginning of his reigne: For being informed of a conspiracie against his life, riding one day into the fiels, he called to him the chief conspirator, and taking him aside from the rest of the company into a private place, he challenged him for a Traytor, willing him, if he had any valour, to shew the same, and rather take his life in an honourable manner, then treacherously. The man confounded with the boldnesse of the King, fell upon his knees, and craved pardon, which the King granted, retaining him still in his service as before. *A. B. Spotteswood Hist. of the Church of Scot.*

53. *Julius Caesar* was a very valiant man, and successful in all his warres, so that in his life time he took one thousand strong Townes: Conquered three



three hundred Nations : took a million of men prisoners, and slew as many. *Lip.*

## C H A P. LVI.

## Examples of Friendship.



True friend is a mans own soul, *Deut.* 12. 6. Loves at all times, *Prov.* 17. 17. Sticks closer then a brother, *Prov.* 18. 24. gives hearty counsel, *Prov.* 27. 9.

Exhorted to, *Prov.* 27. 10.

Their wounds are faithful, *Prov.* 27. 6.

The rich have many friends, *Prov.* 14. 20. and 19. 4. 6.

Scriptural Examples : *Hushai*, 2 *Sam.* 15. 32, 37.

*Jonathan*, 1 *Sam.* 18. 1. and 20. 17. Others, 1 *Sam.* 3. 26. *Hiram*, 1 *Kings* 5. 1. *Peter*, *Matth.* 26. 33. *Iob*s friends, chap. 2. 11. *Ittai*, 2 *Sam.* 15. 21. *Ruth*, chap. 1. 16, 17. *Pauls* friends, *Acts* 19. 31. *Iohns* friends, 3 *Iohn* 14.

Feigned friends, *Dan.* 11. 26. *Psal.* 55. 13, 14 & 41. 9. & 88. 19. *Ioab*, 2 *Sam.* 3. 27. & 20. 9, 10. *Hushai*, 2 *Sam.* 16. 17, 18. *Such*, *Ier.* 9. 4. *Micha* 7. 8. *Iudas*, *Iohn* 13. 18. *Matth.* 26. 49. *Pilate*, and *Herod*, *Luke* 23. 12. Churches friends, *Lam.* 1. 2. Poor mans friends, *Prov.* 19. 7. Such as love for advantage, *Prov.* 14. 20. & 19. 4. 6.

Carnal friends: *Hiram* to *Judah*, *Gen.* 38. 12, 20. *Sampsons* friends, *Jud.* 14. 20. *Amons*, 2 *Sam.* 13. 3. *Hamans*, *Ester.* 5. 10. *Zedekiahs*, *Ier.* 38. 22. *AhaZrah*, *Gen.* 26. 26. Such are not to be trusted, *Mich.* 7. 5.

Other examples: *Cambyfes*, King of *Persia* making Warre against the *Egyptians*, overthrew them in a great battel, and took the regal City *Memphis*, and therein the King *Psammitus*, and all his family, and Nobles: after which he kept him prisoner in the Suburbs, and then caused the daughters of the Nobles, and amongst them *Psammitus* daughter clad in base apparel to fetch water in tankards from the river: which when their parents saw, they all brake forth into grievous weeping, only *Psammitus* with his eyes fixed upon the ground shewed no signe of sorrow. Then did *Cambyfes* cause the Noble mens sonnes, and amongst them *Psammitus* his sonne to be led to execution tied together by the necks with ropes, and bridles put into their mouths: hereupon their fathers again brake forth into lamentations, only *Psammitus* stood quiet as before: But presently after seeing an old man his intimate friend begging in the streets, he brake forth into grievous lamentations, which *Cambyfes* observing, sent to him to know what was the reason that he when he saw his daughter so abused, and his son led to death, mourned not, but now when he saw this poore man that was no kin to him, begging, he made such heavy mone? To whom *Psammitus* answered, My domestick evils were greater then that I could expresse my sorrow for them: but the calamity of my friend deserves my teares; for that now in his old age from an high estate



he is brought to such extreame poverty. Herod.

2.

Darius having escaped a great danger in his returne out of *Scythia* by the faithful counsel and assistance of *Histieus* the *Milesian*, he sent for him to his Court, and made him one of his privy Council, saying: *Omnium possessionum pretiosissimam esse, amicum fide, & prudentia præstantem*: That of all possessions the most precious, is a friend excelling in fidelity, and prudence. *PeZ. Mel. Hist.*

3.

*Cyrus Junior* was of that friendly disposition, that of those many gifts that were presented to him by his Subjects, he reserved none to himself, but distributed them amongst his friends according to their several qualities; and when he had choice apparel sent him, he used to say, that his own body could not wear it, but he thought himself richly adorned in seeing his friends adorned with it: When he had excellent wine, he would lend his friends most of it, saying, that he beleaved that they could not get better: When he had costly cates at his table, he would send them a great part with this message: *Tell them that Cyrus sends you these things, because himself liked them exceeding well.* *Xenophon.*

4.

*Agessilaus* King of *Sparta* seeing divers of his friends and kindred in poverty, and want; he divided halfe his patrimony amongst them, esteeming his inheritance to be left him, rather thereby to purchase friends then to make himself an object of envy to his enemies. *Xenophon.*

5.

*Damon*, and *Pythias*, two *Pythagorean* Philosophers, so intirely loved each other, that *Dionysius* the Tyrant having condemned one of them to death, the other offered to die for him: wherewith the Tyrant was so affected, that he pardoned the condemned party, and desired to be admitted a third person in their amity. *Cicero de. Offi.*

6.

In Queen *Elizabeths* Reigne in a fight between the Earle of *Kildare* and the Earle of *Tir-owen*, two of the Earl of *Kildares* Foster bretheren were slain, whose death he took so heavily, that himself shortly after died for grief: *For there is no love in the world comparable by many degrees to that of Foster-brethren in Ireland.* *Camb. Brit Irel. p. 116.*

7.

*Darius* having opened a *Pomegranate* that was full of seeds, his brother *Artabannus* asked him of what things he would chiefly desire so great a number: *Darius* answered, that he would desire so many *Magabysuses*, as there were graines in that fruit; for, saith he, *Kings can have no treasure of so great worth as faithful friends.* *Herod.*

8.

Under the seventh Persecution *Theodora*, a godly Virgin, for her Religion was condemned to the stews, where her chastity was to be a prey to all commers: which sentence being executed, many wanton young men were ready to presse into the house, but one of the brethren called *Didymus* putting on a souldiers habit would have the first turne, and so going in perswaded her to change garments with him, and so she in the souldiers habit escaped: and *Didymus* being found a man, was carried before the President, to whom he confessed the whole matter, and so was condemned. *Theodora* hearing of it, thinking to excuse him, came and presented herself as the guilty party, desiring that she might die, and the other be excused; but the mercilesse Iudge caused them both to be put to death. See my *Gen. Martyr. p. 52.*



David had some faithfull friends, as *Jonathan*, *Hushai* the *Archite*, *Ishai* the *Gittite*, who stuck close to him in his greatest straites.

But such faithfull friends are in this age all for the most part gon in Pilgrimage (saith *B. Morton*) and their return is uncertain.

*Jonathan* disrobed, and stripped himself even to his sword, and girdle for *David*, because he loved him as his own soule. 1 Saml 18. 3, 4.

*Sechem* was willing to do any thing for his beloved *Dinah*. Gen. 34. 11, &c.

The *Macedonians* will over-do for their poor brethren whom they loved in Christ. 2 Cor. 8. 3.

*Pauls* love to the *Jewes* was like the *Ivy*, which if it cleave to a stone, or old wall, will rather die then forsake it. Rom. 9. 3.

*Humphrey* Duke of *Glocester* being wounded, and overthrowne by the Duke of *Alençon* at the battel of *Agincourt* in *France*, was rescued by his brother *K. Henry* the fifth, who bestriding him, delivered him from the danger. *Speed*.

The ancients pictured Friendship in the shape of a faire young man, bare headed, meanly apparaled, having on the outside of his garment written, *To live and to die with you*, and in his forehead, *Summer, and Winter*: His breast was open, so that his heart might be seen, and with his finger he pointed to his heart where was written, *Longé, Propé: farre and near*.

*Ester* concealed her kindred in hard times, but Gods people cannot. *Moses* must rescue his beaten brother out of the hand of the *Egyptian*, though he venture his life by it.

One desiring to see *Alexanders* treasures, and his Jewells, he bade his servants to shew him, not *argents* or *navis*: but *res* *illius*: not his Talents of silver and such other pretious things, but his friends. *Justin*.

*Idem* velle, et idem nolle, ea demum vera est amicitia: True friends do both will, and nill the same things. *Minutius Felix* saith, that he and his friend *Octavius* did so, the like did *Basil*, and *Nazianzen*. See their lives in my first Part of *Lives*.

*Corporibus geminis spiritus unus erat.*

*Pelopidas* and *Epaminondas* were singularly noted, and commended for the perfect love and friendship that was ever inviolably kept between them even till their deaths, having been joyned together in so many warrs, battels, charges of Armies, and in goverment of the common-wealth: They were both alike borne to all virtue, only *Pelopidas* took most pleasure in the exercise of his body, and strength, and *Epaminondas* in the exercise of his wit, and learning: the recreation of the one was to wrestle, hunt and exercise his strength: of the other to heare, study, and all wayes to learne something in Philosophy: Their great love each to other was shewed in a journey they made together unto *Mantineia* to aid the *Lacedemonians*, who were now in league with the *Thebans*: wherein they being both set in the battel neere together amongst the footmen against the *Arcadians*, it fell out that that point of the *Lacedemonian* Army wherein they were, retreated, and many of them ran away: But these two gallant young

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young men resolved rather to die then to fly, and so standing close together they courageously resisted the many enemies that assaulted them, till such time as *Pelopidas* having received seven dangerous wounds, fell down upon an heap of dead bodies, as well of their friends as of their foes: then *Epaminondas* thinking he had been slaine, slept notwithstanding before him and defended his body, and armour, and he alone fought against many, desiring rather to die then to forsake *Pelopidas* lying amongst the dead: but himself at last being thrust through the breast with a pike, and receiving a sore cut on his arme with a sword, was even ready to sink, when *Agessipolis* K. of the *Lacedemonians* came with the other point of the battel in an happy houre, and so saved both their lives when they were even past hope: *Plut: in vita Pelop.*

20. There were amongst the *Grecians* a compauy of souldiers consisting of three hundred, that was called the *holy band*, erected by *Gorgidas*, chosen of such as heartily loved one another, whereby they could never be broken or overcome; for their love kept them from forsaking one another, what danger so ever came: But at the battel of *Charonea* they were all slain, after which battel, K. *Philip* taking view of the dead bodies, staid in that place where all these three hundred men lay slain, thrust through with Pikes on their breasts, whereat he much wondred, and being told that it was the *lovers band*, he fell a weeping, saying: *woe be to them that think that these men did, or suffered any evill or dishonest thing.* *Plut: in vita Pelop.*

*Plato* calls a lover, a *Divine friend* by gods appointment.

21. Love hath a large mantle; it covereth all sins. *Prov. 10. 12. 1 Cor. 13. 4. 1 Pet. 4. 8.* If I should find a Bishop committing adultery (saide *Constantine* the great) I would cover that soule fault with mine *Imperial Robe*, rather then it should come abroad to the scandal of the weak, and the scorn of the wicked. *Euseb.*

Thine own friend, and thy fathers friend forsake not. *Prov. 27. 10.*

## CHAP. LVII

### Frugality.



Hrist when he commanded his Disciples to gather up the fragments, taught us Frugality, *Joh. 6. 12. Mat. 14. 20.* And so doth *Paul*, *1 Tim. 5. 8. Tit. 3. 14.* So doth *Solomons good huswife*, *Prov. 31. 27.*

1. Of *Lewis* the eleventh, King of *France*, may ye finde in the chamber of accounts a reckoning of two shillings for fustian to new sleeve his Majesties old doublet, and three half-pence for liquor to grease his boots, which was *Anno Chri. 1451.*

2. *Pertinax* the Emperour was famous for his good husbandry, for which, as the rich gallants derided him, so others *quibus virtus luxuria potior, laudabant*, who prized vertue above luxury, commended it in him, saith *Dio*, who writes his life.

*Cato*



*Cato*, Though a great man in *Rome*, when she was in all her glory, never wore gowne that cost him above an hundred pence : when he was Consul, and General of the Army, he never drank better wine then his hinds and workmen drank : and his Caterer never bestowed in meat for his supper above thirty farthings of the *Roman* money. Being made heire to one of his friends that died, who had a piece of Tapestry with a broad border, called then the *Babylonian* border, he caused it to be sold, as being too costly for him. Of all his houses which he had in the countrey, not one of them was well plaistered, or rough cast. He never bought bondman or slave that cost him above one thousand five hundred pence, not seeking for fine made men, and goodly personages, but for strong fellows that could take paines, &c. To conclude, he used to say, that a man bought any thing too deare that was for little purpose, though he gave but a farthing for it, thinking it much to bestow so little for that which was needlesse. He advised men, to purchase houses that had more errable land, and pasture belonging to them, then fine gardens, and orchards. *Plut. in vita ejus.*

The *Turks* are very frugal, and temperate in their diet; when they entertaine the greatest Ambassadors their chear is but Rice and Mutton, and that so plainly, and sparingly dressed, as if they meant thereby to shame the prodigality, and epicurisme of Christians, and their drink is no better then water, with juice of Lemonds and Sugar which they call *Sherbet*. *Turk. Hist.*

*Alexander Severus* when he came to the Empire of *Rome*, sold all the precious stones which were in the Palace, saying, that they were not of any use for men : He wore very plaine, and ordinary apparel, saying, that the Empire consisted in vertue, not in bravery. *Lip. Exem. Pol. p. 184.*


*Charles* the fifth, Emperour of *Germany*, was very frugal through the whole course of his life, especiall in his apparel : which the *Italians* wondered at, and some jeared him for it : Once being to make a royal entrance into *Milane*, there was great preparation for his entertainment : the houses and streets were beautified, and adorned, the Citizens dressed in their richest apparel : a golden Canopie was prepared to be carried over his head : and great expectation there was to see a great and glorious Emperour : But when he entered the City, he came in a plaine black cloth cloke, and an old had on his head : So that they which saw him, not believing their eyes, enquired which was he ? laughing at themselves for being so deceived in their expectations. *Idem.*

See more in *Abstinence*; and in *Riches contemned*.



## C H A P. LVIII.

## Giants.

1.  *Goliath* of *Gath* was six Cubits and a span high: He wore an helmet of brasle upon his head, and was armed with a coat of male which weighed five thousand shekels of brasle. He had graves of brasle upon his legs, and a target of brasle between his shoulders: The staffe of his speare was like a weavers beame, and his spears head weighed six hundred shekels of iron: the sight of him was so terrible, that *Saul* and his army were dismayed, greatly afraid, and ran away from him, 1 *Sam.* 17. 4, & c.
2. Before the flood there were Giants in the world, mighty men, which of old were men of renown, *Gen.* 6. 4.
3. In *Canaan* there were Giants, the sons of *Anak*, which were of so vast a bignesse, that the *Israelites* in their own conceit were but as Grasshoppers when they stood by them, *Num.* 13. 33.
4. There were also other Giants called *Emims*, and *Horims*, and *ZanZunmims*, and *Avims* *Deut.* 2. 10, 11, 12, 20, 23.
5. *Og* the King of *Bashan* was a mighty Giant, his bed was of iron, nine cubits long, and four cubits broad, *Deut.* 3. 11. There were many more in the same land, whence it was called the land of Giants. v. 13.
6. *Ishbi-benob*, was a great Giant, the weight of whose spears head weighed three hundred shekels of brasle, 2 *Sam.* 21. 16.
7. *Saphai* was a Giant whom *Sibhechai* slew, 2 *Sam.* 21. 18
8. *Elhanan* slew the brother of *Goliath*, a Giant, the staffe of whose speare was like a weavers beame, 2 *Sam.* 21. 19.
9. There was also amongst the *Philistines* another Giant, a man of a great stature, that had on each hand six fingers, and on each foot six toes, who was slaine by *Shemea* the brother of *David*, 2 *Sam.* 21. 20, 21.
10. *Saul* was little lesse then a Giant, for when he stood amongst the people, he was higher then the highest of them by the head and shoulders, 1 *Sam.* 10. 23.
11. *Maximinus* the *Romane* Emperour was eight foot high, his body great, and joynts proportionable, and according to his limbs, so was his diet; for he daily devoured fourty pounds of flesh, and drank thereto six gallons of wine. When he besieged *Aquileia* in *Italy*, the Citizens wives cut off the haire of their heads to make bowstrings for resistance of this Tyrant. *Theod.*
12. There was in the Army of King *Demetrius* one *Alcimus* an *Albanian*, the biggest, strongest, and valiantest man in all his host, who used always to wear an armour that weighed an hundred and twenty pound weight, whereas the armour of other men weighed but sixty pound. *Plut. in vita eius.*
13. *Ferdinand Megallane* before he came to those streights which now beare his name, came to the Country of the *Patagens* which are Giants, some of which he entised to come a ship board; they were of an huge stature, so that the *Spaniards* heads reached but to their waste: Two of them by policy he made



made his prisoners, who thereupon roared like Bulls : and their feeding was answerable to their vast bulks : for one of them did eat at a meale a whole basket of biskets, and drank a great bowle of water at each draught. *Par. Pil. v. 1. p. 35.*

## CHAP. LIX.

## Examples of Gratitude : Thanksgiving.

**W**E are to give thanks to God for deliverances, *2 Sam. 22. 50. 1 Chron. 16. 35. Psal. 35. 17, 18. and 18. 49 & 30. 4, 11; 12. & 105. 1. 5. & 106. 1. & 107. 1.* For willingnesse to do good, *1 Chron. 29. 13, 14.* For wisdom, *Dan. 2. 13.* For Gods grace to others, *Rom. 1. 8. & 16. 4. 1 Cor. 1. 4. Phil. 1. 3, 5. Ephes. 1. 16.* For deliverance from sin, *Rom. 7. 25. 1 Cor. 15. 57.* For the free passage of the Gospel, *1 Thes. 2. 13.* For being made able ministers, *1 Tim. 1. 12.* For Christ, *Luke 2. 38.* For health, *Luke 17. 16.* For food, *Acts 27. 35.* For Gods Ministers deliverances, *2 Cor. 1. 11.* For blessing upon the Ministry, *2 Cor. 2. 14.* For Gods grace on others, *2 Cor. 9. 15.* For fitting us for heaven, *Col. 1. 12.* For all things, *Ephes. 5. 20. 1 Thes. 5. 8.* As all good comes from him, *James 1. 17.* So all praise is due to him, *Rom. 11. 36.* Hence *Psal. 115. 1.*

Thanks also is due to men for kindnesse received by remembering it, publishing it and remunerating it.

Scriptural Examples of thankfulness to God, *The Priests, Ezra. 3. 11. Moses, Exod. 15. Hannah, 1 Sam. 2. 1, &c. David, 2 Sam. 22. Psal. 69. 30 & 116. 17. Mary, Luke. 1. 46. Zachary, Luke. 1. 68. The Shepherds, Luke. 2. 20. Simeon, Luke 2. 28. The Leper, Luke. 17. 16. Paul, Acts. 27. 35. 1 Cor. 15. 57. 2 Cor. 2. 14.*

Of thankfulness to man, *Ahasuerus to Mordicai, Ester. 6. 3. David to Abigail, by marrying her for her good advice, 1 Sam. 25. King of Sodom, by proffering Abraham all the goods taken, Gen. 14. Naaman to Elisha, by proffering a reward for his cleansing, 2 Kin. 5. 15. Onesiphorus by Ministering unto Paul, 2 Tim. 1. 16, 17. Gaoler to Paul and Barnabas. Acts. 16. 33. and Lidia. Acts. 16. 15. Pharaoh by advancing Joseph, Gen. 41. 39 &c. and Paul by praying for Onesiphorus, 2 Tim. 1. 16, 17.*

Other Examples: *Darius Hystaspis*, whilst he was a Captaine under *Cambyfes* seeing one *Silofon* who had a very curious vesture, desired to buy it of him: but *Silofon* told him that he was resolved not to sel it, but yet he would freely give it him: afterwards *Darius* being King, *Silofon* came to salute him and *Darius* remembering his former kindnesse, entertained him curteously, and told him that in consideration of that garment, he would give him so much gold, and silver, that he should never repent his kindnesse to *Darius*, &c. *Herod.*

*Darius Junior* accounted nothing more pleasing to him, then to reward those that had deserved well of him, and to overcome his enemies by rea-



son, and he used often to say, *That he desired to live only so long, till he had rewarded his friends, and overcome his enemies with kindnesse.*  
Xenoph.

3. *Agefilaus King of Sparta, was alwayes very gratefull for any courtesies that he received, and used to say, That it was not only an unjust thing not to be gratefull, but if he did not returne greater kindnesse then he received.*  
Plut.

4. *The Bernates in Switzerland, caused the day, and yeare wherein the Reformation of Religion began amongst them, to be engraven in golden letters upon a pillar of stone, for a perpetual remembrance of Gods mercy to them, in all future ages.*

5. *The only daughter of Peter Martyr, through the riot, and prodigality of her debauched husband, being brought to extreame poverty, the Senate at Zurich, out of a grateful remembrance of her fathers worth, supported her with a bountiful maintenance so long as she lived.* Thuanus.

6. *Tully calls gratitude, Maximam, imo matrem omnium virtutum reliquarum; the greatest, yea the mother of all other virtues.*

7. *One the Town-house of Geneva, upon a Marble-table is written in letters of gold, thus*

*Post tenebras Lux.*

*Quum Anno 1535, profligata Romana Antichristi Tyrannide, abrogatisque ejus superstitionibus, Sacrosancta Christi Religio, Hic in suam puritatem, Ecclesia in meliorem ordinem singulari Dei beneficio reposita, & simul pulsas, fugatasque hostibus urbs ipsa in suam libertatem non sine insigni Miracula restituta fuerit, Senatus populusque Genevensis Monumentum hoc perpetua memoriae causae fieri, atque hoc loco erigi curavit: Qua suam erga Deum Gratitude ad Posteris testatam fecerit.*

*Before Master Calvin opened their eyes by his Ministry their Motto was Post tenebras spero Lucem: Since they altered it to Post tenebras Lux.*

8. *Chilon the wise Philosopher, used to say, That men ought to forget the good turnes they do to others, but alwayes to remember such as they receive from others.* Laertius.

9. *Clodoveus King of France gave so much land to Remigius Bishop of Remes (who converted him to the Christian Faith) as he could compasse in a day whilest the King slept.* Hincmarus.

10. *Fulvius to shew his gratefull mind to his Master Ennius, bestowed a whole City upon him.* Volat.

11. *Antonius the Emperour did so dearly love his Master Fronto, that to shew his gratitude, he obtained of the Senate leave to erect his statue.* Idem.

12. *Gratian the Emperour to shew his gratitude to his Master Ausonius, made him Consull, and bestowed many other liberal gifts upon him.*

13. *Pyrrhus King of Epirus when he fought against C. Fabricius the Roman General, his Physician sent to Fabricius, telling him that if he pleased he would poison his Master, but Fabricius abhorring such villainy, sent Pyrrhus*  
word



word of it, whereupon he apprehended, and crucified his Physician, and withall to testifie his gratitude to *Fabritius*, he dismissed all the *Romane* prisoners without any ransom: withall acknowledging that he could not make sufficient compensation for such a favour. *Plut.*

*P. Scipio* rewarded *Masinissa* for his faithfull assistance against the *Carthaginians*, not only by restoring to him his fathers Kingdome, but gave him also a good part of the Kingdom of *Siphax*. *Pontanus.*

*Ephesion*, one of *Alexanders* great Captaines, to testifie his grateful minde to his dead Master, built him a Monument which cost him twelve thousand Talents, and commanded him to be worshipped as a god. *Justin.*

The *Romans* buried *Fabius Maximus*, not at the common charge of the City, but every man of benevolence gave something towards his funeral charges; not that he wanted an estate of his own wherewithall to have done it, but out of gratitude to honour his memory, in making his obsequies at their charges, as of one that had been their common father. *Plut. in vita ejus.*

The *Athenians* to shew their Gratitude to *Aristidis*, who had done them so much good, did not only bury him at the charges of the Commonwealth, he dying poor; but they also married his daughters, and gave them portions of three thousand Drachmaes a peice: and to his son *Lyfimachus*, they gave an hundred pound weight of silver, and an hundred Acres of land, giving him also foure Drachmaes aday for his ordinary allowance. *Plut. in vita ejus.*

*Pyrus* K. of *Epyrus* was very curteous, and familiar with his friends, ready to forgive when any had offended him, and marvelous desirous to requite, and acknowledg any curtesie, or pleasure by him received, which made him take the death of *Aropus* very impatiently, being angry with himself for deferring the time so long, that his death had cut him off from all the occasions, and meanes of requiting the curtesies he had received of him. *Plut. in vita ejus.*

*In every thing give thanks, for this is the will of God in Christ Jesus concerning you, 1 Thel. 5. 18.*

## CHAP. LX.

*Examples of such as have returned good for evil.*

**E**lisha did so when he feasted his persecutors: 2 King. 6. 23. by a noble reveng: and provided a table for those who had provided a grave for him: Those *Sipians* came to *Dothan* full of bloody purposes to *Elisha*: but he sends them from *Samaria* full of good cheere, and jollity: Thus, Thus should a Christian punish his pursuers; no vengeance but this is heroical: and fit for imitation. *Pro. 29. 21, 22.*

*Vespasian* the Emperour was so far from seeking revenge upon his ene-



my *Vitellius*, that he took his daughter after her fathers death, gave her a good portion, and married her honorably. It's testified of him, that he never rejoyced at the death of his enemies, but sighed, and wept when he was forced to punish any of them. *Lip. Exem. p. 156.*

3. *Titus* his sonne was so prone to return good for evill, that he professed *Se perituum, potius quam perdituum*: that he had rather perish by the hand o' others, then to destroy them. Two of the Senators being brought, and convicted before him for affecting the Empire, and seeking his destruction. he only admonished them to desist, telling them that the Empire was at the disposal of God: but if they would ask him for any thing else, he would give it them. *Lip. Exem. Pol. p. 157.*

4. *Casimire* Duke of *Sendomire* in *Poland*, a Potent Prince, and afterwards K. of *Poland*, having a mind to recreate himself, sent for one of his attendants called *Fohn Conarius*, a Knight, to play at Dice with him: they play, and sometimes one, some times the other wins, at last it grew late, and they would have but one throw for all: they threw, and *Casimire* wins, and drew the mony to him: this so enraged the Knight that with his fist he gave his Prince a great blow in the face, and then ran away in the dark: But being apprehended in the morning, he was brought before the Prince, every one expecting that he would have condemned him to death: But on the contrary, after serious deliberation he spake thus: *Friends, this man hath offended I lesse then I: yea, what so ever fault there was it's mine: He did it in heat of anger, which makes wise men forget themselves: But I ministred the occasion, who forgetting my condition, and place, played with him as with my equall: yea, (saith he) Sir Fohn, you shall not only receive pardon from me, but thanks: By a profitable Chastisement, you have taught me hereafter to do nothing unbecoming a Prince, but to keep my self within the bounds of comliness, and gravity.* *Idem.*

5. *Rom. 12. 20, 21. If thine enemy hunger, feed him: if he thirst give him drink. For in so doing thou shalt heap coles of fire upon his head. Be not overcome of evill, but overcome evill with good* So *Pro. 25. 21, 22. Exod. 23. 4, 5. If thou meet thine enemies Ox, or ass going astray, thou shalt surely bring it back to him a gain, &c. Mat. 5. 39, 40. 41, 44, 45. Luk. 6. 27, 28, 35. So did Christ when they crucified him. Luk. 23. 34. and Steven when stoned. Act. 7. 60.*

6. The City of *Cajeta* in *Italy* had greatly rebelled against *Alphonfus* K. of *Naples*, whereupon he straitly besieged it: and when their victualls began to faile, the Citizens turned out all the aged, children, women, and impotent persons: and a Councel of warre being called in *Alphonfus* Camp to consider what to do with them, they were of opinion that they should be driven into the City again the sooner to spend their provisions: But *Alphonfus* pried them, and dismissed them in safety, and by that meanes was forced to raise his siege: whereupon some of his Officers told him that if he had taken their advise the City had been his: To whom he answered, that the safety of so many persons (though his rebels) was dearer to him then a hundred *Cajeta's*. Neither lost he any thing by it. For the Citizens being moved with his goodness, repented of their former stubbornnesse, and submitted to him. *Idem.*

There



There was also one *Anthony Caldore*, an implacable, and powerfull enemy to this *Alphonfus*, who being overcome in battell, and taken prisoner, every one advised that he should be put to death: But *Alphonfus* did not only spare his life, but restored all his goods to him; and being asked the reason of it, he answered, that Clemency was prepared for men as cruelty was for wild beasts. *Idem.*

See more in *Patience: Meeknesse &c.*

## CHAP. LXI

Examples of Gluttony, Prodigality : *Epicurisme, and Excesse.*

**T**hey have their souls (saith one) meerly for sale to keep their bodies from putrifying, whose whole life is to eat, and drink, and sport, and sleep, as if they came into the world as Rats and Mice, only to devour victuals, and run squeeking up and down; whereas nature in framing of man teacheth him temperance, by giving him a little mouth, with a narrow throat, and a lesser belly then other creatures have; Yet such is the prodigious unnaturalness amongst most, that (as the *French Proverb* hath it) *They digge their Graves with their teeth*, whilest their Kitchen is their shrine, thir Cook their Priest, their Table their Alter, and their belly their god. Hence also it is said, That Meat kills as many as the Musket. *Plures pereunt crapulâ quam capulo, lancibus, quàm lanceis*; The board kills more then the sword. And as it's thus noxious to the body, so also to the estate; whilest the spend-thrift entombs his Ancestours in his own bowels, turning his Rents into Ruffles, and his Lands into Laces. And lastly, to his soul also; for Gluttony is the gallery of Incontinency: *Nutritiva facultas est officina generativa*. The odioulnesse of this sinne will farther appeare in these Scriptures and examples following.

Gluttony is a great sinne, and the cause of other sins, *Deut. 21. 20.*

It brings to poverty, *Prov. 23. 21.*

Christ was falsly charged with it, *Mat. 11. 19. Luk. 7. 34.*

*M. Livius* having prodigally wasted a great estate, jested at his own folly, saying, *That he had left nothing for his heire, prater Cælum, & Cænum*, more then aire and mire.

*Vitellius* the *Romane* Emperour, was addicted to such unmeasurable Gluttony, that the whole employment of his Captaines was to provide him Cates: He had two thousand dishes of Fish, and seven thousand of Fowle at one Supper; and yet commended his own temperance in a set Oration before the Senate, and people of *Rome*. In a few moneths wherein he reigned, he wasted seven millions, which was thirty. one thousand two hundred and fifty pounds sterling in Luxury. *Imp. Hist.*

*Heliogabulus* the *Romane* Emperour, did so excell in all Luxury, that near the Sea, he would eat no fish; in the Midland, no flesh: whole meals were made of the tongues of singing Birps, and Peacocks, or of the braines

of



- of costly Creatures. He used to say, *That that meat was not savoury, whose sauce was not costly.* He gathered in *Rome* ten thousand weight of Spiders, that thereby he might glory of the greatnesse of that City. His apparel was most rich, and yet never twice worne; his shoes embellished with Pearls and Diamonds: his seats strewed with Musk and Amber; his bed covered with Gold and Silver, and beset with Pearls, and his way strowed with powder thereof. *Idem.*
4. *Caius Caligula* the *Romane* Emperour was so prodigal, that he spent an hundred millions within the space of three yeares: and so brutish, that he deflowered three of his sisters, and one of their daughters: and so cruel, that he wished all the people of *Rome* had but one neck, that he might cut it off at one blow. *Dio.*
5. *Cleopatra* Queen of *Egypt* so excelled in Prodigality, that being at a Banquet with *M. Antony*, she dissolved a pearle worth fifty thousand pounds, in Vineger, and drank it at a draught; and one dish in the second course was valued at two hundred and fifty pieces of gold. *Urf.*
6. After *Alexander M.* had overcome *Darius*, and gotten possession of all his Dominions, and riches, he began to degenerate into the *Asian* Luxury: His chastity, and moderation were turned into pride and lust. He esteemed his countrey-manners, and the discipline of the former *Macedonian* Kings, too light and mean for him. He imitated the pride of the *Persian* Kings: He made him a Crown, and robes like unto *Darius*: He grew so proud, and insolent that he suffered his *Macedonians* to fall down and worship him like a god: Yea he commanded his servants, and slaves to do so: He clothed his Captaines and horse-men after the *Persian* manner, which though they disliked, yet they durst not refuse. He gat him three hundred sixty five concubines, of the beautifullest Virgins that could be found in *Asia*, after the manner of the *Persian* Kings: of these he had one that lay with him every night: He had his troop of *Eunuchs*. He spent dayes and nights in profuse feasting and revelling, He gat Musicians, Jesters, Singing women, &c. All which was very offensive to his old Captaines, and Souldiers. *Q. Cur.*
7. It was a fordid and brutish wish of *Philoxenus* in the Philosopher, who wished that he had the throat of a Crane, or Vulture, that the pleasure of his tast might last the longer.
8. *Prov. 21. 17.* *He that loves pleasure, &c.* Voluptuousnesse is attended with beggery. The Prodigal in the Gospel spent his patrimony with voluptuous living, *Luke 16. 13.*
9. Master *Roger Ascham*, Schoolmaster to Queen *Elizabeth*, and her Secretary for the *Latine* tongue, being too much addicted to Dicing, and Cock-fighting, lived and died a poor man. *Camb. Eliz.*
10. Men addicted to their appetite, eate as beasts with the old world, and feed without fear, *Jud. 12.* Cater for the flesh, *Rom. 13. ult.* Measure not their chear by that which nature requireth, but that which greedy appetite desireth, as if therein consisted their whole happinesse. They overcharge themselves with surfetting and drunkennesse, *Luke 12. 34.*
11. I read of a certaine rich Citizens son, who to please all his five senses at once, allowed to the delight of every severall sence an hundred pounds: For



For which end, first he bespake a curious fair room richly hanged, & furnished with the most exquisite pictures to please his eye : Secondly, he had all the choicest musick that could be heard of to content his eare : Thirdly, He had all the *Aromaticks*, and odoriferous perfumes to please his smelling. 44 All the Candies, Preserves, and Junkets, even to the stretching of the Confectioners Art, to please his tast. Lastly, a beautiful and fair Strumpet to lodge with him in a soft bed, and the daintiest linnen that could be bought to accommodate his touch, all which he enjoyed at one time : He spent thirty thousand pounds in three years, and swore after all that if he had three times more then ever he had, he would spend it all to live one week like a God, though he was sure to be damned in hell the next day after : *Theat of Judgments*. But by a just hand of God he was punished with extreme poverty, and was cast off by all his former acquaintance, so that he died in misery.

*Apicius*, a luxurious *Roman*, the expences of whose Kitchin amounted to more then two millions of Gold, having eaten up his estate, and fearing poverty, poisoned himself, leaving behinde him ten books of directions how to furnish, and set forth a feast with all manner of varieties, which now he could sooner talk of, then tast of. *Seneca*.

*Pompey* wondered at the marvellous sumptuousnesse of the apparel, and Armour of King *Methridates*, the very scabbard of whose sword cost four hundred Talents. *Plut. in vita ejus*.

*Lucullus* the *Roman* General having much enriched himself by his conquests in *Asia*, retired himself from publike employments, and fell to excesse in buildings, and riotous house-keeping : He caused stately works to be made near unto *Naples* by the Sea-side, where there are mountaines cut through, as light as day, and hanging upon vaults, and great trenches by which the Sea passeth through those houses to keep fish in; and lodgings also that he built in the Sea it self : He had also many other pleasant places near to *Tusculum*, where were great large halls set on high upon *Tarresses*, yeelding a stately prospect. A *Pætor* of *Rome* making a shew to the people, sent to *Lucullus* to borrow an hundred purple clokes : *Lucullus* answered, that he would cause his servants to look if he had any, and then sent him word that he could furnish him with two hundred if he needed them. He was vaine in his ordinary service at his board, not onely in regard that his beds wheron he fed were covered with rich carpets of purple, and himself served in gold and silver vessels set with precious stones, having daily dancings, Musick and Playes : But also in regard that he was continually served with all sorts of fine, and dainty dishes, with curious pastry, banketting stufte, and fruit curiously wrought, and prepared to the wonder of all that saw it : Having sumptuously feasted sundry *Grecians* diverse dayes together, they forbore to go againe as not willing to put him to so much charges; whereupon he said to them. *My Lords, I pray you refuse not to come to me for that : Indeed somewhat more then ordinary is prepared for your welcome; but the truth is, the most part is for Lucullus sake*. On a time when he supped all alone, his men had furnished but one board, whereat he was angry, and calling his Steward, he asked why he had no more provision? The Steward answered, because



he saw him all alone without company: What said he againe? *Knewest thou not that Lucullus should sup to night with himself.*

15. *Cicero* and *Pompey* hearing the same hereof, meeting *Lucullus*, told him that they would sup with him that night, but upon condition that they would have onely his own supper; neither would they suffer him to speak to any of his men, lest he should command them to provide more. Then did *Lucullus* tell one of his men that he would sup that night in *Apollo* (for so was one of his stateliest roomes called) by which meanes he deceived them: For every room had a certaine rate appointed for the expense of every supper made in them together with their choise of furniture and service: Now *Lucullus* his servant knew that he was to spend when he supped in *Apollo* fifty thousand perce: Insomuch as *Pompey* marvelled how it could be possible that so costly a supper could be prepared at so short a warning: So lavishly, and riotously did *Lucullus* spend his goods. *Plut. in vita ejus.*

16. King *Demetrius* having raised a great tax upon the *Athenians* of two hundred and fifty Talents, when he saw all that masse of money laid on an heap before him, he gave it amongst his Curtezans to buy them sope. *Plut. in vita ejus.*

17. *Mark Anthony* was of an extreme prodigal disposition: one a time he commanded his Cofferer that kept his money, to give one of his friends twenty five Myriads: His Cofferer being angry at it in his minde, brought it, and laid it on an heap before him, that he might see what a marvellous masse of money it was. *Anthony* seeing it as he went by, asked what that meant: his Cofferer answered, that it was the money which he commanded him to give his friend: *Anthony* seeing his man displeased, said to him, *I had thought that twenty five Myriads had beene a farre greater summe: this is but a trifle:* and therefore he gave his friend as much more. *Plut. in vita ejus.*

18. This *Anthony* being left by *Cesar* to governe *Rome* in his absence, spent his time, and estate in banquets, drunken feasts, and upon vaine, and light huswives, one of which called *Cytheride* he carried up and down with him in a Litter, appointing as many men to wait upon her as attended upon his own mother: when he went into the Countrey he carried with him many cup-boards of gold and silver plate, and oft in his journey would set up his Tents hard by some Greene Grove, or pleasant River, causing his Cooks there to prepare a sumptuous dinner for him: He caused Lions also to be harnased to draw his carts, and in the Cities where he came, he would fill honest mens houses with common Harlots, and Curtezans, to their great offence. *Idem.*

19. Whilest this *Mark Anthony* was at *Ephesus*, he took away Noblemen, and Gentlemens goods to give them to vile flatterers, who oft-times begged mens goods whilest they were living, as if they had been dead. He gave a rich Citizens house of *Magnesia* unto a Cook because he had dressed him a fine supper: He laid a tax upon *Asia* of two hundred thousand Talents, which he spent in one year in prodigality. *Idem.*

20. When *Cleopatra* came to *Anthony*, she invited him to supper, where he found such passing sumptuous fare, as no tongue can expresse: But he wondered



dered most at the infinite number of torches, and lights, so artificially set, and ordered by devils, some round, some square, that it was the rarest thing that the eye could possibly behold: The next night *Anthony* feasted her, contending to exceed her in magnificence, and fineness: though she out-went him in both: and thus they spent their time one feasting another by turns, and in cost exceeding all measure, and reason. One going into the Kitchen, saw a world of diversities of meates, and eight wilde Boares roasted whole, whereupon he enquired how many were to sup there? The Cook answered, *Onely twelve persons.* Idem.

*An. Chr. 1470.* in the tenth year of the reign of our K. *Edward* the fourth, *George Nevil*, brother to the great Earle of *Warwick*, at his instalment into his Arch Bishoprick of *Tork* made a prodigious feast to the Nobility, prime Clergy, and many of the great Gentry, wherein he spent three hundred quarters of Wheat; three hundred and thirty tuns of Ale; one hundred and four tuns of Wine; one pipe of spiced wine; eighty fat Oxen; six wild Bulls; one thousand and four Weathers; three hundred Hogs; three hundred Calves; three thousand Geese; three thousand Capons; three hundred Pigs; one hundred Peacocks; two hundred Cranes; two hundred Kids; two thousand Chickens; four thousand Pigeons; four thousand Rabbits; two hundred and four Bittours; four thousand Ducks; four hundred Herns; two hundred Pheasants; five hundred Partridges; four thousand Woodcocks; four hundred Plovers; one hundred Curlews; one hundred Quails; one thousand Egrets; two hundred Rees; above four hundred Bucks, Does, and Roe-Bucks; one thousand five hundred and six hot Venison Pasties; four thousand cold Venison Pasties; one thousand dishes of Gelly parted; four thousand dishes of plain Gelly; four thousand cold Custards; two thousand hot Custards; three hundred Pikes; three hundred Breames; eight Seales; four Porpoises, and four hundred Tarts. At this feast the Earle of *Warwick* was Steward, the Earle of *Bedford* Treasurer; the Lord *Hastings* Controller, with many more Noble Officers. Servitors one thousand, Cooks sixty two; Kitcheners five hundred and fifteen. Master *Fullers History of the Churth.* p. 92.

*Anno Christi, 1543.* *Muleasses* King of *Tunes*, coming into *Italy* to speak with the Emperour *Charles* the fifth, landed at *Naples*, where he was by the Vice-roy honorably entertained, and had an house richly furnished appointed for him: The *Neapolitans* wondring at the strange attire of himselfe and his people, as also at the curious plenty of all manner of sweet perfumes which they used: For in every dish of meat they put in odours of exceeding price, so that a Peacock and two Pheasants dressed after their manner, cost above one hundred Duckats: and when they were carved up, not onely the dining roome, but all the house was so filled with the sweet and fragrant smell, that all that dwelt near thereabouts were partakers of that unusual and delicate perfume. *Turk. Hist. p. 745.*

The Western Emperour *Henry* the fifth, sent Ambassadors to *Alexius Angelus* Emperour of *Constantinople* to demand a tribute of him, or to denounce warre against him: *Alexius* hearing of their coming, and thinking to strike a terror into them upon the sight of his riches) caused all his



attendants to dresse themselves in their richest apparel, and to put on their Gems, and Jewels: Himself also from the top to the toe, sate shining with gold and precious stones: But the Ambassadors, who were plaine Germans, were nothing moved with this effeminate spectacle: but told his attendants that if they had not the better answer, the Grecians must change their gold into iron and Steele: For they should deale with men who were not like painted Peacocks, but true sonnes of Mars, whose eyes would cast lightning upon their enemies, and whose drops of sweat would resemble their shining pearles. Lip. Exem. Pol. p. 187.

23. Zaleucus the Law-giver of Locris, made a Law that no woman should be attended with more then one maid in the streets but when she was drunk: That she should not go out of the City in the night but when she went to commit Adultery: That she should not wear gold, or embroydered apparel, but when she purposed to be a common Strumpet: That men should not wear Rings, or Tissues, but when they went a whoring, &c. By which lawes both men and women were restrained from all extraordinary traines of attendants, and from excessse in apparel. Heil. Geog. p. 158.

## CHAP. LXII.

Love of God to his children, and their love to him.



He Spoules love to Christ is set forth, Cant. 2. 5. 7. & 5. 8. & 8. 6, 7. Jer. 2. 2. Cant. 1. 3, 4. & 3. 1, &c.

Christ's to his Spouse, Cant. 2. 4.

God's to his people is eternal, Jer. 31. 3. Rom. 8. 35, 39.

It's great, Hos. 3. 1. & 11. 4. Ephes. 2. 4. & 3. 19.

1 Joh. 3. 1. & 4. 16.

So should our love to him be: as 2 Cor. 5. 14. Deut. 6. 5. & 10. 12. & 11. 1, 13, 22. & 30. 6, 16, 20. Jos. 22. 5. & 23. 11. Psal. 31. 23. Mat. 22. 37. Mark 12. 30. Luke 10. 27.

Every thing shall turn to the good of such, Rom. 8. 28. Great things are prepared for them, 1 Cor. 2. 9. and promised, Jam. 1. 12. & 2. 5. They shall be joyfull, Psal. 5. 11. Blessed, Psal. 69. 36. & 119. 132. Have peace, Psal. 119. 165. Be preserved, Psal. 145. 20.

Scriptural Examples: David, Psal. 18. 1. Solomon, 1 King. 3. 3.

Sol. man was beloved of God, 2 Sam. 12. 24. and Israel, 1 King. 10. 9. 2 Chron. 9. 1. Psal. 47. 4. Hos. 11. 1. and the world of the Elect, Joh. 3. 16. and Paul, Gal. 2. 20. The Church, Rev. 1. 5. Jacob, Rom. 9. 13.

Other Examples.

1.

Artabazus (in Xenophon) when Cyrus had given him a cup of gold, and to Chrysantas a kisse in token of his special favour, complained, that the cup which Alexander had given him was not so good gold as the Kisse which he



he gave to *Chryfantas*: So the secret kisses which God gives to his children, are better then all the riches, and honours which he gives to the wicked.

*Vespasian* the Emperour commanded that a liberal reward should be given to a woman that came, and professe that she was in Love with him: whereupon his Steward asked him under what *Item* he should put that gift in his book of accounts: *Vespasiano adamoto*, saith the Emperour: *Item*, to her that loved *Vespasian*. So when God gives much, or forgives much to any, you may write this *Item*, *Because he loved much*.

*Galeacius Caracciolus* being tempted by a *Jesuite* with a great summe of gold to return from *Geneva* into *Italy*, made this answer, *Let their gold perish with them who prefer all the gold in the world before the love of God, or one daies society with Jesus Christ, and his holy Spirit. See his Life in my second Part.*

## CHAP. LXIII.

## Hereticks and Schismatics plagued by God.

**I**T is just with God, that they which will not have truth their King, and willingly obey it, should have fallshood their Tyrant, to whom their judgments should be captivated, and enslaved: hence it is, that as errors in practice are like a fretting Leprosie, of a contagious and spreading nature, so errors in judgment are very diffusive also: *A little Leaven leaveneth the whole lump*, 1 Cor. 5. 6. and Hereticks false doctrines fret like a Gangrene, 2 Tim. 2. 17. for no opinion is so monstrous, but if it have a mother, it will get a nurse: woful experience in these times, wherein the golden reines of Government are wanting, doth clearly evince the truth hereof. But yet the Lord doth seldome suffer the Authors, and chief fomentors of Heresies, and Schismes, even in this world to go unpunished, as will fully appear in these ensuing Examples and Scriptures.

An heretick is one that erres in a necessary doctrine of faith, and being sufficiently admonished, wilfully persists therein, Tit. 3. 10.

Called *Foxes*, Cant. 2. 15. *Dogs*, Phil. 3. 12. Men of corrupt minds, 1 Tim. 6. 5. Reprobate concerning the faith, 2 Tim. 3. 8. Teachers for lucre sake, Tit. 3. 11. Seducing spirits, 1 Tim. 4. 1. Men of seared consciences, 1 Tim. 4. 2. Deceitful workers, Phil. 3. 2. 2 Cor. 11. 13. Teachers of perverse things, Acts 20. 30. Enemies to the Crosse of Christ, Philip. 3. 18.

Heresie is called *Leaven*, Luk. 12. 1. *Wood, hay, stubble*, 1 Cor. 3. 12. *Windy Doctrine*, Eph. 4. 4. *Damnable Doctrine*, 2 Pet. 2. 1. *Mystery of iniquity*, 2 Thes. 2. 7. *Contrary to sound Doctrine*, 1 Tim. 1. 10. *Doctrine of devils*, 1 Tim. 4. 1. *Doctrine of men*, Col. 2. 22. *Dissenting from wholesome Doctrine*, 1 Tim. 6. 3. *Perverse disputings*, 1 Tim. 6. 5. A word that eats like a Gangrene, 2 Tim. 2. 17. *Erring from the truth*, 2 Tim. 2. 8. *Strange Doctrine*, Heb. 13. 9. *Root of bitterness*, Heb. 12. 15. which should not be



taught, Tit. 1. 11. *Doctrin* of Balaam, and Nicolaitans, Rev. 2. 14, 15. A work of the flesh, Gal. 5. 20.

Scriptural examples, *Ahab*, and *Zedekiah*, Jer. 29. 21. *Shemaiah*, Jer. 29. 24, 31, 32. *Hananiah*, Jer. 28. 13, 27. *Zedekiah*, 1 Kings. 22. 11. 24, 25. *Shemaiah*, Nehem. 6. 10. *Scribes and Pharisees*, Mat. 15. 3. & 16. 6, 12. *Sadduces*, Mat. 22. 23. & 16. 12. *Herod*, Mark 8. 15. *Hymeneus*, and *Alexander*, 1 Tim. 1. 20. *Philetus*, 2 Tim. 2. 17. *Phygellus* and *Hermogenes*, 2 Tim. 1. 15. Som. Revel. 2. 14. *Barjesus*, Acts. 13. 6, 8. *Herodians*, Mark. 3. 6. & 12. 13. *Noadiah*, Nehem. 6. 14. *Jezebel*, Rev. 2. 20.

1. The Arian Heresie having overspread the City of *Antiochia*, whereupon arose a great Schisme, and contention amongst the inhabitants, the Lord sent a terrible Earth-quake, which overthrew a great part of the City, and with the Earth-quake fire also brake forth of the ground, which consumed all the residue: by both which, multitudes of persons perished. *Evag.*

2. *Arrius* himselfe the father of that Heresie, as he was easing nature in a secret place, his bowels gushed out, and so he died miserably. *Theod.* See it largely in my General Martyrologie.

3. *Simon Magus*, after that he was so sharply reprov'd by *Peter*, went to *Rome*, and taught many abominable herelies, affirming himselfe to be the true God: That the world was created by Angels: that *Christ* was neither come, nor did suffer: He denied the resurrection of the body, brought in the promiscuous use of women: used the company of one *Helepa*, an harlot, whom he affirmed to be the Holy Ghost, and that he begat Angels of her: He attempted to shew his power to the people by flying in the aire, but falling down, he brake his thigh, and died miserably. *J. Jakf. Chron. p. 185.*

4. *Manas*, or *Manicheus*, the Heretick, denied the Old Testament, called himselfe the holy Spirit, and professed that he had power to work miracles: whereupon he was sent for by the King of *Persia*, to cure his sonne who lay sick of a dangerous disease: but his impostures failing, and the child dying under his hand, the King caused him to be slaine, and his skin taken off, and to be stuffed full of chaffe, and set up before the gate of the City. *Simpf.*

5. *Nestorius* the Heretick who spake against the union of the Divine and humane nature of *Christ*, making, as it were, two *Christs*, had his blasphemous tongue rotted in his mouth, and consumed with wormes, and at length the earth opened her mouth, and swallowed him up. *Evag. Niceph.*

6. The Emperour *Valence*, who was an Arian Heretick, was overtaken by the *Goths* in a Village, which they set on fire, wherein he was burnt to death, leaving no successor, and his name became a curse and execration to all ages. *Sozom.*

7. Under the reigne of *Adrian* the Emperour, there was one called *Bencochab*, who professed himselfe to be the *Messias*, that descended from Heaven in the likenesse of a starre to redeeme the *Jewes*, whereby he drew a multitude of disciples after him: but shortly after himselfe and all his followers were slaine, which occasioned the *Jewes* to call him *Bencozba*, the sonne of a lie. *Euf.*

*Cerintus*



*Cerintus* the heretick, being in a Bath at *Ephesus*, the Apostle *John* seeing him, said to those that were with him, *Let us depart, lest the house wherein the Lords enemy is, should fall upon our heads:* and accordingly when he was gone, it fell upon *Cerintus*, and his associates, and killed them.

8.

*Montanus* who denied the Divinity of Christ, and called himself the *Comforter*, or *holy Spirit*, that was to come into the world: And his two wives, *Priscilla* and *Maxilla*, he named his Prophetesses: was given over by God to despair, so that he hanged himselfe. *Magdebur Niceph.*

9.

*Heraclius* the Emperour infected with the Heresie of the *Monothelites*, having raised a great Army against his enemies, fifty two thousand of them died in one night, whereupon he presently fell sick, and died.

10.

*Simpf.*

*Constance* the Emperour a *Monothelite*, was slain by one of his own servants, as he was washing of himselfe in a Bath. *Simpf.*

11.

*Constantius* the Emperour, a great favourer, and supporter of the *Arian* Heresie, died suddenly of an *Apoplexie*. *Socr.*

12.

*Cyril* hath of his own knowledge recorded a wonderful judgment of God upon an Heretick in his time. There was (saith he) presently after the death of Saint *Hierom*, a bold and blasphemous Heretick, called *Sabinianus*, who denied the distinction of persons in the Trinity, affirming the Father, Sonne, and Holy Ghost, to be but one indistinct person, and to gain credit to his heresie, he wrote a book to confirme his opinions, which he published in the name of St. *Hierom*, whereupon *Silvanus* Bishop of *Nazareth* sharply reprov'd him for depraving so worthy a man now dead, and to detect his falsehood, agreed with *Sabinianus*, that if *Hierom* did not the next day by some miracle declare his falsehood, he would willingly die: but if he did, the other should die: this being agreed upon, the day following they went to the Temple at *Hierusalem*, multitudes of people following them to see the issue, and the day was now past and no miracle appeared, so that *Silvanus* was required to yield his neck to the headsman, which he willingly, and confidently did: but when he was ready to receive the blow, something appeared like Saint *Hierom*, and staid the blow, and then vanishing, presently the head of *Sabinianus* fell off: and his carcase tumbled upon the ground.

13.

*Grymsald* King of *Lombardy*, an *Arian* Heretick, being let blood for some distempers, eleven dayes after as he was drawing a bowe, the veine opening anew, he bled to death.

14.

*Nestorius* the Heretick being made Bishop of *Constance* by *Theodosius*, bespake him thus in a Sermon: *O Caesar, purge me the Land of Hereticks, (meaning the Orthodox Christians, ) and I shall give thee Heaven: Help thou me to root out them, and I shall help thee to overcome thine enemies:* For which cause he was called *νεστωρ*, or flying fire: in French *Boutefeu*. *Hist. Trip.*

15.

About the yeere 1679. there lived at *Cubbington* in *Warwick-shire*, a Gentleman called Master *Griswold*, of a competent estate, and a zealous professor of Religion, familiarly acquainted with most of the godly Ministers and Christians thereabouts, and well esteemed of by them: till one

16.

*Canne*



*Canne* (lately of *Amsterdam*) falling into his acquaintance began to seduce him from his former opinions, and practise, causing him to scruple, first, joyning with our Congregations in Prayers, and the Sacrament: Secondly, to question whether he might lawfully heare a conformable Minister, though able, and godly: from thence he fell to separation: and after a while, he first questioned, and after concluded, that there was no true Church in the world, to which he might adjoyne himselfe, and therefore kept himselfe to duties with his own family, and rejected all others: yet staid he not long here, but after a while, excluding his servants, he kept himselfe in his chamber with his children only: Then he conceited that all civill society with others defiled him: and thereupon locking his chamber-door continually, he caused his servants to reach in at the window food for himselfe, and children: He cut out all the contents of the Chapters through the whole Bible: expected Enthusiasmes, and revelations, often in the day lying along on the floore, and causing his children to do the like with their heads in a ring: and when his ancient friends, Ministers, and others hearing of it, came to speake with him (amongst whom my selfe was one) knocking at his chamber door, importuning, intreating, and threatening to break open the doore, yet could they by no meanes prevaile either to have a word from him, or the door opened: at length one of his children sickened, and died, yet he concealing it, privately carried it into the next roome, and locked it up, till the corse putrifying almost choaked him: whereupon he caused his servant to bring him some Mosse, (still concealing the occasion) wherewith he stopped the cranies in his wall to keep out the stench: But his course of life being much talked of abroad, a neighbour Justice of Peace, pitying his condition, sent some with command to break open his chamber doore, which being done, they found him, and his children (like *Nebuchadnezzar*) much deformed with their haire, and nailes grown very long, their clothes almost rotten upon their backs for the want of shift, and all their healths very much impaired with that course of life: yet neither would he, nor any of his children (being so tutored by him) speak to any one, though never so much pressed thereunto. But it pleased God at length that his children being taken from him, and sent to some friends, recovered both their tongues, and health. Himself upon the breaking open of this doore present'y took his bed, refusing to speak to, or converse with any: and though by godly Ministers and others which came to him, he was laboured with to take notice of the dangerous temptation under which he lay, intreated, counselled, threatened, and prayed with, and for him, yet still turning his face to the wall, he would neither heare nor answer them one word: In which obstinate condition he remained till his death, which was not long after.

17. *David George*, alias *Hans Van Burcht*, borne in *Delfe* in the *Low-countries*: a man altogether unlearned, being a painter of glasses: yet subtile of understanding, and eloquent withal, after he began to disperse his erroneous tenets, was sought after by the Magistrates of that place, whereupon he fled with his family to *Basil* in *Suitzerland*, where in private he taught, and advanced his damnable Heresies, confirming his absent disciples by letters, and books which he caused to be printed in the Castle of *Beningen*.  
He



He died in the said town of *Basil*, Anno 1556. for griefe that one of his followers was revolted: Before his death, whereas his disciples thought him to be god, seeing him draw towards death, he resolutely said unto them, *Be not amazed, I go to begin to shew my power: Christ my predecessor to shew his power rose again the third day: but I to shew my greater glory will rise again at the end of three years*: Afterwards the Magistrate being thoroughly informed of his life, and doctrine, caused his processe to be drawn, and by a sentence, his body was taken out of the ground, and justice done as if he had been a live, his goods confiscated, and his books burnt. *Belg. Com Wealth. p. 65. 66.*

At *Boston* in *New-England* the seventeenth of *Octob. 1637.* the wife of Master *William Dier* (which woman held many monstrous, and Heretical opinions) was brought to bed of a Monster, which had no head, the face stood low upon the breast, the eares like an Apes, grew upon the shoulders, the eyes stood far out, and so did the mouth: the nose was hooking upward, the breast, and back full of short prickles like a Thornback: the Navel, belly, and distinction of the sexe were where the hips should have been, and those back-parts were on the same side with the face, the armes, hands, thighes, and leggs were as other childrens: but instead of toes it had on each foot three clawes, with Tallons like a Fowle: upon the back above the belly, it had two great holes like mouths, and in each of them stood out two peices of flesh: it had no forehead, but in the place above the eyes it had four hornes, two of above an inch long, hard, and sharpe, and the other two somewhat lesse: it was of the female Sexe; both the father and mother of it were great Familiists: The midwife (one *Hawkins* wife of *St. Ives*) was notorious for familiarity with the divel, and a prime Familiist: Most of the women who were present at this womans travel, were suddenly taken with such a violent vomiting, and purging, without eating or drinking any thing, that they were forced to go home: others had their children so taken with Convulsions (which they neither had before, nor after) that they were sent for home, so that none were left at the time of the birth of it but the Midwife, and two other, one of which was fallen a sleep: and at such time as the child died (which was about two houres before the birth of it) the bed wherein the mother lay, shooke so violently, as that all that were in the roome perceived it, the afterbirth had prickles on the inside like thole on the childes breast. See *M. Wels short story, &c. p. 44.*

Also about the same time, and in the same place one Mistris *Hutchinson*, who held about thirty monstrous, and Heretical opinions, whereof you have a Catalogue set down by the same Authour, *Pag. 59, &c.* growing big with childe, and towards the time of her labour, at last brought forth thirty monstrous births, or thereabouts at once: some of them bigger, and some lesser: some of one shape, and some of another: few of any perfect shape, none of all of them of humane shape: This Mistris *Hutchinson* was first banished by the Magistrates of *New-England* into *Read-Island* for her Heresies: but not staying long there, she removed with all her family, her daughter, and her children into the Dutch Plantation to a place called *Helgate*: where the *Indians* set upon them, and slew her with all her family, her daughter, and her daughters husband, with all their

18.

19.



children, save onely one that escaped: which is the more remarkable, because it was never heard that the *Indians* either before, or since did commit the like outrage upon any others.

20.

*John Duns*, called *Scotus*, born in *Emilden* in *Northumberland*, or as others write, in the town of *Duns* in the Countrey of *Mers* in *Scotland*, who being brought up in *Merion* Colledge in *Oxford*, was wonderful well learned in *Logick*, and in that crabbed, and intricate Divinity of those dayes; wherein he grew to such a perfection, as he was called Doctor *Subtilis*: the subtle Doctor, and was followed by a number, who till this day are called *Scotists*; when he had professed a while at *Oxford*, he was called to *Colen* where he died, &c. yet as one still doubtful and unresolved, he did overcast the truth of Religion with mists of obscurity: he died miserably, being taken with an *Apoplexie*, and over hastily buried, he after a time revived, and making meanes in vaine by a lamentable noise to call for help, after he had a long time knocked his head against the grave-stone, dashed out his braines, and so yielded up his vital breath: whereupon were made these verses by an Italian.

*Quaecunque humani fuerant, jurisque sacri,*

*In dubium veniunt cuncta vocante Scoto.*

*Quid? quod & in dubium illius sit vita vocata,*

*Morte illum simili ludificante stropa.*

*Quum non ante virum vita jugularit adempta,*

*Quum vivus tumulto conditus ille foret.*

All learning taught in humane books, and couch'd in holy writ.

*Dun Scotus* dark, and doubtful made by subtilty of wit.

No marvel that so doubtful tearmes of life himself was brought,

Whil'st with like wile, and subtle trick, death on his body wrought.

When as her stroke to kill outright she would not him vouchsafe,

Until that man (a pitious case) was buried quick in grave.

*Cam. Brit. p. 814.*

He was buried in the Quire of the Church belonging to the Minorites (of whose order he was) in *Colen*, and upon his Tomb was this inscription,

*Scotia me genuit, Anglia suscepit,*

*Gallia edocuit, Germana tenet.* A. B. Spotteswood Hist. of the Church

He died 1308.

of Scotland.

21.

*Mahomet*, by birth an *Arabian*, was one of the monstrousest Hereticks that ever lived. He came of a base stock, and being fatherlesse, one *Abdemonoples* bought him for his slave, and loved him for his parts, so that he made him ruler of his house; about which time one *Sergius* a Monk (flying for his Heresie into *Arabia*) instructed him in the Heresie of *Nestorius*. A while after his Master died, and *Mahomet* married his widow, after whose death he grew famous for his wealth, and skill in *Magick*. Wherefore by the advise of *Sergius* he called himself the great Prophet of God, and



and his fame encreasing, he devised a Law, and wrote it, which he called the *Alcoran*, wherein he borrowed something from almost all the Heresies which were before his time. With the *Sabellians* he denied the Trinity. With the *Manichees* he affirmed that there were but two persons in the Deity. With *Eunomius* he denied the equality of the Father with the Son. With *Macedonius* he said that the Holy Ghost was a Creature: and held the community of women with the *Nicolaitans*: He borrowed of the *Jewes* circumcision, and of the *Gentiles* much superstition: And somewhat he took from the Christian verity, besides many devilish phantasies invented of his own brainer: But when he had lived in wickednesse about forty yeares, God cut him off by the falling sicknesse, which of a long time having been troubled with, he told his seduced disciples that at those times the Angel *Gabriel* appeared to him, whose brightnesse he could not behold.

Anno Christi 591. there was one *Edmund Coppinger*, and *Henry Arthington*, two gentlemen who associated themselves with *Willam Hacket*, sometimes a very lewd person, but now converted in outward shew, by whose hypocritical behaviour the aforesaid gentlemen were deluded to think that *Hacket* was anointed to be Judge of the world: wherefore coming one day to his lodging in *London*, *Hacket* told them that he had been anointed by the holy Ghost: Then *Coppinger* asked, what his pleasure was to command them? Go (saith he) and proclaime in the City, that *Jesus Christ* is come with his fan in his hand to judge the earth: and if they wil not believe you, let them come, and kill me if they can. *Coppinger* answered, that it should be done: and so immediately he and *Arthington* ran into the streets, and proclaimed their message: and when by reason of the confluence of people they could go no further, they gat up into two empty carts in *Cheapside*, crying, *Repent repent, for Jesus Christ is come to judge the world*. And so pulling a paper out of their bosoms, they read out of it many things touching the calling and office of *Hacket*, as how he represented *Christ*, by partaking of his glorified body, &c. They also called themselves his Prophets, one of *Justice*, the other of *Mercy*. The City being amazed at this thing, took *Hacket*, carried him before a Justice, who after examination committed him, and at the Sessions being found guilty of sedition, and speaking traitorous words against the Queen, he was condemned, and hanged on a Gibbet in *Cheapside*, uttering horrible blasphemies against the Majesty of God: *Coppinger* died the next day in *Bridewel*, and *Arthington* was kept in prison upon the hope of repentance.

Some *Donatists* which cast the holy elements of the Lords Supper to dogs, were themselves devoured by dogs. *Simpson*.

*Arminius*, who craftily revived the heresie of *Pelagius*, and sowed the seeds of his errors in *Leiden*, and many other places in *Holland*, to the great disturbance of the peace of Gods Church, fell sick, being grievously tormented with a cough, gout, ague, and incessant paine in his belly: with a great binding, and stopping under the heart, which caused him to draw his breath with much difficulty: he slept also very unquietly, and could not digest his meat, his radical moisture dried up, and he had a vehement paine in his bowels, with an obstruction in his Optick sinews, which made



him blinde of his left eye, and his right shoulder was much swolne, whereby he lost the use of his right arme; and thus languishing in much misery, he ended his dayes, *October 19. 1609. Hist. of the Netherl.*

25. *Olimpius* an Arian Bishop, as he was bathing himselfe at *Carthage*, and blaspheming the blessed Trinity, was suddenly smitten from Heaven, with three fiery darts, and so burned to death. *Hist. of the Netherl. Pat. Diaco.*

26. In the year 1327. there was one *Adam Duff*, an *Irish* man, burnt at *Dublin*, for denying the Incarnation of *Jesus Christ*, and saying that there could not be three persons, and but one God: and for affirming the *Virgin Mary* to be an Harlot: for denying the resurrection of the dead, and avouching that the Sacred Scriptures were but fables. *Camb. Brit. Irel. p. 181.*

27. *Donatus* the father of the *Donatists*, about the yeare 331. taking offence at the choice of *Cacelianns* to the Bishoprick of *Carthage*, made a schisme in the Church, and fell from one error to another, till at last some of his disciples which were called *Circumcellions* grew to that height of madnesse, that running up and down, when they met with any passengers by the way, they would force them to kill them; others of them by leaping from rocks, and high places would break their own necks, or burne themselves in the fire, that so they might die Martyrs. *August.*

28. A certaine *Anabaptist* in the field of *Sancto Galli*, by the instigation of the Devil, having his sword under his cloake, called his brother (nothing aware of his bloody intent) before his father, mother, sisters, and the whole family, commanding him to kneele down before them, and suddenly whips out his sword, and cuts off his head, throwing it at the feet of his parents, whereat they were so affrighted, that they died mad, the murderer himselfe defended the fact, saying, *Voluntas Dei impleta est*, The will of the Lord is fulfilled. *Gastius.*

29. *John Matthias*, one of the Prophets of the *Anabaptists* in *Germany*, being vexed with a disgracefull scoffe, which was given him by a blacksmith, procured him to be condemned to death by some of his own rabble, and himself would needs be the executioner, wounding him first with an Halberd, and that wound not proving mortal, he after shot him through with a Pistoll: Then shedding some Crocodile teares, he pardoned him for his rash speech, saying, *That God was reconciled to him, and that he had a revelation from Heaven, that the man should not die of his wounds*; yet he proved a false Prophet, the man dying within a few dayes after. *Hist. of the Anabap.*

30. *John of Leiden*, a Taylor, whom the *Anabaptists* in *Germany* chose for their King. presently after his Coronation, made a great feast, inviting at least foure thousand men and women to it, and between the first, and second course, he accuseth a man of high Treason, and cuts off his head with his own hands, and returnes merry to supper, and after supper with the same bloody hands, he administers the Lords Supper. Not long after (though there was a great famine in the City of *Munster*, where they were yet) he and his Courtiers abated nothing of their full dishes: But one of his fifteen wives (for so many he had) somewhat more consciencious then the



the rest, said, *That she thought God was not well pleased with their feasting, and rioting, when the other people pined with hunger, and so were famished to death in the streets:* This mock King, being told of this speech of hers, brought her into the market place with other of his wives, and making her to kneel down, cut off her head, commanding his other wives to sing, and give praise for it to their heavenly Father. *Hist. Anabap.* Within the space of two years, wherein this Sect of the *Anabaptists* by their fanaticall opinions, and practices disturbed the peace of *Germany*, and much hindered the Reformation of Religion begun by *Luther* and others, it pleased God by eminent, & visible judgments to punish the prime actors, & somentors of the same: For *Thomas Muncer* was put to the rack by *George Duke of Saxony*, where he roared most fearfully, and in the end had his head cut off, and put upon an high pole in the fields. Three hundred *Anabaptists* that fell upon a Monastery in *Friesland*, and rifled it, were most of them either killed by the ruines of the Monastery, or put to death by the hangman. *John of Leiden*, and their Consul *Bernard Knipperdoling*, were tied to a stake, and together with their great Prophet had their flesh torne off with hot pinchers, and in the end being slaine, had their bodies put into iron Cages, and hanged on the steeple of Saint *Lambert*. *Sleid. Com. Lib. 10.*

There was in the year 1647. one *Quarterman*, who had sometimes lived in *Oxford*, and been a zealous professor of Religion, and one that had suffered under the Tyranny of the Bishops. At the beginning of the difference between the King, and Parliament, he was chosen Marshal of the City of *London*, and continued some years in that employement: afterwards he turned a violent Sectarie, and being discarded by the City, he went to the Army, where he found countenance and employement: But withal he sucked in Errors so fast, that in *Southwark*, before a godly Minister, he said, *That there was no more holiness in the Scriptures, then in a dogs taile:* which afterwards he againe affirmed before the said Minister, and many of his Congregation; whereupon the Minister went forth, fearing (as he professed) lest the house should fall upon his head, wherein such a blasphemous wretch was: and within few dayes after, it pleased God to strike the said *Quarterman* with a violent disease, viz. upon *February* the eleventh, whereof he presently died, and was buried *February* the sixteenth, 1647.

In the same yeare there were in *Tork shire*, certaine seduced Sectaries, who pretended that they had a revelation to sacrifice unto God certaine creatures, and amongst the rest their aged mother, whom accordingly they slew, perswading her that she should rise againe the third day, for which they were apprehended, and afterwards hanged at *Tork*.

*Anno Christi, 1648.* there lived in *South-wark* one *Gunne* a Sectarian Preacher, who lived in adultery with another mans wife for about the space of nine yeares, and afterwards solicited, and lay with one *Greens* widow, whereupon it pleased God to strike him with such horror of conscience, that he ran mad, and continued raving, and raging in a fearfull manner, till at the length, having an opportunity he murdered himselfe: and the woman with whom he lay, being examined about it, acknow-



ledged the fact, saying, *That she did it, to cure her brother of his burnings.*

34. *Bolton*, one that by Separation made the first schisme here in *England*, first through the stirring of his conscience, made a publick Recantation of his errors at *Pauls Crosse*, and yet afterward was so dogged with a desperate remorse, that he rested not, till that by hanging himselfe he had ended his miserable life. *Robins. Justif.* See more of these in *Mr. Baylies dissuasive. page 13. &c.*

35. *Anno Christi 1647.* there was at *Newbery* some she *Anabaptists*, that took upon them to have revelations, and therein to see, and know such glorious things, as could not be imagined: and one of them had such strange gestures, and fits, as the like was seldome seen. This woman gave forth, that she had a revelation that such a night she should be taken up into heaven, against which time many of them assembled together, took their solemne leaves of her with teares, and the time being come, out they go to see her ascension. The night was a Moonshiny night, and as they expected when an Angel should come to fetch her up in a Chariot, a cloud comes and covers the face of the Moone, whereupon they all cry out, *Behold, he comes in the clouds:* but presently the cloud vanished: whereupon their hopes being frustrate, they still expect his coming: And after a while comes a flock of wild-geese a good way off, whereupon again they cry out, *He comes, he comes:* But when the wild-geese were gone, at length they were faine to returne to their homes as wife as they came, having made themselves a ridiculous spectacle unto many.

36. As Christ hath his flock, so false-prophets have their flock: Seducers drag disciples after them, *Acts 20. 30. Faciunt favos & vespa: faciunt Ecclesias & Martionita,* saith *Tertullian.* Wasps also have their hony-combs: Apes imitate mens actions. These Conventiclers the Church must studiously decline, and not *viam per avia quarere*, seek truth by wandering through the thickets of Errors, as *Junius* saith one in his time did, who confessed that he had spent twenty two years in trying religions, pretending that text for it, *Prove all things.* But Christs Spouse is directed, *Cant. 1. 8.* to repair to the foddering places, to frequent the public Assemblies: to tread in that sheep track, &c. there Christ hath promised to feed his Lambs (that have golden fleeces, precious souls) to call them by name, as he did *Moses, Cornelius, &c.* To teach them great and hidden things, such as they knew not, *Jer. 33. 3.* To give them spiritual fences, *Heb. 5. 14.* To be fully perswaded of the truth that they take up, and professe, *Col. 2. 2. Luke 1. 1.* To feele the sweetnesse, and goodnesse, the life, and power of it within themselves, *Col. 1. 9. Job. 32. 8.* To hate false doctrines, and those that would perswade them thereunto, *Psal. 119. 104. Rev. 2. 6.* buzzing doubts into their heads, *Rom. 16. 17. John 10. 5.* So that they would not yield to man, nor Angel that should object against the truth they have received, *Gal. 1. 8, 9.* they know that Satan transformes himself into an Angel of light, and can act his part sometimes even by good men, as he did by *Peter* once, and againe, *Matth. 16. 23. Gal. 2. 13.* And as of late by Master *Archer* an holy man, who yet broached hellish opinions. *Svenchfeldio not defuit cor bonum, sed caput regulatum,* saith



saith *Bucholtzer*: *Swenchfeld* had a good heart, but a wilde head, and so became a meanes of much mischief to many silly shallow-headed people, whom he shamefully seduced. *Trapp.*

Hereticks usually pretend that they suffer for righteousness sake, and stile themselves as the *Swinkfeldians* did, *The Confessors of the glory of Christ*. Well they may cry out as that Heretick *Dioscorus* did in the Council of *Chalcedon*: *I am cast out with the Fathers, I defend the Doctrine of the Fathers, I transgresse them not in any point*. Well they may seeme ambitious to weare a Tyburne tippet (as *Campion*), and cry out with *Gentilis* the *Antitrinitarian*, that he suffered death for the glory of the most high God; but they but the Devils Martyrs.

Hereticks are notably cunning, and no lesse cruel, as the *Arians* and *Donatists* were of old (See it in my *General Martyrologie*.) The *Papists*, *Soci-nians*, and others of the same branne at this day. These cunningly creep, and shoo themselves into houses by their pithanology, and counterfeited humility, they lead captive silly women, *2 Tim.* 3. 6. and by them their husbands. They take them prisoners (as the word signifies) and then make prize of them, *2 Pet.* 2. 3. they bring them into bondage, and then devour them, as *Paul* saith of those deceitful workers, the Foxes of his time, *2 Cor.* 11. 13, 20. They fraudulently foist in false doctrines, *2 Pet.* 2. 1. Shipwrack the Faith. *1 Tim.* 1. 19. Subvert whole houses, *Tit.* 1. 11. and are therefore to be taken and club'd down as pests, and common mischiefs to mankind. *Trapp.*

It was well, and wisely done of *Placilla* the Empresse when her husband *Theodosius senior* desired to conferre with the Heretick *Ennomius*, she earnestly dissuaded him from it, lest being perverted by his speeches, he might fall into his Heresie. *Sozom.*

Saint *Augustine* being to dispute with *Pascentius* an *Arian* Heretick, *Pascentius* would by no meanes suffer the substance of the disputation to be set down in writing lest his weaknesse should appear: yet afterwards made his brags that *Augustine* was foiled by him, which report was beleev'd of all that desired it: and thereupon *Augustine* was forced to publish what passed betwixt them for his own vindication. See the life of Saint *Augustine* in my first part of the *Marrow of Ecclesiastical History*.

The *Pharisees* (those old Separatists) slandered all that our Saviour Christ did, and in their pertinacious malice, never left till they had caused him to be put to death for a deceiver of the people.

The *Donatists* separated from the true Church, affirming that there were no true Churches but their own: they were also divided amongst themselves, in *minutula frustula*, into small sucking Congregations, as *Augustin* saith, whose arguments when they were not able to confute, they reproached him with his former life when he was a *Manichee*.

So dealt the Schismatical *Anabaptists* with *Luther*, whom they held more pestiferous then the Pope. *Muncer* wrote a book against him (dedicating it to the Illustrious Prince Christ) and railed at him as one that wanted the spirit of revelation, and savoured onely the things of the flesh. *Trapp.*

Our Separatists (at least the better sort of them) have said that the differences

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ferences between them and us are so small, that they can for a need come to our Churches, partake in the Sacraments, and hold communion with us as the Churches of Christ. But if so, How then dare they separate? The *Turks* wonder at our *English* for cutting, or pinning their clothes, counting them little better then mad-men to make holes in the whole cloth, which time of it self would teare too soone: But woe be to them that cut, and rend the seamlesse coat of Christ by needlesse separations. Trapp.

44.

Prov. 20. 6. *Most men will proclaime every one his own goodnesse*: So do *Sectaries* ordinarily, as ours now adays that boast themselves to be the only Saints, and well-affected party: Of old the *Swenkfeldians* (*Stinkfeldians* *Luther* called them for the ill favour of their opinions) entituled themselves with that glorious name, *The Confessors of the glory of Christ*. *David George* (that monstrous Heretick) that was so far from accounting Fornications, Adulteries, Incest, &c. Sins, that he recommended them to his most perfect scholars, as acts of grace & mortification, &c. Yet was he wonderful confident of the absolute truth of his tenets, and doubted not but the whole world would soon submit unto him and hold with him. He wrote to the Emperour *Charles* the fifth, and to the States of *Germany*, *A serious admonition* (as he stiled it) *written by the command of the Omnipotent God, diligently to be obeyed, because it contained those things whereupon depended eternal life*. Trapp.

45.

There is a sad story of the Father, and his two sonnes, who separating from our Church in *England*, kept together for a while: but ere long the two brothers divided againe betwixt themselves, and when the father could not reconcile them, he left the one to cleave to the other: but a while after differences arose between the father and this one sonne, and they anathematized each other; and so all three stood excommunicate, and accursed each by other.

46.

*Islebius Agricola*, the first *Antinomian* did many times promise amendment, and yet afterward fell to his Error again: After which he condemned his Error, and recanted it in a publike Auditory, and printed his Recantation: and yet when *Luther* was dead, he relapsed into it again: So hard a thing it is to get poison out when once swallowed down. Trapp. Prov. 26. 11.

47.

*Seducers*, and *Sectaries* dissuade men from hearing the Word in publike assemblies, and carry them into by-corners under pretence of prayer: Like Moles, they do all their mischief by working under-ground, as *Epiphanius* observeth, Prov. 28. 9, 10. Trapp.

48.

The *Enthusiasts*, and *Anabaptists* used to boast of the spirit, they professed that they would deliver nothing but what they had immediately revealed to them from heaven. *Muncer* wrote a base book against *Luther*, which he dedicated to King *Jesus*, wherein *Lutherum flagellat quod Enthusiasmorum spiritu careat*, & *evil nisi carnalia sapiat*, he falls foul upon *Luther* as wanting the spirit of revelation, and one that favoured of nothing but carnal things. His followers looked upon *Luther* as more pestiferous then the Pope: and for *Calvin*, they said, that it had beene happy for the Church if he had never bene borne. It was their old practice, and still is, to discourage, and disparage Christs faithful Ministers as carnal, and not relishing the things of the spirit. Trapp.

Hereticks



Hereticks having once stepped over the pale of truth, know not where, nor when they shall stop or stay; but run on from bad to worse, deceiving, and being deceiv'd. *Bertius*, and *Barret*, of *Arminians*, became profest *Papists*.

If the *Lutherans* hold universal Grace, the *Huberians* will thereupon bring in universal Election: the *Tuccians* universal Faith: and the *Naturalists* will explode Christ, and the Scriptures.

A pestilent Sect sprang up not long since in *Aragon* (whose founders were a crew of their hypocritical Priests) who affecting in themselves and their followers a certaine Angelical purity, fell suddenly to the very counterpoint of justifying beastiality. *Sands* relation. They called themselves *Illuminati*, as if they onely had beene in the light, and all in the world be-  
lides in darknesse.

The *Gnosticks* held themselves to be the onely knowing men.

The *Manichees* derived their name of *Manna*, because whatsoever they taught was to be received as food from heaven.

*Irenaeus* tells us of some that counted their own writings to be Gospel, and the *Family of Love* set out their *Evangelium regni*.

The *Anabaptists* brag much of their revelations.

The *Jesuites* vaunt much that the Church is the soul of the world: the Clergy of the Church, and they of the Clergy. *Trapp*.

*Swenkfeld* was much in commendation of a new life, and detestation of an evil: He deluded many with those magnificent words, and stately termes that he had much in his mouth of *Illumination*, *Revelation*, *Deification*: the inward, and spiritual man, &c. but in the meane time he denied the humane nature of Christ to be a creature, and called those that thought otherwise, *Creaturists*. He affirmed the Scripture to be but a dead letter, which they that held not, he called them *Scripturists*: Faith, he said, was nothing but God dwelling in us, &c. *Trapp*.

*Augustine* was stiled *Haereticorum malleus*: the hammer of Hereticks.

*Matter Cotton* calls *Master Hildersam*, *Schismaticorum malleum*: the maule of Schismatics.

*Augustine* complains of the outrages of the Clergy of the *Donatists*, that they so wasted the Churches of Christ, that the dealings of Barbarians was more mild then theirs. *Clericorum Donistarum latrocinia sic vastant Ecclesias, ut Barbarorum fortasse facta mitiora sint*. *August. Epist. 122.*

*Anno Christi, 1611*. In the ninth year of *King James*, there was here in *London* one *Bartholomew Legate*, that denied the Divinity of Christ; *King James* often dealt seriously with him to withdraw him from his damnable Heresie: and once he had thought to have surprized him into an acknowledgment of the Deity of Christ, by asking him whether he did not daily pray to *Jesus Christ*? But *Legate* answered, *That indeed he had prayed to Jesus Christ in the dayes of his ignorance, but not for these last seven years*. Hereupon the King in anger spurned at him with his foot, saying, *Away base fellow, it shall never be said that one shall stay in my presence, who hath not prayed to our Saviour for seven years together*. This *Legate* was often convented before *Doctor King Bishop of London*, and laboured with to draw him to a Recantation: But when no meanes would



prevaile, yea, that he grew more audacious, and obdurate under them: he was by the Bishop, and other Judges assisting, declared an obdurate, contumacious, and incorrigible Heretick, and so delivered over to the secular power, and King James ordered a Writ *De heretico comburendo* to be sent to the Sheriffs of London, by vertue whereof he was burned in *Smithfield*. Mr. *Fullers Eccles. Hist.* p. 63.

61. The same year there was one *Edward Wightman* of *Burton upon Trent*, convicted before *Doctor Neale*, Bishop of *Coventry and Lichfield* for maintaining ten abominable and damnable Heresies: for which also he was burned at *Lichfield*: and it pleased God by this seasonable severity so to suppress those monstrous opinions, that there was none after that ever openly avowed them. *Idem*.

62. *Anno Christi*, 340. There arose certaine Hereticks called *Utricularii*, *Bottle-bearers*, because they alwayes carried a bottle at their back, affirming that they were no true Christians that did not so: alledging that text for themselves, *Matth. 9. 17. No man puts new wine into old bottles, &c.* as if they were the onely new bottles filled with new wine. *Alsted. Chron.*

63. *Anastasius*, Emperour of *Constantinople* being corrupted with the Heresie of *Eutiches*, and abusing the Orthodox, was slaine by a flash of lightning from heaven. *Beards Theat.*

64. *Justinus* the second falling into the *Pelagian* Heresie fell mad, and therein died. *Idem*.

*Polycarp* at a certaine time meeting *Marcion* the Heretick, took no notice of him, whereupon *Marcion* said to him, *Doeſt thou not know me?* yea said *Polycarp*, *I know thee for the first begotten of the Devil.* See his Life in my first Part of Lives.

*Heretical Quakers miserably deluded by the Devil.*

65. In *May* last 1653. in *Kendal* in *Westmoreland*, there was one *John Gilpin*, who was very desirous to associate himselfe with the *Quakers* at their meetings, & speaking with one of them about it, he much encouraged him to hold on his purpose, and accordingly he went to them when one *Ch. Atkinson* was Speaker, whose drift was to deny all Ministerial Teaching, and Ordinances, together with all Notional knowledge gained by the use of such means, and to become as if they had never learned any thing, & now to be taught of God within themselves: by waiting upon an inward light, which (as he said) lies low hidden under the earth, *viz. The old man which is of the earth earthy.*

*Gilpin* was immediately so taken with this new doctrine: that he resolved to close with them, was afraid to read any good books, to heare any preaching Minister, or to call to remembrance any thing which he had formerly learned concerning God, Christ, his own estate, or any other subject contained in the Scriptures, for they told him that all such knowledge was but Notional, carnal, and hanging upon the Tree of Knowledge: adding, *Cursed is every one that hangs on this Tree.*

One of them told him that *Christ* was as man, had his failings, distrusted God, &c.



At his next meeting the Speaker urged him to take up the crosse daily, saying, *Carry the crosse all day, and it will keep thee at night*: He urged him to hearken to a voice within him: Spake much of a light within them, which *Gilpin* not yet finding, was much troubled, desiring that he might fall into quaking, thinking that thereby he should attaine to the immediate discoveries of God to him. And accordingly shortly after as he was walking in his chamber, he began to quake so extreainly that he could not stand, but fell upon his bed, where he howled, and cried in a terrible, and hideous manner, (as others of them used to do) yet was he not affraid but looked upon it as the pangs of the New-birth. After halfe an houre by degrees he ceased from howling, and rejoyced that now he could witnesse against the Ministers of England, as false prophets, and Priests of Baal. All the night after he was much troubled with dreames about his finnes: and when he awaked, as he thought thereon, he perceived something lighting on his neck, and giving him a great stroak, which caused much paine, and so a second, third, and fourth, each lesse then other, descending till it came to the middle of his back, and then he discerned something to enter into his body, which Satan suggested to be the Spirit of God like a dove: and he thought he heard a voice within him saying, *It is day*: Adding twice: *As sure as it's light, so surely shall Christ give thee light*.

Two or three dayes after he still waited for more light, and walking into his Garden, he lay down with his face to the earth, at which time his right hand began extreainly to shake: and he was in a great rapture of joy, apprehending it to be a Figure of his spiritual Marriage, and union with Christ: Then did the power within raise him, and set him on his feet, and afterwards laid him on his back, brought his finnes into his remembrance: causing his hand at every sinne to strike the ground; and he heard a voice saying, *Now is such a sinne mortified*: then was he perswaded that all his finnes were mortified at once: then rose he up, and it was said to him: *Ask what thou wilt of the Father in my Name, and he will give it thee*: then said *Gilpin*, *What shall I ask*: It was answered, *Ask wisdom in the first place*: then he desired that such things might be given him, as made for Gods glory and the good of others: It was answered, *that his request was granted, and that he should be endowed with the gift of Prophecie, and singing praises to God*.

Presently after he went to another of their meetings where *Atkinson* was again the Speaker, with which he was more affected then formerly; for that (as he conceited) he could inwardly witnesse to what he spake. *Atkinson* having done, one *Iohn Audland* spake, in the time of whose speaking *Gilpin* was by the devil within him drawn out of his chaire, and thrown upon the ground where he lay all night; all which time his body and members were all in motion, being turned from his back on his belly, and so back again several times, making crosses with his legs, and his hands moving on the ground as if he had been writing: and he heard (as he thought) a voice saying, *that that writing with his hand on the ground signified the writing of the Law in his heart*: then were his hands moved to his head, and he heard the voice saying, *Christ in God, and God in Christ, and Christ in thee*. Which words he was compelled to sing forth in a strange manner,



and with such a voice as was not his own, he sung also divers phrases of Scripture which were given in to him; then the devil raised him up, and bade him be humble, then brought him on his knees again, and he heard the voice saying, *Stoop low, low:* and when his face was almost at the ground, it said to him, *Take up thy crosse, and follow me* Then rising he was led out of the house by the devil at a back doore to the River and back again, and then into the Town, where he was drawn down the street, to a doore that he knew not: whereupon two of them that followed him, said *Whither will you go? This is the Fidlers house.* Gilpin answered: *Be it whose house it will, Christ leads me hither, and hither I must go:* then was his hand forced to knock at the doore, and a voice bade him say, *Behold, Christ stands at the doore, and knocks.* The Fidler opening the doore, he went in, and taking down a Base-viol, he was forced to play on it, and to dance, whereupon he questioned what power led him to such actions? and the voice presently answered him, *This is not because I love Musick for I hate it, but to signifie to thee what joy there is in heaven at thy conversion: as also, what spiritual Melody thou shalt have hereafter.* Then was he led out of the house, and carried thorow the Town, being forced, as he went, to proclaime, *I am the way, the truth, and the life:* Then went he to his own house, and there by the devil was thrown down, and forced to make circles with his hands, the voice telling him, *that he was now putting off the old man.* His hand also was forced to take up a stone which lay on the floore, which he thought to be like a mans heart, and the voice told him, *that Christ had taken that stone out of his heart, and given him an heart of flesh:* then holding it forth to the spectators, he was forced to say, *Except you see signes, and wonders, you will not believe;* And throwing the stone amongst them, he said, *Lo, here is my heart of stone.* Then was he cast upon his back on the ground, and the voice said, *Thou shalt have two Angels to keep thee,* and immediately two swallows came down the Chimney, and sate on a shelve neere him; whereupon he cried, *My Angels, my Angels,* and withal he held out his hand to them, expecting they should have come to him, but they flew up the chimney again, though the doore and windows were open. Then was he carried upon his hands, and knees out of the doores into the street, and when his wife would have stopped him, he said, *he must not be stopped, he must forsake wife, children, and all to follow Christ.* Thus went he up the street, thinking that he bore a crosse upon his neck, till some pulled him out of the mire, and dirt, and by force carried him into his house, whereupon pointing at one of them, he said, *Christ points at thee, thou art a wicked woman, and hast hindred the work of the Lord.* Then the voice asked him, *Where is thy crosse?* upon which he thought he saw a visible crosse hanging in a thread, which with his hand he put behinde his neck: Thus he continued till the evening, when many of the Quakers coming to him, said, *Be lowly minded, and hearken to the voice within thee.* and so they left him, his strength being almost quite spent with his restlessness.

His wife and family going to bed, he remained alone, when he began to question whether these strange actions were Divine, or Diabolical: whereupon he trembled, and his hand was forced to take up a knife, which lay by, and to point it to his throat, and the voice said to him, *Open a hole there,*



there, and I will give thee eternal life: But he threw away the knife, and his wife coming to him, at her perswasion he went to bed, and all the night after he assured himself that he was possessed by the devil, and in the morning he roared and cried out, *Now the devil is gone out of me*, at which instant he, and his family heard it thunder, though no others heard it.

Shortly after the devil came to him again, and told him, that it was Satan that had possessed, and seduced him hitherto, but now Christ was come, and had cast out Satan, and told him also *that what he had done the day before was in obedience unto Satan, and that as he had served Satan the day before in his cloathes, so now this day he must undo all that he had done in his shirt in obedience to Christ*: whereupon he rose out of his bed, went into the street in his shirt, but some stopped him: whereupon the devil within him told him, *that he must be carried into the house by foure women, or else that he should for ever stand there like a pillar of salt, as Lots wife did*. Then foure women carried him into his bed, whereupon he told them, *that the day before he had been doing the devils work, but now he must do Christs work, &c.* Then he fell to acting in his shirt upon the bed, as he had done the day before upon the floor, playing topsy turvey from one bed to another: the devil bidding him not to fear, for (saith he) *I will give thee strength*: then it told him, *that the day before the devil bade him bear his crosse, but now Christ bade him lay it aside, for Christ takes no pleasure in Crosse, nor will he worshipped as yesterday he had done*: It said farther: *Yesterday the devil made thee lie all day on the ground, but now I have provided a bed for thee: For my yoke is easie*: He promised also to give him bread of life to eat, and water of life to drink, and that out of his belly should flow rivers of living water: Then were his teeth moved as if he was eating, and he thought that he felt in his belly a flowing up, and down of waters: he was told also that yesterday the devils Angels waited on him, but now Christs Angels should guard him: hereupon he saw two Butterflies in the window, and his hand was forced to take one of them, and to put it into his mouth, which he swallowed down: then he was moved to take the other, and put it to his throat, and he was told that it should enter in there, for (saith the voice) *nothing is impossible to him that believeth*: then he was forced to make circles on the bed, whereupon he began to suspect that he was acted by Satan, and thereupon in great fear cried out, *Lord, what wilt thou have me do?* But the devil answered, *It's too late to cry unto God, for sentence is already passed against thee*. Hereupon he lay down in despaire, but presently the devil told him the third time, that it was a white devil that had deluded him this second time, but that now Christ was come indeed, and would cast him out: and accordingly he thought the devil was ejected: But then all his members fell on working as if the pangs of death had been upon him, the voice telling him, *that they were the pangs of the New birth, and that now Christ was new-borne in him*: Thus he continued a whole day, and the devil told him that now he should work wonders, and cast out devils in Christs Name. Then came in two of the Quakers, to whom he said, *I have two devils cast out of me, but now Christ is in me of a truth*: Then said the devil to him, *I was crowned with a crown of thornes, but I will crown thee*



with a crown of glory, and bade him set his fist upon his head, which (saith he) to the standers by shall appear as a glorious crown: when he did this, he asked them, what they saw? they answered nothing: whereupon the devil told him, that they saw the crown on his head, but were so stricken with admiration that they could not expresse what they saw: Then the devil bade him tell one of the Quakers, that he had a devil in him, but he should cast it out: and that he should quake, and tremble, which accordingly he did: then the devil bade him to speake to him to fall flat on the ground, which he did, and presently rose againe; whereupon Gilpin asked him, whether now the devil was gone out of him? to which he answered not, but the devil told him that he was now ejected, &c.

A while after he began again to question whether in all this he were not deluded by Satan, which made him fall into a great fear, and then the devil told him that at this while he had been serving him, and blaspheming God: and that now it was too late to repent: Hereupon he fell into despaire for a time, thinking that every thing which he either heard or saw was the devil that came to fetch him away: Sometimes he thought that he should be taken away in a flame of fire; other sometimes that the earth would open, and swallow him: Yet at last it pleased God (as it seemes) to give him repentance and peace in his conscience; whereupon he published a Narrative, of these things to discover the danger of these wayes, and to be for caution to othes to take heed how they go out of Gods wayes, and forsake his Ordinances, least falling into the error of the wicked, they decline from their former stedfastnesse, and lest not receiving the love of the truth, that they might be saved, God give them over to strong delusions to believe a lie: This is attested under the hand of the Major of Kendal, the Minister, Schoolmaster, and some others.

Anno Christi, 1653. about the moneth of October, came some Quakers out of the North into Wales about Wrexham, endeavouring to win some professors to their party: Their principal designe was to disgrace the Ministry, and all publike Ordinances. They held universal Redemption, Free-will, and falling from Grace: they published that all men have the pure seed of God in them: boasting that themselves were perfect, and without sin: that they knew at the first sight sincere Christians from hypocrites. At their meetings after long silence, sometimes one, sometimes more fell into a great and dreadful shaking, and trembling in their whole bodies, and all their joynts with such risings, and swellings in their bellies, and bowels, sending forth such shriekings, yellings, howlings, and roarings, as not onely affrighted the spectators, but caused the Dogs to bark, the swine to cry, and the cattel to run about, to the astonishment of all that heard them. By these artifices one William Spencer was drawn by them to leave the Church, and to follow them, whereupon at several times he fell into the same quaking fits: And lying with one of them three several nights, the last night being much troubled, and not able to sleep, upon a sudden he heard something buzzing, and humming about the Quakers head like an humble Bee, which did sore affright him, whereupon he sought to rise: but the Quaker perswaded him to lie still: and immediately there arose a great wind, and storme, which shook the house wherein they lay: which



which adding much to his former fear, he againe attempted to arise, but the Quaker still pressed him to lie still, perswading him to expect the Power to come (which they often promise to their Profelytes,) and thereupon he againe heard the former humming noise which more and more terrified him, so that he strove vehemently to rise, but the Quaker laid his head upon *Spencer's* shoulder, and did blow hard like the hissing of a Goose several times towards his face, or mouth, which made him leap out of his bed in a great astonishment, crying for a light, and guide to conduct him to a neighbours house: and upon this occasion left them altogether, testifying the truth thereof to the Quaker's face before many witnesses, the Quaker not denying it. *Attested under several hands.*

*October 19. 1654.* A godly Minister at the earnest desire of some friends, went with *John Ward* and *Anthony Hunter* to a meeting of the Quakers at the house of *John Hunter* in *Benfield-side* in the County of *Durham*, where he found about twenty persons sitting all silent. And after we had sate awhile (saith the Minister that gave this relation under his hand) all being mute, the Lord moved me to arise, and call upon his Name by prayer. I was no sooner up, but my legs trembled greatly, so that it was some difficulty to me to stand: but after I had prayed a short space, the trembling ceased. Whilest I prayed to God as a Creator, there was but little disturbance; but when I cryed in the Name of *Jesus Christ* my Mediator, God in my nature in the highest glory, appearing; and interceding for his Saints, then the Devil roared in the deceived soules in a most strang, and dreadful manner, some howling, some screeking, yelling, roaring, and some had a strange confused kind of humming, and singing noise. Such a representation of Hell I never heard of: there was nothing but horror, and confusion.

After I had done praying (not opening mine eies before) I was amazed to see about the one halfe of those miserable creatures so terribly shaken, with such strang, violent, various motions, that I wondred how it was possible for some of them to live. In the midst of this confusion, one of them asked me *if I was come to torment them*, to whom I applyed that word: *Mat. 8. 29.* where the Devils asked Christ the same question. And whilest I spake somthing of Faith, they declared that they were come to the Faith of Devils. *Iam. 2. 19.* who *believe, and tremble*: but he said that we were not attained to such a Faith.

After two houres, as we were departing out of the house, one of them cursed me with these words: *All the plagues of God be upon thee*, whereupon I returned and prayd for such of them as had not committed the unpardonable sin.

This preient yeare 1656. there is one *John Toldervy*, lately servant to *Collonel Webb*, living in *Cornhill London*, who hath published a Book, called *The foot out of the snare*, wherein he declares how he was seduced by the Quakers, and thereupon became subject to the teachings of a spirit within him, which he believed to be the Christ of God, and was perswaded that if he denied any thing in the least that it required, he could not be redeemed, and seeing the truth was made manifest to him, if he disobeyed, he should be damned eternally: The first principle that the Devil infused



infused into him (as he doth into all the rest) was against the Ministers, that they were made Ministers of Man, and were sent forth by man, whose Doctrine stood in the will of man; and that, not understanding what the word of life was, they were incapable of edifying the people, being Ministers of the letter and not of the Spirit. Then he was taught that the Scriptures were not the Word of God, and that having owned the truth, he needed not that any man should teach him any more; that there was that in him by which he might be taught, which was *Life, the holy seed of God*, &c. Hereupon (saith he) I became subject to diverse Ceremonies, as not to Master any man; Not to pull off my hat to any man; not to speak the word *you*, but *thee* and *thou*, not to use any complements or greetings, believing that bowing to a man was worshipping of him: To pull off the points from my knees, my bandstings, harband, buttons, which I judged unnecessary on my coat, &c. Yea, I burned diverse Divinity books, judging that what was spoken in them, was from the teachings of the Devil in those that writ them, &c. and being engaged in redeeming part of an estate for my mother, which possibly might in a short time have been effected, amongst other of those seducing persuasions which subtilly under a pretence of self-denial wrought upon me, I was withdrawn from this business, whereby my mother, and many little ones lie now under the sufferings of my disobedience: But the working of this power was so predominant upon my spirit, that I refused the least acknowledgment, much lesse performance of duty to any.

A short time after my compliance with the spirit which entered into me, My Master coming from the Wells, I reached a stoole, took him by the arme, and bade him sit down *William Webb*, not bowing, nor pulling off my hat, nor calling him Master, but added, *How doth thy body do?* whereupon he answered, *John, what is the matter? Where is the servants obedience? Where is the Masters honour?* To which I answered, My Master was the faithful spirit, &c. and that all the Ministers, were the Ministers of the Devil, and in particular, *Feak*, his minister was of the Devil, and his ministry was the ministry of death, &c.

A while after (saith he) when my Master, and his company were at dinner, I was moved by that spirit within me to go into the roome to take a stoole, and sate down at the upper end of the Table, which accordingly I did: and being asked by my Master out of the Scripture what was the servants duty? I justified myselfe saying that *I was the servant of the living God: and had more right to the creatures than he.*

After this (saith he) I was resolved to be wholly taught by the light within me, and so never to sin any more: and when Customers came into the shop, I durst not ask what they wanted, nor make in the price of the wares but one word, nor use any language but *thee* and *thou*, nor pull off my hat, nor call diverse of our wares by the usual names, but gave them other names, which made me unfit for my calling, whereby I should live.

Then I was perswaded not to eat any thing I loved, and was wrought upon to eat nothing but Crums, to pick bones when others had done with them, and to eat such food as was destructive to my health: yea I was limited



mitted from eating what was needful to the satisfying of nature, so that I was made extreme poor, and so changed, as though I was not the same man. Going along *Cheapside*, I was commanded by this spirit within me, to gather up the Cabbage stalks, and leaves of Coleworts that were thrown away, and to carry them home, dresse, and eat them for my next food. Then was I perswaded that I was in all things taught by the word within me, the same word which the holy men of God had that wrote the Scriptures: and that I should spend all my time night and day to gaine knowledge by the teaching of the holy Ghost in me, by which I did really believe that there was nothing expressed in Scripture, but I had the perfect knowledge of it: whereupon I was really possessed with a confident believe that Christ which died at *Jerusalem*, was a figure of me, and that I was the true Christ, the Angel spoken of in the *Revelation*, which was to flie thorough the middest of heaven, declaring the everlasting Gospel to all people. The same spirit within me revealed to me that the dissolution of all things would be at the end of sixty three years, in which time by my ministry, and the rest of our teachers, the *Jewes* were to be called together with the Gentiles, who ever since the Apostles dayes have been in darknesse, serving the Diel without the knowledge of the true God, &c. I was also made to believe that I should live to the end, and then Christ which died at *Jerusalem*, should meet me in the mount of God, where I was to be transformed into a celestial body, and that that Christ and I should judge all that had a being in the world: whereupon I was perswaded, that though I had the perfect knowledge of the Scriptures, yet it was not sufficient for this work, but that there was a greater Revelation to be made manifest in me, then there was in Christ and the Apostles. Then was I enjoined wholly to attend for Revelations, which I did, expecting to hear some voice from heaven, and at last conceived that I did hear many excellent voices, which made an exceeding sweet and pleasant melody, which I judged to be spirits sent from God to make known the greatnesse of the joy which was in heaven because of me.

Shortly after there appeared to me two spirits in the likenesse of a mans shadow, which I conceived to be angels sent from God to minister to me: after which there came many such like spirits which were all taken by me to be Angels, and a voice spake within me greeting those apparitions, and they answered, that within twenty five dayes perfection should be established in me: that then I should suffer the likenesse of that death, and resurrection which was real in him that died at *Jerusalem*, after which I should be sent forth to preach the Gospel, and that then *Michael* the Archangel should live in me, by whom I should be carried too and fro through the world, and enabled to preach the Gospel.

After this time when the spirit within me willed me to go in private, which was sometimes in the day, but almost all the twenty five nights I durst not resist; yea, I think I did not rest one night with another, above an hour in a night all that time; most of which time I had the company of these apparitions: For when I was moved by the spirit within me to desire them, they would come, and when they came they brought with them excellent musick, which alwayes kept over my head, and moved with me



as I moved: The apparitions making merry amongst themselves, dancing, leaping, and flying about the roome after the musick, which was over my head. During all these twenty five dayes I was acted by the spirit within me to do many strange things. I shall name a few by which you may judge of the rest.

The second or third night that I sate up, about midnight as I was waiting for revelations, there came five of these apparitions with the spirits which made such melody, and as the rest were flying about the roome, one of them came and over-shadowed my face, and told me in my ear that three of the seven plagues had been poured forth upon me: and by reason of my diligent attending to the spirit within me, two were not, and the other two were yet to come, and that after my resurrection from the dead I should choose twelve of our principal speakers to be my Apostles: after which the spirits went all to dancing: An hour after I heard a noise, and the spirit within me spake, saying, *Babylon is fallen, Babylon is fallen*: whereupon I conceived that all which formerly reigned in me was thrown down by the coming of Christ: Being weary with long standing, I sate down, but was commanded by one of the spirits to stand up for that God was present in the roome, which I obeyed, and having stood about an hour, expecting revelations, I was againe over-shadowed, and commanded to pull my shooes off my feet, for that the ground where I stood was holy ground; and that the appearance of God to *Moses* in the bush, was a figure of this his appearance unto me: whereupon I pulled off my shooes, and was struck with a great fear and trembling, and being exceeding cold, there came immediatly a great warmth all over the roome, which seizing on my feet with a tingling heat raised it self upwards, till I was very hot all over, all which time I trembled exceedingly, and durst not move out of my place and the tunes of the spirits were changed into a great noise of hissing as if there had been a thousand Bees, and the apparitions danced: then a voice spake, telling me that I was *John* the beloved disciple, and that *John* was a figure of me: a while after I could not containe but said to the spirits, *Ye are the Angels of the living God*: But as I spake I stammered out of fear, then one of these apparitions told me that I had blasphemed; and so all the spirits, and the pleasant noise vanished: This struck me with great fear, and I was moved by the spirit within me to lie upon the ground with my face close to the floore, which being done, immediatly came a great warmth as before, which heated all my body, and then was I struck with a great fear, not knowing what this meant: upon which, as my manner was when I had committed any offence, as I was moved by the spirit within me, I lay down upon the ground, with my face close to the floore, and having wallowed, and tumbled there a while, I was moved by the spirit to continue still in that posture, and immediatly came the like warmth under me, which infused heat through my whole body: then was I moved by that spirit to stand up; but supposing it not to be a true motion, I did not obey: upon which came all those apparitions, and the spirits which made such excellent melody, whereupon the power within me moved me to stand up, upon which I wept, desiring to remaine longer in that place of humility; then came one of those apparitions



ritions unto me, told me that all that I was being thus offered as a pledge, according to the wil of the *Pure* in me had revived in God that affection which formerly he bare towards me, upon which I was raised upon my feet, and my hands, feet and body moved, and acted in their order, without the least consent of motion in me: yea, I was highly elevated in my spirit, and commanded by a voice in me to dance with those apparitions, which I did all the residue of the night, and by the power of that spirit within me, I was tossed to and fro, and mounted up and down with those spirits, as though I had been a spirit my self.

About this time I was perswaded that the knowledge of all things was to be discovered and made known to me, so that I could not look upon any thing, but I was tormented at the sight thereof, and often had such burnings in my body, like the heat of live coles, so that for many nights I could not rest.

Having refrained from food for a day and an hulse I was moved (though limited by the spirit in me to fast longer,) to go and eat, and having searched for food, I found a piece of rost beefe, whereupon arose a great contest in my spirit what to do: my own spirit said eat of the beef; the other spirit within me said, *No, I am the Lord*; yet I did eat, but with much disquiet, being strongly moved to give over.

A while after looking upwards, I was strongly perswaded that I saw heaven open, whence proceeded a great blast of fire like lightening, which I thought was a discovery of those plagues which were to be poured out on me for my late disobedience, after which I was taken with an extream burning, like to an hot fiery furnace, which remained a while. About three houres after was a meeting of the Quakers, whither I was moved to go, and durst not refuse it, and when I had been there half an houre, I was moved by the spirit within me to shake, which manner of shaking I had long waited for, being perswaded that thereby should be rooted out and destroyed, that being within me which was of the devil, and being commanded by some of the standers by to give way to it, my whole man was so shaken, torn and rent, that had I not by a greater strength been enabled, I could not have born it: also it wrought in me as though I had taken a strong purge, it wrought forth an extream foame, and at last ceased: then was I perswaded that this was one of the two plagues, which was to be poured forth upon me.

The night after I was commanded to stay up all night, and wait for Revelations, but having refrained from sleep divers nights before, I could not obey that spirit because of extream drowsinesse, whereupon I requested those apparitions to take rest for that night, and upon promise of attending there the next night I had liberty; but going up the staires, a voice in me willed me to go down, which I supposed to be from one of the spirits which I left behinde me in the room, so that out of great fear I was enjoyned to stay up all that night, and durst not sleep: but having waited a short time, I could not possibly refrain longer from rest: then was I perswaded to go against the will of the spirit in me: but as I was going, it spake again, and commanded me to go into the shop, which I did, and having waited there about half an houre, I moved of my selfe to



go up again into the chamber; but going up the staires, another voice behinde me commanded me to go down again. Then was I commanded by the spirit in me to lie down and humble my self, for that I had blasphemed, which I did, wallowing and tumbling upon the ground. Then I heard another voice, saying, *Nicodemus* is in thee, the betrayer of Christ in the night; upon which sorrow struck me to the heart, and I was extremely troubled. Having lien there about an houre, the spirit in me moved me to rise, but as I was rising I was commanded to lie down again; a while after I was moved to rise, and then commanded to lie still, and so by contradictions of the spirit in me, I was thus agitated divers times: In the end it was pleased to raise me on my feet, it self moving my body by its own power. The night being thus spent I was commanded in the morning to light a fire with dead coales and sticks, that a miracle might be wrought by me: and I was perswaded, that as fire proceeded from the Lord upon the Altar, in the sight of *Moses*, and all *Israel*: so from the Lord in me there should proceed that vertue, as should kindle those coales and sticks, and being confident of effecting it, for which I would have adventured all I was worth: and having laid them together, I was moved to blow with my mouth, and trying one way, and another, I blowed as strongly as I could, expecting still that heat should proceed from my breath to light the fire, and when I could not effect it I was extremely troubled, that I the Christ of God should thus faile in my first miracle, seeing so many miracles were wrought by him that was but the figure of me. Then I went into the Cellar, and desired the Apparitions to come to me, which they did, and I declared unto them how imperfect my performance in that which they required of me was, they answered, that I was not yet perfect; but however, it was Gods purpose, that I should heal the lame, the sick, the blinde, &c. soules, as Christ did heal the bodies, and that all his miracles did signifie what should be wrought by me upon mens soules, in them that should be saved by my doctrine, and so they departed.

For a week after I stayed up the greatest part of every night, and many strange things were acted by me, or those Apparitions every night, which so destroyed the course of nature in me, that when I had liberty to sleep I could not do it. Once as I was striving, mounting and flinging about to prevent sleep, I was by the spirit in me set upright against a wall, and there was infused in me such a fresh supply of life, whereby I was as fresh as could be. The next day, being the first day of the week, I was moved to go to the meeting of the Quakers, and being very hungry I began to eat a little bread, but presently was commanded to eat no more. When I came to the place, I spent my time till the people assembled, walking in a Garden, at which time a flie flew into my face, and by the spirit within me I was made to believe that it was a messenger from God. From which time I was guided much by flies.

The Company being assembled, I was commanded to shew greater humility then any of the rest, as Christ shewed more humility then the Apostles: whereupon I was commanded to pull off my Band, and to gather up the smale sticks that were scattered in the Garden and to lay them

by



by themselves, and the dry leaves by themselves, and the smale stones scattered in the walks, by them selves: and peices of Brick by themselves, and when by the perswasions of friends I gave over at any time, I was commanded by the first Fly I saw to the service again. Then one of the Chiefest Quakers took me along with him to a place, and as we were going I was moved to gather up stones as afore, amongst which I met with two white stones, and was informed by the spirt within me that they came from heaven, and that the one signified *Esa*, and the other *Jacob*, so I was moved to throw away the greater, and to keep the lesser, and the spirit told me also that it was the white stone spoken of in the *Revelations* which was sent me as a token from Christ in heaven, and that so long as I kept that stone I had unity with God, but if I lost it, I should be disunited: Coming at length to a Garden, having sat a while, I was again moved to gather up Coles, and stones and sticks &c: And by and by came in a Quaker whom I much loved, and looking upon him I told him that he was accursed from God, perceiving that he was much changed, and I was perswaded by the spirit in me that he had slain the *Witnesses*, and therefore he must die eternally &c

Shortly after as I was at rest about midnight I saw a vision of spirits in the room &c, and was fiercely commanded by the spirit in me to rise speedily, and go into the kitchen, where I was guided to turn round, and in turning I saw a light playing on the wall which anon ceased: then seeing linen soking in water (the maids being to wash the next day) I was commanded by the spirit within me to lay them in better order then they were for that *god was the God of order*: and so considering that Christ denyed not the least service commanded him by his Father, I was the more obedient to this moving, &c. then was I commanded to sit down, and to look upon the blaze of the Candle, being to be directed by the moving of it, or by the sparkles that came from it which were many: but when I could not understand what they ment, I was tormented, stamped, and flew up and down the roome like a mad man. By and by when I was a litle quieted I was moved to look on the fire to receive directions by the flame, and sparks thereof: but being tired with looking I saw something swim upon a kettle of water that was over the fire, and as I looked at it I was commanded upon my salvation to put my right hand into the hot water, and promised that it should not scald me: yet fearing to do it, I saw something falling on the ground, and perceived it to be a black thing like a great fly, and was commanded to look feircly upon it, and to observe strictly the direction thereof to the burning of it: then did the Fly stand on the hearth very neer the fire, and I was told that if I did not the like I should be eternally damned: wherupon I went to the fire and held my right leg with both my hands at the same distance: So the Fly began its work moving sometimes nerer, sometimes farther off, sometimes turning one side, sometimes the other, sometimes round, & I guided my leg as the Fly moved, all which time I felt my leg burne, till the Fly vanished, and then I was freed from that service: then was it made known to me that this was the second Plague which I was to suffer: then finding my leg burned, the spirit within me perswaded me that the same power that made me burne it, would also heale it: so



that though I was burned from the knee to the foot, yet durst not I discover it to any, and then I was told that I had attained to Perfection. The same day as I was about my businesse I was moved to give over, but not obeying, many Flies rested on the thing I had in hand, which made me leave my imployment, being told that I had offended: then was I moved to wrestle with myself three times, which I did like a mad man: and it was told me that this was a preparation to my suffering, and had respect to the Agony which Christ had before his death. Then was I directed by the spirit to looke about me, and looking, I saw a needle sticking in my sleeve, and I was moved to take it, and thrust both the ends through my Thumbs, which I speedily did, first one end to the bone of one thumb, and the other to the bone of the other thumb, thrusting so hard till the needle, wanting further passage, bended: then was I commanded to stand upon a box by the wall, and to spread my armes with the needle in them and to resemble the death upon the crosse: then as though I was dying, I fell down into the floore spreading shavings of white paper over me representing the white sheet, and then I tyed an handkerchief about my head, which I did so heedlessly, that I tore much of my haire off. Then lay I on my back as one dead three quarters of an houre, in imitation of Christs lying three dayes in the grave: then being raised by the spirit within me, I was commanded speedily to run to the place where the Quakers were met, and to give them knowledg what was done, and to choose some of them to be my Apostles, and presently to go through all the world to preach the Gospel. So I ran forth expecting to fly by the power of *Michael* the Archangel, which I believed to be in me, as was afore promised: But seeing my selfe disappointed, I was much troubled, then I was commanded to pull off my shoos, and to run with all my might, and I believe if I were to run for a Kingdome, I could not make halfe that speed again, and being to passe through *Moorfields*, for hast I leaped over the railes, and ran over much linnen that lay a whiting till I came to the house, where I told them that Christ (meaning my self) was risen from the Dead, &c. shewing the holes that the needle had made in my thumbs, upon this they commanded me to be silent, saying that *I was in darknesse, and that the witnesses of god were slain in me*: then they wished me to sit down, which I did, and told them that my leg was burned, and the occasion of it, whereupon they took care for the healing of it: but through neglect, it was so corrupted that it was long in healing.

But I am tired in following him any longer: I have collected these things that all may see what a Tyrant the Devill is when he prevails, and what a miserable case these poore deluded soules are in, who yet judg better of themselves then of all others. The Lord open their eyes, and deliver them for his mercies sake.

In collecting this story I have somtimes varied from the authours words for brevity sake, but not from his matter: and the truth is attested by many worthy persons for the greater confirmation of it.

It seemes that during his lamenesse being confined to his bed, and chamber his braines became better settled, and being more capable of Counsel, the Lord was pleased so farr to open his eyes as to see how miserably



serably he had been deluded, and so to forsake those opinions, and practises.

This present yeare 1656. divers Quakers being met together in a Towne in *Essex*, there appeared one amongst them in such a shape, as caused them to breake up their meeting with no sinale terror to many of them: but they will not reveale the manner of it. See Master *Firmans* *stablisshing against shaking*. p. 56.

*George Cowlishaw* of the City of *Bristol* Ironmonger affirmed upon his oath taken the two and twentieth of *January*: 1654. that in the moneth of *September* last. this informant had some discourse in *Bristol* with one *Coppinger*, an *Irish* man, formerly a Scholesfellow of his that came purposely thither for his passage into *Ireland*, who told this Informant that he had lived in *Rome*, and *Italy* eight, or nine yeares, and had taken upon him the order of a *Friar* of the *Franciscan* company: and he told this Informant that he had been at *London* lately for some moneths, and whilst he was there, he had been at all the churches, and meetings, publick, and private that he could hear of, and that none came so neare him as the *Quakers*; and being at a meeting of the *Quakers*, he there met with two of his acquaintance in *Rome* (the which two persons were of the same *Franciscan* order, and company) that were now become chiefe speakers amongst the *Quakers*, and that he himselfe had spoke amongst the *Quakers* in *London* about thirty times, and was well approved of amongst them: And this Informant further saith that the said Master *Coppinger* asked him, what kinds of opinions in Religion there were in *Bristol*? and this Informant told him, that there were several opinions, and judgments, and not naming the *Quakers*, *Coppinger* asked him whether there had not been any *Quakers* in *Bristol*? and the Informant answered him, No: whereupon *Coppinger* told him two or three times that if he did love his Religion, and his soule, he should not heare them: whereupon this Informant told him that he thought none of them would come to *Bristol*, who expressly replied, that if this Informant would give him five pounds he would make it five hundred pounds if some *Quakers* did not come to *Bristol* within three weeks or a moneth then following. And on the morrow the said *Coppinger* departed the City for *Ireland*, and about eighteen dayes after there came into *Bristol* two persons that bore the name of *Quakers*: most probably his two fellow *Franciscan Friars* afore mentioned, who did much hurt, and gained many Disciples, some whereof disturbed two of the Ministers publickly in the Church, and assaulted, and reviled on of them as he walked in the streets: the like insolent practises they have used in *London*, and in divers other parts of this Nation. Master *Prin*.

This present Spring *Anno Christi* 1656. A *Quaker* being put into prison at *Colechester* for his mildemeanours, resolved (as it appeared) to pine himselfe, whereupon he abstained from all manner of food for divers dayes together, and though his friends came to him, and did all they could to perswade him to eat, yet could they not prevaile: yet at last he was prevailed with, but it was so long first, that nature being spent, when he would have eaten he could not, and so he died miserably. *This was written by good hands from thence.*

*Hereticks*

68.

69.



## Hereticks hated. Zeal against Heresie, and Hereticks,

1. *John* the beloved disciple would not be in the Bath with *Cerintus* the Heretick, but sprang out of it as soone as he came into it. *Eus.*
2. *Paul* would not give place by subjection to those false brethren, no<sup>r</sup> not for an houre, *Gal. 2. 5.*
3. *Constantine* would not read the *Arians* papers, but tore them before their eies.
4. *Placilla* the Empresse besought her husband *Theodosius senior*, not once to confer with *Eunomius*, least being perverted by his speeches he might fall into his Heresie. *Soz.*
5. Memorable is the story of the children of *Samosata*, who would not touch their ball, but burnt it, because it had touched the toe of an Heretical Bishop as they were playing with it. *Trapp.*
6. About the yeare 1435. there rose up a generation of Hereticks in *Bohemia* called *Adamites*, because they went naked, and used promiscuously to lye one with another: and when any one of them had a mind to lye with any woman, he used to say, *My spirit is waxed hot towards such a woman*: To whom the Prince of them used to answer: *Go, and replenish the earth*. *Zisca* that brave Champion against the Papists was so incensed with an holy zeale against these filthy *Adamites*, that he slew them all. *Cluverus Hist. mundi.*
7. *Pauls* rule is, if any man that is called a brother be an Idolater, with such a man eat not. *1 Cor. 5. 11.*
8. *Policarp* could not be gotten to salute *Marcion* the heretick.
9. *Eusebius Versalensis* would not receive meat in Prison from the hands of the *Arians*. *Doctor Westfeild.*
10. *Saint John* saith, whosoever saith to them *God speed* is partaker of their sin. *2 John. 10.*
11. Even the *Pharisees* of old did so detest the *Samaritans*, that they would not eat of a *Samaritans* bread, they would not drink of a *Samaritans* cup, they would not warme themselves at a *Samaritans* fire, they would not weare a *Samaritans* garment, and they would not read a *Samaritans* book. *Doctor Westfeild.*
12. *Constantius*, Emperour of the East, a great favourer of *Arius*, and his cursed Doctrine, and therefore an enemy to *Athanasius*, spake to *Liberius* Bishop of *Rome*, who was a friend to *Athanasius*, saying: *The whole world hath given sentence against Athanasius, and thou alone dost imbrace communion with that wicked man, and thereby disturbest the peace of the whole Church*: whereunto the godly Bishop answered both truly, and resolutely: *The word of Faith* (saith he) *is not made one jot the worse by my being alone*. *Theod. Lib. 2. c. 16.*
13. *Ireneus* who was *Policarps* scholler, testifieth of him, that when he heard any Hereticall blasphemies, he would stop his eares, and cry out. *Good God! to what times hast thou reserved me that I should heare such blasphemies?* *Eus. Lib. 5. c. 18.*
14. *Amphilochius* requested the Emperour *Theodosius* to banish the *Arians*, which



which spake ill of Christ from the City of *Constantinople*, and other Cities: but when he perceived that the Emperour set light by his motion, he watched his opportunity, and when *Theodosius* sate in counsell with *Arcadius* his sonne by him, *Amphilochius* gave to the Emperour that honour which was due to him, but to *Arcadius* he said noe more, but *God save you Sir*, whereat the Emperour being offended, this godly man told him plainly: *You (saith he) being but a mortall man take it hainously that your sonne should be slighted: Do you think that God is not offended, when his only sonne is evill spoken of? Theol. Lib. 4. c. 15.*

*Ebion*, and *Cerinthus* sprang up whilst the Apostle *John* was yet living, and taught that *Christ* was only a man, and not God: Out of hatred of this detestable opinion Saint *John* wrote his Gospel, as is testified by *Irenaeus*, *Hierom*, and others.

The Emperour *Valentinian* abhorred, and justly banished *Photinus* who renewed the Heresie of *Ebion*, affirming Christ to be but an excellent man borne naturally of the Virgin *Mary*, after the manner of other men, excelling only in Justice, and Morall virtues. *Platina*.

How did young *David* bristle against blackmouthed *Goliath*, and enter the Lists with him? *Do not I hate them that hate thee (saith he)? yea I hate them with a perfect hatred, I cast down the gauntlet of defiance against them: I count them mine enemies. Psal. 139.*

*Asa* could not beare with Idolatry, no not in his own mother.

Our King *Edward* the sixth would by no meanes yeild to a tolleration for his sister *Mary*, though solicited thereunto by *Crammer*, and *Ridley*, for Politick respects.

*Mihi quidem Auxentius non alius erit quam Diabolus, quamdiu Arianus*, saith *Hilary*. I shall look upon *Auxentius* as a Devill, so long as he is an *Arian*.

It was the speech of *Luther*, who, though he was very earnest to have the Communion administred in both kinds, contrary to the Doctrine, and custome of *Rome*, yet (saith he) *if the Pope as Pope should command me to receive it in both kinds, I would receive it but in one kind: Sith to obey what he commands as Pope, is a receiving the marke of the Beast. Trapp*

The Emperour *Valence*, who was sound in the faith, and zealous for the profession of the truth, for which also he suffered the losse of his offices, and honors in the reigne of *Julian* the Apostate, when afterwards he was advanced to the Empire, marrying a wife that was an *Arian*, and being enchanted by *Eudoxius* an *Arian* Bishop, he soone cooled in his zeale, and so staggered in his judgment, that they knew not what to make of him: he was neither Fish, nor flesh, neither *Arian*, nor *Orthodox*: But a while after he fell wholly from the truth, gave a tolleration to all religions: Suppressed the truth, persecuted the *Orthodox*, and at last (*Saul*-like) consulted with the Devill. *Theod.*

*Conradus Vorstius*, a man of excellent parts, being carried away with the nimbleness of his wit, and the niceness of his spirit, fell to reading the works of *Socinus*, and such other corrupt authours, whereby he was not only corrupted himselfe, but became a pernicious corrupter of young Students who were his hearers, and was an occasion of much mischief to the church.



24.

And what marvel is it if men that cannot endure sound Doctrine be left to seducers? If those that have itching eares meet with clawing preachers? If such as turne away their eares from the truth be turned to fables? For the multitude of mens iniquities, and especially for their hatred of the truth, it is that the Church is so pestred with Impostors, 2 Pet. 2. 1, 2. who bring in damnable Doctrines even denying the Lord that bought them: Do not our Moderne seducers do so, who stick not to affirme that *Christ is a carnal, or fleshly thing: That grown Christians may go to God without a Christ: that Christ did not rise again, &c.* Time indeed was when the Popes were so notoriously naught as thus to speak against Christ: To deny, or at least to doubt of the immortallity of the soule, the resurrection of the body, &c. And then a poore Popeling cryed out that *the sins of that Synagogue were so great, as that it deserved not to be ruled by any other but reprobates.* God usually plagues the contempt of his truth with an inundation of errors. Trapp.

Having in this Chapter given you many Examples of Gods terrible judgments upon sundry Hereticks, and Schismatics: As also shewed you how holy, and wise men have hated, and abhorred them: I thought fit to add a Catalogue of most of the chiefeft Hereticks, and their errors which have infested the Church under the New-Testament, that so you may see the danger, and shun the same.

#### Hereticks and their Heresies.

The *Nicolaitans* had their wives in common: held that it was lawful to eat things sacrificed to Idols; that darknesse and light begat the world, of which were born Angels, and Devils: that Angels created all earthly things, and ruled over them: It held not long but was polished, and revived by the *Gnostiques*, and *Valentinians*.

*Ebionites* denied the Divinity of Christ, rejected *Pauls* Epistles, and all the Gospels, but *Matthews*, and held that they were bound to observe the Law.

*Cerintus* held that the world was not created by God, but by an inferior power: That Christ was born of *Joseph* and *Mary*, as other men: That Christ descended upon Jesus at his Baptisme: That Jesus, (not Christ) suffered, and rose: That Circumcision was necessary, and the *Millinary* opinion: Saint *John* departed out of the Bath where he was, lest it should fall on his head.

*Papias* held that the godly should rise first, and live a thousand years with Christ on earth.

*Saturniani* held, first, That Christs body was phantastical: Secondly, That marriage was a doctrine of Devils: Thirdly, That there was one God of the Jewes, and another of the Christians, &c.

*Basilides* held that it was lawful to deny Christ in times of persecuti-on: that faith was natural, &c.

*Carpocras* held that Christ was meere man: denied the resurrection, &c.

*Cerdon* held that there were two Gods, one good, and the other bad: he reject the Law, and denied the resurrection.

*Valentinian*



*Valentinian* held plurality of Gods of both sexes: that Christ assumed nothing of the *Virgin Mary*, but passed through her as by a pipe: that Christ saveth souls only: that the world was made by evil Angels: denied the resurrection, and despised good works as unprofitable.

*Gnosticks* boasted of their learning above others; held that every faithful man had two souls: that there were two Gods, a good and a bad.

*Marcion* held that Christ was not the Son of God; that warre was not lawful, though on just occasion: rejected the Old Testament; and allowed re-baptizing as oft as men fell, and repented.

*Adamites* went naked in their assemblies as *Adam* in innocency, to which state they said Christ had restored them: condemned marriage, had women in common: that we ought not to pray to God because he knoweth our needs.

*Montanus* affirmed himself to be the holy Spirit; that the Spirit fell but little on the Apostles, but more fully upon him: condemned second marriage; allowed Incest; and confounded the persons in the Trinity.

*Apostolici* condemned marriage, had all things common; used the *Apocrypha* for Gospel; and refused to receive those that lapsed after Baptisme.

*Hermiani*, and *Seleuciani* held that the masse whereof the world was made, was eternal with God: that Angels created mens souls; that Christ ascending left his humane flesh in the Sunne; and rejected baptisme by water.

*Beryllus* Bishop of *Bosra* held that the soul died with the body, and both to rise again together.

*Novatus* father of the *Cathari*, who professed themselves purer then others; held rebaptizing of those which sinned after Baptisme; condemned second marriage; and refused to receive such as had lapsed in time of persecution.

*Origenista* held the holy Ghost to be a creature; and that the punishment of reprobates, and Devils should end after a thousand years.

*Samosatanus* denied the Divinity of Christ, and baptized not in Christs name.

*Manes* chose twelve disciples, affirmed himself to be the holy Spirit; rejected the Old Testament, denied Christs Divinity, his Passion, and Resurrection, &c.

*Donatus* held that the true Church was no where but with him, and his disciples: that obedience to Gods precepts ought to be voluntary, and not compulsive: That no Hereticks ought to be punished by the Magistrate: He measured the effect of the Sacraments by the Minister, not by the Author: boasted of Revelations: his followers slew as many opposites to their Sect as they could.

*Arius* held that Christ was neither God, nor eternal, but an excellent creature: That he assumed onely a body, but not the soul of man: and that the holy Ghost was a creature of a creature, viz. of the Son.

*Anthropomorphite* held that God had a body like to man.

*Messaliani* worshipped God, but not in three persons: held that God might be seene with corporal eyes, and tolerated perjury to promote Religion.



*Priscilian* confounded the persons of the Trinity : held that mans soul was of the same Essence with God ; that perjury and lying were lawful to hide a mans Religion : he was executed at *Trevers*.

*Pelagius* borne in *Britaine*, held that *Adam* had died, though he had not sinned : that his sinne onely hurt himself, not others but in his example : that lust, and concupiscence which is naturally in us is good, and whereof we need not be ashamed : that infants have not original sinne : that infants of beleevers, though not baptized, shall be saved ; yet shall remaine without the Kingdome of God : that men have freewill sufficient to do good without the grace of God.

*Nestorius* Bishop of *Constantinople*, that Christ had two several persons, but not two wills : that the Sonne of God in Christ was but an assistant to the Sonne of the Virgin *Mary* : that the humanity in Christ was made equal to the Deity : He died in banishment, his tongue being eaten out with wormes.

*Eutyches* confounded the two natures of Christ, and held that the Divine nature was passible, and that Christ was rather Deified then God.

*Michael Servetus* a Spanish Arrian was burnt at *Geneva*. 1552.

*David George* stiled himself a King, and Christ immortal.

*Laelius Socinus* was borne, Anno 1525. his Errors,

1. They deny the God-head, and satisfaction of Christ.
2. They deny Baptisme in the name of the Trinity.
3. That Christ (though a meere man) may have Divine honour given unto him.
4. They deny Christs satisfaction.
5. They deny the resurrection of our bodies.
6. They deny original sin.
7. They deny the nature and person of the Holy Ghost.
8. They say that we can understand the deepest mysteries of faith, and believe in Christ without the special assistance of the Holy Ghost.
9. That obedience to Gods commands is the substance and forme of faith.
10. That the Moral Law is imperfect, yet hold justification by the works of the Law.
11. That the soul is not capable of joy, or torment after this life.
12. That right reason is the supreme Judge in all controversies; and that by it (without the illumination of the Holy Ghost) we may judge of the authority of Scriptures ; and that a man may be saved without the knowledge of the Scriptures ; and that there is truth enough written in each mans heart to save him.

*Antinomian Errors.*

1. In the conversion of a sinner the faculties of the soul and the workings thereof are destroyed ; and cease, in stead whereof the Holy Ghost doth all.
2. That Love is the Holy Ghost.
3. They that be in Christ are not under the Law as a rule of life.
4. The example of Christs life is no patterne for Christians.

5. The



5. The new creature in man is Christ.
  6. The armour mentioned, *Ephes. 6.* is Christ.
  7. The whole letter of Scripture holds forth a Covenant of works.
  8. A man may have true union with Christ, &c. and yet be an hypocrite.
  9. Christ is made flesh in us ere we can be perfect.
  10. The regenerate after conversion are dead to spiritual acts.
  11. That graces are not in the souls of beleivers, but in Christ only.
  12. That graces in the regenerate are mortal and fading.
  13. That to question Gods love upon the committing of incest, murder, &c. proves a man to be in the Covenant of works.
  14. He that hath the seale of the spirit, may certainly judge of another whether he be elect, or no.
  15. Faith that justifieth us is in Christ, not in us.
  16. After the revelation of the Spirit, neither the Devil nor sin can make the soul to doubt.
  17. To act in obedience to a command, is Legal.
  18. We may not pray against sin, because we cannot be without it.
  19. All the activity of a believer is to act sin.
  20. That no assurance is true, except it be without fear, and doubting.
  21. That the Spirit acts most in Saints when they endeavour least.
  22. That we are not to pray in our families, or in private, except the spirit stirs up thereunto.
  23. Its Legal to say that we act by the strength of Christ.
  24. A man may have true faith of dependance, and yet not be justified.
  25. No effectual conversion without full assurance.
  26. We may not be exhorted to any duty, because we have no power to do it.
  27. We may not prove our election by our vocation.
  28. Its dangerous to close with Christ in a promise.
- See more of these in *Wels* his rise and growth of *Antinomianisme* in *N. England.*

*Arminian Errors.*

1. The Decree by which God hath purposed in, and for Christ to save those which repent, and believe unto the end, is the whole Decree of Predestination to Salvation.
2. That the peremptory Election of any one is upon the foresight of Faith, and perseverance as upon a condition fore-required in electing.
3. That faith, and perseverance are not fruits, or effect of Election to Salvation.
4. That elect to Salvation is either indefinite, and definite: and this either incompleat, revocable, changeable: or compleat, irrevocable: and unchangeable.
5. That in this life we can perceive no fruit, nor any sence of our election, otherwise then conditional.
6. There is no election of Infants dying before they have the use of reason.



7. The object of peremptory election is man considered no otherwise then in the end of his life.

8. No man after *Adams* fall was overpassed by the meere will of God, but upon foresight of their infidelity, and finall perseverance in the same.

9. No man is considered of God as passed by, and not elected, but in the very moment of death.

10. That Christs death being granted, God hath no intention of saving any particular person, but conditionall, and suspended upon the contingent act of mans faith.

11. It's the proper, and entire end of Christs death to purchase right, and Power to God the Father to save man upon what conditions he would.

12. That Christs death hath obtained for all men, restitution into the state of grace, and salvation.

13. The will is not capable of spirituall gifts, neither were any such in mans will before his fall, neither are such graces infused into the will in regeneration.

14. That grace whereby we are converted, is only a gentle, and morall swasion, or inducement.

15. Supposing all the operations of grace which God useth for the effecting of conversion: yet it's in mans will to believe, or not: to convert, or not, to God.

16. That a man cannot do more good then he doth, nor omit more evill then he doth.

17. The perseverance of the truly faithfull is not an effect of Election, but a benefit offered equally to all, upon this condition, if they be not wanting to sufficient grace.

18. Perseverance is a condition in the new Covenant, and foregoing Gods election.

19. That a true believer may sin against the Holyghost.

20. None can be assured of perseverance without speciall revelation.

21. So oft as we commit any grievous sin, so oft is the state of Justification, and adoption lost.

See all these confuted in the Suffrage of the Divines of Great Britaine.

*Errors of the Anabaptists.*

1. They deny infants Baptisme.

2. To every Baptized Saint they give liberty of prophesying, and propounding questions in Publick: and that not to men only, but to women also.

3. Their Pastors must have no Ordination but from themselves.

4. They ho'd secular learning to be abominable.

5. Tithes, and set stipends for Ministers are unlawfull.

6. They hold independency of Churches.

7. They deny Magistrates power first in matters of Religion; and then in Civill affaires.

8. They



8. They hold the Millenaries opinions.
9. They deny the Old-Testament, and hold Enthusiasmes.
10. They refuse all consequences from Scripture.

*Errors of the Familists.*

1. They deny the immortality of the soule: the resurrection.
2. They turne the Scripture about the day of Judgment, burning of the elements and life eternall into Allegories.
3. They deny Heaven, and Hell: Angells, and Devils.
4. They make God personally to subsist in every creature: and that his life, and essence, is the life, and proper forme of all things.
5. They dissolve marriage with all persons differing from themselves.
6. They hold marriage lawfull with the nearest of kin.
7. The Saints in this life become as perfect as God.

## CHAP. LXIV.

*Examples of Humility.*

Commanded, Col. 3. 12. 1 Pet. 5. 5, 6. Jer. 13. 18. James 4. 10. Mich. 6. 8. 2 Kings 22. 19.

Commended, 2 Chron. 34. 27. and 12. 6, 7, 12. and 30. 11. and 32. 26. Mich. 6. 8. Acts 20. 19. Prov. 16. 19. Psal. 131. 2. Lam. 3. 20.

Promises made to it, Prov. 15. 33. and 22. 4. Luke 14. 11. 2 Chron. 7. 14. Mat. 18. 4. and 23. 12. Job 22. 29. Psal. 9. 12. and 10. 12. and 25. 9. and 34. 2. and 69. 32. Isa. 57. 15. James 4. 6. Lev. 26. 41. Isa. 2. 11. and 5. 15. and 10. 33. Prov. 29. 23.

Contrary complained of, Jer. 44. 10. Dan. 5. 22. 2 Chron. 36. 12. and 33. 23.

Scriptural examples, Abram, Gen. 18. 27. and 23. 7. Jacob, Gen. 32. 10. and 33. 3. Josephs brethren, Gen. 50. 18. Moses, Exod. 3. 11. and 4. 10. and 18. 7. Numb. 12. 3. Gideon, Jud. 6. 15. and 8. 2, 23. Reubenites, Jos. 22. 21, 22. Ruth, ch. 2. 11. Hannah, 1 Sam. 1. 16. David, 1 Sam. 18. 18, 23. and 24. 8, 14. and 26. 20. and 2 Sam. 7. 18. and 15. 26, 30. Abigail, 1 Sam. 25. 41. Mephibosheth, 2 Sam. 9. 8. and 19. 27, 28. Solomon, 1 King. 3. 7. Ahab, 1 King. 21. 27. The Captain, 2 King. 1. 13. Naaman, 2 King. 5. 9. Hezekiah, 2 King. 20. 19. 2 Chron. 32. 26. Josiah, 2 Kings 22. 19. Jehoshaphat, 2 Chron. 19. 3. and 20. 5. Manasseh, 2 Chron. 33. 12. Job, chap. 1. 20. and 9. 15. Isaiah, chap. 20. 2. Jeremiah, chap. 1. 6. and 11. 19. Ezekiel, ch. 2. 1. Nebuchadnezzar, Dan. 2. 46. Daniel, chap. 9. 7, 8. John Baptist, Mat. 3. 1, 14. Mar. 1. 7. Christ, Isa. 53. 7. Mat. 3. 13. and 8. 20. and 11. 29. and 20. 28. Centurion, Mat. 8. 8. Luke 7. 6. Woman, Mat. 15. 25, 27. Mark 7. 28. Apostles, Mat. 21. 7. Virgin Mary, Luke 1. 38. Elizabeth, Luke 1. 41, 42. Peter, Luke 5. 8. Acts 10. 26. Publican, Luke 18. 13. Paul, Acts 9. 6. and 14. 14. and 22. 10.

Rom.



Rom. 15.30. 1 Cor. 15.8,9. 2 Cor. 11.7. and 12.11. Eph. 3.8. Phil. 4.12. 1 Thes. 2.7. 2 Thes. 1.11. 1 Tim. 1.15.

1. The blessed Virgin Mary was troubled, when truly praised by the Angel, Luke 1.29.

2. Moses had more glory by his veile, then by his face.

3. Christ (besides the veile of his humanity) sayes, See you tell no man, &c. Mat. 8.4. and 16.20. and 17.9. Mark 7.36. and 8.30. and 9.9.

4. Joseph, when Pharaoh expected from him an interpretation of his dream, as having heard much of his skill. *It is not in me* (said he) *God shall give Pharaoh an answer of peace.* He extenuateth his own gifts, and ascribes all to God: wherefore suddenly after, as Joseph had said to Pharaoh, *Without me shall God make answer;* so Pharaoh is heard to say to Joseph, *Without thee shall no man lift up his hand or foot in all Egypt,* Gen. 41.44.

5. Prov. 15.33. *Before honour is humility:* David came not to the Kingdome, before he could truly say, *Lord my heart is not haughty,* &c. Psal. 131.1. Abigail was not made Davids wife, till she thought it honour enough to wash the feet of the meanest of Davids servants. 1 Sam. 25.40. Moses must be forty yeares a stranger in Midian, before he become King in Ieshurun. He must be struck sick to death in the Inne, before he be sent on that honourable Ambassie to Pharaoh. Luther observed, that for the most part, before God employed him upon any special service for the good of the Church, he had some fore fit of sicknesse. As the lower the ebbe, the higher the tide: so the lower any descend in humiliation, the higher they shall ascend in exaltation: the lower this foundation of humility is laid, the higher shall the roof of honour be overlaid. Trapp.

6. Lord, I am hell, but thou art Heaven, said holy Hooper.

7. I am a most hypocritical wretch, not worthy that the earth should beare me, said blessed Bradford.

8. I am the unmeetest man for this high office of suffering for Christ, that ever was appointed to it, said sincere Saunders.

9. Oh that my life, and a thousand such wretches lives more, (saith Jo. Carelesse, Martyr, in a letter to Mr. Bradford) might go for yours. Oh, why doth God suffer me and such other Caterpillars to live, that can do nothing but consume the almes of the Church, and take away you so worthy a Workman, and Labourer in the Lords vineyard? But we be to our sins and great unthankfulness, &c. Act. & Mon.

10. When I was borne into the world, (said Henry the fourth, King of France.) there were thousands of others borne besides my selfe. What have I done to God more then they? It is his ineer grace and mercy, which doth often binde me more unto his justice. For the faults of great men are never small. French Chron.

11. Iphicrates, that noble Athenian General in the midst of all his triumphs, cried out, *εὖ δὴν εἰς δῖα*, from how great basenesse and misery, to how great blessednesse and glory are we exalted? Plut.

12. King Agathocles would be served in earthen vesse, to minde him of his father, who was a poor Potter. Plut. Anno



Anno Christi 1011. Willigis Arch-bishop of Mentz, being a wheel-Wright's son, hanged wheels and wheel-Wright-tools round about his bed-chamber, and under-wrote in Capital letters, *Willigis, Willigis, recole unde veneris*, Remember thy Original. *Bucholt.*

Hollinshead saith, that he knew some old men, who told of times in England, that if the Goodman of the house had a mattis, or a flock-bed, and a sack of chaffe to rest his head on, he thought himself as well lodged as the Lord of the town. For ordinarily they lay upon straw pallets covered with canvas, and a round log under their heads in stead of a bolster; They said that pillows were fit only for women in childbed, and in a good Farmers house it was rare to finde foure pieces of pewter, and it was counted a great matter for a Farmer to shew five shillings, or a noble together in silver, &c.

Of the Lord Cromwells humility in acknowledging his mean descent, and small beginnings. See his life in my *Second Part of Lives.*

Epaminondas, the next day after his victorie and triumph, went drooping and hanging down his head, and being asked why he did so: he answered, *Yesterday I felt my self too much tickled with vain-glory, therefore I correct my self for it to day.* *Plut.*

The great Grandfather of *Fabius Maximus*, being in his time the greatest and most noble person in Rome, having been five times Consul, and triumphed many times for divers great and honourable victories obtained by him, yet was contented after all those to be his sons Lieutenant, and to go to the wars with him when he was chosen Consul. *Plut. in vita Fabii.*

It is said of *Aristides* the Athenian, that he was never the prouder for any honour his Citizens did him. *Plut. in vita ejus.*

*I in my little Cell,* (saith Hierom) *with the rest of the Monks, my fellow sinners, dare not determine of great matters.*

*This is all I know, that I know nothing,* said Socrates.

*Anaxarchus* went further, and said, *That he knew not that neither, that it was nothing that he knew.*

*This is the utmost of my wisdom,* (said David Chytraeus) *that I see my self to be without all wisdom.*

*If I would at any time delight my self in a fool,* (said Seneca) *I need not seek far, I have my self to turn to.* Thus the heaviest eares of corne stoop most downwards. *Trapp.*

Hence grew that Paradox of Mr. Jo. Fox, *That his graces did him most hurt, and his sins most good.*

*Ita cave tibi, ut carveas te ipsum:* From that naughtie man, my selfe, good Lord deliver me, said one.

The Grecians being ready to joine battel with Xerxes his Navy, the Lacedemonians would needs appoint an Admiral for the Grecian Navie, which of right belonged to the Athenians, yet the Athenians preferring the safety of Greece before their own right, willingly condescended to it. *Intelligebant enim interituram esse Graciam, si de dominatu intempestive contenderent, &c.* Herod.

The Grecians, being ready to joyne battel with the Persians, there arose

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a contention between the *Athenians* and *Arcadians* about the precedence of place: whereupon the *Athenians* said to them, Though we might justly challenge the precedence, in regard of our actions both ancient and modern, yet considering the present state of affairs, we will not now contend about it: but will humbly submit to the judgement of the *Lacedemonians*, let them place us where they please, only this we are resolved of, that wherever they place us, we will endeavour to honour the place by our valiant actions. *Pez. Mel. Hist.*

28. *Mardonius* the *Persian* General, being beaten by the *Grecians*, and his Army routed, himself with most of the *Persian* Nobility fled into the City of *Thebes*. Whereupon one *Lampus* perswaded *Pausanias* the King of *Lacedemon*, to slay *Mardonius* with the other *Persian* Nobles, telling him that it would much redound to his honour; But *Pausanias* being no whit puffed up with the victory, answered him humbly, that such cruelty was fitter for the *Barbarians* than the *Grecians*, and therefore, saith he, I am only content with the honour of speaking and doing such things as may be pleasing to my *Spartanes*. *Pez. Mel. Hist.*

See the example of *Aristides* in *Constancy*, and in *Moderation*.

29. In the wars which the *Grecians* made with *Darius*, when the Generalship of the *Athenians* was conferred upon *Aristides*, he in humility transferred it to *Miltiades*, saying to the other Captains, It is not dishonourable, but honest and safe to obey, and submit to the command of wise men. *Plut.*

30. Before the battel of *Marathon* the *Tagata* strove with the *Athenians* about the chiefest place in the Army; whereupon *Aristides* said to them, *Locus neque dat, neque adimit virtutem, &c.* The place doth neither give nor take away valour: therefore whatever place ye assigne unto us, we will endeavour to adorne and defend the same, that so we may do nothing unworthy our former victories; for we came hither not to contend with our friends, but to fight with our enemies; nor to boast of the actions of our Progenitors, but to prove our selves valiant men; for this present battel shall shew how much *Greece* oweth to every City, Captain, and private souldiers. *Pez. Mel. Hist.*

31. *Brasidas* the *Lacedemonian* General, having given the *Athenians* a great overthrow, yet shortly after died of a wound that he received in that battel; after whose death, his mother hearing every one highly extolling his valour, said, My son truly was a good and a valiant man, yet he hath left behinde him many of his fellow Citizens, that farre excel him in vertue and valour: The *Ephori* hearing of this her speech, caused her to be publicly honoured and praised, for that she preferred the publick honour of her countrey, before the private praise and glory of her son. *Pez. Mel. Hist.*

32. After the death of *Romulus*, the *Romanes* chose *Numa Pompilius*, a *Sabine* of the City *Cures* for their King, and sent Ambassadors to him, to acquaint him with their choice, and to desire his present repaire to their City: The Ambassadors thought that few words would have prevailed with him to accept of it; but he being a prudent and humble man, answered them, That change and alteration of a mans life was exceeding dangerous,



gerous, but for him that lacked nothing, neither had cause to complain of his present state, it was great folly to leave his present known condition, and to enter into a new and unknown so that it was long before they could prevail with him to accept of the Kingdom. *Plut.*

Certain Fishermen of the Isle of *Co*, casting their net into the sea, some strangers that were passing by, would needs buy their draught at an adventure, and when they drew up their net, there came up in it a three-footed stool of massie gold: hereupon the Strangers and Fishermen fell at strife about it, and their Citizens taking part on both sides, Warre had like to have ensued betwixt them: But the Oracle at *Delphos* being consulted with, commanded them to give the stool to the wisest man that then was; upon this they sent it to *Thales* at *Miletum*: But *Thales* sent the stool to *Bias*, judging him a wiser man then himself: He again sent it to another, as a wiser man then himself; and the third to a fourth; so that being thus posted from man to man, at last it came back to *Thales* again, who sent it to *Thebes*, and dedicated it to the Temple of *Apollo*. *Plut.*

*Solon* was earnestly solicited by the *Athenians*, to take upon him the sovereignty of the City and Countrey: His friends also much pressed him to it, telling him that he was no better then a beast, if for fear of the name of a Tyrant he should refuse the Kingdom, which is the most just and honourable estate, if it be undertaken by an honest man; notwithstanding all which importunity he absolutely refused it. *Plut.*

*Epaminondas* the *Theban* General, that had gotten so many and great victories, and thereby had advanced the honour of his Countrey above all other Countreys in *Greece*, yet withal was so humble, that he refused the Governments that were proffered to him; and saith one, *Honores ita gessit, ut ornamentum non accipere, sed dare ipse dignitati videretur*. *Plin.*

*Philopæmen*, the victorious General of the *Megalopolitans*, was a great contemner of riches, and fine apparel, and very humble. On a time he sent word to a Citizen of *Megara*, that he would come and sup with him: the Citizen told his wife, and so went into the market to make some provision; in the mean time, the good wife hearing that she should have so great a man come to her house, bustled about to get all things ready: when presently came in *Philopæmen*, cloathed in a mean habit, whom the good wife looking upon, and supposing him to be a servant sent before, she bade him to help her to get supper; *Philopæmen* presently obeyed, put off his coat, took an axe, and fell to cleaving of wood; presently came in the Citizen, and seeing him about such a butinesse, said, *What mean you, O Philopæmen by this?* *Philopæmen* answered, *Quid aliud nisi deformitatis pœnas luo?* I am well enough served for coming in such mean apparel. *Polybius.*

*Agésilas* King of *Sparta* was of such an humble disposition, that though he excelled in honour, power, and in the Kingdom, whereby he had gained the love of all men, yet he was never observed to boast of his merits, or to endure that others should praise him. *Plut.*

When the *Thasian* people, for some great favours received from him, had built Temples to the honour of *Agésilas* King of *Sparta*, and offered



sacrifices to him as to a god; they sent Ambassadors to him to certify him thereof: But he said unto them, *Can your Countreymen make gods of men* to whom they answered, that they could. *Well then, said Agesilaus, let them first make themselves gods, and then I will believe that they can make me one.* Xenophon.

39.

*Claudius the Romane Emperour* was so humble, that he would not suffer any to give him divine worship, as his Predecessour had done: When he chose any to publick offices, he would not suffer them to returne him thanks in the Senate, as had been used: but said, *You owe me no thanks, as if ambitiously you had sought these places, but I owe them to you for helping me to governe the Common-wealth: which if you performe well, I will give you greater thanks.*

40.

When *Titus* had taken *Jerusalem*, he had many Crowns sent him from *Syria*, *Egypt*, and all the neighbouring countreys, all giving him the name of *Conquerour*, but he refused them all, saying, *I have not done this for my self; but have only lent my hands to God, who hath thus declared his wrath against the Jewes.* Suidas.

41.

It was a custome amongst the *Romans*, that when they had gotten any notable victory, the General used to send letters decked with Laurel to the Consuls at *Rome*, and to desire them *Decernere supplicationes*: whereby, it seems, that they thought that they stood in need of Prayers, rather then of praises. Plut.

42.

The humility of *Scipio Africanus* was such, that after all his great victories against the *Carthaginians*, and triumphs over *Hannibal*, he was content to serve as a Lieutenant in the wars of *Asia*, under *Lucius Scipio* his younger brother. Plut.

43.

*William the Conquerour* gave a Mannor, and certain yard-lands in *Buckinghamshire*, to one upon this condition, that the possessour or occupier thereof, (mark ye proud and dainty ones) should finde litter for the Kings bed whensoever he came that way. Camb. Brit.

44.

The Emperour *Frederick*, after his victory over the *Gunnzians* in *Hungary*, said thus to his souldiers; *We have done a great work my souldiers, but there remains a greater behinde, viz. to use it humbly, to bridle our avarice, and desire of revenge.* Look. of the H. War.

*Before destruction, the heart of a man is haughty; and before honour is humility.* Prov. 18. 12.

*Be ye cloathed with humility, for God resisteth the proud, and giveth grace to the humble,* 1 Pet. 5. 5.



## CHAP. LXV.

Examples of Husbands, and wives, good and bad, and about Marriage, and Conjugal Love.

**M**AN, and wife, are as the two branches in the Prophet *Ezekiel's* hand, inclosed in one barke, and so closing together, that they make but one piece: and therefore marriage is rather a fellowship of the dearest amity, then disordered love: and though before marriage we may endeavour to fit our choice to our minde, yet after, we must fit our mind to our choice: yea though all other contentions betwixt man and wife are unlawfull, yet may they contend each, who should love other most: and the more to quicken us hereunto, observe these Scriptures, and examples following.

A wife is called a meet help, *Gen. 2. 18.* Given into mans bosome, *Gen. 16. 5.* *Mich. 7. 5.* Appointed of God for man, *Gen. 24. 14. 44.* The desire of his eyes, *Ezek. 24. 26.* His companion, *Mal. 2. 14.* The glory of man, *1 Cor. 11. 8.* The weaker vessel, *1 Pet. 3. 7.*

They must honour their Husbands, *Eph. 1. 20.* Obey them, *Eph. 5. 22, 24. Col. 3. 18. 1 Pet. 3. 1. Tit. 2. 5.* Live chastly, *1 Pet. 3. 2.* Be of meek and quiet spirits, *ver. 4.* Do their Husbands good, and not evil, *Prov. 31. 12.* Be industrious, *ver. 17. &c.* See the evil of contention, *Prov. 19. 13.*

A good wife is Gods gift, *Prov. 19. 14. & 18. 22.* A crowne to her husband, *Prov. 12. 4.* A help, *Prov. 14. 1.*

Scriptural examples, *Sarah, 1 Pet. 3. 6. Rebecca. The good wife, Prov. 31. Cont. Exod. 4. 25.*

Husbands must love their wives, and how, *Eph. 5. 25, &c. Col. 3. 19.* Instruct them, *1 Cor. 14. 35.* Dwell with them according to knowledge, *1 Pet. 3. 7.* Commend them when they do well, *Prov. 31. 28,* yield them due benevolence. *1 Cor. 7. 3.*

Scriptural examples of good husbands, *Elkanah, 1 Sam. 1. 8. Abraham, Gen. 16. 6. Joseph, Mat. 1. 19.*

*Isaac* was the lovingest husband that we read of in Scripture.

*Ezekiel's* wife was the delight of his eyes, *i. e.* he took singular complacencie in her company, *Ezek. 24. 16.*

*Prov. 5. 19. Be thou ravished alwayes:* Heb. *Erre thou alwayes in her love. Velut extra sis, & rerum aliarum obliviscere.* It implies a lawful earnest affection, so as first to oversee some blemishes, and defects: Hence we say, love is blind. Secondly, so highly to esteeme her, and so lovingly to comport with her, that others may think him even to dote on her. Yet as a man may be drunk with his own drink, and a glutton by excessive devouring his own meat: So may a man be uncleane by the intemperate, or intempestive abuse of the marriage bed. *Trap in loc. Quisquis in uxorem ardentior est amator, adulter est Hierom.*

*Prov. 12. 4. A vertuous wife is a crowne to her husband.* Not a



Ring for his finger, nor a chaine of gold for his neck; but a Crowne, or Garland for his head, a chiefe, and choice ornament: As *Sarah* was to *Abraham*: As *Livia* to *Augustus*: As *Placilla* to *Theodosius*: and as *Nazianzen's* mother was to her husband. *Trapp.*

5. *Prov. 14. 1. Every wise woman buildeth her house. &c. Quævis pia, & perita* every holy and handy woman buildeth her house, not onely by beaings, and breeding up children, as *Rachel* and *Leah* builded the house of *Israel*, *Ruth 4. 11.* But by a prudent and provident preventing of losses, and dangers, as *Abigail*. As also by a careful plotting, and putting every thing to the best, Like a Carpenter that is to build an house, layes the platforme of it, first in his braine, and then so orders his stuffe that nothing be cut to wast. *Trapp.*

6. *Prov. 18 22. Whoso findeth a wife, &c. i. e.* After much seeking both by prayer to God, and by his own industry, as *Gen. 24. 63.*

*Isaac* went forth to pray, and his servant went forth to seek a wife, *i. e.* a good wife, as *Eccles. 7. 1.* A name is put for a good name: and *Isa. 1. 18.* Wooll is put for white wooll: A bad woman is but the shadow of a wife: as *Lamech's* second wives name [*Zillah*] signifies. *Trapp.*

7. I reade of a *Persian* Lady, who being at *Cyrus* his wedding, was asked afterwards how she liked the Bridegroom? How? saith she, *I know not, for I saw no body there but my own husband.*

8. The *Lac demonians* condemned two of their Citizens in a great summe of money, who were made sure to *Lyсандers* two daughters, supposing that they should have had great portions with them, their father being the *Lacedemonian* General; but he dying before they were married, and leaving but a small estate, they refused to marry them. Thus the *Spartans* used to punish them that did not marry, or married too late, or that married ill: and to this punishment were they most subject, that through covetousnesse sought only after great portions with their wives. *Plut. in vita Lyсанд.*

9. King *Antigonus* caused his son *Demetrius* to marry *Phila*, the widow of *Craterus*, and when his son being young, disliked the match because *Phila* was old, his father rounding him in the eare, said.

*Refuse no woman, nere so old,  
Whose marriage bringeth store of gold. Plat in vita Demet.*

10. *Augustus* *Cæsar* died in the kisses of his wife *Livia*, of whom he took this farewell, *Livia, nostri conjugii memor, vive, & vale.* She was alwayes exceeding dear to him, and being asked how she kept his love so long, she answered. *Quod diligenter, & prudenter agens, summum adhibuisset studium, ut omnia faceret ex animo Augusti: nec curiose perquisivisset quidquam eorum quæ Augustus faceret.* *Plut.* By prudence, and diligence, studying in all things to please him, and not to enquire into his secrets.

11. *Portia* the daughter of *Cato* was married to *M. Brutus*, who having conspired with some others the death of *Julius Cæsar*, he was something melancholy, and troubled in minde about the thing: his wife *Portia* observing it, and being grieved that her husband should conceale any thing from



from her, she took a rasour, and wounded her thigh, and losing much blood fell into a fever: Her husband coming home, and hearing of the sicknesse of his wife, was much grieved, and went to visit her: She taking the opportunity they being alone, said thus unto him: *My deare husband, sit down, and let us talke seriously together: when I married you, I came to your house as a wife, not as a friend, or harlot: and gave up my selfe unto you not only at bed, and board, but as a companion of all your joy, and sorrows: I am Cato's daughter, and I desire that you will take notice of what stock I come: What therefore shall I complaine of you? truly I cannot do it in other things, onely one thing troubles me, that you make me not a partaker of your secrets, as doubting of my fidelity, and taciturnity, you cannot dissemble with me: I discern that your minde is full of trouble, and there is some great secret that you are about: Why do you conceale it from me? if you cannot expect help, yet expect comfort from me: and I will assure you of my silence: Do not consider what others of my sex are, but remember againe that I am Cato's daughter, and Brutus's wife: either nature from my father, or custome from my husband hath made me valiant, and constant so as not to fear any danger. What need more words? I have made trial of my self by this wound, the smart, and paine whereof I can easily beare: yea, assure your selfe, that I can die with Brutus, and for my husband. Wherefore if thou art about any honest thing that be- seemes us both, do not conceal it from me. Brutus wondring at her courage, kissed her, and with his hand lift up to heaven he said, O ye Caelestial gods, I pray you make me an husband fit for such a wife! and so discloseth the whole matter to her. Afterwards when she heard of his death after the battel in the Philippic fields, she resolved to die, and being for a while hindered by those about her, she at last snatched some burning coles out of the fire, and putting them into her mouth, and throat, suffocated her self. *Lipsius.**

*See the Example of Zenobia in Fortitude.*

*Licurgus the Lacedemonian Lawgiver, enacted, that all they should be infamous that would not marry: So that on a time Dercillides a Noble Cap- taine but a Bachelor coming into a place, there was a young man that re- fused to rise up, and do him reverence, for said he, Thou hast not begotten a son that may do the like to me in time to come. Plut.*

12.

*Solon the Athenian Lawgiver ordeined that no joyntures, nor dowries should be given, or made to maides at marriage, commanding that wives should bring to their husbands no more then three gownes, and some other movables of small value: Utterly forbidding that they should buy their husbands, or make merchandize of marriages as of other trades: he willed that men, and women would marry together for issue, pleasure, and love, but not for money. Plut.*

13.

*Some Trojans that escaped in the sacking of Troy, took such Ships as they found in the Haven, and putting to sea, were driven by the windes to a part of Tuscany, near that place where Rome now stands, and the men being gone on hunting, the women having been very sea-sick, the noblest of them called Roma, perswaded the other women to set their Ships on fire, that so they might go to sea no more: the men at their returne, find- ing*

ing



ing their Ships burnt, were exceeding angry with their wives, whereupon to pacifie them, they went and kissed them on their mouths, whence that custome was taken up, which continues till this day of saluting by a kisse. *Plut.*

16.

The *Romanes* at the first building of their City, wanting wives, made a great feast, and when as the *Sabine* virgins came to see their pastimes, they seized upon them, every man catching one for his wife: this was the cause of great, and long Wars between the *Sabines* and *Romanes*: but at last when the two armies were ready to joyn battel, these women ran betwixt them; some of one side, others of the other, with lamentations, and cries stepping between their weapons, and seeking out their fathers, and husbands, with their babes in their armes, and their haire dishevelled, they called sometimes upon the *Romanes*, other sometimes upon the *Sabines*, with the movingest expressions they could devise, which so melted the enraged hearts of both Armies that they gave back a little: Then *Hersilia* that was married to *Romulus*, and some other of the chiefeft women said to the *Sabines*: *What offence have we done to you, that we should deserve such an heap of evils? we were indeed violently, and against Law ravished by those who are now our husbands, but you left us so long with them, that now we are tied to them by the strongest bonds of nature that can be. You came not to our rescue when we were Virgins untouched; but now you come to take the wives from their husbands, and the mothers from their little ones, so that the help which you now think to give us, doth but grieve us more then your former neglect of us.* These, and such like speeches brought the two Armies to a parley, during which the women brought their husbands to their Parents, and brethren: provided them meat, and drink, dressed their wounds, and carrying them home to their houses, shewed them that they were Mistresses there with their husbands, highly loved, and honoured by them: So that in the end a peace was concluded, and amongst other Articles of agreement these were some: That the *Sabine* women should remaine with their husbands: that they should be exempted from all service, and work, save spinning of wooll: That they should have the upperhand of their husbands: That the men should speak no foul, nor dishonest words, nor discover their nakednesse before them, &c. *Plut.*

A woman of another Countrey being in talk with *Gorgona* the wife of *Leonidas* King of *Sparta*, said to her, There be no wives in the world that so much love, and commend their husbands as you *Lacedemonian* wives do: the Queen straight replied, *Neither be there any women but we that bring forth men.* *Plut.*

17.

*Numa* enacted a Law amongst the *Romanes*, that when any man died, his wife should remaine a widow for the space of ten moneths.

18.

Two men being suiters to the daughter of *Themistocles*, he preferred the honefter before the richer, saying, *That he had rather have to his sonne in Law a man that wanted goods, then goods that wanted a man.* *Plut.*

19.

A Virgin of *Lacena* being poore, was demanded, what dower she had to bring to an husband, and to marry her with: she answered, *That which was left me as an inheritance from mine Ancestors, viz. Virtue, and Modesty.* *Hist. of women. p. 331.*



It was a custome among the *Grecians* for the bride to be carried through the streets in a Chariot, the Axeltree whereof at her coming home was taken off, and burned before the gates of her house, to signifie that she must ever after be an houswife, and keepe within as a faithful, and industrious overseer of their domestick affaires, and businesse. *Hist. of women. p. 336.*

Prince *Edward* of *England* whilst he was warring in *Palestine* against the *Turks*, was stabbed by an *Assassine* with a poisoned knife, but by the diligence of his Chirurgions, and the unparallel'd love of his wife, who sucked the poison out of his wounds without doing any hurt to her selfe, he quickly recovered: so soveraigne a medicine is a womans tongue anointed with the vertue of loving affections. *Holy Warre.*

The Emperour *Conrade* besieging the City of *Winsperge* in *Germany*: and the women perceiving that the Town could not hold out long, petitioned the Emperour that they might depart onely with so much as each of them could carry upon her back, which the Emperour condescended unto, expecting that they would have loaden themselves with silver, gold, &c. but they came all forth with every one her husband on her back, whereby the men were all saved, and their wives gat immortal credit to themselves. *Imper. Hist.*

*Rubenius Celer* would needs have it engraven on his Tombe, that he had lived with his wife *Ennea* fourty three yeares, and eight moneths, and yet they never fell out.

The Lord of *Harlem* in the *Low-countries* having by his exactions, and cruelty made himselfe odious to all his people, was together with his wife besieged in his Castle by them, and so prest for want of victuals, that he was compelled to enter into treaty: His wife ( a true mirrour of piety, and love towards her husband ) amongst other Articles, capitulated that she might have so much of her most precious movables as she could carry out at one time, the which being granted, she ( with the help of her Chambermaid ) carried her husband lockt in a chest out of the Castle: leaving all her rings, and jewels behinde her. *Belg. Com. Wealth. p. 55.*

In a great battel fought betwixt *Selimus* the Great *Turk*, and the *Persians*, wherein the *Turks* had the better, amongst the heaps of the slaine *Persians*, were found the dead bodies of many women, who being armed, and following their husbands, died with them in the battel. *Turk. Hist. p. 512.*

*Antonia Flaxilla*, when her husband *Priscus* was banished by *Nero*, whereas she might have enjoyed all the abundance, and plenty in *Rome*, left all the pleasures and delights of the City to accompany her desolate Lord in his penurious, and uncomfortable banishment. *Hist. of women*

A Reverend man seeing a very Cholerick couple that were married together, live very lovingly, and peaceably, asked them how they could so sweetly consort together, to whom the man answered, *When my wives sit is upon her, I yield to her, as Abraham did to Sarah: and when my sit is upon me, she yields to me and so we never strive together, but asunder.*

In the *Bohemian* Persecution we read of the Major of *Litomeritia*, who apprehended twenty four godly Citizens, of whom his own sonne in Law was one, and after he had almost pined them in prison, he adjudged them



to be drowned in the river *Albis*, whereupon his daughter wringing her hands, and falling at her fathers feet, besought him to spare her husband: but he, harder then a rock, bade her hold her peace, saying, *What? can you not have a worthier husband then this?* to which she answered, *You shall never more espouse me to any,* and so beating her breast, and tearing her haire, she followed her husband to the river, and when he was cast into the midst of the river bound, she leaped in, and caught him about the middle, but being unable to draw him forth, they were both drowned together, and the next day were found embracing one another. See my *Gen. Martyr.* p. 151.

29.

A young and beautiful maid was matched to a man stricken in yeares, whom after she found to have a very fulsome and diseased body, yet (out of conscience, being by Gods Providence become his wife, she most worthily digested with incredible patience and contentment, the languishing, and loathsomnesse of an husband, continually visited with variety of most irksome and infectious diseases: and though friends and Physicians advised her by no means to come near him, for fear of danger and infection; yet she, passing by with a loving disdain and contempt these unkinde dissuasions, plied him still night and day with extraordinary tenderneesse and care, and services of all sorts above her strength and ability; she was to him Friends, Physician, Husband, Nurse; yea, she was Father Mother, Brother, Sister, Daughter, every thing, any thing to do him good any manner of way: she was full of merciful and melting affections towards him; for falling into want by reason of extraordinary expence, and excessive charges about him, she sold her Chaines, Rings, and richest Attire: she emptied her Cupboard of Plate, her Cabinet of chiefest and choicest Jewels to do him good: and when he was dead, and friends came about her, rather to congratulate her happy riddance, then to bewaile her widowhood, she did not only abhorre and deprecate all speeches tending that way, but protested, if it were possible, she would willingly redeem her husbands life with the losse of her five dearest children: and though as yet the flower and prime of her beautifullest, and best time was not expired, yet she strongly resolved against a second match, *Because* (said she) *I shall not finde a second Valdaura, for so her husband was called.* *Vives, Lib. 2. de Christiana femina.* page 360.

30.

*Alphonsus* King of *Arragon* was once resolved that he would never commend his wife, lest he should be counted immodest or uxorious, but afterwards he changed his resolution, being so taken with his wifes vertues and constancy, that he resolved to praise her, *Quocunque in trivio, cuiq; obvio, &c.* in all places and companies. So did *Budeus*, *Parcus*, and others. *Trap.*

31.

A certain *Romane* having forsaken his wife, her friends fell out with him, and said to him, *What fault doest thou finde with her? Is she not honest of her body? Is she not faire? doth she not bring thee goodly children? &c.* But he putting forth his foot, shewed them his shooe. and said, Is not this a goodly shooe? Is it not finely made? Is it not new? yet I dare say, there is never an one of you all that can tell where it wringeth me? *Plut.*

32.

*Aristides* the *Locrian*, being sent to by *Dionysius Senior*, King of *Syracuse*, who desired him to give him one of his daughters to be his wife; returned



turned this answer, *I had rather, said he, see my daughter dead, then married to a Tyrant*: for so indeed *Dionysius* was. And when, not long after this cruel Tyrant put all the sons of *Aristides* to death, and then asked him in scorne, to grieve him the more, if he were still of his former opinion, to deny him his daughter in marriage, he answered, *I am sorry with all my heart for what thou hast done, but yet I do not repent me of my former saying and resolution* Plut.

*M. Cato*, when he was Cenfor in *Rome*, put out off the Senate one *Manilius*, who was likely to be Consul the year following, because he killed his wife too familiarly in the day time, and before his daughter. Plut in *vita ejus*.

This *Cato* held, that for a man to beat his wife, was as great a sacrilege, as if he polluted or spoiled the most sacred things in the world: He thought it a greater praise for a man to be a good husband, then a good Senatour: and therefore he thought nothing more commendable in old *Socrates*, then his patience in using his wife well that was such a Shrew. *Idem*.

*Cleomenes* King of *Sparta* had a vertuous wife called *Agiatis*, whom he loved most dearly, intomuch as in the time of his warres with other of the *Grecians*, he often made journeyes to *Sparta* to see her. At last being at *Tegea* with his Army, newes was brought him of his wives death, which was a marvellous grief unto him: whereupon leaving order with his Captains for the safety of his Army, he went hastily to *Sparta*, lamenting his wives death with his mother and children: after which solemnity he applied his minde again to his publike affairs. Plut. in *vita ejus*.

*Tiberius Gracchus* the *Romane*, married *Cornelia* the daughter of *Scipio Africanus*, whom he loved dearly as may appear hereby. *Tiberius* on a time found two Snakes in his bed, and consulting with the Sooth-sayers about it, they forbade him to kill them both, or to let both of them to escape, but only one: assuring him, that if he killed the male he should not live long after; and if he killed the female, then his wife *Cornelia* should die: *Tiberius* out of his tender love to his wife, desiring that she should survive him, slew the male, and let the female escape, and accordingly himself died shortly after. Plut. in *vita ejus*.

*Philip*, surnamed *The Good*, Duke of *Burgundy*, married the Sister of *Charles* the Dolphin. and not long after this, *Charles* basely and perfidiously slew *Philip* s father; whereupon *Philip*, being full of anger and grief, went to his wife, saying, *O my wife, thy brother hath murdered my father*. Upon this his wife (that loved him dearly,) burst forth into tears and lamentations, fearing lest this act of her brothers would make a breach betwixt her husband and her: which her husband taking notice of, comforted her, saying, *Be of good cheere, though it was thy brothers, yet it is not thy fault, neither will I esteem or love thee the lesse for it, &c.* which accordingly he made good so long as they lived together. *Lip. Exem. Pol p. 200.*

*Nazianzen* saith, that his mother was not only a meet help to his father in matters of Piety, but also a Doctresse and a Governesse.

*Budaus*, (that learned *Frenchman*) had a great help of his wife in points of Learning; she used to be as busie in his study, as about her husband's wifery.



40. *Placilla* the Emperesse was a singular help to her husband *Theodosius* in things both temporal and spiritual.
41. Our King *Edward* the third's Queen, (a Lady of excellent vertue, being the same that built Queens Colledge in *Oxford*;) drew evenly with her husband in all the courses of honour that appertained to her side, and seemed a piece so just cut out for him, as answered him rightly in every joint.
42. *Erasmus* tells a story of a certain poor *English* Cripple, lame of both legs, that married a blind woman, and gave this reason for it, *We shall the better agree, when neither can hit the other in the teeth with our several defects and deformities*. And indeed it proved an happy match, they lived lovingly and cheerfully together, and God Almighty blessed them with a dozen lusty boyes, that had not the least deformity about them.
43. The same Author tells us also of one *Combe*, a young woman in *Eubaea*, that being married to one whom she liked and loved dearly, became Mother and Grandmother to an hundred children.
44. When any were married in *Athens*, they used to sing *ἔργον καὶ ἀνὴρ ὅπου εὖ γένοιτο*, I have left a worse condition, and found a better.
45. *Hierome* tells us of an old man in *Rome*, that had buried twenty wives which he had married one after the death of another, and that he had taken to wife the one and twentieth, who also had buried nineteen husbands; and that burying that wife too, he followed the corpe to the Church, (so his neighbours would needs have it) with a garland of bayes upon his head in manner of a Triumpher. *Trap*.
46. *Phocius* wife was no lesse famous in *Athens* for her honesty and good hufwifery, then *Phocion* was for his justice and equity. On a time a certain Gentlewoman came from *Ionia* to *Athens* to see her, and shewed her all her rich Jewels and precious stones that she had. To whom *Phocius* wife said, *All my riches and Jewels is my husband, who these twenty yeares together, hath continually been chosen General of the Athenians*. *Plut. in vita ejus*.
47. *Leonidas* King of *Sparta*, having married his daughter *Chelonis* to *Cleombrotus*, afterwards fell out with him and would have slain him: whereupon *Chelonis* taking her two little sons, went to her husband, earnestly begging his life of her angry father, telling him, that if he proceeded to kill her husband, she would first kill her self, and so pitifully complaining, she put her face upon *Cleombrotus* head, casting her swollen and blubbered eyes upon the standers by. *Leonidas* being herewith moved to pity, commanded *Cleombrotus* to get him thence into exile, withal, praying his daughter for his sake to remain with him, and not to forsake her father that did so dearly love her, as for her sake to save her husbands life. But she by no means would yield to his request, but rising up with her husband, she gave him one of his sons, and taking the other in her own armes, she voluntarily went with him into banishment. *Plut. in vita ejus*.
48. *Panteas* the *Lacedemonian*, being sent for a pledge amongst others into *Egypt* to King *Ptolemy*, had a very faire and vertuous wife who would have gone with him, but her friends locked her up and would not suffer her: yet



yet shortly after she found meanes to get her a horse and some money, and stealing away in the night, she galloped to the Haven of *Tanurus*; where finding a ship ready bound for *Egypt*, she imbarqued and went to seek her husband, with whom she gladly and lovingly led her life for his sake, forsaking her own countrey, and living in voluntary exile in a strange land. *Plut. in vita Cleom.*

*Dionysius* the Tyrant of *Sicilie*, married his Sister *Thesta* to one *Polyxenus*, with whom he afterwards falling out, *Polyxenus* fearing his cruelty, fled secretly out of *Sicilie*: *Dionysius* hearing of it, sent for his Sister *Thesta*, and took her up very sharply, for that she had not discovered to him her husbands purpose to escape: to which she boldly answered, *Why? Dionysius, dost thou think me a woman so faint-hearted and beastly, that if I had known of my husbands departure, I would not have gone with him, that both of us might have run one fortune together? Truly, I knew not of his departure till he was gone, for it had been more for my honour to be called the wife of the banished Polyxenus, then the Sister of thee a Tyrant.* *Plut. in vita Dion.*

In the Countrey of *Narsinga* in the *East-Indies*, when the husband dies, and his body is burned, some of his wives burne themselves with him, and she hath the greatest honour, and is judged to love her husband best, that is most willing to burne with him. *Purch. Pilg.*

About the year 1616 the great *Mogul* intending a long progress, left his son *Sultan Curfawo* should enterprize any rebellion in his absence, he resolved to build a Tower, and immure him in it, which accordingly he caused to be built without door, gate or window, except some small holes to let in aire towards the top, putting in all sorts of provision whatsoever, with some servants to abide with him for that time, while this was doing, the Sultans wife came, and fell at the Kings feet, and never would let him go till she had obtained leave to be shut up with her husband, which at last was granted, though the King much perswaded her to enjoy her liberty, but she utterly refused any other comfort, choosing rather to partake with her husband in all his misery. *Pur Pil V. 1. p. 600.*

In the great *Moguls* countrey, the custome is, when a man dies, that his body is burned, and many of their wives will burne with them, to get the repute of modest and loving wives: who leaving all worldly affaires, content themselves to live no longer then their husbands: But they must first get leave of the King, who uses many arguments to dissuade them from it, promising them gifts and livings, &c. But when nothing will prevaile, he gives them leave, and so they are burned alive with their dead husbands. *Pur. Pil. V. 1. p. 25.*

*Julius Sabinus*, Captain of the *Gauls*, being overcome by the *Romanes*, hid himself in his Grandfathers Tomb, and his wife *Eponina* being informed of it, went to him, and lived with him in that uncomfortable place, and sad condition nine yeares together, keeping his counsel, and faithfully serving him all that while. *Lip. Exem. Pol. p. 196.*

*Cabadis* King of *Perfia* being deposed and shut up in close prison, and his brother *Blazes* set up in his room: the wife of *Cabadis* first procures horses to be laid in the wayes, and then engratiating her self with the Pri-



son-Keeper, got leave often to visit her husband: at last she changed apparel with him, and he getting thereby out of prison, fled upon those horses, and at last recovered his Kingdome again. But his faithful wife being discovered, was by the command of *Blazes*, cruelly put to death.

*Idem.*

55. *Tertullian* gives wives this counsel, *Vestite vos serico pietatis, byssino sanctitatis, purpura pudicitiae*; Cloath your selves with the silk of Piety, with the sattin of sanctity, and with the purple of modesty.

56. There are some wives, *Quae fulgent monilibus, sordent moribus*, that are well habired, but ill mannered.

57. *Phile*, the daughter of *Antipater* that ruled *Macedonia* and *Greece*, both under and after *Alexander* the Great, was so wise in her younger yeares, that her aged father, though much experienced in State-affairs, would many times take her advice in matters of weight: when she was married to King *Demetrius*, (who was very inconstant and prone to vice) she by her prudence did wonderfully temper him; when he was angry, she would quiet him: when he would have done unjust or dishonest things, she by her wisdom would restrain him. She was a common mother to the people: poor Virgins she would endow and dispose off in marriage; the afflicted and necessitous she relieved; the good she advanced. She oft went into the Army encouraging the souldiers, quieting them in mutinies, and reclaiming them in rebellions. Her love and fidelity to her husband was incomparable. For when he was overcome by *Pyrrhus*, and driven out of his Kingdom, rather then she would fall into the enemies hands she slew her self. *Lips. Exem. Polit.*

#### Husbands Unnatural.

1. In the time of the fourth Persecution, there was in *Egypt*, a woman married to an husband that was given much to the sin of uncleanness, which when by no means she could reforme in him, she sued out a bill of Divorce, whereupon this wretched man went and accused her to the Governour, that she was a Christian, and so caused her to be put to death. See my *General Martirology*.

2. *Mahomet* the Great, the first Emperour of the *Turks*, after the winning of *Constantinople* fell in love with a most beautiful *Greekish* Lady, called *Irene*, upon whose rare perfections he so much doated, that he gave himself wholly over to her love; but when he heard that his Captains, and Officers murmured at it, he appointed them all to attend him in his great Hall, and commanding *Irene* to dresse and adorne her self in all her gorgeous apparel, he brought her in his hand into the midst of them, who seeing her incomparable perfections acknowledged their errour, saying, *That their Emperour had just cause to passe his time in solacing himself with such a peerlesse Paragon*: But he on a sudden caught her by the hair with one of his hands, and with the other drawing his Fauchion, at one blow struck off her head, thereby shewing them that he was not such a slave to his affections, but that he preferred his honour before them. *Turk. Hist.*



Anno Christi 1652. There was living in the Isle of *Thanet* in *Kent*, one *Adam Sprackling* Esquire, in the parish of *St. Lawrence*, who about twenty years before had married *Katherine*, the daughter of *Sir Robert Leukner* of *Kent*. This *Sprackling* had a faire estate, but was exceeding proud and prophane: He frequented Tavernes and Alehouses, where he used to rant, and roare, and game, and swear exceedingly, and upon small occasions to quarrel and draw his weapon, &c. He regarded not the Sabbath, nor the publick worship of God; By which dissolute courses, and Gods judgement upon him, he exhausted his estate, and brought others into bond for him, whom he left to imprisonment and ruine: And had at last Executions out against him, and Bailiffs waiting to arrest him, whereupon he was forced to keep home, and make his house his prison, so that he could not dominere abroad as formerly. This filled him full of rage, and made him extreme testy and cholerick, so that his wife was constrained many times to lock up her self from him, being a woman of many excellent parts and vertues. But upon Saturday night Decemb. 11. 1652. This *Sprackling* (as it seems) resolved to mischief her, and being in his Kitchin, had one *Lamming* a neighbour of his with him, and sent for one *Knowles* a Seaman to him: but it being ten a Clock at night, he desired to be excused being in bed: then did he send for one *Martin* a poor old man, and his Tenant, who though in bed durst not but arise, and come to him: and when he came, *Lamming* went his wayes: so that there remained only this *Sprackling*, and his wife, and *Martin*, and one *Ewell*, *Spracklings* man. Then did *Sprackling* command *Martin* to binde *Ewells* legges, which the one did, and the other suffered, thinking that it had been only a ranting humour of their Master. Then began he to rage against his wife who sat quietly by, though she gave him none but loving and sweet speeches, yet did he draw his dagger and struck her over the face with it, hurting her jaw, which she bore patiently, saying little to him; but he still continued to rage against her, and when at last, the Gentlewoman being weary, and in great fear, rose up and went to the door, her husband followed her with a chopping knife in his hand, with which he stroke at her wrist, and cut the bone in sunder, so that her hand hung down only by the sinewes and skin. No help was near, *Ewell* was bound, and *Martin* being old and weak, and fearing his own life, durst not interpose, only he prayed his Mystris to stay and be quiet, hoping all would be well, and so getting a napkin, bound up her hand with it. After this towards morning, *Sprackling* still railing and raging at his wife, dashed her on the forehead with the Iron Cleaver, whereupon she fell down bleeding, but recovering her selfe on her knees, she cried and prayed unto God for the pardon of her own sins, and her husbands, praying God to forgive him as she did. But as she was thus praying, her bloody husband chopt her head in the midst into the very braines, so that she fell down and died immediately: Then did he kill six dogs, foure of which he threw by his wife, and after she was dead, chopped her twice into the leg, compelling *Martin* to wash *Ewells* face with her blood: Himself also dipping linnen in her blood, washed *Martins* face, and he bloodied his own face with it: For all which being apprehended, and carried to *Sandwich* Jaile, at the Sessions following,



ing, which were *April 22 1653.* he was arraigned, condemned and hanged on the 27th. day, dying very desperately, and not suffering any, neither godly Ministers nor Gentlemen, who desired to speak with him after his condemnation. This is more largely published in Print, by one that lived near the place, and was present at this *Spracklings* trial.

4. A great *Bassa* of the Turks called *Fanuses*, having in a battel overthrown the Christians, amongst other prisoners took a beautiful *Grecian* Lady called *Manto*, and being surprized with her incomparable beauty became enamoured of her, and in too curious viewing the Captive Lady, was himself by her taken prisoner: And finding her outward perfections no lesse graced with inward vertues, and her honourable minde answerable to her rare feature, he took her to wife, honouring her far above all the rest of his wives and Concubines, and she again in all dutiful loyalty, sought to please him, so that for a long time they lived in all worldly blisse and felicity: But long lasted not the Summer-fruit of wanton love, blasted most time in the blossome, and rotten before it be well gathered; For in a short time the *Bassa*, more amorous of her person, then secure in her vertues, and after the manner of sensual men, still fearing lest that which so much pleased himself, gave no lesse contentment to others, he began to distrust her, though he saw no cause why, more then his own conceit, not grounded upon any her evil demeanour, but upon the excesse of his own liking: which mad humour increasing more and more in him, he became so froward and imperious, that nothing she could say or do, could now please or content him, but that he still thought some one or other (though he knew not who) to be therein Partakers with him: so fearful was the jealous man of his own conceits: so that at last the poor Lady grieved to see her self thus without cause to be suspected, and wearied with the insolent pride of her peevish husband, together with his imperious commands, determined secretly to depart from him, and to return again into her own countrey: which purpose she discovered to one of her Eunuchs, to whom also she delivered certain letters to be conveyed to some of her friends, whose help she was to use in her intended flight; but the false Eunuch delivered her letters to the *Bassa* his Master, who therewith enraged, called her to him, and with a dagger stabbed her to the heart: and so with the death of his love, cured his tormenting jealousies. *Turk. Hist. p. 557.*

*Wives unnatural to their husbands.*

5. *Semiramis*, the wife of *Ninus*, being very witty, and a beautiful woman, whom her husband loved exceedingly, as she was one day in discourse with him, told him that she was exceeding desirous of a thing: yet because of the greatnesse of it she durst not discover it, nor could hope to prevail: *Ninus* not fearing her subtilty, bade her tell him what it was: She answered, *That he should deliver to her the Government of his Empire for five dayes*: which when she had obtained, she caused her husband to be slain, and so usurped the Government of the Empire into her own hands. *Diod. Sic.*



*Candaules* King of *Lydia*, having a very beautiful woman to his wife, would needs make one of his Nobles called *Gyges* a witnesse thereof: and placing him behinde the hangings in his chamber, he caused his wife to strip her self naked, and so to walk up and down in the chamber, that so *Gyges* might see her compleat beauty: but when the Queen came afterwards to hear of it, she caused *Gyges* to kill the King her husband, and then married him, saying, *That she was only fit for him who had so seen her nakednesse.* Herodotus.

*Zeno* the Emperour being dead drunk, was by his wife laid in a Tombe, with a great stone on the top of it, whereby he was miserably pined to death. *Platina.*

*Alboynus* a King of the *Lombards*, having overcome in war *Cunemundus* King of the *Fepidi*, and having slain him, made a drinking cup of his skull, yet took his daughter *Rosamund* to wife. Now it fell out, that *Alboynus* being one day drunken, forced his wife to drink out of her fathers skull, which she so stomacked, that she promised one *Helmichilde* her self to wife, and *Lombardy* for a dowry, if he would kill her husband the King, which he assented to and performed, but they were afterwards so hated for it, that they were forced to flee to the Court of the *Exarch* of *Ravenna*, who seeing *Rosamunds* beauty, and the masse of money and Jewels which they brought with them, perswaded her to kill *Helmichilde*, and to take him for her husband, which accordingly she promised to do: and when her husband *Helmichild*, coming hot out of a bath, called for beer, she gave him a strong poison: but when he had drunk one half of it (suspecting the matter) he forced her to drink off the rest, and so they both died together. *Heil. Geog. p. 150.*

*Joane* Queen of *Naples* was insatiable for her lust, which caused her to hang her first husband, (which was *Andrew*, second sonne to the King of *Hungary*) at her window for insufficiency: her second husband was *Lewis* of *Tarentum*, who died with overstraining himself to satisfy her appetite: Her third husband, *James* of *Tarracon*, a gallant Gentleman, she beheaded for lying with another woman: Her fourth husband was *Otho* Duke of *Brunswick*, in whose time the King of *Hungarie* drave her out of her Kingdom, and having taken her, hung her out of the same window, where she had hanged her first husband. *Heil. Geog. p. 162.*

*Sir John Heiwood*, relating the deadly difference that fell out between those two noble *Seymours*, (the Lord Protector, and the Admiral his brother in King *Edward* the sixth his time) through the instigation of their ambitious wives, passionately cries out, *O wives, the most sweet poison, the most desired evil in the world, &c.* Woman (saith he) was at first given to man for a Comforter, not for a Counsellour, much lesse a Controuler and Director.

*Sicut in ligno vermis, ita perdit virum suum uxor malefica.* As a worme eates into the heart of a tree and destroys it, so doth a naughty wife her husband, saith *St. Hierome.* All evils (as the elements) are most troublesome, when they are out of their proper place, as impiety in Professors of Religion, injustice in Judges, dishonour and discomfort in a wife, &c.

Be the husband never so frugal, if the wife be idle, or lavish, or proud,



or given to gadding or gossiping, &c. He doth but draw water with a five; or seek to pull a loaded cart through a sandy way, without the help of an horse. He puts his gettings into a bag with holes, *Hag. 1.6.* He labours in the very fire, *Heb. 2.15.* As *Cowper* Bishop of *Lincolne* did, whose wife burnt all his Notes, that he had been eight yeares in gathering, lest he should kill himself with overmuch study, so that he was forced to fall to work again, and was other eight years in gathering the same Notes, where-with he composed his *Dictionary*, that useful book. Much happier in a wife was that learned *Gulielmus Budaus*, who saith thus, *Conjux mea sic mihi morem gerit, ut non tractet negligentius libros meos quam liberos:* My wife seeing me bookish, is no lesse diligent about my books then about my *Barnes*, whom she breeds up with singular care and tender-nesse.

13. *Xantippe* the wife of *Phoroneus* the Lawgiver, was such a Scold, that when her husband lay upon his death-bed, he told his brother, that he had been an happy man if he had never married.

14. *Aristotle* affirms, that he that miscarries in a wife, hath lost more then half the happinesse of his life, *Pro. 21.*

15. *Cicero* put away his wife *Terentia*, because she had made but small account of him in the time of the warres, which were betwixt *Caesar* and *Pompey*: so that when he went from *Rome* to *Pompey*, she provided no fit accommodations for his journey, and when he came back again into *Italie*, she never shewed any spark of love or good-will towards him. For though he stayed long at *Brundisium*, she never went to see him, and when his daughter took that long journey from *Rome* to *Brundisium* to visit him, she neither provided company to conduct her, nor gave her money or other necessaries for the way; yea, she so handled the matter, that when *Cicero* came to *Rome*, he found nothing in his house but bare walls, and yet was he greatly set in debt by her. *Plut. in vita ejus.*

*QUARLES*, describing a loving husband and wife, saith thus of them.

They were so one that none could justly say  
Which of them rul'd, or whether did obey.  
He rul'd because she would obey, yet she  
In so obeying, rul'd as well as he:  
What lik't him best, it need no other cause  
To like her too, but only his applause.

But on the contrary.

Ill thrives that haplesse family that shoves  
A Cock that's silent, and an Hen that crows,  
I know not which live more unnatural lives,  
Obeying husbands, or commanding wives.

Many waters cannot quench it, neither can the floods drown it, *Cant. 8.7.*

CHAP.



## CHAP. LXV.

## Examples of Hypocrites.

**T**He Scriptures about hypocrisie by a mistake are placed under *Craft*, p. 120.

*Jehu* was but a painted hypocrite, when destroying *Baals* Priests, he continued the worship of the golden Calves. And his zeal in rooting out *Ababs* race, was but to settle the Crown better on his own head. Hence the threatening, *Hos. 1. 4.*

Like to him was our King *Henry* the eighth, who cast off some branches of Popery so far as would serve his own turne; but retained the six Articles, (that whip with six cords) under which many suffered in his time. And whereas he commanded others under great penalties to be no Papists, himself was either a Papist or Atheist, jeering at some for their old *Mumpsimus*, and at others for their new *Sumpsimus*, as he prophanely called the Reformation then begun: hanging Papists on one side for denying his Supremacy, and burning Protestants on the other side, for denying Transubstantiation. Hence probably is this dismal desolation befallen the Royal family in the fourth generation, as it did upon the house of *Abab*. See my *English Martyrologie*.

The Papists are a generation of hypocrites, *Gifford*, *Hodgson*, and other English fugitives at *Rhemes*, when they had suborned *Savage* to kill Queen *Elizabeth*, put forth a book, wherein they admonished the English Catholics, not to attempt any thing against their Prince.

*Rob. Parsons*, when he was hatching an horrible treason against his Prince and native country, set forth his book of Christian Resolution, as if he had been wholly made up of Devotion.

*Barnet*, a little before the powder-Plot was discovered, wrote to the Pope, desiring him to lay his command upon our Papists, to obey their King, and keep themselves quiet.

*Herod* when he was whetting his sword to kill Christ, promised devotion, *Mat. 2. 8.* Drawing a faire glove on a foule hand. *Trapp.*

An hypocrite is one that hath an heart and an heart, *Psal. 12. 2.* one for God, and another for him that would have it, as that desperate *Neapolitan* boasted of himself. As they have two hearts, so they have two tongues, *1 Tim. 3. 8.* wherewith they can both blesse and curse: talk religiously or profanely according to the company, *James 3. 10, 11.* Speak *Hebrew* and *Ashdod*, the language of *Canaan*, and the language of Hell: Like those in an Island beyond *Arabia*, of whom *Diodorus Siculus* saith, that they have cloven tongues, so that therewith they can alter their speech at their pleasure, and perfectly speak to two persons, and to two purposes at once; How can these escape the damnation of hell, of which place the hypocrites are the chief inhabitants, *Mat. 24. 51.*

*Prov. 27. 6.* The kisses of an enemy are deceitful, i. e. his glossing and closing with us for a further mischief (such were the kisses of *Joab*, *Fu-*



*das, Absolon and Achitophel*) is not to be fancied, but deprecated and detested: Such men are *Italianated* that can salute with mortal embraces, and clasp you in those armes, which they mean to embroue in your dearest blood. These treacherous kisses are like that mad *Hacker*, hanged in Queen *Elizabeths* dayes, who bit off his honest School-masters nose, as he embraced him under pretence of renewing love, and eat it down before the poor mans face. *Trapp.*

*Praxatiles* the Painter drew the picture of *Venus*, by the face of his Minton *Cratina*, that so by an honourable pretext he might procure adoration to an harlot. *Livy.*

Its the guise of gracelesse hypocrites by their outward performances, to think to oblige God unto them, and by their good deeds to set off for their bad. Thus *Brunhildis* (that French *Athaliah*) Anno *Christi* 600. after many murders, and much mischief committed by her, built many Colledges for Priests and Monks in *Burgundy* and *Austria*, *Eo scilicet beneficio maleficia sua expiavit*, thereby thinking to satisfie for all her cruelty, saith the *French Chronicler*.

In our King *stevens* time, there were more Abbeyes built, then in an hundred years before upon the same account.

See more in *Diffimulation*.

*Isa. 32. 6. The vile person will speak villany, and his heart will work iniquity to practise hypocrisie, and to utter error against the Lord, &c.*

## CHAP. LXVII.

### Idols, Idolatry, Images.

**I** Orbidden, *Exod. 20. 4. and 23. 24. and 34. 13. Deut. 16. 22. Lev. 26. 1. Num. 33. 52. Dent. 7. 5. Ezek. 30. 13. Lev. 19. 4. Acts 15. 20.*

**D**estroyed, *2 Kings 3. 2. and 10. 17, 26. and 11. 18. and 18. 4. and 23. 14. 2 Chro. 14. 3, 5. and 23. 17. and 31. 1. and 34. 4, 7. Isa. 30. 22. Jer. 43. 13. and 50. 2. Ezek. 6. 4. 2 Chron. 15. 16. and 33. 15. 1 Kings 15. 12. Isa. 2. 20. and 31. 7. Hos. 14. 8.*

**T**hey called them gods, *Gen. 31. 30. 2 Kings 17. 31. and 1. 2. Acts 19. 27. Exod. 32. 4.*

**W**orshipped them, *Jer. 3. 9.*

**T**rusted in them, *Jer. 48. 13. Isa. 42. 17. Psalme 115. 8. Hab. 2. 18.*

**C**onsulted with them, *Ezek. 21. 21.*

**S**wore by them, *Jer. 5. 7. and 12. 16. Zeph. 1. 5. 1 Kings 19. 2. and 20. 10.*

**T**hey are teachers of lies, *Hab. 2. 18. Jer. 10. 8. and profit nothing, Isa. 44. 10.*

Much question there is about the beginning of idolatry: These three causes seem not improbable. When



When a father mourned grievously for his son, taken away by immature death, he made his Image, which in proceſſe of time was worſhipped as a god; and ſerved with Ceremonies and Sacrifices.

The people made the Images of great Tyrants, and honoured them, that ſo they might by this flattery live the more peaceably under them.

The ambitious ſkill of the Workman, that through the beauty of the work the multitude being allured, took him for a god, that a little before was honoured but as a man.

*Lactantius* ſaith, That when *Noah* caſt off his ſon *Cham* for his wickedneſſe, he went into *Canaan*, and his poſterity being ignorant of God, becauſe their Founder or Prince, received not of his Father rules for Gods worſhip, quickly fell to idolatry: The *Egyptians* being not covered with houſes, by reaſon of the temperate aire, obſerving the motions of the ſtars, whileſt they often viewed them more curiouſly, fell to worſhip them: After which they invented monſtrous ſhapes of beaſts, and worſhipped them: Others ſcattered into other regions, admiring the Heavens, Sun, Moon, Earth, Sea, without Images or Temples, worſhipped them, and ſacrificed to them, till afterwards they erected Temples, and Images to their moſt puiſſant Kings, and ordained to them ſacrifices, and Incenſe, &c.

All Hiſtories ſhew, that in all ages thoſe Nations and People, which were given to idolatry, have had remarkable judgements from God inflicted upon them.

*St. Hierome* tells us, that when *Jeſus* being a childe was carried into *Egypt* for fear of *Herod*, all the idols of *Egypt* fell down, and all their Oracles became mute, as was foretold by the Prophet, *Iſa. 19. 1.*

In the time of *Julian* the Apoſtate, the Temple of *Apollo* at *Delphos*, and his Image were burnt to aſhes by lighteniog from heaven.

*Anno Chriſti 1451.* a great concourſe of people from all countreys, being met together at *Rome* to celebrate the Popes Jubilee, upon that ſuperſtitious day two hundred perſons were trodden to death upon *Adrians* bridge, beſides many that fell over into the water, and ſo periſhed.

*Idolatry*, as it is ſpiritual adultery, ſo uſually its accompanied with corporal adultery, as appears in the old Heathens, in their feaſts of *Priapus*, *Lupercalia*, &c. The *Canaanites* had filled the land with this uncleanneſſe, *Ex. 19. 11.* And the idolatrous Papiſts at this day reckon fornication a venial ſin, and have the Stewes allowed them of *Rome* it ſelf: *Mantuan* ſaith, *Tota eſt jam Roma Lupanar*, Its become a great Brothelhoule.

The Popiſh Saint-worſhip, and Angel-worſhip is a great ſtumbling-block, both the *Jewes* and *Turks*, who know it to be contrary to the firſt Commandment, and Image-worſhip to the ſecond, whence the *Turks* will not endure any Images, no not on their coines. *Turk. Hiſt.*

When *Sultan Solymán* had taken *Buda* in *Hungary*, he would not enter into the chief Temple of the City, to give praiſe to Almighty God for



his victory, till all the Images were pulled down and thrust out of that place. *Paulus Jovius.*

8. A certain *Turkish* Ambassadour, being asked why the *Turks* did not turne Christians? *Because*, saith he, *the Christian Religion is against sense and reason. For they worship those things that are of lesse power then themselves, and the works of their own hands.* *Idem.*

9. We read of a certain King of *England*, that laid out as much as his whole Crown-Revenues came to in a year, upon one costly Crucifix. *They lavish gold out of the bag, &c. Isa. 46. 6.*

10. The *Egyptians* worshipped a Deity under the forme of a *Crocodile*: Another under the forme of an *Ichneumon*, a rat of *Nilus*: Another under the forme of *Ibis*; yea, they had more dunghil gods then these: their onions and leeks in their gardens. *O Sanctus, &c.* The Heathen could scoffe at this foolery, that they should have Deities growing in their gardens. But of all their gods the greatest was *Apis* or *Serapis*, which was a pide Bull or Oxe, the reason of it was this.

11. *Apis*, the King of another country in a famine relieved *Egypt, Alexandria* especially: when he was dead, they made him a god, and decreed divine honour to be given him; then they must worship him under a forme. They think of the benefit they had by *Apis*; they had their corne by the tillage of the ground, and that was done by the labour of the Oxe, and they will worship this great God under the forme of a pide Oxe. *Dr. Westfield.*

12. Idolatry is fitly compared to whoredom: A whoremonger will be pinching and sparing to his wife and children at home: but he cares not how expensive, and excessively lavish he is upon his whores abroad: so men are very niggardly towards the worship and service of the true God, but they are content to part with any thing towards the maintenance of idolatry: the Jewes would part with their eare-rings and bracelets to make a calfe, *Exod. 32. 3. 4.*

13. Idols are called devils, *Rev. 9. 20.* God thunders against idolatry in the second Commandment. So *Psal. 97. 7.* Hence, *1 John 5. 21. Keep your selves from idols.* The very gold of an image might not be desired. *Deut. 7. 25.* Hence, *2 Sam. 5. 20.* *David* burnt them.

14. *Hezekiah* brake the brazen Serpent when abused to idolatry, *2 Kings 18. 4.*

15. *Moses* brake the moulten Calfe, &c. *Deut. 9. 21.*

16. *Epiphanius* coming into a Church, and finding a vaile wherein was the image of Christ, or some Saint, he tore it, and wrote to *John* Bishop of *Ierusalem*, under whose charge that Church was, that he should not suffer such vailes in the Church against Christian Religion.

17. God himself hates idolatry, so that he threatens it with utter desolation. For this sin he threatens, *to wipe Ierusalem as a man wipeth a dish, and turneth it upside down, 2 Kings 21. 13.* yea, *to overturn, overturn, overturn it, Ezek. 21. 27.* As he did first by the *Babylonians*, then by *Titus*, and lastly by *Elius Adrianus*.

18. Idolatry was first established in the Easterne parts of the world, and see what miserable destruction God hath brought upon them. Where are now those



those golden Candlesticks of *Asia*? where are those learned Churches of *Greece*? Are they not all drowned in Turcisme, and infidelity, for this sin of idolatry?

*Jeroboam* the first King of *Israel*, set up two Calves at *Dan* and *Bethel*, thereby causing the people to sin, and to provoke God by their idolatry, which turned to the ruine of himself and whole house, and all the Kings of *Israel* his Successors either more or lesse maintained that idolatry, so that for it they were more or lesse plagued by God, and at last all the ten tribes were carried into perpetual captivity.

When idols and images were brought into the Easterne Churches, that famous and renowned City of *Constantinople*, (the seat of the Easterne Empire) which in the eye of man was judged impregnable, was besieged and assaulted by the Turks, who at last made a breach, entred with fury, and drave the poor Emperour *Paleologus* to that extremity, that in retiring amongst the presse of his own souldiers, he was trampled to death, and when his dead body was found amongst the slain, the Turks cut off his head, and carried it contemptuously about the City upon a lance, and after the massacre of many thousands, to compleat their cruelty, they drew the Emperesse with her daughters, and many other Ladies and Gentlewomen to a banquet, where after many vile abuses proffered to them, they killed and tore them to pieces in a most barbarous manner. They also in their bloody triumphs caused a Crucifix to be carried through the streets of the City, and in contempt threw dirt upon it, crying in their own language. *This is the gallant God of the Christians.* *Paulus Diaco.*

In *Epoletum* there perished by an Earthquake, three hundred and fifty persons, whilst they were offering sacrifice to their idols. *Magdeb. Cent.*

At *Rome* under the Empire of *Alexander Severus*, the left hand of the brazen Image of *Jupiter* was miraculously melted, and whilst the Priests thereupon were offering sacrifice to pacifie their gods, foure of them together with the Altar and Idol, were stricken in pieces by a thunderbolt, and suddenly the City was covered with such an horrible darknesse, that the Citizens through fear ran out into the fields. *Idem.*

See *Superstition.*

## CHAP. LXVIII.

## Idleness, and the evils of it.



Idleness, falsely charged upon the *Jewes* in *Egypt*, *Exod.* 5. 8. 17.

The mischiefs of Idleness, *Prov.* 19. 15. *Eccles.* 10. 18. *Prov.* 13. 4. & 20. 4. & 12. 24. 27. & 18. 9.

Reproved, *Mat.* 20. 6. 1 *Tim.* 5. 13. *Prov.* 6. 9, 10. & 10. 26. *Rom.* 12. 11.

It was the sinne of *Sodom*, *Ezek.* 16. 49. It cast *David* upon tentation,

2 *Sam.*



2 Sam. 11. 2. and Eve, (as it is conceived) Gen. 3. 1. The evil servant Mat. 25. 26. The Cretans, Tit. 1. 12. Sluggard sent to the Ant, Proverbs. 6. 6.

1. The danger of slothfulness, Prov. 15. 19. & 19. 24. & 21. 25. & 22. 13. & 26. 13. &c. & 24. 30. & 19. 15. Eccles. 10. 18.

2. The Lacedemonians would suffer none of their Subjects to spend their time in sports, or idleness, and when their Magistrates were told of some that used to walk abroad in the afternoones, they sent to them, requiring that leaving their idleness they should betake themselves to honest labours and imployments. For (say they) *It becomes the Lacedemonians to procure health to their bodies by labour, and exercise, not to corrupt them by sloth, and idleness.* Alian.

3. They also brought up their children in labour from their infancy, whereby it grew into a Proverb, *That only the Lacedemonian women brought forth men.* Alex.

4. The Cretans brought up their sons from their child hood in daily, and difficult labours, lest when they grew old they should think that it was not unseemly to waste themselves in idleness. *Idem.*

5. The Gymnosophists to reclaim their scholars from idleness, enacted a Law, that young men should neither eat, nor drink any day before they had given account to the Elder what work they had done that morning. *Idem.*

6. Amasis made a Law that the Egyptian youth should no day eat any food till they had runne one hundred and eighty furlongs: judging them unfit either to eat, or drink, till by honest labour they had deserved it. *Diod. Sic.*

7. The Ethiopians anciently accustomed their youth daily to sling great stones, or darts, that thereby they might understand, that man was born to labour, not to idleness. *Alex. ab Alex.*

8. Numa Pompilius to prevent idleness amongst the Romanes, divided the fields amongst them, appointing some officers often to walk about them, himselfe also sometimes did it to observe every mans diligence, and husbandry, and those whom he found idle, he sharply reprov'd, or banished them. *Plut.*

9. Cyrus King of Persia would never go to dinner, or supper, till he had made himselfe sweat by some labour. *Stob. aus.*

10. Aurelianus the Emperour never suffered day to passe over his head, wherein he did not exercise himselfe in some hard labour, or military imployment. *Alex. ab Alex.*

11. The City of Casan in Parthia is much to be commended for its civil Government, for an idle person is not suffered to live amongst them: a child that is but six years old is set to labour: no ill rule, disorder, or riot is suffered there: They have a Law amongst them, whereby every person is compelled to give in his name to the Magistrates, withall declaring by what course he liveth: and if any tell untruly, he is either soundly beaten on the feet or imployed in publick slavery. *P. Pil. v. 1.*

12. In China the whole Countrey is well husbanded, and though the people generally are great spenders, yet they first get it by their hard labour.

Idle



Idle persons are much abhorred in this Countrey, and such as will not labour, must not eat amongst them: for there are none that will give almes to the poore. If any be blinde, they are put to grinde in horse mills: If lame, impotent, bed-rid, &c. the next of their kin is forced to maintaine them: If they be not able, the King hath Hospitals in every City, where in they are sufficiently provided for. *P. Pil. v. 3.*

*Plutarch* saith, that excessive sleep comes as a Publican, and takes away at least a third part of our lives. *Pliny* said to his Nephew when he saw him walk out some houres without studying, *Poteras has horas non perdere*: you might have put these houres to better uses. May not the same be said to the sleepy sluggard whilst the *Crocodile* sleeps with open mouth, the *Indian Rat* gets into his belly, and eats up his entrails. Whilst *Ishbo-sheth* slept upon his bed at noone *Baanah*, and *Rechab* cut off his head *Trapp*.

Our King *Alfred*, *Anno Christi 872.* divided the day natural into three parts: Eight houres he spent in Prayer: Eight in the service of his body: and Eight in the affaires of his State. See it in my *English Martyrologie*.

*Caius Caesar* was no lesse vigilant then Valiant.

*Scanderbeg* from his first coming into *Epyrus* never slept above two hours in a night. See his life in my *second Part of lives*.

*David* brake his sleep for prayer. *Psal. 119. 62.* He was at it at midnight, at day dawning, and in the morning. *Psal. 5. 3.*

The Spouse slept, but her heart waked, *Cant. 5. 2.* with 7. 12.

Our Saviour was up, and at prayer a great while before day. *Mark. 1. 35.*

The holy Angels are stiled *Watchers*. *Dan. 4. 10.* And they are three times pronounced happy that watch, *Luke 12. 37, 38, 43.*

*Man is borne to toile as the sparks fly upward*, *Job 5. 7.* *Spinster* is a title given to our greatest women in our Law-language. Our lives are called *the lives of our hands*, *Isa. 57. 10.* because to be maintained by the labour of our hands.

*Augustus Caesar* caused his daughters to learne to spin, and card, and wore no garments but what his wife, and daughters made him.

The like is reported of *Charles the Great*.

*Rebecca* was a dainty cook, *Gen. 27. 9.* So was *Tamar*, *Dauids* daughter, *2 Sam. 13. 8.*

*Aropus* King of *Macedon* at leasure times busied himselfe in making fine Tables, and pretty Lamps. *Plut.*

King *Attalus* used to plant, and set Physicall herbs in his garden, and to gather them with his own hands in their seasons, and to search out the vertue and power of them. *Plut.*

*Arfaces* King of *Parthia* used to boast, that he could make his own arrow heads, and sharpen them himselfe. *Plut.*

*Pro. 21. 25.* The desire of the slothfull killeth him. Neither Grace, nor wealth is had with wilhing. *Nemo casu fit Sapiens*, saith *Seneca*. Some have a kinde of willingnesse, and velliety, a kind of wambling after the best things, but it doth not boile up to the full height of resolution for God.



*Virtutem exoptant, contabescuntque relicta. Perf.*

28. Carnall men care not to seek after him whom they would faine finde, saith Bernard, *cupientes consequi, sed non et sequi*, have heaven they would, but they stick at the hard conditions. Like faint chapmen, they bid mony for heaven, but are loth to come up to the full price of it.

29. Balaam wished well to heaven. So did the young Pharisee in the Gospel, that came to Christ hastily, but went away heavily *Mat. 19. 16.*

30. Herod of a long time desired to see Christ, but never stirred out of doors to see him. *Luk. 23. 8.*

31. Pilate asked Christ, *what was truth?* But never staid his answer. The sluggard puts out his arme to rise, but puls it in againe: He turns upon his bed as the doore doth upon the hinges, which yet coms not off for all the turning, but hangs on still. But men must not think that good things (whether spirituall or temporall) will drop out of the clouds to them. *Performe the doing*, saith Saint Paul, to those Lazy Corinthians *2 Cor. 8. 12.*

32. Ethelward the Grandchild of great Alfred the Saxon, was such an enemy to idleneſſe that having many children, he caused his daughters to be brought up to spinning, and their needles; and his sons to learning, *ut quasi Philosophi ad Rempublicam gerendam non rudes procederent. Act. and Mon.* See Callings.

## CHAP. LXIX.

*Examples of Gods judgments on the Jews for crucifying Christ, and their other wickednesse.*



He Jewes were banished Rome, *Acts 18. 2.*

They persecuted Paul, *2 Cor. 11. 24. Acts 21. 27. and 23. 12. & 25. 2, 7. & 9. 23.*

They were desperately hardened, *1 Cor. 1. 22, 23. 1 Theß. 2. 15.*

Reject the Gospel of Christ, *Acts 13. 46.*

I. The Jewes which crucified the Lord of life, and wished that his blood might be upon them, and their children, presently after, through the just judgement of God, had blood to drink in full measure: For besides their afflictions in divers Countries, being tossed up and down by the Deputies of the Romanes; there were slaine in Casarea twenty thousand in one day. At Alexandria fifty thousand another day: At Zabulon, and Foppa eight thousand four hundred, besides the burning of the Townes. At Damascus ten thousand had their throats cut. In the siege of Jerusalem they were so famished, that Oxens dung was accounted good meat: Others fed upon old leather, and some women boiled their own children, and did eat them. Many thinking to save their lives by flying to the Romanes, were slit in pieces to search for gold, and jewels in their guts: two thousand died thus miserably



miserably in one night: ninety seven thousand were taken prisoners at the taking of the City by *Titus*; and eleven hundred thousand were slaine. As for the prisoners some of them were carried to *Rome* in triumph: Others were slaine in sundry places at the Conquerors will: Some were torne in pieces, and devoured by wild beasts: Others were compelled to march in Troops against their fellows, and to kill one another to make the spectators sport. The reliques of these wretched people were dispersed into all Nations under heaven, having no Magistrates of their own to protect them, but were, and still are altogether at the will and discretion of the Lords of those Countries where they sojourn: so that no Nation in the world is so vile, and contemptible as the *Jews*.

In the time of *Julian* the Apostate he gave leave to the *Jews* to rebuild the Temple at *Jerusalem*; but so soone as they had laid the foundations thereof, all was overthrown by an earthquake, many thousands of them being over-whelmed with the ruines; then came forth a fire out of the earth which consumed all their engines, and instruments: and last of all there fell drops of blood, imprinting upon their clothes crosses with so deep a staine, as they were not able to wash them out, and both the same night, and the night after, was also seene by them in the aire the signe of a bright crosse, whereupon the remainder of them fled, and returned home, acknowledging that him whom their fathers had nailed to the crosse was God indeed. *Theod.*

The *Jews* at *Inmiser* near *Antioch* celebrating their accustomed plays, and Feasts, in the middest of their jollity, according to their custome, they reviled Christ, and in contempt to him, gat a Christians child, and hung him upon a Crosse; and after many mocks, and taunts whipt him to death. So also they served a boy called *Simeon*, *Anno Christi* 1476. And another in *Fretulum* five yeares after. At another time they took a Carpenters sonne in *Hungary*, in contempt of Christ, whom they called the son of the Carpenter, and cutting all his veines sucked out all his blood with quills: And being apprehended and tortured, they confessed that they had done the like at *Thirna* four years before, and that they could not be without Christian blood, for that therewith they anointed their Priests: But at all these times their wickednesse being discovered, they suffered just punishment, by hanging, burning, or some other cruel death.

*Anno Christi* 1492. one *Eliazer* a *Jew* bought the holy Host of a Popish Priest, and most despightfully thrust it through with his knife, for which he was burned; and the like have others of them done at several times. *Finsel.*

*Anno Christi* 1497. a *Jew* stole the picture of Christ out of a Church, and thrust it in contempt many times thorow with his sword, out of which when blood miraculously issued, the cariffe would have burned it: but being taken in the manner by some Christians, they stoned him to death. *Gasp. Aedio. l. 3. c. 6.*

The *Jews* whilst they were suffered to live here in *England*, used every year to steale some Christian's child, and on *Good-Friday* to crucifie him in despite of Christ, and the Christian Religion.

Thus they served a child at *Lincoln*, *Anno Christi* 1255. under the



Reign of King *Henry* the third: And another at *Norwich*, having first circumcised him, and kept him a whole year: For which being apprehended, thirty two of them were put to death at *Lincoln*, and twenty at *Norwich*: Others of them being besieged at *York* when they could hold out no longer, cut their own throats, whereby fifteen hundred of them perished at that time. At *Northampton* many of them were burnt for attempting to set the City on fire with wildfire: And at last for their many wicked practices, they were utterly banished the Kingdome of *England* by King *Edward* the first, Anno Christi 1291. for which the Commons gave the King a *Fifteenth*. Flores Hist.

8. *Judea* hath now onely some few parcels of rich ground found in it, that men may guesse the goodnesse of the cloth by the finenesse of the threads, wherein the Word of God is fulfilled, *Psal.* 107. 34. He turneth a fruitful Land into barrennesse, for the wickednesse of them that dwell therein.

9. In the Reigne of *Adrianus* the Emperour, he sent *Severus* his General against the *Jewes*, who by reason of their multitudes would not try it out in a set battel, but proceeding more warily, and taking his opportunity, he by degrees took fifty of their fortified Castles, rased nine hundred and fourscore of their best Townes, and slew five hundred and eighty thousand of their men: besides innumerable multitudes which perished by famine, sicknesse, and fire: so that almost all *Judea* was left destitute: and *Adrian* by an Edict prohibited the *Jewes* from coming neer to *Hierusalem*, or once from any high place to look towards the same, or the Region adjoining. *Dion.*

10. *Salmanticensis* saith, that there was a decree made at *Rome*, that no *Jew* should ever enter *Cyprus* (the place where their rebellion began) and that *Adrian* destroyed twice as many *Jewes* as *Moses* brought out of *Egypt*: He rased *Hierusalem*, and not far from it built another City (the now *Hierusalem*) and called it after his own name *Elia*. And over the gate of this City he placed the statues of swine, which were faithfull Porters to prohibit the superstitious *Jewes* from entrance. This was about the yeare 135.

11. Saint *Hierom* tells us, that in his time on that day wherein *Hierusalem* was taken by the *Romanes*, you may see decrepit women, and old ragged men, and many wretched people (but pitied of none) with blubbered cheeks, black armes, dishevelled hair, howling, and lamenting for the ruines of their Sanctuary, in their bodies, and habits bearing, and wearing the sad characters of Divine vengeance, of whom the Souldiers also exact their fee, for liberty of further weeping: so that they which formerly sold the blood of Christ, are now faine to buy their own teares.

12. In the Reign of *Trajan* (*Adrian's* predecessour) the *Jewes* rebelled in *Egypt*, and *Cyrene*, where they slew many *Greeks*, and *Romanes*, and did eat their flesh, gird themselves with their guts, imbrewed themselves with their blood, and clothed themselves with their skins: many they sawed in sunder from the Crown downwards, many they cast to the Beasts, &c. So that two hundred thousand perished by their meanes, besides in *Egypt* and *Cyprus* they destroyed two hundred, and fourty thousand by the like abhorred



abhorred cruelty. Hereupon *Trajan* sent against them *Martius Turbo*, who destroyed many thousands of them: and fearing lest the *Jewes* in *Mesopotamia* should break out into the like outrages, he commanded *Lucius Quietus* to destroy them utterly, who so diligently executed his will, that the Emperour to recompence his service made him President of *Judea*. *Dion.*

In *Creet* there arose amongst them a false Prophet that affirmed himself to be *Moses* that led the *Israelites* through the *Red-sea*, telling them that he was come to lead them through the Sea into the holy Land: Thus for a whole year he went from City to City amongst them, perswading them to leave their riches to any that would take them, and to follow him; and at a day appointed he went before them to a Promontorie of the Sea, and there bids them leap in, which many doing perished in the waves, and more would have done but that some Christian Merchants, and Mariners saved some, and stayed the madnesse of others; But when the *Jewes* sought to revenge themselves on this counterfeit *Moses*, he could no where be found, and thereupon they concluded him to be the Devil in humane shape that thus sought their destruction. *Socrates.*

*Adrian* banished five hundred thousand of them into *Spain*, whence they were again banished by *Ferdinand*, and *Isabel*, Anno Christi 1492. at which time there went out of *Spain* one hundred and twenty thousand Families: From thence they passed into *Tuscany*, and the Popes Dominions, but were again banished thence by *Paul* the fourth, and *Pius* the fifth. But it would be endlesse to shew what miseries they have endured ever since they committed that great sin.

*Ptolemy Lathuris* King of *Egypt* slew thirty thousand of the *Jewes* at once, and forced the rest to eat up their dead carcases.

*Marcellinus* tells us of one of the Emperours who meeting with some of the *Jewish* nation, was so annoyed with the sight, and stinke of them, that he cryed out, O *Marcomanni*, O *Quadi*, O *Sarmatæ*, &c! O *Marcomans*, *Quades*, and *Sarmatians*, I have found out at length a more loathsome, and fordid people then you.

13.

14.

15.

16.

## CHAP. LXX.

Examples of Impudence, incontinence, and Rapes.



Incontinence condemned, 2 Tim. 3. 3.

The punishment of it, Deut. 22. 23, &c. Hos. 4. 10, 13, 14. Ephes. 5. 5. 1 Tim. 1. 10. Heb. 13. 4. Rev. 21. 8. & 22. 15. 1 Cor. 6. 9. Lev. 21. 9.

The evil of it Prov. 6. 26, &c. Hos. 4. 11. 2 King. 9. 22. 1 Cor. 6. 13, &c. Gal. 5. 19. Prov. 29. 3. Luk

15. 30.

Impudent whores described. Prov. 7. 10.

Forbidden, Lev. 19. 29. A. 15. 20, 29. 1 Cor. 6. 18. Ephes. 5. 3. Col. 3. 5. 1 Thess. 4. 3. 1 Cor. 5. 9, 11. Heb. 12. 16.

Rr 3

Com-



Complained of, *Hof.* 4. 14. *Jude* 7. *Rom.* 1. 29. *Fer.* 5. 7. *Prov.* 7. 13. *Ezek.* 2. 4. & 3. 7. *Fer.* 3. 3. & 6. 15.

Remedies of it, *1 Cor.* 7. 2. *Matth.* 5. 19. *Iob* 31. 1.

Scriptural Examples: *Benjamites*, *Judg.* 19. 25. *Sechem*, *Gen.* 34. 2. the *strumpet*, *Prov.* 7. 13.

Examples of Impudence.

1. *Ninias* the son of *Ninus* and *Semiramis*, kept himselfe alwaies shut up in his Palace, and wholly spent his time amongst whores, and *Caramites*. *Diod. Sic.*
2. The like course did *Sardanapalus* take, thinking that all his felicity consisted in luxury, and uncleannesse. At last *Arbaces*, and *Belochus* two of his Princes conspired against him, and besieged him in *Ninive*, and when he saw that he could hold out no longer, he caused a great pile of wood to be made in his Palace, in which he shut up all his Concubines, and *Caramites* together with all his gold, silver, and treasures, and so setting it on fire, he cast himself into it, whereby they all perished together. *Diod. Sic.*
3. *Megabyfes* General to *Darius* in *Europe*, sent Ambassadors to *Amin-tas* King of *Macedon*, requiring him to send *Darius* earth, and water, in token of subjection: *Amyntas* fearing the *Persian* power assented to it, and made the Ambassadors a great supper, these *Persians* being merry with wine, required *Amyntas* to bring forth his wives, and daughters for their further entertainment, *Amyntas* consented, brought them forth and placed them over against the Ambassadors, who being almost drunken, they began to kisse the Matrones, and Virgins, and immodestly to handle their breasts: *Alexander* the son of *Amyntas* taking this in scorn, desired his father to withdraw himself, whilest he chastised the petulancy of the *Persians*: and then calling forth the women, as if it were for them to dresse themselves more curiously, he caused divers youths to be dressed in their apparel, who carrying daggers under their clothes, when the drunken Ambassadors began to handle them immodestly, with their daggers they slew them all. *Pez. Mel. Hist.*
4. *Claudius Tib. Caesar* was so impudent, that he caused naked maids, and women to bring in, and attend upon him at Supper, *Pez. Mel. Hist.*
5. *Solon* made a Law amongst the *Athenians*, that if any one ravished a free woman he should pay an hundred *Drachm's*, and the Pander that procured it should pay twenty *Drachm's*: As also that it should be lawful for any man to sell his daughter, or sister, if she committed whoredome before marriage. *Plut.*
6. Two young men of *Sparta* being sent to the Oracle of *Apollo* at *Delphos*, in their journey lodged at the house of one *Scedafus* in *Leuttra*, a good man, and given much to hospitality: this *Scedafus* had two daughters, beautifull Virgins, upon whom these young men cast wanton eyes, and as they came back again, they turned into the same house, at which time *Scedafus* was from home, and the maids gave them kind entertainment, but they seeing their opportunity ravished them, and when they saw



saw them make grievous moan for the wrong which they had suffered, they murdered them, and threw them into a pit, and so departed. Not long after *Soedafus* came home, and missing his daughters, looked up, and down for them; at last a little Dog that he had came whining to him, and ran out of doors inviting him to follow, which at last he did, and the dog brought him to the pit into which they were thrown, whence he drew them out, and hearing by his neighbours that those two men had been again at his house, he concluded that they were the murderers, and therefore went to *Lacedæmon*, to complain to the Magistrates of that barbarous cruelty, where he made his moan first to the *Ephory*, and being neglected by them, then to the Kings, and they also neglecting it, he complained to the people, and finding no redresse, he with hands lift up to heaven complained to the gods, and then stabbed himself: but God left not this wickednesse long unpunished, for shortly after in a great battel which the *Lacedæmonians* fought in *Leuctra* against the *Thebans*, they were overthrown, and abundance of them were slain. *Xenoph.*

When *Alexander M.* took the City of *Thebes* by storm, one of his Captains ravished *Timoclea*, a Lady of admirable beauty, after which he asked her where she had hid her gold, and jewels: she told him, she would shew him the place, and so taking him into her Orchard, she shewed him a deep pit, which whilst he stooped to look into, she pushed him into it, and then overwhelmed him with stones: for this she was accused, and brought before *Alexander*, who asked her who she was? She with an undaunted courage answered, *I am the sister of Theagines, who lost his life fighting valiantly against thee for the liberty of Greece at Cheronæa: Alexander* wondring at her beauty, and boldnesse, set her, and all her children at liberty. *Diod. Sic.*

*Alexander M.* having conquered *Persia*, and taken *Persopolis* the regal City, made a great feast to his Captains, at which many Curtizans were also present, and amongst the rest, *Thais*, that famous *Athenian* strumpet, who having bewitched *Alexander* with her beauty, perswaded him to burn down the Queens Palace, which was so stately a thing, that the like was not in the world. *Parmenio* much dissuaded him from it, telling him what a dishonor it would be to him, by such a shamefull act to destroy that which he had gotten by his virtue, and valour, and how distastfull it would be to all the *Asiatics*, who would thereby judge that he came not to conquer, and to possesse, but to lay waste *Asia*: but *Alexander* was so intoxicated with this harlot, that to gratifie her, he refused that good counsell, and caused it to be burnt down. *2. Cur.*

*Aurelius* a Roman Painter, was so impudent, that all his delight was to draw the pictures of whores, and harlots, in immodest postures. *Plin.*

*Aristogiton* an *Athenian* Orator was so impudent in his whoredomes, that the *Athenians* called him *Dog*. *Volat.*

*Octavianus Caesar* banished his daughter *Julia* into a certain Island, for that in an immodest manner she frequented feasts in the night-time. *Dion.*

*Sylla*, whilst he gave Lawes to the *Romanes* touching matrimonial honesty

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nefty and chastity, himself in the meane time did nothing but follow lust, and commit adulteries: Sometimes he would give an whole Countrey, or the revenew of diverse Cities to a beautiful Harlot: and to some he would give other mens wives by force, and make them to be married to them against their wills. *Plus, in vitaejus.*

13. *Maginus* tells us that in *Litvania* the men are such wittals, that they suffer their wives to have their stallions, whom they call *Connubii adjutores*, and prize them farre above all their acquaintance.

14. *Balthasar Exnerus* tells us of a certaine Duke of *Oppania*, who marrying a *Lituanian* Lady, and going forth to meet her when she came first to him, he found in her company one of that rank, a lusty young fellow, whom when he understood what he was, and wherefore he came, *voluit laniandum canibus objicere*, he was once in a mind to have made dogges-meat of him: But understanding that it was the custome of that Countrey, he sent him home again without further harme.

15. *Charles* the fifth Emperour of *Germany* (being told that *Farnesius* the Popes General had ravished certaine Ladies) brake out into these hot words: *If I had the villaine here I would kill him with mine own hands*: neither was he ever heard to speak any thing with so great anger all his dayes. *Pareus.*

16. Whilest the *Spartans*, and *Messenians* were at peace together, they used yearly to send to one another certaine of their daughters to celebrate some feasts that were used amongst them: Now it fell out that fifty of the *Lacedemonian* Virgins being come to *Messena* some young gallants sought to satisfie their lusts of them: But they fighting for their honour, and honesty, strove so long till they all died, whereupon there arose such a cruel war betwixt these two States, that ended not but with the ruine of *Messena*. *Beards Theat.*

17. *Frederick* son to *Ferdinand* King of *Naples*, was slaine in his fathers Palace by the Prince of *Bessenio* for ravishing of his sister. *Bemb. Hist. Venet.*

18. Anno Christi 955. *Edwin* King of *England* upon his very coronation day, suddenly withdrew himself from his Lords, and in the sight of certaine persons ravished his own kinswoman, that was a Nobleman's wife, and afterwards slew her husband that he might enjoy her the more freely: For which act he became so odious to his Nobles, and Subjects, that they rose up against him, and deprived him of his crown by that he had reigned four years. *Languel. Chron.*

She caught him, and kissed him, and with an impudent face said unto him: Come let us take our fill of love untill the morning, let us solace our selves with loves, *Prov. 7. 13, 18.*



## CHAP. LXXI.

## Examples of Incestuous persons.

**I**Ncest forbidden, and what marriages are incestuous, *Lev.* 18.6, &c. and 20. 11, 12, 14, 17, 19, 20, 21. Scriptural Examples, *Lot, Gen.* 19.36. *Judah, Gen.* 38.16 &c. *Amon, 2 Sam.* 13.14. *Reuben, Gen.* 35.22. *Abſalon, 2 Sam.* 16.22. *The Corinthian, 1 Cor.* 5.1. *Herod, Mat.* 14.3,4. Some, *Ezek.* 22.10.

*Agrippina* was so impudent, and of so lustful a disposition, that having formerly traded her selfe in manifold incests with *Caligula* her brother, and *Claudius* her Uncle, she at last offered her body to the lustful embraces of her own son *Nero*, who scarce twenty years before was bred therein. See *Nero's Life*.

The mother in law of the Emperour *Antoninus Caracalla*, having by her filthy and lascivious carriage enticed him her son to lust, and to desire her for his wife: she perswaded him that he might do it if he would, though for others it was unlawful: For (saith she) it belongs not to thee who art an Emperour to receive, but to give Lawes; whereby she prevailed with him to make up that incestuous match. *Plut.*

*Caius Caligula*, committed incest with his own Sisters, and then banished them.

*Artaxerxes Mnemon* King of *Persia*, fell in love with his own daughter, a beautiful Virgin, called *Atossa*, which his own mother *Parysalis* perceiving, perswaded him to marry her, and so to take her for his wife; and though the *Persian* Lawes forbade such incestuous marriages, yet by the counsel of his wicked mother, and his own lust, he had her for his wife: after which time he never prospered in any thing that he took in hand. *Diod. Siculus.*

*Semiramis* sought out men, with whom she might satisfie her brutish lust, whom afterwards she used to slay: and at last grew to that abominable impudence, that she drew her own son to lie with her, and to cover her unnatural filthinesse, she enacted a Law, That Propinquitie of blood should not hinder marriage. *Orosius.*

*Cambyſes* King of *Persia*, falling in love with his own Sister, sent for his Judges, and asked them if there were any Law that suffered a man to marry with his own Sister? To whom they answered, That they found no such law, but they found another law, That the Kings of *Persia* might do whatsoever they pleased; whereupon he married her, and after that he married another of his Sisters also. *Herodotus.*

*Xerxes* falling in love with *Artaynta* his daughter-in-law, often committed incest with her, which his wife *Amestris* taking notice of, and supposing that *Artaynta's* mother was the Bawde betwixt them, she sent for her, and put her to grievous torments, cutting off her breasts, and casting them to the dogs: She cut off also her nose, eares, lips and tongue, and so dismissed her. But God suffered not this incest of *Xerxes* to go unpunished:




punished: for he shortly after, going with his huge army of a million of men against the *Grecians*, was shamefully overthrown both by sea and land: himself hardly escaping with life. *Herodotus*.

8. *Nerva* the *Romane* Emperour made a Law, That no man should marry his Neece or brothers daughter. *Sueto*.

9. The wife of *Nausimenes* the *Athenian*, finding her son and daughter committing incest together, was so affected with the sight of that hainous crime, that she could finde no words for the present to utter her indignation, and ever after remained dumb.

## CHAP. LXXII.

## Examples of Inconstancy, Unstableneſſe.

 Poken of, *Jam. 1. 8.* *2 Pet. 2. 14.* and *3. 6.*  
*Reuben* is said to be so, *Gen. 49. 4.*

1.

The *Athenians*, who a little before had given divine honours to King *Demetrius*, and in a most base manner flattered him, during his great victories: when they heard of his overthrow by *Ptolemy* King of *Egypt*, and that he was coming to them for succour, they sent some to meet him, to charge him that he should not come near their coasts, for that they had made a decree, that no King should come into *Athens*. *Plut. Justin*.

2.

*Caius Caligula* the *Romane* Emperour, was of such an inconstant nature, that none knew how to carry themselves towards him. Sometimes he delighted in multitude of society, other sometimes in solitarineſſe. Sometimes he used to be angry when any thing was begged of him, other times because nothing. Many wicked men he suffered to go unpunished, when in the mean time he was extreme cruel to the good and innocent. To his enemies he would be merciful, and to his friends inexorable, &c. *Sueto*.

3.

*Ratholdus* Captain of the *Frisons*, being converted to the knowledge of the truth by the Ministry of *Wolfranius* Bishop of *Seanes*, was contented to be baptized by him: but when he had one foot in the Font, he asked the Bishop, where his Ancestours were, whether in heaven or hell? the Bishop answered, that no doubt they were in hell, for that none of them had the knowledge of Christ: Hereupon *Wolfranius* pulled his foot out of the Font, saying, I also will then go to hell where my Predecessours are, choosinſg rather to be in that place where are most, then where are fewest. *Fulgosi*.

4.

*Tertullian* who had been famous both for his life and learning, and had written many things excellently in defence of the truth. At the last being disgraced by some of the *Romane* Clergy, took such offence at it, that he forsook the truth, and embraced the heresie of *Montanus*, and wrote against the truth. See his Life in my first Part.

See the Example of *Pendleton* in my English Martyrolog.  
And of Doctor *Perne*.



*Pausanias* King of the *Lacedemonians* fought many successful battels in *Asia* against *Xerxes*: yet at last through inconstancy degenerated into the *Asian* luxury, and proffered to deliver up the Government of *Sparta* into *Xerxes* his hands, if he would give him his daughter in marriage.

*Val. Max.*

*M. Orto* the Emperour, in his younger dayes was given to all manner of loosenesse and licentiousness. But when he was made Governour of *Lusitania*, he ruled it with admirable justice, which made all men to wonder at him. But afterwards being chosen Emperour, he returned to his former debauchery, yet before his death, reformed it again.

*Fulgos.*

*Seneca*, that wrote so excellently in the commendation of moral virtues, yet himself allowed his Scholar *Nero*, to commit incest with his own mother *Agrippina*; and when he wrote against tyranny, himselfe was Schoolmaster to a Tyrant: And when he reproved others for frequenting the Emperours Court, himselfe was scarce ever out of it; And when he reproached flatterers, himselfe practised it in a shameful manner towards the Queens, and Freed-men: whilest he enveighed against riches, and rich men, he heaped together infinite riches by usury, and unjust dealings: And whilest he condemned luxury in others, himselfe had five hundred costly chaires made of Cedar, their feet of Ivory, and all other things answerable. *Xiphil. in vita Neronis.*

The *Jews* were extreme inconstant in their carriage towards our Lord Christ. One day they honoured him when he rode into *Jerusalem*, spreading boughs and garments in the way, and crying, *Hosanna, Blessed is he that cometh in the Name of the Lord &c.* and the fifth day after they most shamefully dishonoured him with a continual cry of, *Crucifie him, Crucifie him.*

Again, sometimes he was reported to be a Prophet, a great Prophet, a Teacher come from God: that he was true, and taught the way of God in truth, and cared for no man, and regarded not the person of men; and lastly, that he did all things well, *Mar. 7. 37.* At other times he was reported to be a blasphemer, an enemy to Cæsar, a seducer of the people, a gluttonous person, and a wine-bibber, a friend of Publicanes and sinners; a Samaritane, one that had a devil, and one that wrought by *Beelzebub* the Prince of the devils, and lastly that he was a deceiver, *John 7. 12. Matth. 27. 63.*

*Paul* at *Lystra* was honoured more then a man; for they would have sacrificed to him as a god; and presently after they stoned him, dragging him out of the City like a dead dog. *Acts 14.*

The *Athenians* set up two hundred Statues to the honour of *Demetrius Phalerius*; and took them every one down again while *Demetrius* was yet living to his dishonour; and that before either rust had spoiled them, or dust had soiled them. *Dr. Westfield ex Put.*

Lately nothing was more honourable at home, or admirable abroad, then our *English* Ministers; now nothing is more despicable. *Chrysostome* complained of the like in his time.

*Crassus* the *Romane* was of a very inconstant nature: In matters of



Government of the Common-wealth he shewed himselfe, neither a constant friend, nor a dangerous enemy, but for gaine was easily made friend or foe: so that in a moment they saw him praise and dispraise: defend and condemn the same Lawes and the same men. *Plut. in vita ejus.*

14.

*Paulus* Marquesse of *Winchester* and Lord Treasurer, having served foure Princes in as various and changeable a season, as any time or age had yielded, growing great in the favour of Queen *Elizabeth*, was questioned by an intimate friend of his, how he stood up for thirty yeares together, amidst the changes and reignes of so many Chancellours and great Personages? *Why* (quoth the Marquesse) *ortus sum ex salice non ex quercu*: I was made of the pliable willow, not of the stubborne Oak. He would alwayes be of the Kings Religion. *Fragmenta Regalia.*

15.

*Theophilus* a Bishop was nick-named *Euripus*, becaule of his fickleness in Religion, turning his conscience as *Diogenes* did his barrell alwayes against the winde: This man when the warre was between *Constantine* the Christian, and *Lycinius* the Heathenish Persecutor, appointed his Deacon to reside at *Constantinople* with this direction, that he which did prevail in the battel, either *Constantine* or *Lycinius*, he should gratifie his victory by some Presents to him. *Burges spiritual Refinings.*

16.

*Islebius* in *Luthers* time, a Captain of the *Antinomians*, was a School-master and Professor of Divinity at *Islebia*. First, he defended with the Orthodox, the *Sacon Confession of Faith*. Afterwards was one of those that compiled the book called the *Interim*: But when *Luther* admonished him of his errours, he promised amendment, yet for all that secretly scattered his errours, which made *Luther* publickly set forth six solemn disputations against the *Antinomians*, by which he was convinced, and revoked his errours, publishing his recantation in print: yet when *Luther* was dead, this reed shaken with every winde fell into his old errours, and publickly defended them. *Burges Vindicia Legis. p. 266.*

17.

Of *Alcibiades* its written, that he could frame his manners and fashions to all persons and places where he came, transforming himselfe more easily to all manner of shipes then the *Camelion*; for the *Camelion* cannot take white colour, but *Alcibiades* could put upon him any minners, customs or fashions, of what nation soever, and could follow and counterfeit them when he would, as well the good as the bad. *Plut. in vita ejus.*

18.

Of *Sylla* it is said, that he was very various and inconstant in all his dealings. For if he took away much in one place he gave as much in another: Some he preferred without cause, and others he put down without reason: He would be very gentle to them of whom he would have ought, and unto those that fought to him, he would stand much upon his honour, and look for great reverence: Sometimes he hanged up men for very light and small causes, and at other times he most patiently bore with the greatest wrongs that could be: Sometimes he lightly pardoned such faults as ought not to have been forgiven: and at other times would punish very small crimes with death, effusion of blood, and confiscation of goods. *Plut. in vita ejus.*



## CHAP. LXXIII.

Examples of Ingratitude, Unthankfulness, Unkindness.



T's a great sin, 2Tim.3.2. Prov.17.13.

Plagued by God, Prov.17.13.

Scriptural examples: Pharaohs Butler, Gen.40.23. Laban to Jacob, Gen.31.1. Pharaoh to Joseph, Exod. 1. 8. Acts 7.18. Israelites to Moses, Exod.17.3. Corah, and his companions, Numb.16.3. Nabal to David. 1 Sam. 25. 14,15. Hannan, 2Sam.10.4. Joash to Jehoiadah, 2 Chron 24.21. Men of Keilah, 1Sam.23.11. Saul to David, 1Sam.19.4,5. and 20.30. and 24.9,10. and 26.28. David to Uriah, 2Sam.11.15. The nine Lepers, Luke 17.18. The Jewes, Acts 3.14. Hezekiah, 2 Chron. 32. 25.

Other examples. Miltiades a brave Captain of the Athenians, who had prosperously carried on their Wars for a great while together, at length miscarrying in one enterprize, he was accused to the people, and himself lying sick of a dangerous wound in his thigh, some friends pleaded for him, minding the Athenians of the great services which he had done them, yet like ungrateful wretches, they fined him fifty Talents, which Cymon his son payed for him to get him out of prison: shortly after which he died. Herodot.

Pythius a mighty rich man royally entertained and feasted Xerxes, and all his huge Army, consisting of above a million of men, and proffered him an huge summe of gold besides towards the charges of the War, after which Xerxes having pressed his five sons for the War, Pythius went to him, entreating him to release his eldest sonne to be a comfort, and support to his old age: But Xerxes being angry at his request, most ungratefully caused his son to be cut in two pieces, and laid in the way for his Army to march over. Herod.

Themistocles that had deserved so well of the Athenians, by all those great victories that they had obtained under his conduct, was at last through the envie of his Citizens, in a most ungrateful manner banished the City, and forced to flie to his mortal enemy, Artaxerxes King of Persia, with whom yet he found more favour then with his own Citizens. Diodor. Plut.

Themistocles used to say, that the Athenians dealt with him when they were in danger, as men deals with a great Oak, when a tempest comes they run under it for shelter, but when the tempest is over, they most ungratefully crop and lop off the boughs of it. Justin.

Aristides the Just, that had done as much for the Athenians as any man, both in peace and war, yet upon envy he was banished by his ungrateful Citizens. Plut. See more of it in Envy.

Miltiades after his great victories requested of the Athenians, that they would give him a Lawrel crown, as a reward for all his services; where-



upon an ungrateful person stood up, and said, *O Miltiades, when thou fighest alone, and overcomest the Barbarians alone, then alone request a reward.* Justin.

7. *Cimon* a brave General of the *Athenians*, who by his valour and policy had exceedingly advanced that Common-wealth, was at last by his ungrateful Citizens driven into banishment. *Plut. in vita ejus.*

See the Example of *Camillus* in Revenge.

8. An Army of ten thousand *Greeks*, going with *Cyrus* into *Persia* against *Artaxerxes M.* after the death of *Cyrus*, who was slain in the battel, in despite of *Artaxerxes*, and all his huge Army, returned under the command of *Xenophon*, through all those vast Kingdomes and Countreyes, in each of which they met with great Armies to oppose them, besides the interposition of many great rivers and difficulties of the wayes, and at last having passed through a thousand dangers, arrived in safety in their own country, where the *Athenians* in stead of rewarding the vertue and valour of *Xenophon*, most ungratefully banished him, under a pretence that he went to fight against the King of *Persia*. *Plut.*
9. *Pausanias*, a gallant General of the *Lacedemonians*, after all the service that he had done for his country, was upon trivial occasions, accused by the common people, and banished. *Plut. See the Example of Alexander M. in Anger.*
10. *Pub. Scipio Africanus*, after all the great things which he had done for his Country, was accused by the *Tribunes* of the people, for concealing some money which belonged to the common treasury, whereupon he brought forth his book of Accounts, and shewed it before all the people, saying, *On this very day I overcame Carthage; Let us go to the Capital and give the gods thanks,* and so he went into voluntary exile, and when he was ready to die, he desired his wife that his dead body might not be carried to *Rome*, saying, *Tu ingrata patria, ne mortui quidem ossa habebis:* Thou ungrateful country, shalt not have so much as my dead bones. *Plut.*
11. *Lepidus*, *Antonius* and *Augustus*, having divided the *Romane* Empire amongst themselves, agreed to proscrib their enemies, amongst which number *Cicero* was accounted one by *Antony*, because he had freely written against his exorbitant courses: *Augustus* stood off three dayes before he consented to his proscription, having received great favours from him, yet at last yielded. *Cicero* hearing of it, fled to *Cajetta*, and there taking ship, intended to escape, but was often driven back with the winds, so that at last he said, *Moriar in patria saepe servata;* I will die in my country, which I have often saved: yet when his servants heard that the murderers approached they perforce put him into a Litter, and carried him away; but when the murderers had overtaken him, he with an undaunted countenance put his head out of the Litter to receive the fatal stroak: and so had his head cut off by *Popilius Lenas*, whom a little before he had saved from the Gallows for murder. *Plut.*
12. When *Tamerlane* the Great had overcome, and taken prisoner *Bajezet* the



the great Turk, he asked him, *Whether he had ever given God thanks for making him so great an Emperour?* *Bajazet* ingenuously confessed, that he had never so much as thought upon such a thing: To whom *Tamerlane* replied, *That it was no wonder so ungrateful a man should be made a spectacle of misery: For (saith he) you being blinde of one eye, and I lame of one leg, what worth was there in us, that God should set us over two such great Empires, to command so many men far more worthy then our selves?* See his Life in my Second Part.

*Lycurgus* would make no Law against ingratitude, because he thought that no man would fall so far below reason, as not thankfully to acknowledge a benefit. *Quod prodigiosa res esset beneficium non rependere.*

The *Persians* accounted this sin of ingratitude so hainous, that such as were found guilty of it were not suffered to live.

*Plato* used to call *Aristotle* a Mule, which being not satisfied with his mothers milk, useth to kick her with his heels, closely taxing him of ingratitude, for that when he had received almost all his learning from him, yet he set up a School, wherein he used to speak much against him. *Ælian.*

*Antonius Caracalla* being made Emperour, caused many innocent men to be put to death, and amongst the rest *Cilon*, who had brought him up, and from whom he had received so many favours, that formerly he used to call him *Father*. *Dion.*

*Alexander M.* most ungratefully in a feast slew *Clitus*, whose mother had been his Nurse, and who a little before in a great battel had saved *Alexanders* life. *Sab.*

The *Carthaginians* who in the first punick warres had been notably holpen by *Xantippus* the *Lacedemonian*, and by whose assistance they had taken King *Attalus* prisoner, when they had done with him, pretending to carry him home into his Countrey, they most ungratefully drowned him by the way. *Val. Max.*

*Octavius Augustus*, when he understood that a Senatour whom he dearly loved, was much in debt, of his own accord he payed it all, which the Senatour hearing of, wrote only to him, *At mihi nihil*, But thou hast given me nothing, because all the money which he payed for him went to others. *Suet.*

The *Syracusians* being freed from the tyranny of *Dionysius*, by the extraordinary diligence, charges and peril of *Dion*, shortly after most ungratefully banished him out of their City, and a while after calling him home again, they falsely accused him of treason, and executed him. *Fulgos.*

Monstrous was the ingratitude of *Michael Balbus*, who the same night that his Prince (*Leo Armenius*) had pardoned and released him, got out and slew him. *Zonar.*

And that of *Mulascas* King of *Tunes*, who cruelly tortured to death the *Manifest* and *Mesnar*, by whose meanes especially he had obtained the Kingdome, grieving to see them alive, to whom he was so much beholding.

And

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23. And that of Dr. *Watson*, Bishop of *Lincolne*, in the dayes of Queen *Mary*, who being with *Bonner* at the examination of Mr. *Rough* Martyr, (a man that had been a meanes to save *Watsons* life in the reign of King *Edward* the sixth) to requite him that good turne, accused him there to be a pernicious heretick, who did more hurt in the North-parts then an hundred more of his opinion. *At. & Mon.*

24. And that of *William Parry*, who having been for Burglary condemned to die, was saved by Queen *Elizabeths* pardon: But he (ungrateful wretch) sought to requite her by vowing her death, *Anno Christi 1584.* To render good for evil is divine: good for good is humane; evil for evil is brutish; but evil for good is devilish. *Speed.*

25. *Alphonfus* King of *Arragon*, in a speech to the Popes Ambassadour, protested, That he did not so much wonder at his Courtiers ingratitude to him, (though he had raised many of them from mean to great estates) as at his own to God, from whom he had received all he had.

26. *Octavius Caesar*, being grown to be very great by the favour and assistance of *Cicero*, having attained his desire for the Consulship, forsook him, and joyned with *Antonius* and *Lepidus*, and so all of them agreed that *Cicero* should be proscribed together with *Paulus*, own brother to *Lepidus*, and *Lucius Caesar*, Uncle to *Antonius*. Such place did wrath take in them, that they regarded neither friendship, kindred nor blood, Shewing that no beast is so savage and cruel as man, if he have power to execute his will. *Plut. in vita Cicero.*

27. *Cicero* flying for his life, was pursued by *Herennius* and *Popilius Lena*, whose cause *Cicero* had pleaded before the Judges, and thereby saved his life, when he was accused for the murther of his own father; these going with souldiers to *Cicero's* house, brake it open, enquiring for him, his servants answered that they could not tell where he was; but a young boy, whom *Cicero* had taught the Latine tongue, and the liberal Sciences, shewed them which way he was gone in his Litter; and when these cut-throats overtook him, *Cicero* fearlessly taking his beard in his hand, stoutly looked the murtherers in the face, who presently cut off his head and his hands which wrote the Orations against *Anthony*. *Plut. in vita ejus.*

28. *Alcibiades* and *Aristides*, *Themistocles*, *Pericles*, *Nicias*, &c. were the men that upheld and enlarged the *Athenian* Common-wealth: yet were the people so ingrateful to them that they all died either leisurely in banishment, or by a violent death. *Plut.*

29. *Themistocles* the Champion of *Greece* died an exile in *Persia*.

31. *Phocion* was slain by the people.

30. *Demosthenes* was forced to lay violent hands on himself.

32. *Thesus* the Founder of the City, was deposed from his Royalty, and spitefully imprisoned.

33. The like ingratitude did the *Romanes* shew to most of their bravest Generals and Captains. *Coriolanus* was exiled; *Camillus* confined to *Ardea*; *Scipio* was murdered with diverse others; on'y because their vertue had lifted them up above the ordinary pitch of other men. *Plut.*

34. *Ventidius* was disgraced by *M. Anthony*; *Agricola* poisoned with the privity



privity of *Domitian* the Emperour; *Corbulo* was murdered by the command of *Nero*, and all because they lived in times wherein it was not lawful to be valiant. But of these more largely elsewhere.

In later times, *Gonsalvo* the great Captain, after he had conquered the Kingdome of *Naples*, and driven the *French* beyond the mountaines, and brought all the *Italian* Princes to stand at the *Spaniards* devotion, was most ingratfully called home by his Master the King of *Spain*, where he died obscurely, & was buried without solemnity, and without tears. *Strada*.

Worse fared the Duke of *Guise* and *Biron* in *France*: Worse the Earle of *Essex*, and *Dudley* Earle of *Northumberland* with us; yea, much worse *William* Duke of *Suffolk*, who having served thirty foure yeares in our *French* warres, and for seventeen yeares together never returned home, yet at his returne was basely made away. *Heil. Geog.* 394.

Queen *Elizabeth*, in a letter to *Henry* the fourth King of *France*, used this expression. *If there be any unpardonable sin in the world, it is ingratitude.* *Camb. Eliz.*

35.

36.

37.

## CHAP. LXXIV.

*Examples of Justice: the duty of Judges and Magistrates.*

**T**O do justly is the duty of every Christian, *Mich.* 6. 8. but especially of Magistrates, and such as are in authority: and then people may sit under their own Vines and Fig-trees in safety, when *Justice* runs down like a river, and righteousness as a mighty stream in the streets. But alas! in such woful times as these, wherein the sword rages, and is drunk with blood, we may complain with the Prophet, *Isa.* 59. 14. that *Judgement* is turned backward, and *Justice* stands afar off; *Truth* is fallen in the street, and *equity* cannot enter; for it is with us, as with that man who came to the General of an Army for justice, to whom he answered, *What dost thou talk to me of Justice? I cannot hear the voice of Justice for the noise of Guns and Drums.* Oh therefore pray for the peace of *Jerusalem*; and give God no rest till he make, and till he establish it a praise in the earth: and that we may be the more enamoured with the beauty of justice, consider these Examples following, and these Scriptures requiring it.

Judges ought to be submitted to, *Deut.* 17. 9 &c. and 25. 1 &c. *Ezr.* 7. 26. The duty of Judges, *Deut.* 1. 16. &c. and 16. 18. &c. and 25. 1. and 19. 18. 2 *Chron.* 19. 6, 7. *Exod.* 23. 2, 3. *Lev.* 19. 15. *Jer.* 22. 3, 15, 16. *Jos.* 7. 51. *Prov.* 31. 4, 5.

Their qualifications, *Exod.* 18. 21. *Deut.* 1. 13. *Ezra* 7. 25. *Psal.* 2. 10. Judge justly, *Isa.* 1. 17. and 16. 3. and 56. 1. *Jer.* 7. 5. and 21. 12. and 22. 3. *Ezek.* 18. 8. and 45. 9. *Hos.* 12. 6. *Am.* 5. 15, 24. *Zach.* 7. 9. and 18. 16.

Distributive justice is commanded by God, *Lev.* 19. 15. *Deut.* 1. 16. and 16. 18. *Psal.* 9. 9. and 45. 5, 8. and 48. 11. and 89. 15. and 94. 15. and 97. 2. *Isa.* 11. 4, 5. and 59. 9. *Jer.* 23. 5. and 33. 15. *Dan.* 9. 7. *Acts* 24. 23. *Heb.* 1. 9.

Its a great blessing, *Psal.* 85. 11, 12, 14. and 72. 3, 4, 5, 6, 7.

T t

Kings,



Kings and Magistrates ought to observe it, 2 Sam. 18. 15. and 23. 3. Psal. 45. 8. and 72. 1, 2. Prov. 20. 8. and 25. 5. and 29. 14. and 31. 8, 9. Isa. 16. 5. and 32. 1. Jer. 22. 15, &c. Ezek. 44. 9.

Scriptural examples: Moses, Exod. 18. 13. Othniel, Judg. 3. 9, 10. Tola, Judg. 10. 1, 2. Jephtah, Judg. 12. 7. Samuel, 1 Sam. 7. 15. David, Psal. 78. 72. Solomon, 1 Kings 3. 27, 28. Psal. 72. 2, 4.

1. The Lord Morris Fitz-Thomas, Justice of Ireland, was a most righteous Justicer, in that he stuck not to hang up those of his own blood for theft, rapine and other misdemeanours, even as soon as strangers. *Camb. Brit. Rel. p. 192.*
2. In the yeare 1356. Sir Thomas Rockesby was made Justice of Ireland, who was very careful to pay for the victuals he took, saying, *I will eate and drink out of Treen vessels, and yet pay both gold and silver for my food and apparel, yea, and for my Pensioners also.* *Camb. Brit. Irel. page 192.*
3. Elfred, a King of the West-Saxons here in England, designed the day and night equally divided into three parts, to three special uses, and observed them by the burning of a taper set in his Chappel; eight houres he spent in meditation, reading and prayers; eight houres in provision for himself, his repose and health; and the other eight about the affaires of his Kingdome; he was in continual warres with the Danes, and yet so exact in the administration of Justice, that a Virgin might travel alone through all his Dominions without any violence offered her; and bracelets of gold were hanged in the high ways, and no man was so hardy as to take them away. *Speed. Chron. p. 332.*
4. Charles Duke of Calabria, who died in the yeare 1328. was a Prince so careful to have justice executed to all his subjects, that (perceiving how difficult it was for the poor to have accessse to him,) he caused a Bell to be hung at his Palace-gate, so that he that rung it, was sure presently to be brought to his presence, or to have some Officers sent out to hear his cause.
5. Trajan the Emperour in creating of a Tribune, used to put a sword into his hand, as an Ensigne of command, saying, *Receive this sword, which, if that I command, and rule in reason, as a Prince should do, draw it out, and use it for me: but if I do otherwise, use it against me.* *Spart. in vita Hadriani.*
6. Lewis King of France having upon entreaty spared a man that deserved death, and not long after reading the Text, Psal. 106. 3. *Blessed are they that keep judgement, and he that doth righteousnesse at all times;* this [doing righteousnesse at all times] so wrought upon him, that presently he reversed what he had granted, saying, He that hath power to punish sin, and doth it not, becometh a Patron of it, and is as guilty before God as if himself had committed it. *Annals of France.*
7. Aristides the Athenian had the rating of the Cities of Greece, (in a common tax) referred unto him, wherein he dealt so equally and impartially, that he obtained the name of just; yet died he so poor, that he left not wherewithal to bury him. *Diod.*
8. As Furius Camillus besieged the Falisci (a people in Italie) a perfidious School-



School-master, who taught the children of all the principal Citizens, under pretence of recreating them, took them into the field, and trained them on till they came into the *Roman* Camp, and there yielded them all up unto the enemy, expecting a great reward for his paines: But *Camillus* detesting such treason, bound the Traitor, and put him into the hands of his Scholars, wishing them to whip him back into the Town, which forthwith yielded themselves to him in reverence to his justice.

*Sir W. Raw.*

King *Tarquin* being banished *Rome* for his rape of *Lucretia*, *Brutus* and *Collatinus*, husband to *Lucretia*, were chosen Consuls, and in the time of their Consulship, *Tarquin's* Agents had corrupted two of the ancientest families in *Rome*, the *Aquillians*, who were Nephews to *Collatine*; and the *Vitellians*, who were allied to *Brutus*, and two of his own sons were drawn into this treason by them: The conspiracy being at last discovered, the Consuls met in the publick place, and sent for the conspirators, and there before all the people discovered the Treason: The people being much amazed, hung down their heads; only some few, thinking to gratifie *Brutus*, moved that they might be banished; but *Brutus* calling his sons by name, asked them, *What they could answer for themselves?* and when, being confounded they held their peace, he said to the Serjeants, *They are in your hands; Do justice.* Then did the Serjeants teare off their cloathes, bound their hands, and whipt them with rods, which sad spectacle moved the people to pity, so that they turned away their faces: But their father never looked off, nor changed his severe countenance, till at last they were laid flat on the ground, and had their heads struck off: Then did *Brutus* depart, and left the execution of the rest to his fellow-Consul: But *Collatine* shewed more favour to his kindred, being solicited thereto by his and their wives. *Valerius*, a Noble man of *Rome*, seeing this partiality, exclaimed against him for it, saying, *That Brutus spared not his own sons, but Collatine to please a few women, was about to let manifest Traitors to their countrey escape;* and the people called for *Brutus* againe, who being returned to his seat, spake thus, *For mine own children I judged them and saw the Law executed upon them; for these other, I leave them freely to the judgement of the people;* whereupon they all cried out, *Execution, Execution:* and accordingly their heads were presently struck off.

*Plut.*

See the Example of *Isadas* in Valour.

*Alexander M.* returning out of *India* into *Media*, great complaints were made to him of the covetousnesse, and injustice of *Cleander* and *Sitalles*, whom he had made Governours over that Countrey; whereupon he commanded them to be slain for the terrour of others; the like he did in divers other countreyes upon the like complaints made against them.

*Q. Cur.*

*Alexander* the Great, though full of military affaires, yet would many times sit in judgement to hear criminal causes; and while the Accuser was pleading, he used to stop one of his eares to keep it pure and unprejudiced, therewith to hear the accused's defence, and play for himselfe.

*Plut.*

T 1 2

*Au.*

9.

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11.



12.

*Augustus Caesar* took such delight in hearing causes, and administering justice, that oft-times the night could scarce take him off: yea, in his sicknesse he would cause the parties to come to his bed-side, that he might hear them. *Sueto.*

13.

*David* King of Scotland, *Anno Christi* 1125. used himselfe in person to hear the causes of the poor, and if he understood that any were oppressed by wrongful judgement, he recompenced the party wronged according to his losse and hindrance, out of the estate of the Judge that had pronounced false judgement. *John Mayor in his Chronicle.*

14.

*Themistocles*, being *Prator* of *Athens*, *Simonides* the Poet much importuned him for an unjust thing, to whom he answered, *Neque tu bonus Poeta esses, si prater leges carminis caneres, neque ego civilis Prator essem, si praterquam quid leges permittunt, tibi gratificarer*: As thou *Simonides* shouldst be no good Poet, if thou shouldst swerve from the rules of Poetry, so neither can I be a good Magistrate, if to gratifie thee I should swerve from the rule of the Lawes. *Herod.*

15.

*Themistocles* telling the *Athenians* that he had found out a way to make *Athens* the greatest of all the Cities in *Greece*; but it was a secret not fit to be imparted to all the people, they thereupon commanded him privately to communicate it to *Aristides*, of whose honesty and justice they all relied: this *Themistocles* did, telling him that if they would presently burne the *Grecian* Navy, they by their shipping might command all *Greece*: *Aristides* coming forth to the people, told them, that nothing was more profitable, but withal nothing was more unjust then the project of *Themistocles*: whereupon the people commanded him to forbear the execution of it. *Pet. Mel. Hist.*

16.

*Darius Junior* was so strict and a severe Justicer, that men might travel safely through all his Dominions without any danger. *Xenophon.*

17.

*Pyrhus* King of *Epyrus* warring in *Italy* against the *Romans*, *Fabricius* was sent with an Army against him, and the Tents of each army being pitched near together, the Physician of *Pyrhus* came to *Fabricius*, and proffered to poison his King if he would give him a good reward: but *Fabricius* in stead of rewarding him, bound him and lent him to *Pyrhus*, telling him of his treason. *Pyrhus* admiring him for his justice, said, *Ille est Fabricius, qui difficultius ab honestate quam sol, a cursu suo averii potest*. Its easier to turne the Sun out of his course, then *Fabricius* from his honesty. *Eutropius.*

18.

*Marcus Atilius Regulus* a *Roman* Consul, fighting in *Affrica* against the *Carthaginians*, was at last by subtilty taken prisoner. Yet was sent to *Rome* for the exchange of prisoners, upon his oath that in case he prevailed not, he should return, and yield up himself prisoner to them again; when he came to *Rome*, he made a speech in the Senate-house to disswade them from accepting of the conditions: and so without respecting his wife and children he returned to *Carthage*, where he was grievously tormented in a Little-cage knocked full of nailes, that he could neither lean, sit nor lie, till he died. *Cicero.*

19.

When the Corps of *Thomas Howard*, second Duke of *Norfolk*, was carried to be interred in the Abbey of *Thetford*, *Anno* 1524. No person could



could demand of him one groat for debt or restitution for any injury done by him. *Weav. Fun. Mon. p. 839.*

In the dayes of Queen Mary, Judge Morgan Chief Justice of the Common-Pleas, refusing to admit any witness to speak, or any other matter to be heard in favour of the Adversary, her Majesty being party, the Queen declared, *that her pleasure was, that whatsoever could be brought in favour of the subject, should be admitted and heard.* Qui pro veritate est, pro Rege est: *Holinsh. in 2. Mary p. 1112.*

Bassanus King of the Sicambrians, was so severe in the execution of his Laws, that he executed his own sonne for adultery, and being reviled by his wife for it, he put her away, sending her back to her father, who was King of the Orcades. *Isac. Chron. p. 152.*

Henry the fourth, King of England, when his eldest sonne, the Prince of Wales, was by the Lord Chief Justice committed to prison for affronting him on the Bench, gave thanks to God, for that he had a Judge so impartial in executing justice, and a sonne so obedient as to submit to such a punishment. *Speed.*

A Judge in Germany, aggravating the fault of a murtherer that was before him, told him, that he deserved no favour, for that he had killed six men: *No, my Lord,* (said an Advocate that stood by) *he killed but one, and you are guilty of the blood of the other five, because you let him escape upon the murther of the first.*

The Egyptian Kings usually and solemnly presented this Oath to their Judges, *Not to swerve from their consciences, no, though they should receive a command from themselves to the contrary.*

It's a principle in moral policy, *That an ill Executor of the Laws, is worse in a State then a great breaker of them.*

Pericles a famous Oratour of Greece, who for the excellency of his speech, and mightinesse of his eloquence, was said to *thunder and lighten at the Barre*: from the principles of nature, ever before he pleaded a cause, entreated his gods, *that not a word should fall from him besides his cause.* *Plut. in vitæ ejus.*

An old woman complaining to the Emperour Adrian of some wrong that was done her, he told her that he was not at leisure to hear her suit, to whom she plainly replied: *That then he ought not to be at leisure to be Emperour,* which came so to the quick, that he was ever after more facile to suitours. *Fulgo.*

Lewis the first, King of France, used three dayes in the week, publickly to hear the complaints and grievances of his people, and to right their wrongs.

A Macedonian Gentleman called Pausanias, ran at King Philip and slew him, because he had refused to do him justice, when he complained against a Peer of the Realme.

Some of the kindred of Tatus King of the Romanes, robbed and murthered certain Ambassadors that were going to Rome, for which their Kinsfolk demanded of Tatus: but he conniving at the wrong because of his relation to them, the kindred of the slain watched their opportunity, and slew him as he was sacrificing to his gods. *Plut.*



31. *Lewis*, called *Saint Lewis* of *France*, having given a pardon to a Malefactor, upon ſecond thoughts revoked it again, ſaying, *That he would give no pardon, where the Law did not pardon*: For that it was a work of mercy, and charity to puniſh an offender: and not to puniſh crimes was as much as to commit them. *French Hiſt.*

32. A certain husbandman coming to *Robert Groſthead*, Biſhop of *Lincolne*, challenged kindred of him, and thereupon deſired him to preferre him to ſuch an office; *Couſen* (quoth the Biſhop) *If your cart be broken I will mend it: if your plough be old, I will give you a new one, or ſeed to ſowe your land: But an husbandman I found you, and an husbandman I will leave you.*

33. *Domitian* the Emperour uſed to ſay, that he had rather ſeeme cruel in puniſhing, then to be diſſolute in ſparing. Juſt.

34. *Aticithus* ſervant to *Anaxilaus*, Tyrant of the *Rhegini*, was left by his dying Maſter to govern his Kingdom, and children during their minority; and he in the time of his *Viceroyſhip* behaved himſelf ſo gently, and juſtly, that the people thought themſelves governed by a perſon, neither unmeet for rule, nor too mean for the place; yet when his Maſters children were come to age, he reſigned his power to them, and therewithal the treaſures that by his providence he had heaped up, accounting himſelf only their Steward; and ſo contenting himſelf with a ſmal pittance he retired to *Olympia*, where he lived very privately, but with great reſpect and ſerenity. See Maſter *Waterhouſes diſcourſe*. p. 220.

35. Amongſt the *Lacedemonians* men were choſen into the Senate, and office of Magiſtracy, not for their riches, friends, beauty, ſtrength, &c. but for their honeſty, and vertue. *Plut.*

36. *Sertorius* the *Romane* General when he went into *Spaine*, perceiving that the people had been hardly dealt with by the former Governours by reaſon of their pride, inſolency, and covetouſneſſe, he laboured to regaine their good affections by his juſtice and moderation, eaſing the common people of their taxes, and ſubſidies: carrying himſelf friendly towards the Nobles: freeing the Cities from Garrisons, and free-quarter, making his ſouldiers even in the winter to lodge in their tents in the fields, cauſing his own Pavilion alwayes to be firſt erected, where he uſed to lodge in his own perſon. *Plut. in vita ejus.*

37. When the common people come to the great *Mogul* for juſtice (which they may do any day) they come to a certaine place where a long rope is faſtened between two pillars, neare to the place where the King ſits in Court, which rope is full of Bells, ſo that the rope being ſhaken, the Bells are heard by the King, who preſently ſendeth to know their cauſe, and doth them juſtice accordingly. *Pur. Pil. v. 1. p. 223.*

Examples of ſevere juſtice. *Summum juſ.*

38. *Andronicus Comnenus* Emperour of *Conſtantinople* uſed to puniſh ſeverely all ſorts of offenders, rich or poor, noble, or ignoble, not ſparing thoſe that were nearly related to him: And amongſt the reſt, one *Theodorus*, that was very dear to him, of whom a certaine husband man complained, that though he had lodged at his houſe with his ſervants, yet when he



he went away he paid nothing; which in those dayes Noble men used ordinarily to do: Yet the Emperour commanded him to be brought, and publikely to have twelve blowes given him with a cudgel, and to make large satisfaction to the husbandman. *Lips. Exem. Pol. p. 130.*

This *Andronicus* used to write to his Governours, and Magistrates thus: *39. Either leave doing wrong, or you shall forfeit your lives: For, for you to deale unjustly, and yet to live, is neither well-pleasing to God, nor can I (who am his substitute) endure it. Idem.*

*Leo Armenus*, Emperour of *Constantinople* going out of his Palace, was complained to by a poor man that one of his Nobles had ravished his wife, whereof he had complained to the Governour, and could have no satisfaction: Hereupon the Emperour sent for the delinquent, and the Governour, and finding the charge true, he put the Governour out of his office, and the malefactor to death. *Idem.*

*Totila*, though a barbarous King, being complained to by a countrey-man that a souldier of his Life-guard had ravished his daughter; the King presently sent for the souldier and cast him into chaines; then came the rest of the souldiers, and would have him set free, otherwise they threatened to free him by force. *Totila* went forth to them; and by an Oration convinced them of the heinousness of the crime, and what a dishonour it would be to let it go unpunished, and thereupon caused the offender to be brought out, and cut off his head, giving his estate to the maid whom he had ravished. *Idem.*

*Alphonfus* King of *Spaine* was a great lover of Justice as this example amongst other will declare. There was a great Nobleman in *Galiçia*, who trusting to his greatness, and in a troublesome time had dispoiled a countrey man of all his goods; whereupon he complained to the Magistrate, who admonished the Nobleman to make satisfaction, but he obeyed not: then complaint was made to the King, who also sent him a command to make restitution, yet he refused, trusting also to the great distance from the Court: whereupon the King laying all other affairs aside, posts down privately to *Toledo* in *Galiçia*, causeth the Nobleman to be besieged, and taken, and presently causes him to be hanged before his own doores. *Idem.*

*Baldwin* the leventh Earle of *Flanders* had a Nobleman under him called *Peter* Lord of *Orscamp*, who had injuriously taken away two Beasts from a poor widow. She complains to the Earle; He causes *Peter* to be sent for, and finding the complaint true, causeth him to be drowned in a tub of hot water.

The same *Baldwin* hearing that eleven of his Knights had robbed some Merchants, and slain them; sends for them, condemns, and hangs them up. *Idem.*

*Aristides* the *Athenian* was famous for his justice, and being a publick Magistrate, he would neither favour any mans cause because he was his friend, nor do injustice to any because he was his enemy.

On a time he sued an enemy of his at Law, and brought the cause to judgment, at which time the charge being read, the Judges were so angry with the offender, that without any more hearing of him they would have proceed-

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proceeded to sentence : But *Aristides* rising from his place, went and kneeled at the Judges feet with the offender his enemy, beseeching them to give him leave to speak for himself, and to say what he could for defence of his cause, according to the course at Law.

47. Another time being made Judge between two private men that plead-  
ed before him, one of them said unto him : Sir, *this fellow my adversary*  
*hath also done you great injury*, My friend (quoth *Aristides*) I pray thee  
tell me only the injury he hath done thee, for I am Judge here to do thee  
right, and not my self. *Plut. in vita ejus.*

48. *Zaleucus*, the Law-maker of *Locris*, having made a Law that the adul-  
terer should lose both his eyes, not long after his own son was brought be-  
fore him, and proved to be guilty of that sin : whereupon to shew the love  
of a father, and sincerity of a Judge, he put out one of his sons eyes, and one  
of his own.

49. The *Turks* justice will rather cut off two innocent men, then let one  
offendor escape. *Blunts Voy.*

50. The *Venetians* punish with death whosoever shall misemploy a penny of  
the publike stock to his own private profit.

51. *Durescite, durescite, O infelix Lantgravie*, said the poor Smith to the  
Lantgrave of *Thuringia*, when he was more mild then was for his peoples  
good : *The sword of justice must indeed be forbushd with the oile of mer-  
cy, yet there are cases wherein severity ought to cast the scale.* *Trapp.*

See more in *Kings, Princes, Judges.*

### Iustice in Generals : Martial Discipline.

1. A *French* souldier in *Scotland*, in the beginning of *Queen Elizabeths*  
Reigne, who first mounted the bulwark of a Fort that was besieged, wher-  
upon ensued the gaining of the Fort : The *French* General *Mountsier de*  
*Thermes*, first Knighted him for his valour, and then hanged him within  
an hour after, because he had done it without command. *Holman in his*  
*book of Ambass.*

2. *Manlius Torquatus* the *Roman* General, beheaded his own sonne for  
fighting with an enemy without leave, although he overcame him. *Isac.*  
*Chron. p. 147.*

3. *Anno Christi 1595.* Count *Manfelt* being General of the *Duch* Army in  
*Hungary* against the *Turks*, besieged *Dotis*, and began to raise Mounts  
against it, straitly charging every man of what condition soever to put  
his hand to the furtherance of those works, and to encourage others, he  
would often carry a fagot, or some other thing before him on his horse  
for the raising of the Mount, But a certaine *Hungarian* Gentleman, dis-  
daining such base labour, refused to doe any thing therein, which the  
Count perceiving, straitly charged him to carry a fagot to the Mount,  
but the Gentleman refused, whereupon the Count being much moved  
therewith, laid the fagot which himselfe was carrying before the *Hun-  
garian* on his horse, charging him to carry it to the appointed place, The  
*Hunga-*



*Hungarian* on his horse, charging him to carry it to the appointed place: The *Hungarian* disdainfully taking it, carried it till he thought he was out of the *Generals* sight, and then in scorn threw it down: which the Count (having still an eye after him) perceiving, commanded him to be taken, and all armed as he was, to be presently hanged upon the next tree; which wholsome severity caused him to be better obeyed afterwards. *Turk Hist.* p. 1064.

See the Example of *Isidas* in Magnanimity. And of *Epaminondas* in Death.

*Defend the poor and fatherlesse: Do justice to the afflicted and needy, rid them out of the hand of the wicked.* Plal. 82. 3, 4.

CHAP. LXXV.

*Magistrates and Princes should be just, faithful, and careful of the publike good.*



Magistrates should neglect themselves to promote the public good: As *Joseph* who came not in till noone to eat meat: As *Nehemiah*, who willingly brake his sleep, and traded every Talent for his peoples comfort.

1.

As *Scipio Africanus*, who usually went before day into the Capital, in *cælum Jovis*, and there stayed a great while, *quasi consultans de Rep. cum Jove*, as consulting with his god about the public good: whence his deeds were amiable, and admirable for the most part. *Plut.*

2.

As *Daniel*, who though sick, yet rose up, and did the Kings business, chap. 8. 27.

3.

*Nemo me major, nisi qui justior*: said *Agésilas* King of *Sparta*, when he heard the King of *Persia* stiled the *Great King*; i. e. I acknowledge none more excellent then my self, unlesse he be more righteous: none greater, unlesse better. *Plut.*

4.

Our old word *Koning*, and by contraction King, comes of *Con* (saith *Becanus*) which comprehends three things, *Possum*, *Scio*, *Audeo*: I can do it, I know how to do it, and I dare do it. If either he want power, or skill, or courage to do justice, the people instead of admiring will cry out of him as the *Romanes* did of *Pompey*, *miseria nostra magnus est*, this Grandee is our great misery.

5.

A Princes bare word should be better security, then another mans oath, said *Alphonfus* King of *Arragon*.

6.

When *Amurath* the great Turk was perswaded by his cruel son *Mahomet*, to break his faith with his Citizens of *Sfetigrade* in *Epyrus*, he would not hearken to him, saying, *That he that was desirous to be great amongst men, must either be indeed faithful of his word, and promise, or at leastwise seeme so to be, thereby to gaine the minds of the people, who naturally*

7.



rally abhorre the government of a faithlesse, and cruel Prince. Turk. Hist.

8. I have seene (saith Master *John Cartwright* in his Preachers travels) the King of *Persia* many times to alight from his horse, only todo justice to a poor body: He punisheth Theft, and Murther so severely, that in an age a man shall hardly hear of those sins.

9. *Prov. 10. 28. Mercy and truth preserve the King:* they are the best life-guard, and supporters of his throne: Mildnesse and Righteousnesse do more safe-guard a Prince then munitions of rocks, or any warlike preparations, amidst which King *Henry* the fourth of *France* perished, when *Elizabeth* of *England* lived and died in glory. That *French* King being perswaded by the Duke of *Sully* not to readmit the Jesuites, answered, *Give me then security for my life:* But he was (notwithstanding his carnal policy) shortly after stabbed to death by their instigation: when our Queen that stuck fast to her principles, was not more beloved by her friends, then feared by her foes, being protected by God beyond expectation from manifold treasons.

10. Our King *John* thought to strengthen himself by gathering money, the sinewes of warre; But in the meane while he lost his subjects affections, the joynts of peace, and after endlesse turmoiles he came to an unhappy end: So did our late Sovereigne King *Charles* of bleeding memory. *Trapp.*

11. *Cato's* complaint was, and not without cause, that poor theeves oft-times sit in the stocks, when great theeves sit in the seat of Judicature. *Au. Gelli.*

12. Kings and Princes should imitate *Jupiter*, who (according to the old tradition of the *Tuscan* South-sayers) hath two kinds of thunder-bolts, the one prosperous, which he himself shooteth; but for the unfortunate he calls a Council of the gods that they might share the odiousnesse of it amongst them. *Strada.*

13. Of *Trajan* it is said that he neither feared, nor hated any man, but that he heard the causes of his subjects without prejudicat impiety, judiciously examined them without sinister obliquity, and sincerely judged them without unjust partiality. *Trapp.*

14. Every publike person had need carry a spare handkerchief to wipe off the dirt of disgrace and obloquie cast upon him for doing his duty. To passe them by in silence, as not worthy of answering, is the best: *Sile, & fuestam dedisti plagam*, say nothing and you pay him to the purpose: *Hezekiah* would not answer *Rabshakeh*: nor *Jeremiah*, *Hannaniah*, chap. 28. 11. Nor our Saviour his adversaries, *Matth. 26. 26. John 19. 9.* He reviled not his revilers, &c. 1 *Pet. 2. 23.*

15. *Luther* complains of wicked Princes in his time, who (saith he) *Elati superbia volebant superiores esse verbo. Feroboam-like*, they would stretch forth an hand against a Prophet that should cry against their sins?

16. Princes should be Lord-Keepers of both Tables of the Law, as it was written upon the sword of *Charles* the Great. *Decem praeceptorum custos Carolus.* But when they are naught, the people take after them. *Principis vita censura est, & cynosura.* *Trapp.*



The *Grand Signior* himself sits one day in the week to receive the poors petitions, and to punish the faulty *Grandeers* about him. For as he styles himself the *Worlds Refuge*, so he would have the world to take notice, that such as complaine to him shall be sure to have redresse, and comfort from him although his ministers be faulty, or abuse them through injustice. *The Gr. Signiors Seraglio.*

17.

The manner in *Rome* was, that when any man sued for the *Consulship*, he should for certaine dayes before stand daily in the *Market-place* whither the people resorted, onely with a poor gown on his back, without any coat underneath, to pray the *Citizens* to remember him on the day of election, shewing them the wounds he had received in the warres for the safety, and honour of the *Common-wealth*, and as marks and testimonies of his valour. *Plut.*

18.

*Paulus Amilius*, when he was sixty yeares old, was much desired by the people of *Rome* to be *Consul*, the great men of the *City* exhorted and perswaded him to accept of it; but he was very unwilling, still delaying them that came to importune him to take the place upon him; yea, he utterly denied them, saying, *That he was no meet man, neither to desire, nor to take upon him the charge.* Howbeit, in the end, seeing the peoples importunity, who were still knocking at his gates, and calling him aloud in the streets, willing him to come out into the market place, being angry because he refused it, he at last was overcome by them, and was unanimously with great joy chosen to the office. *Plut. in vita ejus.*

19.

*M. Cato* told the people of *Rome*, *That such as ambitiously sued for offices in the Common-wealth, and were common Suitors for such places, did seem to be afraid to lose their way, and therefore would be sure to have Ushers, and Sergeants before them to shew them the way, lest they should lose themselves in the City.* *Plut.*

20.

He reproved them also for often choosing one man to the same office; *For, it seemeth, saith he, either you passe not much what Officers you have, or you have not many choice men, that you think worthy to bear office amongst you.* *Plut. in vita ejus.*

21.

He was so intent upon the publick good, that he used commonly to rise before-day, and to forget his own businesse to follow matters of State. *Idem.*

22.

He affirmed, *That he had rather lose the reward of his well-doing, then not to be punished for doing of evil; and that he would beare with all others that offended through ignorance, but not with himself.* *Plut. in vita ejus.*

23.

*M. Cato*, when he sued to be chosen *Censor* in *Rome*, had seven Competitors set up against him by such as were vicious, and feared his severity. These flattered the people to procure their election. But *Cato* openly threatened those that lived dissolutely, perswading the people not to choose the gentlest but the sharpest Physicians, &c. And indeed at this time the people of *Rome* shewed themselves worthy of Noble Governours for neglecting all others that chose *Cato*, and gave him power to associate to himself whom he saw good. *Plut. in vita ejus.*

24.

This same *Cato* prized every *Citizens* goods, and rated their apparel,

25.



their Coaches, Litters, their wives chaines and jewels; all their other householdstuffe; and if it came to above fifteen hundred Drachmaes, he rated them at ten times as much as they were worth, and this he did, to the end that they which were so superfluous in such things, should pay so much the more subsidy to defray the charges of the Common-wealth: He ordained also, that for every thousand Asses, that those trifling things were prized at, the Owners of them should pay three thousand Asses to the common Treasury, and this he did to make them lay aside such foolish bravery. *Idem.*

26.

*Demosthenes*, the famous *Athenian* Oratour, being banished by his ungrateful Citizens, as he departed out of the City, he perswaded the young men which came to see him, never to meddle in matters of State, assuring them that if they had offered him two wayes at the first; the one to go in to the Assemblies to make Orations to the people, and the other to be put to death presently, and that he had known as he now did, the manifold troubles, that the man suffers that meddles in the affairs of the Common-wealth, together with the feare, envie, accusations and troubles that attend the same, he would rather have chosen the way to death then the other. *Plut. in vita ejus.*

27.

Judges had need to get and keep that innocency which *Alexander* boasted of, to keep one eare clear and unprejudiced for the Defendant, for they shall meet with such wily Pleaders, as can make, *Candida de nigris & de cadentibus alba*: as can draw a faire glove upon a foule hand: Blanch and smooth over the worst causes with goodly pretences, as *Ziba* did against *Mephibosheth*, *Potiphars* wife against *Joseph*, &c. He must therefore do as the *Athenian* Judges were sworn to do, *Hear both sides indifferently*, and as that *Levite* said, *Judg. 19.30. Consider, consult, and then give sentence*, doing nothing by partiality or prejudice.

28.

A good Magistrate as he sits in Gods place (the Judgement-seat is called the *holy place*, *Eccl. 8.10.*) so he loving what God loveth, and hating where God hateth, can boldly write over it that Distich, that is said to be written over the Tribunal in *Zant* in letters of gold,

*Hic locus odit, amat, punit, conservat, honorat,  
Nequitiam, pacem, crimina, jura, bonos.*

29.

It is said of the *Areopagites* in *Athens*, that their sentence was so upright that none could ever say that he was unjustly condemned by them. *Plut.*

30.

Its said of *Augustus* the Emperour, *Ei gratius fuit nomen pietatis, quam potestatis.* He preferred Piety and Justice before Monarchy. So did those three succeeding Emperours, *Constantine*, *Valentinian* and *Theodosius*, who called themselves *vassalos Christi*, the vassals of Christ. *So. rates.*

31.

King *Porfenna* besieging *Rome* in the quarrel of King *Tarquin*, banished for his tyranny, *Publicola* then Consul, proffered to make *Porfenna* himself Judge in the cause, sending to *Tarquin* to stand to his judgement, undertaking to justifie to his face that he was the naughtiest and wickedest man in the world, and that he was justly driven out of his country: But

*Tar.*



*Tarquin* refused to stand to *Porsenna's* judgement; whereupon peace was made between *Porsenna* and the *Romanes*, and ten Noble Virgins, whereof *Valeria Publicola's* daughter was one, were delivered to *Porsenna* as hostages. These Virgins afterwards going to wash themselves in the river, seeing themselves without a guard, swam over the river, and fled home to *Rome*, but *Publicola* being displeased at it, and careful to keep his faith, sent them all back to *Porsenna* again. *Plut.*

*Agessilaus* King of *Sparta* was wont to say, *That Justice was the chiefest of all virtues, and that valour without justice was of no validity, and that if all men were just, valour would not be esteemed:* And to some that told him, the great King of *Persia* would have it so, he answered, *I acknowledge none to be greater or better then my selfe, if he be not juster.* *Plut. in vita ejus.*

*Pericles* the *Athenian* by his uprightnesse, prudence and justice remained fifteen years in that popular Government, chief above all others, and though he attained a regal dignity for so many years together, whereas no other Captains authority lasted above one year, yet he alwayes kept himself free from bribes, and administred justice impartially to all. *Plut. in vita ejus.*

The same *Pericles*, when he lay on his death-bed, had many of his friends that came to visit him, who standing about his bed, began to speak of his many virtues, of the great authority that he had borne, of his noble courage, and the many great victories that he had obtained, (for he had won nine pitch't battels) imagining that his senses had been so gone, that he had not understood them: But contrarily, he being of perfect memory, heard all that they said, and at last began to speak thus unto them: *I marvel why you so highly praise me, for that which is common with me to many other Captains; and wherein fortune dealt with us alike, and in the mean time have forgotten to speak of that which was the best and most notable thing in me, which is, that no Athenian hath ever worne a black gown through my occasion:* And indeed for this he deserved great commendations: for he was alwayes courteous and merciful in the most weighty matters of Government, though he lived amongst an envious and turbulent people, yet would he never be revenged upon his most mortal enemies. *Plut. in vita ejus.*

*Fabius* and *Hannibal* agreed about exchange of prisoners, that man should be exchanged for man, or two hundred Drachmaes given for each man, if one had more prisoners then the other: Now it fell out, that *Hannibal* had two hundred and fourty more prisoners then *Fabius*; But the Senate at *Rome* commanded that no money should be sent to redeem them, since they had suffered themselves cowardly to be taken by the enemies. *Fabius* patiently bore this their displeasure; Howbeit meaning to keep his word, and having no money of his owne, he sent his son to *Rome*, with commission to sell his lands, and to bring him money immediately, which was accordingly done, and the prisoners redeemed. *Plut. in vita Fabii.*

The office of *Censor* amongst the *Romanes*, was a place of great honour and power: it being instituted especially for inspection and reformation



of every mans life and manners. He had authority to put any Senatour out of the Councel, and to degrade him if he did not behave himself worthily according to his place and calling. He might nominate and declare any one of the Senatours, whom he thought most honest and fittest for the place to succeed him in his office of Censorship: He might by his power take from licentious young men their horse, which was kept at the charge of the Common-wealth: They were also Sessors of the people, and muster-Masters, that took and kept the rolls of the number of them.

*Plut.*

37. *Tiberius* the Emperour in a full Senate told them that it was the part of a good, and wise Prince not to make use of all the power that was in his hands, but that he ought to serve the Senate, and people, yea many times single persons; Neither (saith he) *do I repent me of this saying. He must serve the Senate by harkening to, and obeying their good, and wholesome Counsell; He must serve the people, by procuring the publick good; He must serve single persons, by an equall administration of justice, and preventing injuries.* *Lips. Exem. Polit.*

38. *Hadrian* the Emperour used often to say, that he would so governe the Commonwealth, as knowing that he ruled for the good of his people not of himselfe. He used also to say *Talem se prastitutum Imperatorem, qualem sibi optasset privatus*; that he would so demeane himselfe being Emperour, as he would desire another Emperour to carry himselfe towards him if he were a private man. *Idem.*

39. *Vespasian* as he was alwayes occupied in the affaires of the Commonwealth when he was in health, so in his sicknesse he would not neglect the same; and when his friends perswaded him to favour himselfe, he returned them this golden answer, *Oportet Imperatorem stantem mori.* An Emperour should die standing, and managing his businesse. *Idem.*

40. *Henry*, sonne to the Emperour *Fredrick*, was so intent upon his publick businesse that he could scarce finde leasure, when he had fasted all day, to eat his meate at night; and when his friends intreated him to have respect to his body, and health, he answered; *Privato quidem homini omne tempus cibi esse, cum id lubet, aut solet; at Regi, si nomen suum non abdicat, id solum, quo vacat*, that private men might eat when they pleased, or used to doe; But a King if he would not forfeit his title, must eat only when he is at leasure. *Idem.*

41. The Emperour *Rodolph*, when he saw his Courtiers keepe back some poore men that came with petitions to him; he grew into a great passion, saying, *For Gods sake let men come to me; for I am not therefore advanced to the Empire, that I should be locked up in a closet where none may come at me.* *Idem.*

42. *Antigonus* King of *Macedon*, when a certaine flatterer suggested to him that all things which Kings did, were honest, and just; answered, *They are indeed but only to Kings of barbarous nations; But as for us, those things are honest, and just which are so in themselves; and writting to his Cities, he said, If we command any thing which are contrary to the Lawes, obey them not, and looke upon them as written by us through ignorance, and inadvertency.* *Lips. Exem. Pol. p. 123.*



The Romans were so exact in the execution of justice, that the sonne of *Cato Uticensis* was banished but for breaking a pitcher which a girle brought by him with water that she had drawne for her use.

The sonne of famous *Cinna* was banished for robbing an Orchard, and yet both these when boyes under fifteen years of age.

*Dioclesian* the Emperour used to say, *That bounty, and mercy were the proper qualifications of Princes, and where these are wanting, Ducem esse debuisset, non principem*, he is fitter to be a Captaine in the warre, then a Prince in a Commonwealth. *Pomp. Lat.*

It was good counsell that *Lewis* King of *France*, when he lay on his death bed gave unto his sonne, which was that he should love, and feare God with all his heart, and that he should take heed of doing any thing that was contrary to his Law whatsoever should befall him, and provide that the good Lawes, and statutes of his Kingdome should be obserued, and the priuiledges of his Subjects maintained; that he should bid his Judges to fauour him no more then others, when any cause of his own came in triall. *French. Hist.*

*Artaxerxes Longimanus* was exceedingly importuned by *Satibarzanes*, a Noble man whom he dearly loved, to doe a thing that was unjust, and wondring at it, at length he heard that *Satibarzanes* was promised thirty thousand *Daricks* [pieces of gold] if he could get it effected; whereupon that he might neither lose his friend, nor doe an unjust action, he called *Satibarzanes* and commanded his Treasurer to give him thirty thousand *Daricks*; Saying, *Take those to thy selfe; For when I give thee this I shall not be the poorer; but if I grant thy request, I shall be much unjust.* *Lips. Exem. Pol. p. 125.*

*Philip* King of *Macedon* was very much importuned by one of his Courtiers called *Harpalus* in the behalfe of his friend, who was complained of to the King for doing injury to another, and to preuaile the more *Harpalus* promised to pay what mulct soever should be set upon him; whereupon *Philip* said, *And what wouldst thou have done when thou hast paid that mulct? I would (said Harpalus) have my friends credit saved: To which Philip replied: And is it not farre better that he which hath done ill, should be ill spoken of, then that I who am innocent should be reproached for his sake?* Idem.

*Charles* the bould, Duke of *Burgundy*, had a Noble man who was exceeding deare to him, whom he made Governour in a Towne of *Zealand*: He living there at ease, fell in love with a faire handsome woman, whom he solicited by all the wayes that possibly he could devise to draw her to his lust: but the Fort of her Chastity proved impregnable: Then did he betake himselfe to this wicked devise: He accused her husband of Treason, and cast him into prison, hoping to draw his wife either through feare to yeild to his lust, or to take away her husbands life as the obstracter of his desires: This chaste woman, that loved her husband dearly, hearing of his imprisonment, went first to the prison, then to the Governour to beg his liberty: to whom the Governour answered: *Ton my deare, that may command me, come to entreat me? Let me enjoy thee, and I will restore thy husband, &c.* Then the woman blushing, and being astonished at his

words



words, fell a trembling : whereupon he seeing that he could not otherwise prevail, threw her upon a bed, and forced her : The woman being extremely confounded, and full of tears, went her wayes, meditating revenge. The barbarous Governour, perswading himself, that if her husband were taken away, he might enjoy her the more freely, caused him to be condemned, and his head privately to be cut off in prison, and his body to be laid in a Coffin. The woman in the mean time, being ignorant of what was done, came again to the Governour, hoping to obtain her husbands liberty : The Governour, when she came to him, said to her : *You seek your husband, and you shall have him : Go to the prison, and take him away :* She rejoycing, went to the place, and finding what she least suspected, was overwhelmed with sorrow and tears ; But after long lamentation, being swolne with anger, she returned to the Governour, and with a fierce countenance, said, *Indeed you have restored my husband. Well, you deserve thanks, and shall have them.* He sought to pacifie and retain her, but could not prevaile. Then did she go to her friends, and acquainting them with the whole businesse, intreated their advice and assistance for revenge : they advised her to go to the Prince and to complain to him ; so taking with her two of her friends, she goes to the Court, and acquaints the Duke with the matter. The Duke could scarce believe it, and was extreme angry, that such a villainy should be committed in his countrey, and withal told the woman, that if her accusation proved not true, he would severely punish her. He commands her to stay, and go into another chamber ; and so he sent for the Governour, who by chance was newly come to the Court, and when he was come up to him, he calls the woman, and asketh him if he knew that woman : at this the Governours colour changed. Then he tells him of the grievous complaints which she had made of him, asks him if they were true : He falls into a trembling, confesseth some things, and denies others. But the Duke judging him guilty both by his countenance and speech, causing all others to depart the room, charges him upon his fidelity and former favours to confesse the truth, as the only way to finde favour, &c. Hereupon falling on his knees, he confesses all, and begs pardon : proffering to make the woman amends by marrying her : Then did the Prince call the woman, and some of his servants, and before them asked her, seeing things were come to this passe, whether she was content to have him for her husband : she refuseth, yet fearing the anger of her Prince, looked upon those which were by, as desiring counsel of them, they all with one accord perswade her to accept of him, being noble, rich, and gracious with his Lord : so that at length she yields, gives him her hand, and so they were married in the Princes presence : Then said the Prince to the man ; *You are now her husband, will you promise that if you die before her without issue, you will make her heir of all your estate ?* Yea, said the Governour, and so a firme and publick instrument was made of it. Then said the Prince to the Bride. *Pray thee, tell me, art thou now fully satisfied ?* Yea, said she, *I but so am not I,* said the Prince : and then commanding the woman to depart, he caused this Governour to be carried to the prison, where he had murdered her former husband, and there to have his head cut off, and his body



body to be laid in a coffin: Then did he send the woman, who knew nothing of it, to the prison to fetch her husband thence, who coming, and finding what was done, was so extremely troubled at these disasters, that falling sick, she shortly after died, having got nothing by this last marriage, but that she left a fair estate to her children, which she had by her former husband. *Idem.*

The great Turk, Mahomet the second, had a son called *Mustapha*, who was to succeed him in his Empire. This *Mustapha* fell in love with the wife of *Achmet Bassa*, a very beautifull woman; whom he sought by all meanes to entice to yold to his lust: but not prevailing, he watched his opportunity, and seeing her one day going into the Bath, he followed her, and finding her naked, forced her; She complains to her husband, and he to the Emperour, requiring that the adulterer might be punished. *Mahomet* was at first amazed: but afterwards said to the *Bassa*: How dar'st thou thus complain of my son? knowest thou not that thou, and thy wife are my slaves? If my son hath forced her, remember that if he had done it with my consent he had been blamelesse, she being wholly at my disposall. Think of this, go thy wayes, and leave the rest to me. But being grievously vexed at his sons fact, he sent for him, reviled, and threatned him, and presently after sent an executioner who strangled him with a Bowstring as their manner is. *Turk. Hist.*

*Charles* the eight King of *France*, used to set apart two dayes in the week for the administration of Justice, at which times every one of his subjects, though never so poore, might come into his presence, and have right done him. *Lips. Exem. Pol. p. 139.*

*Justinus* *Curopolates*, Emperour of *Constantinople* being a weake, and sickly man, and thereby disenabled to administer Justice, injuries, and strifes so encreased, especially in *Constantinople* it self, that they were esteemed incurable: But a discreet, and stout man tendered his service to the Emperour for the reforming of them; provided that for a certain time, he might have full power put into his hands: This the Emperour assents to, and he takes the place and authority upon him, and begins with a Noble man who was very gracious at Court causing him to be cited before him: but the Courtier scornes to appeare, and in contempt passeth by the place of Judicature into the Palace: The Judge seeing him, riseth, and follows after, finding him at a banquet with the Emperour, whereupon he boldly said: O Emperour this authority I received from you, and expected your assistance, and protection in the execution of the same: But now you countenance not only the breakers of your Lawes, but receive the contemners of them into your Palace, yea, suffer them to sit at Table with you, wherefore I resigne my authority, and will keep it no longer: The Emperour being angry, said: Keep your office still, and exercise it, though against my selfe, much more against any about me: If I have broken the Lawes, command me, and I will answer it: If any other here present hath done it, command him, and if he will not obey he shall be forced to it: Then did the Judge lay hands on the Noble man, and when he refused to go with him, cauled his officers to draw him before the Judgment seat, and there examining the cause, and finding him guilty, he first cauled him to be beaten, and then fined him; which



wholesome severity upon so great a person so terrified others, that in a short space, things were reduced into a good order again. *Idem.* p. 145.

53.

When *Charles* the fifth went into *Italy* to be crowned Emperour, being troubled with the head-ach, he cut his haire short, the great Courtiers following his fashion, and example: So as wearing of long haire, esteemed so much for many ages before, grew quite out of fashion in his time: And his base son *Don Iohn of Austria*, when he went Governor into the *low Countries*, because the haire on the left side of his temples grew upright, used with his hand to put away all the hair from his forehead, and because that baring of the forehead looked handsomly in him, thence came the fashion of combing, and keeping the haire up, which wearing of Foretops was in use to our age. *Strada.*

54.

*Pro. 28. 2. For the transgression of a land many are the Princes.* Either many at one time, or many ejecting, and succeeding one another to the great calamity, and utter undoing of the people, as may be seen in the books of *Judges*, and *Kings*. As in the *Roman State*, after *Nero's* death, by the succession of *Galba*, *Otho*, and *Vitellius*. What a deale of trouble was here in *England* in the time of the *Heptarchy*: and in the dissensions between the two houses of *Tork*, and *Lancaster*, causing the death of twice as many natives of *England* as were lost in the two conquests of *France*, besides eighty Princes of the blood-royall slain.

55.

*Elihu* tells *Job* that the hypocrite is set to reigne for the peoples sin, *Job. 34. 30.* and *Levit. 26. 17.* it is threatned as an heavy curse. *If ye still trespass against me, I will set Princes over you that shall hate you,* and *Isa. 3. 4. I will give children to be their Princes, and babes shall rule over them.* How many Kings had the ten tribes after their defection from the house of *David*, and not one good one amongst them all: And what gale the *Roman Caesars* by their hasty honours, *nisi ut citius interficerentur*, saith one, but to be slain the sooner? *If you do wickedly, you shall perish both you, and your King,* *1 Sam. 12. 25.* *Trapp.*

56.

*Prov. 29. 12. If a ruler hearken to lies, all his servants are wicked.* He shall have his *Aiones* and *Negones* that will say as he saith, and fit his humour to an hair. As *Doeg* did *Sauls*: As the false prophets did *Ahabs*: As *Herods* Courtiers did him on his birth-feast day.

*Mobile mutatur semper cum Principe vulgus. Claudian.*

57.

The common people are like a flock of Cranes, as the first flies, all follow: Or as a beast, where the whole body follows the head, Rulers are the looking glasses according to which most men dresse themselves: Their sins do much hurt, as by imputation, *2 Sam. 24. delirant reges, plectuntur Achivi*: so by imitation, for man is a creature apt to imitate, and is led more by his eies then by his eares. *Magis intuentur quid fecerit Jupiter, quam quid docuit Plato*, saith *Augustine*. *Jupiters* adulteries drew the people to like wantonnesse. Hence *Cherea* in *Terence*, *Hac ego non facerem quae Jupiter fecit?* saith he, should I make dainty of doing that which *Jupiter* did?



Height of place ever adds two wings to sin, *Example*, and *Scandall*; whereby it soares higher, and flies much farther. Let Rulers therefore look to it: Let them not be partakers of other mens sins, 1 *Tim.* 5. 22. they have enough of their own to answer for: *Potentes potenter torquentur*: Let them take heed that the iniquity of their heeles (of those that follow them at heels) doth not compasse them about, *Psa.* 49. 5.

Trapp.

James the fourth King of *Scotland*, from his ready and impartiall execution of Justice was called the poore mans King.

58.

Help O King, said the poore woman to *Jehoram.* 2 *King.* 6. 26.

59.

It's a mercy to have Judges *modo audeant quæ sentiant*, saith *Cicero*, so that they have courage to do what they think fit to be done. Inferior Judges may be weighed, or swayed by gifts, or greatnesse of an adversary to passe an unrighteous sentence: Not so a King, he neither needs, nor fears any man: But is, if he be right, *an heart without affection, an eye without lust, a mind without passion, a treasurer which keepeth for every man what he hath, and distributeth to every man what he ought to have*: Such a Prince shall sit firme upon his throne: His Kingdome shall be bound to him with chaines of Adamant, as *Dionysius* dreamed that his was: He shall have the hearts of his Subjects which is the best Life-guard, and God to be his Protector. Trapp. *Pro.* 29. 14.

60.

The *Persian* Law commanded that at the death of their Kings there should be a suspension of the Laws, a lawlesse liberty for the space of five dayes, that subjects might know the necessity of goverment, and learne to price it better, by being bereft of the benefit of it for a time.

61.

The like custome they have now in *Turkey* at the death of the *Grand Signeor*, till his successor be sent for, and set upon his throne.

62.

*Caricles* the son in Law of *Phocion* who was the cheifest man in *Athens*, was accused for taking bribes, whereupon he entreated his father in Law to plead for him, and help him in judgment: But *Phocion* flatly refused, saying, *Iooke thee for my son in Law in all honest, and just causes only.* *Plut. in vita. Pho.*

63.

*Alphonfus* King of *Aragon* and *Naples*, hearing some disputing about the manners of Subjects, said, that *as certain flowers move after the sun: So Subjects use to follow the manners of their Princes.*

64.

*Alexander. M.* used to carry his head on one side, whereupon his Nobles, and Courtiers in imitation of him did the like. *Lips. Exem. Pol. p. 122.*

65.

Before *Vespasians* time the *Romans* were grown to great excesse, and profusenesse in their cloths, householdstufte, and attendants, and though many Lawes were made against it, yet could they not be restrained: But so soone as he came to the Empire, being a moderate, and temperate Prince himselfe, all that former vanity grew out of fashion. *Idem.*

66.

*Regis ad exemplum totus componitur orbis.*

*Agathocles* was the son of a Potter, and himselfe whilst he was a boy, was imploied in that dirty calling: His youth he spent in whooredomes,

67.



and all filthy lusts; for which disorder he was hated of his Citizens, and fell into poverty: Hereupon he turned soldier, and after a while was made a Captain, and that also was attended with much infamy, for that having committed adultery with one *Damascens* wife, after his death, he married her, and with her had great riches: Upon this being puffed up with pride, he twice sought to usurp the supreme power in his country, and was twice disappointed of his hopes, and at last banished: Then did he joine himselfe to those *Sicilians* that were enemies to *Syracuse*, and by their assistance fought against, and besieged *Syracuse* (his native place) but not prevailing, he sends to the *Carthagenians* for help, who send an Army under *Amilcar*: Yet despairing of prevailing by force, he hath recourse to fraud; Intreats *Amilcar* to make peace with the *Syracusans*: but underhand covenants with him that he should deliver the City into his hands: and so it was done, and *Agathocles* gat the Kingdome, exercising much Tyranny by murdering both Princes, and people, and at last makes warre against the *Carthagenians* who had holpen him to his Kingdome: Passeth over with an Army against them into *Africk*, and beyond expectation gets a great victory, yet presently after was overcome again, where losing his Army, his children, and friends, almost all alone, he flies back into *Sicily*, and keeps his Kingdome with much trouble, and difficulty, and at last dies in his own country, though he lived to see his nephew seize upon his Kingdome, and to drive his wife, and children from him. *Lips. Exemp. Polit.*

68. *Romulus* the first King of the *Romans*; and *Tullus Hostilius* the third King were both Shepherds in their younger dayes, as King *David* (a farre better man) had been long before them.

69. *Saul* when he fought his fathers *Asses* never dreamed of a Kingdome, and yet found one.

70. *Tarquinius Priscus*, and *Servius*, two other Kings of the *Romanes*, whereof the first was a stranger banished from his own country, and the second a bondslave, as his name imports, and yet both of them came to the Crowne. *Lips. Exem. Pol.*

71. *Caius Marius* was a Plebeian borne of meane parents, yet by these steps he ascended to the highest honours in *Rome*: first he was a common soldier: then a Centurion, then a Tribune, and afterwards, taking the boldnesse to shue for higher offices in the Commonwealth, he was often repulsed with scorne, and contempt, yet at length by his importunity prevailed: Yea, this was that *Marius* which conquered *Africk*; Led King *Jugurth* (the terror of the *Romans*) in Triumph through *Rome*: then defended *Italy*, and *Rome* it selfe trembling by reason of the Barbarous *Cymbrians* that invaded it: and Lastly, was seven times Consul, to which honor never any man besides himselfe attained. *Idem.*

72. *Masanissa*, was the son of *Gala*, King of *Numidia*, yet after *Gala's* death the Kingdome was divolved upon *Gala's* brother, who shortly after dyed, and *Masanissa* by fraud was again deprived of his Kingdome: whereupon he takes Armes, and overcoming his enemies, obtaines his Kingdome: Yet did he not long enjoy it, being in Battell overcome by *Syphax*, whereupon he fled into the mountaine *Balbus*, and from thence also was driven



driven by *Bocchar* Præfect to *Syphax*, and was forced to fly with only four horsemen in his company: then coming to a deep River they were forced to adventure to swim over the same, where two of his horsemen were drowned, and himselfe with the other hardly getting over, hid themselves in the bushes, and himselfe having received a wound, was forced to hide himselfe in a cave till his wound was cured: his two men in the meane time by robbery supplied his necessities. Being healed, with an unheard of boldnesse, he attempts the recovery of his Kingdome: by the way some fourty horsemen joyne themselves to him, and encreasing like a snowball, he gets together six thousand foot, and four thousand horse, with which forces he recovers his whole Kingdome: which he enjoyes but a while before he was again beaten by *Vermina* *Syphax's* son, and was forced to fly with seventy horsemen to the country of the *Garamants*, where he wandred up, and down obscurely till *C. Lælius* was sent by *Scipio* with a Navie into *Africk*, then he repaires to him, bringing a great fame, though but a small traine with him: and so with the help of the *Romans* *Carthage* was won, and *Syphax* beaten, and *Masanissa* restored, and his Kingdome enlarged by *Scipio*: His last act was this, when he was settled in his Kingdome there comes to him *Sophonisba*, late wife of *Syphax*, a woman that was beautifull, eloquent, and crafty; she entring his Palace, runs to the King with a dejected, and sorrowfull countenance, yet with such a one as well became her: he was presently taken with her beauty: Swears that he will deliver her to no *Romane*, and shortly after marries her; Not long after comes *Lælius*, and requires that *Sophonisba* be delivered to the *Romans*; *Masanissa* is in a great streight; he must either lose his Love, or the *Roman* friendship; he resolves upon the first, *Sophonissa* dies, and *Masanissa* reignes gloriously, and leaves his Kingdome to his posterity.

*Idem.*

It was said of *Chilperick* King of *France* that he was *Titularis, non Tularis Rex; Desinit Reipublica, non profuit.*

73.

*Cambyses* King of *Persia* dying without issue, his Nobles agreed that his horse that should first neigh at the place where they appointed to meet the next morning, he should be their King; Whereupon *Ocbares* Gentleman of the horte to *Darius*, led his horse over-night to that place, and let him there cover a Mare; and the next morning when they were all met, *Darius* his horse knowing the place, and missing the Mare, neighed, and so *Darius* was presently saluted for King. *Herod. l. 5.*

74.

*Saint Bernards* counsel to *Eugenius* was, that he should so rule the people, as that they might prosper, and grow rich under him, and not he be wealthy by the people.

75.

It was observed of *Varns* Governour of *Syria*, that he came poore into the Countrey, and found it rich; but departed thence rich, and left the Countrey poore.

76.

*Prolemans Lagi*, though a great King, yet never had but little of his own; and his usual saying was; *That it was fit for a King rather to make others rich, then to be rich himselfe.* *Plut.*

77.

*Tiberius Caesar* being solicited by the Governours of his Provinces, to lay greater taxes, and subsidies upon his people, answered, *That a good*

78.



shepherd ought to sheare his sheep, not slay them.

79.

Saint *Levis* King of *France* on his death-bed advised his sonne never to lay any tax upon his subjects, but when necessity urged him, and when there was just cause for it; *Otherwise* (saith he) *you will not be reputed for a King, but a Tyrant.*

80.

The Emperour *Theodosius* was wont to say; *That he accounted it a greater honour to be a member of the Church, then the head of the Empire.*

81.

Amongst the *Lacedemonians* men were chosen into the Senate, and office of Magistracy, not for their riches, friends, beauty, strength, &c. but for their honesty, and vertue. *Plut.*

*A King that sitteth in the throne of Judgment scattereth away all evill with his cies. Pro. 20. 8.*

## CHAP. LXXVI.

*Law. Law-givers, Lawyers.*

*Moses* was the Law giver to the *Israelites*, Numb. 21. 18. Deut. 33. 21.

1.

Amongst the *Lacedemonians* Law-suits were not heard of, because amongst them there was neither covetousnesse, nor poverty, but equality with abundance, and a quiet life with sobriety. *Plut.*

2.

*Lycurgus* was the Law-giver to the *Lacedemonians*, and to gaine more credit to his Lawes, he went to *Delphos* to the Oracle of *Apollo* to consult therewith about the successe of his enterprize. *Plut.* He would have none of his Lawes written, but commanded Parents by the vertuous education of their children and youth, to implant them in their hearts and lives *Plut.*

3.

When by experience he saw his Lawes well approved of, and the Common-wealth to flourish under them, he had a great desire to make them immortal, for which end he assembled all the people together, and told them, that he thought his civil policy was already sufficiently established to make them happy: yet one thing of the greatest importance was still behinde, which he could not reveal till he had first consulted with the Oracle of *Apollo*, and in the mean time he desired them to observe his Laws inviolably, without altering any thing until his return: this they all promised him faithfully, yet for the greater security, he took an Oath of the Kings, Senators, and all the people, to make good their promise to him, and so went to *Delphos*, where he sacrificed to *Apollo*, and asked him if his Lawes were sufficient to make a people happy: the Oracle answered, *That they were, and that his Citizens observing them, should be the most renowned in all the world;* This Answer *Lycurgus* wrote and sent to *Sparta*, and then taking his leave of his sonne and friends, he pined himself to death, commanding his friends to burne his body, and to throw his ashes into the sea, lest any part of him, being carried into

*Sparta;*



*Sparta*, his Citizens should say that he was returned again, and so think themselves absolved from their Oath. According to his expectation, whilst *Lacedemon* observed his Lawes, it flourished in wonderful prosperity and honour for five hundred yeares together, till King *Agis* his time, in whose reigne gold and silver began to be in request, and so pride, covetousnesse and curiosity crept in, which by degrees wrought their ruine. *Plut.*

*Numa Pompilius* the first Law-giver amongst the *Romanes*, gave out that he conversed in the woods with the goddess *Egeria*, that so he might procure the greater esteem to himself, and to the Lawes which he enacted. *Plut.*

*Solon*, the Law-giver to the *Athenians*, collecting and writing down many excellent Lawes. *Anacharsis*, a very wise man, laughed at him, saying, *Thinkest thou by written Lawes to bridle the covetousnesse and injustice of men? Knowest thou not that Lawes are like cobwebs that catch little flies, but the rich and mighty will break through them at their pleasure.* *Plut.*

*Draco* that first gave Lawes to the *Athenians*, punished idlenesse, and almost all offences with death, whence his Lawes were said to be written in blood. But when *Solon* reformed them, he made them more milde and moderate. *Plut.*

One said, that he wondred much at two sorts of men, viz. those that go to sea, and those that go to Law: not so much that they did so at first, but that, after trial, they would ever go a second time. *Trap.*

*Julius Caesar* commanded, that out of those voluminous books of the Civil Lawes, the best and most necessary should be chosen, that so they might be brought into a narrower compasse. *Lip. Exem. Pol. p. 144.*

*Charles* the ninth, King of *France*, to prevent needlesse and numberless suits of Law, commanded, that whosoever began a suite, should deposite a certain summe of money in the Kings Exchequer, to receive it back if they proved to have just cause for their suit, or else to forfeit it, if it proved otherwise. *Idem.*

*James* King of *Arragon*, was a great enemy to contentions and contentious Lawyers, insomuch as hearing many complaints against *Semenus Rada*, a great Lawyer, who by his quirks and wiles had wronged many, he banished him his Kingdom. *Idem.*

*Galeatius* Duke of *Millane*, being told of a certain Lawyer, who by his quick and crafty wit, could draw a faire glove upon a foule hand, multiplying suites thereby, and wronging the innocent, he sent for him, and said, *Sir, I owe my Baker one hundred pounds, and have no minde to pay him: Can you undertake to defend me, and free me from the debt?* The Lawyer told him that he would do it most willingly, and doubted not of the event, whereupon the Duke first reproved him sharply for his couzenage, and then caused him to be hanged. *Idem.*

Amongst the *Turks*, if any man will sue another at the Law, he needs no Bailiffes or other officers, but goes himself to his adversary, and (before witnesse) summons him to go with him to the Judge or Cadie, nei-

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ther dare the other refuse to go upon the summons: This *Cadie* sits all day, ready in an open place to do justice to every man: and when they come before him, they have no Lawyers, but every one pleades his owne cause, and produceth his witnesse, and after examination of the whole businessse, the Judge presently gives sentence, from which there is no appeal.

*Turk. Hist.*

13. Of *Servius Sulpitius*, an Heathen Lawyer it is said, that *Ad facilitatem equitatemque omnia contulit, neque constituere litium actiones, quam controversias tollere maluit*, as *Tully* testifies, that he alwayes respected equity, and sought rather to compose differences, then to multiply suits of Law.

14. *Concedamus de jure* (saith one) *ut careamus lite*. And *ut habeas quietum tempus, perde aliquid*, saith *St. Austin*, Let us lose something for a quiet life.


15. It's said of that famous Lawyer *Andreas Taraquillus*, that *singulis annis singulos libros, & liberos Reipublica dedit*. Every yeare he published some excellent book, and begat a childe for the good of the Common-wealth. *Thuan. obit. Doct. Vir. Anno 1558.*

16. A certain Lawyer in *France*, was so delighted with Law-sport, that when King *Lewis* offered to ease him of a number of Law-suits, he earnestly besought his Highnesse to leave him some twenty or thirty behinde, wherewith he might merrily passe away the time. *We have too many such, that love to fish in troubled waters.*

Now therefore there is utterly a fault amongst you, because you go to Law one with another; why do ye not rather take wrong? why do you not suffer your selves to be defrauded? 1 Cor. 6. 7.

## CHAP. LXXIII.

Learning prized and rewarded: Hard Students.

1.  *Socrates* used to stand many times plodding upon points of Philosophy, in the same posture of body for divers houres together, being all that while insensible of any thing that was done about him.

2. *Chrysippus* was sometimes so transported at his study, that he had perished with hunger if his maid had not thrust meat into his mouth.

3. *Alphonfus* King of *Spain* and *Naples* was wont to bewail the case of Kings, for that hearing with other mens eares they could seldom hear the truth, and therefore he held himself happy in his *Muti Magistri*, his books, especially his Bible, which he read over fourteen times with *Lyra's* and other mens notes upon the text.

4. *Archimedes*, a famous Mathematician of *Syracuse* in the Isle of *Sicily*, when the City was besieged by the *Romanes*, by his rare Engines annoyed the *Romanes* more then all the men in the City: yet at last (through treachery) the *Romanes* entred: and *Archimedes* being drawing Mathematical

Figures.



Figures in his study, heard not the noise; yea, his study was broken open by a rude souldier, yet he heeded it not; so that the souldier thinking that he slighted him, ran him through with his sword. See it in *Engines*.

*Theodosius* the Emperour wrote out the whole New Testament with his own hand, accounted it a great Jewel, and read part of it every day. See his Life in my Second Part.

*Henry* the first King of *England* was bred up in learning, and such a prizer of it, that he often said, that he esteemed an unlearned King, but as a crowned Ass. Speed.

*Themistocles* from his childe-hood much affected learning, and was so studious, that when his fellows were at play, he would never be idle; but was alwayes either making or conning Orations, either to defend or accuse some of his companions, which his Master observing, used to say, That he was borne either to do some great good, or some extreme mischief to the Common-wealth. Plut.

*Alexander* the Great was by his father *Philip* placed under *Aristotle* to be brought up in learning. who carefully instructed him in most of the liberal Sciences, in the study whereof *Alexander* took such delight, that he used to say, That he had rather have knowledge then to excel in power: He so prized *Homers Iliades*, that during all his warres he alwayes carried it in his pocket, and laid it under his pillow anights: He loved his Master *Aristotle* as if he had been his father, and used to say, That as we have our being from our Parents, so we have our well-being from our Schoolmasters. Just. Q. Curtius.

*Nicostratus* the Athenian Painter, standing with admiration whilest he beheld the picture of *Helena* drawn by *Zeuxis*, one asked him the cause of his wondering; To whom he answered: Friend, if you had mine eyes, you would not have asked me this question, but rather have admired it as I do. Plin.

*Endymion* was so affected with the study of *Astronomy*, that he spent whole nights upon rocks and mountains, in contemplating the motions of the stars; whence the Poets feigned that the Moon was in love with, &c. Plut.

*Atlas* the *Lybian* was so delighted with observing the motions of the heavens, that leaving the society of men, he went and lived upon the highest mountain of *Africa*: whence that mountain was called by his name, and for his singular knowledge in *Astronomy*, the Poets feigned that he bore up the heavens with his shoulders.

The *Indian Gymnosophists* used to stand upon the hot sands, from the rising to the setting of the Sunne, sometimes upon one leg, sometimes upon the other, that thereby they might inure their mindes to contemplation, and their bodies to hardship. Plin.

*Pythagoras* lived in a cave for a whole yeare together, that being sequestred from the society of men, he might the better meditate upon the abstruser parts of *Philosophy*.

*Democritus Abderites*, having travelled through many Nations to get learning, when he returned into *Greece*, burned out his own eyes, that the



eyes of his minde might be the more intent upon meditation of what he had learned. *Sabel.*

15. *Thales Milesius* spent so much time in contemplating the good Government of a Common-wealth, that he was accounted one of the seven wise men of the world. *Laert.*

16. *Phocion* the *Athenian* was alwayes very studious, how in few words he might comprize whatsoever he had to speak to the people, not omitting any thing of moment. *Plut.*

17. *Scipio Africanus* never went to the Senate, but getting up before day, he first went to the Temple of *Jupiter*, where he spent some houres in meditation, that thereby he might the better finde out such things as conduced to the good of the Common-wealth; whence his usual saying was, *Nunquam minus solus, quam cum solus.* That he was never lesse alone, then when alone. *Plut. in vita ejus.*

18. *Demosthenes* knowing that his action and voice were not very fit for an Oratour, digged him a Cellar into which he often retired to frame his gestures, and compose his voice aright: Yea, sometimes he would spend two or three moneths together in that place, shaving half his head, that so for shame he might not be taken off from his serious studies, whereupon *Pytheas* told him that his *Enthymeme* smelled of the candle. *Plut. in vita ejus.*

19. *Aristotle* used to sleep with a bullet in his hand over a brazen pan, that when it fell out of his hand he might be awakened by the noise. *Laert.*

20. *Pythagoras* used with a thred to tie the haire of his head to a beame over him, that so when he did but nod by reason of sleep, he might be awakened thereby.

21. *Antoninus Caracalla*, though there was scarce any thing else in him praise-worthy, yet being much delighted with the elegancy of *Oppians* verses which he dedicated to him, he commanded for every verse a piece of gold to be given to him, which came to a vast summe. *Idem.*

22. *Dioclesian* the Emperour gave to *Eumenius* a Professor of Rhetorick fifteen hundred pieces of gold. *Idem.*

23. *Leo* the Emperour of *Constantinople*, hearing one of his Eunuches saying, *This money is to be paid to the souldiers*, answered, *Would to God that it might happen in my time, that the salaries of souldiers might be turned into stipends for Teachers of the Liberal Arts.* *Idem.*

24. *Charles* the Great of *France* sought to advance his honour by being counted the Patron of Learning, as *Mutius* reports of him. He endow'd men of learning, and Artists with honourable pensions, and gave them personal respect.

25. *Lupoldus de Babenberg* tells us, that the old *German* Princes, and the great men of the *Romanes*, held themselves in honour most bound (next after the service of God) to encourage and disperse learning throughout their territories.

26. *Cato Uticensis* did so industriously addict himself to the study of *Greek* Authors, that as he sate in the Senate-house, shadowing his books with his gown, he was upon all opportunities reading of them. *Lip. Exem. Polit.*



*Julius Caesar* was as great a friend to the Muses, as to *Mars*, as his learned writings shew, some whereof are perished, others remain to this day. Whilest he travelled up and down he was never idle, but having his *Amanuensis* in his charet with him, he was alwayes reading to him. In his journey into *Spaine* of twenty foure dayes, he composed his *Poem*, which he called *Iter*, or a journey, and whilest he was warring in *Spain*, he made two other books, [*Analogia & Anti-Catones*] most of which by reason of his great employments, he was faine to write in the night, gairting time from his sleep, he used to write and read together; to heare and dictate Epistles to foure or five Secretaries together. *Idem*.

27.

*Octavianus Caesar* (as *Suetonius* testifies) studied eloquence and the Liberal Arts from his childhood, and in the midst of his great warres, and multiplicity of busineses, he used to reade, write and make Orations daily: He was also a great favourer of learning in others, so that an unlearned Ambassadour coming to him from *Rome*, he removed him out of his place, and bestowed it upon one that he found to have written much. *Idem*.

28.

*Tiberius Caesar* in his younger dayes was blamed for being too studious of the Arts and Languages. For he affected the knowledge of rare and obscure things which few others knew: and when in the warres he was in the field, he had alwayes some learned *Greeks* about him, whom he honourably rewarded, and would alwayes be discoursing and questioning with them. *Idem*.

29.

*M. Antonius* the Emperour, was surnamed the Philosopher, because of his great learning and skill therein. *Idem*.

30.

*Theodosius Junior* continually employed himself in reading the *Greek* and *Latine* Histories, and was so studious, that when by reason of his warlike or civil affaires he was taken up all day, he would redeem time in the night to his studies, having a lamp alwayes burning at his beds-head. *Idem*.

31.

*Robert King of Naples*, was a great Prizer of Learning and learned men, he used to say, *Chariores sibi literas, regno esse*: that he esteemed Learning more then his Kingdom. *Idem*.

32.

*Alphonsus*, mentioned before, used to say, *That he had rather lose all his Kingdomes* (which were seven) *then his Learning*. He was a great friend to many learned men, as *Laurentius Valla*, *Panormitan*, *Trapezuntius*, *Pontanus* &c. He erected Schools and Libraries in all the parts of his Kingdomes; neither could any one give him a more acceptable gift then a rare book. His Ensigne was, *A Book open*. When one told him that the King of *Spaine* said, that *Learning was not fit for Princes*. He answered with indignation, *That it was the speech of a beast and not of a man*. He daily read *Livie* and *Caesars Commentaries*. He was a great admirer of *An. Seneca*, which caused him to translate his Epistles into the *Spanish* Tongue for the benefit of his Countrey men. Of his study of the Sacred Scriptures see before. *Charles the fifth* used to say, *That Europe had not a more vertuous Prince*.

33.

*Mithridates King of Pontus* was learned in most Arts, especially in *Physick*, he was the first Compounder of *Mithridate*, which retains his name

34.



to this day: He spake twenty two Languages, so that he could answer all Ambassadors in their own tongue. *Idem.*

35. *Cosroes* King of *Persia* was a great lover of the *Greek* Eloquence, and a very good Philosopher: He was accurately studied in *Aristotle* and *Plato*, and translated many *Greek* books into his own Language. *Idem.*

36. *Alexander* the Great was such a friend and favourer of learning, that he rewarded *Aristotle* with eighty Talents for his History of *Living creatures*. *Idem.* p. 216.

37. *Hieron.* King of *Syracuse* rewarded *Archimelus*, for a short and witty Epigram that he had made (consisting only of eighteen verses) about a great ship that the King had made, by sending him a thousand measures of wheat. *Idem.*

38. *Scipio Africanus* did much honour *Ennius* the Poet, who had written his actions whilest he lived, and when he died he set up his Statue amongst the monuments of his own Ancestors; that as *Ennius* had made him to live by his writings, so he might make him to live in his Image. *Idem.*

39. *Julius Caesar* was a great favourer of Learning and learned men, inso-much as he made all the teachers of the Liberal Arts free of the City of *Rome*. *Idem.*

40. *Vespasian*, though in other things he was very sparing, yet he gave to every one of the *Greek* and *Latine* Rhetoricians, twenty five hundred pieces of gold yearly out of the publick treasury; and to one *Salsius Bassus*, an excellent Poet, he gave twelve thousand five hundred pieces, called *Philippicks*. *Idem.*

41. *Antoninus Pius* gave honours and salaries to all the Rhetoricians and Philosophers through all the Provinces of the Empire. *Idem.* And *Alexander Severus* added to them all the Gramarians, Physicians and Mathematicians. *Idem.*

42. *Aristotle* studied Philosophy in the forenoones, that was his *aperyon*. But eloquence in the afternoones, that was his *ekeryon*.

43. *Caesar* swimming through the waters to escape his enemies, carried his book in his hand above the waters, but lost his robe. *Major fuit cura Casari Libellorum quam purpuree.* Trapp.

44. *Plato* gave three hundred Florens for a Book that he liked.

45. *Dionysius* said, that *Aristippus* was alwayes craving money of him, but *Plato* desired nothing but books.

46. *Libenter omnibus omnes opes concesserim, ut mihi liceat, vi nulla interpellante, isto modo in literis vivere,* said *Cicero*, I would give all the wealth in the world that I might live altogether in my study, and have nothing to trouble me.

47. *Crede mihi extingui dulce esset Mathematicarum Artium studio,* saith another, Believe me, it were a dainty death, to die studying the Mathematicks.

48. *Nusquam requiem invenit nisi in libro & clauetro,* said a third. All the comfort that I have is in my book and closet.

49. The old Lord *Burleigh* (Lord High Treasurer to Queen *Elizabeth*) to his dying day used alwayes to carry a *Tullies Offices* about him, either in his bosome or pocket.

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The Emperour *Charles* the fifth took such delight in the *Mathematicks*, that even in the midst of his whole Army in his Tent, he sat close at his study, having for his Instructor *Tupianus* of *Cremona* alwayes with him.

*Eudoxus* professed, that he would be willing to be burnt up by the Sun presently, so he might be admitted to come so near it, as to behold the beauty of it, and to see further into the nature of it. *Plut.*

A certain man living at *Cadix* in *Spain* went from thence to *Rome*, meerly to see *Livie*, whom he admired for his learning, and then suddenly returned again, as thinking nothing worthy of seeing in comparison of that sight. *Plin. Epist.*

They favour learning, whose actions are worthy of a learned pen.

*Anthony Perenot*, Cardinal *Granvel* was a man excellently learned, having proceeded with great applause in most of the Universities in *Europe*: He was of so nimble a wit, that he sometimes tired five Secretaries at once, with dictating letters to them, and that in several Tongues; for he understood seven Languages exactly. None of that age surpassed him for eloquence, which he tempered with wonderful discretion, without which alway all eloquence is but the unseasonable overflowing of wit, that cannot keep within its bounds. He was Bishop of *Arras* at twenty foure yeares of age, and had audience in the Council of *Trent*, for the Emperour *Charles* the fifth, where he made a quick and handsom speech *Strada*.

In the Royal City of *Pergamum*, there was a famous Library, containing in it two hundred thousand several books, all which *Mark Anthony* gave to *Cleopatra*. *Plut. in vita ejus.*

*Nullus mihi per otium exiit dies, partem etiam noctium studiis vindico*, saith *Seneca*, I studied day and night, and followed it with all possible eagerness.

*Thuanus* tells us of a Countreyman of his, called *Franciscus Vieta*, a very learned man, that was so set upon his study, that sometimes for three dayes together he would sit close at it, *sine cibo, & somno. nisi quoniam cubito innixus, nec se loco movens, capiebat*; without meat or sleep, more then what for meer necessity of nature he took leaning upon his elbow, without moving out of his place.

King *James*, when he first came into the publick Library in *Oxford*, seeing the little chaines wherewith the books were fastened in their places, wished, that if ever it were his destiny to be a prisoner, that Library might be his prison, those books his fellow-prisoners, and those chaines his fetters. *Trapp.*

King *James* the first of *Scotland*, did greatly advance the University of *St. Andrewes*, in that Nation, which was founded about the yeare 1412. by the encouragement he gave to studies: For not only did he countenance the Professours by his presence at their Lectures, but took order also, that none should be preferred to Benefices, unlesse it were testified by them, that the person recommended had made a good progresse in learning; and for that effect he kept a roll of the most qualified persons by



him, from amongst whom he filled the places that happened to fall void.  
*Arch-Bish. Spotteswood Hist. of the Church of Scotl.*

60. *Cleopatra* was an excellent Linguist, she could easily turne her tongue to speak what language she pleased: she spake unto few barbarous people by Interpreters, but made them answers her selfe, as the *Ethiopians*, the *Arabians*, the *Troglodites*, the *Hebrews*, the *Syrians*, *Medes* and *Parthians*, &c. all whose languages she had learned. *Plut. in vita Antonii.*

61. *Solon* the *Athenian* was a great lover of learning, for which end he travelled through *Egypt*, *Cyprus* and *Asia*, not as an idle Spectator, but for the improvement of his learning: He used to say, *That he grew old, learning something still*; and when he lay on his death-bed, hearing some of his friends disputing, he lift up his head, and desired them to speak out, saying, *When I know that, I shall die more learned.* *Lip. Pol. Exem.*

62. *Epaminondas* was a hard Student, and very learned, insomuch as *Fustlin* saith, *Its a wonder how a man that was so great a souldier, and so much exercised in the warres, could yet be so learned.*

63. *Philopamen* in the midst of his warlick employments, which were many and great, did continually reade some of the Philosophers, and amongst them, chose out such whose precepts might lead him on to the practice of vertue; and he used to say, *That men should seek for learning, not that they might live idly, or be able to discourse of things, but that thereby they might be directed in their practice.* *Plut.*

64. *Moses* was learned in all the wisdom of *Egypt*, *Acts 7. 22.*

65. So was *Daniel*, and his three companions, *Dan. 1. 17.*

66. So was *Esaias*, chap. 50. 4.

67. So was *Paul*, *Acts 16. 24.*

68. So was *Ioseph*, *Psal. 105. 22.*

*A wise man will heare and encrease learning; and a man of understanding shall attain unto wise counsels, &c. Prov. 1. 5, 6.*

*Teach a just man, and he will encrease in learning, Prov. 9. 9.*

*The sweetnesse of the lips encreaseth learning, Prov. 16. 21.*

*See more in my first Part of Lives.*

*Examples of such as have been enemies to Learning.*

69. **L***ewis* the eleventh, King of *France* desired that his son might be no Scholar, lest learning should make him so proud that rejecting the advice of his Counsellours, he should adhere to his own private opinion; adding, that he desired that he should learn only these five words of *Latin*: *Qui nescit dissimulare, nescit regnare.* He that cannot dissemble, knows not how to play the King.

70. *Domitian* that wicked Emperour, was such an enemy to learning, that he banished all Philosophers out of *Rome* and *Italy*. He crucified *Metius Pomposianus*, because he had made a Map of the world, and read over *Livies History.* *Suet.*

*See the Example of Pope Paul the Second.*

*See Ignorance.*

In



In *Germany* for the encrease and advancement of Learning, there are twenty Universities, amongst which is that of *Vienna*, founded by the Emperour *Frederick* the second, *Anno Christi* 1239. to the end that he might leave to his son and successour *Conrade*, an orderly Empire, abounding with learned men, which being assisted with their counsels, might be invincible.

In *Italy* are twelve Universities, of which *Bononia* is the ancientest, founded by *Theodosius Junior*, *Anno Christi* 420. In the Charter whereof is this passage: If any one be so bold, as injuriously to offend any Student, going to, or coming from this University, he shall be punished with death.

In *France* there are sixteen Universities. In the *Netherlands* six. In *Denmark* and *Poland* five. In *Spaine*, *Aragon*, *Castile* and *Portugal* about sixteen. In *Scotland* three. In *Ireland* one. In *England* two of the famousest in all the world.

## CHAP. LXXVIII.

## Liberty highly prized.



**T**he *Tacchi* (a people in *Asia*) rather then they would be captivated to the *Greeks*, threw themselves down headlong from the rocks; the very women throwing down their own children first, and then casting themselves upon them.

*Cato*, when the last battel was fought betwixt *Julius Caesar* and the Senators of *Rome*, who stood for the liberty of their Countrey; *Caesar* having won the day, *Cato* slew himselfe at *Utica*, choosing rather to die then to survive his countreys liberty. *Lucan*.

At *Numantia* in *Spaine*, foure thousand souldiers withstood forty thousand *Romanes*, for fourteen yeares together, in which time having often valiantly repulled them, and forced them unto two dishonourable compositions; at last, when they could well hold out no longer, they gathered all their armour, money, and goods together, and laid them on a heap, which being fiered, they voluntarily buried themselves in the flames also, leaving unto *Scipio* nothing but the bare name of *Numantia* to adorn his triumph with.

The City of *Saguntum* having been besieged by *Hannibal* for the space of nine moneths, in which time the famine was so great, that the inhabitants were enforced to eat mens flesh, at the last, when they could hold out no longer, rather then they would fall into the hands of their enemies, they made a fire, in which themselves and their City were consumed to ashes. *Aug. de Civ. l. 3. c. 20.*

*Philip* King of *Macedon* besieging *Abidus*, when the people saw that they could not escape; they first cast their goods into the sea, and then killed their wives, and children, and themselves, leaving an empty City for him. *Liv.*

*Martius*



6. *Martius* the *Romane* General, going against the *Sarini* (which were *Gauls* at the foot of the *Alpes*,) rather then they would lose their liberty, they killed their wives and children, and then cast themselves into the fire, and some of them which were surprized, starved themselves. *Oros. l. 5.*

7. The Isle of *Goze* near unto *Malta*, being taken by the *Turks*, a certain *Sicilian* that had lived long there, and had married a wife, by whom he had two faire daughters, being then in state to be married, seeing this last calamity approaching, rather then he would see his wife and daughters to be brought into shameful servitude, having called them to him, he first slew with his sword his two daughters, and then their mother; this done, with an *harquebuse*, and a *crosse-bowe* bent (as clean bereft of his senses) he made towards his enemies, of whom he slew two at the first encounter, and afterwards fighting a while with his sword, being environed with a multitude of *Turks*, brought himself to the end of his most unhappy life. *Pur. Pil. v. 2. p. 878.*

8. The ancient *Romans* had liberty in so high an esteem, that they made a *Goddesse* of it, and built, and dedicated Temples to her. And the contrary to this they held in such detestation, that they punished great offenders with it, *viz.* by Interdiction, Relegation and Deportation.

9. King *Tarquin*, being banished *Rome* for his tyranny, sought unto the *Tuscans* for succour, who levied a great Army to put him into his Kingdom again. *Brutus* was at that time one of the *Romane* Consuls, who led forth his Army against them. Both Armies presented themselves in battle array each against other, at which time *Aruns*, eldest sonne of King *Tarquin*, and the Consul *Brutus* encountred together, not by chance, but sought for of set purpose, to execute the deadly feud they did beare each to other. The one as against a Tyrant and enemy to the liberty of his countrey; the other as against him who had been the chief Author and Worker of their exile and expulsion. So they set spurres to their horses, so soon as they espied one another, with great fury, and they fought so desperately together, that they both fell stark dead to the ground. *Plut.*

10. *Alexander M.* besieging one of the *Indian* Cities, the inhabitants seeing that they could hold out no longer, shut up themselves, their wives and children in their houses, and set fire on them. *Alexanders* men breaking in, laboured to quench the fire, and the others laboured as much to encrease it, so that it was a strange thing to see the fight that was betwixt, one to destroy themselves, the other to save their enemies. *Quin. Cur.*

11. *Demosthenes* the *Athenian* Oratour, for standing for the liberty of *Greece*, was hated by *Antipater* the Governour of *Macedonia*, who sent some to kill him under Captain *Archia*, whereupon *Demosthenes* took sanctuary in *Neptunes* Temple; but *Archia* sent to him to come out of the Temple, so that *Demosthenes* perceiving that they were resolved to have his life, he took some poison which he had ready for the purpose, and so presently died. *Plut.*

12. *Perdiccas* besieging the City of *Isaurum* in *Pisidia*, when the Citizens saw that they could no longer hold out against him, they shut up their parents,



rents, wives and children with all their substance in their houses, and so burnt them, and then threw themselves down from the walls, and brake their own necks. *Diod. Sic.*

*Ptolomy* King of *Egypt*, hearing that *Nicocles* King of *Cyprus* did closely hold correspondence with *Antigonus*, he sent some to slay him; these coming into *Cyprus*, beset his Palace, and demanded him to be delivered up to punishment: *Nicocles* would at first have excused the matter, but when he saw that it would not serve turne, he slew himself: Then did *Axiothea* his wife slay her daughters that were Virgins, that they might not come into the enemies power: She also perswaded the wives of *Nicocles* brethren, with her to murder themselves; their husbands seeing this, set fire upon the Palace, burning themselves and all together. *Diod. Sic.*

13.

*Hannibal* in his old age, flying to *Prusias* King of *Bythia*, was demanded by the *Roman* Ambassadors to be delivered to them, but rather then he would come into their hands, he drank poison, which he alwayes kept for that purpose, and so died. *Aur. Victor.*

14.

*Augustus Caesar*, besieging *M. Antony* and *Cleopatra* in *Alexandria*; after a long siege, *Antony* hearing a false rumour that *Cleopatra* was slain, suddenly slew himself, and *Cleopatra* scorning to be carried in triumph by *Caesar*, set a couple of Aspes to her breasts, whereby she presently died. *Plat.*

15.

*Ochus* King of *Persia*, raising a great Army, went against the City of *Sidon* in *Phanicia*, where one *Tennes* was King, who hearing of *Ochus* his purpose, hired *Mentor* of *Rhodes*, with some other *Grecian* Auxiliaries for his aid; but when *Ochus* drew near with his huge Army, he sought to provide for his safety rather then his honour, sending one privately to *Ochus*, proffering to betray the City to him; *Ochus* being glad to hear this, promised whatsoever he required; whereupon *Tennes* accordingly betrayed the City into his hands: But before *Ochus* came, the *Sidonians* to make their men to fight more desperately, had burnt all their ships in the Haven, that so all hopes of escaping might be taken away; so that the City being thus betrayed, the Citizens seeing their desperate condition, shut up themselves with their wives and children in their houses, and so fiering them, burnt themselves and all that they had, by which meanes there perished above fourty thousand persons. But *Ochus* now standing in no further need of *Tennes*, caused him to be murdered. A just reward for his treachery. *Pez. Mel Hist.*

16.



## CHAP. LXXIX.

Life, Long life, Life sweet.



He age of the ante-diluvian Patriarchs.

*Adam* lived nine hundred and thirty years. *Seth* lived nine hundred and twelve years. *Enos* lived nine hundred and five years. *Cainan* lived nine hundred and ten years. *Mahaleel* lived eight hundred ninety five years. *Jared* lived nine hundred sixty two years. *Enoch* lived before his translation three hundred sixty five years. *Methuselah* lived nine hundred sixty nine years. *Lamech* lived seven hundred seventy seven years.

## After the Flood.

*Noah* lived nine hundred fifty years. *Shem* lived six hundred years. *Arphaxad* lived four hundred thirty eight years. *Salah* lived four hundred thirty three years. *Eber* lived four hundred sixty four years. *Peleg* lived two hundred thirty nine years. *Reu* lived two hundred thirty nine years. *Serug* lived two hundred thirty years. *Nahor* lived an hundred forty eight years. *Terah* lived two hundred five years. *Abraham* lived one hundred seventy five years. *Isaac* lived one hundred eighty years.

Long life is promised as a blessing in these Scriptures, *Exod.* 20. 12. *Psal.* 91. 16. *Prov.* 3. 2. *Isa.* 65. 22. *Ephes.* 6. 3.

1. *Anno Christi* 1128. in the reign of *Lewis* the Grosse, King of *France*, there died *Johannes de Temporibus*, who had been Armour-bearer to *Charles* the Great, and was when he died three hundred sixty one years old. *Naucle.*

2. There came a man of *Bengala* to the *Portugals* in the *East-Indies*, who was three hundred thirty five years old: And the old men of the Countrey testified that they had heard their ancestors speak of his great age; He was not book-learned, yet was a speaking *Chronicle* of those fore-passed times; His teeth had sometimes falne out, yet others came up in their rooms. For this his miraculous age the Sultan of *Cambaja* had allowed him a stipend to live on; the like also did the Governour of *Portugall*; having now dispossessed the aforementioned Sultan. *P. Pilgrimage.* p.481.

3. *Antigonus* observing one of his Souldiers to be a very valiant man, and ready to adventure upon any desperate service, yet withall observing that he looked very pale, and lean, would needs know of him what he ailed, and finding that he had on him a secret, and dangerous disease, he caused all possible means to be used for his recovery: which when it was effected, the King observed him to be lesse forward in service then formerly, and demanding the reason of it, he ingeniously confessed; *That he now felt the sweetnesse of life, and therefore was loath to lose it.*

Life naturall is but a little spot of time between two eternities, before, and after; But it is of great consequence, for *Ex hoc momento pendet aternitas*; Eternity depends upon the well using of it. And its given us for this purpose, that so Glory may be begun in Grace.

CHAP.



## CHAP. LXXX.

Masters, Mistresses. Family-government.



Masters must deale justly with their servants, *Ephes. 6. 9. Col. 4. 1. Exod. 21. 8, &c.* not use them cruelly, *Exod. 21. 20, 26, &c.* Yet may correct them, *Prov. 29. 19.*

Maids must submit to their Mistresses corrections, *Gen. 16. 6, 9.* Be diligent, and dutifull, *Psal. 123. 2.*

Examples of bad Masters. *Laban*, who deceived *Jacob* about his wife, *Gen. 29. 23.* and changed his wages ten times, *Gen. 31. 41. Potiphar, Gen. 39. 20. Nabal, 1 Sam. 25. 17. The Amalakite. 1 Sam. 30. 13.* Yet servants must be obedient to them, *Ephes. 6. 5. Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9. 1 Pet. 2. 18. Mal. 1. 6.*

Masters must not leave all to their servants, though never so faithfull, But supervise, and oversee businesse as *Boaz* did: His eies were in every corner, on the servants, on the reapers, on the gleaners; He lodged in the midst of his husbandry; He was not to learne that *the Masters eye makes the beast fat*, and the Masters foot soiles the land: and that *Procul a villa sua disjunctus, jactura vicinus*, as *Columella* hath it, i. e. He that is far from his husbandry, is not far from poverty. And unlesse the Master be present (saith the same authour) it will be as an Army where the Generall is absent, *Cuncta officia cessant*, all businesses will be laid aside. He must be as the great wheele to set all on work, or little will be done. *Trapp.*


Doctor *Usher*, Lord Primate of *Ireland* used to have prayer in his family four times aday: In the morning at six a clock, in the evening at eight, and before dinner, and supper in his Chappell at each of which himselfe was alwayes present. Every Friday in the afternoone an houre was spent in his Chappell in Catechising, and going over the heads of Divinity for the instruction of his family, and every Sabbath evening the Sermons were repeated. See his life by Doctor *Bernard*.

See many Examples of good Masters that were carefull in the Government of their families in my *Lives of the Divines*, and in my second part of *Lives*.



## CHAP. LXXXI.

Memory good.

1.  *Era* being above fourscore years of age, could perfectly say by heart any *Greek* Chapter in *Paul's* Epistles, or any thing else that he had learned before, but forgot whatsoever was newly told him: *Thuan. obit. Doctorum vir. p. 384.* His memory was like an *Inne* retaining old guests, but having no room to entertain new.
2. *Saint Augustine* tells us of his friend *Simplicius*, who being asked, could tell all *Virgil's* Verses backwards, and forwards, and yet he protested, that he knew not that he could do it till they tried him. *Aug. Tom. 7. de anima, & ejus, Orig. cap. 7.*
3. *Stanpitius*, who was Tutor to *Luther*, and a godly man, in a vain ostentation of his memory, repeated *Christs* Genealogy, *Matth. 1.* by heart in his Sermon, but being out about the Captivity of *Babylon*, I see (saith he) *God resisteth the proud*, and so betook himself to his book for help. *Mel. Adam. in vit. Stan. p. 20.*
4. The memory of our Bishop *Fuel* was raised by Art to the highest pitch of humane possibility: For he could readily repeat any thing that he penned after once reading it; and therefore usually at the ringing of the Bell he began to commit his sermons to heart; and kept what he learned so firmly, that he used to say, *That if he were to make a speech premeditated before a thousand Auditors shouting or fighting all the while, yet could he say whatsoever he had provided to speak.* Many barbarous, and hard names out of a Calender, and forty strange words, *Welch, Irish, &c.* after once or twice reading at the most, and short meditation he could repeat both forwards and backwards without hesitation. *Sir Francis Bacon* reading to him onely the last clauses of ten lines in *Erasmus* his Paraphrase in a confused, and dismembred manner; he after a small pause rehearsed all those broken parcels of sentences the right way, and the contrary without stumbling. See his Life in my first Part of the Marrow of Eccles. Hist.
5. *Anthony Wallens* by the help of the Art of Memory in six weeks space learned by heart the whole Epitome of *Pagnine* with such excellent successe, that thereby he was enabled well to interpret any place of the holy Scriptures, and to give a fit reason of it. *Idem. p. 943.*
6. *Themistocles* had such an excellent memory, that he knew all the Citizens of *Athens*, and when he met them, could salute them by name. *Plut.*
7. *Seneca*, the father, could repeat two thousand words together in their order.
8. *Cyrus*, and *Themistocles* by the strength of their memory could call all their souldiers by their names. *Plin.*
9. *Adrian* could read a book which he never saw before, and after recite it by memory. *Eli. Sparti.*



Of the Emperour *Julian* it is said, that he had drunk *Totum memorie dolum*, the whole vessel of memory. *Ammianus Marcel.*

10.

*Simonides*, and *Apollonius Tyaneus* in their old age, one at eighty, and the other at an hundred years old were very famous for the exquisite-ness of their memories. *Plin.*

11.

*Pliny* tells us that the Art of Memory was invented by *Simonides*, and perfected by *Metrodorus Sceptius*, consisting in the committing of several heads of matter unto distinct places, whereof *Quintilian* discourseth in his *Oratory Institutions*.

12.

See the Example of Doctor *Crammer* in *Ministers*.

*Examples of ill memories.*

*Calvisius Sabinus* was at vast charges to attaine unto learning, and yet of so unhappy a memory, that he was not able to retaine fast the names of *Achilles*, and *Vlysses*. *Seneca* pist. 27.

13.

*Curio* the Orator was wont when he had purposed to speak of three things in an Oration, to forget some one or more of them, or to adde a fourth to them. *Cicero in Bruto.*

14.

*Messala Corvinus* had so infirme a memory, that (as *Pliny* tells us) he forgot his own name.

15.

## CHAP. LXXXII.

*Ministers painful, zealous, and courageous.*



Ods faithfull Ministers, as they are set up by God in a speciall manner to oppose and beat down the kingdome of sinne, and Satan: so usually they are singled out by the Devill and his instruments, as the principall Burs against which the invenomed Arrowes of their malicious hearts are most directed: and therefore not onely Serpentine wisdom, and Dove-like innocency is necessary for them above others: but also courage and magnanimity, not to feare the faces of men: Sanctity and holiness, without which all their naturall, and acquired parts are but as a Pearle in the head of a filthy Toade, a Pearle in the head, and the body all poyson: And lastly, diligence and indefatigableness in that work, which God imployes them about, who puts no difference between *nequam* and *nequaquam*, an idle, and an evill servant: Which things that they may be better stirred up to endeavour after, let them diligently observe these following examples.

Master *Calvin* being much weakened by his incessant paines in the work of the Ministry, towards his end, was advised by his friends to take care of his health: to whom he replied, *Would you have the Lord when he comes finde me idle?* See his life in my first part.

1.

Saint *Ambrose* used to commend to Ministers the reading and study of

2.



the Scriptures above all other books, and it was his own practise, not only in his younger dayes, but in his old age daily to expound, and write Commentaries upon it, which he continued also in his last sicknesse, being employed in commenting at that time upon the fourty eight *Psalm*, with the which when (he had finished all but the two last verses) he finished his life: *Paulinus in vita St. Ambrose.*

3. Bishop *Jewel*, riding to preach at *Lacock* in *Wiltshire*, a Gentleman that met him, perceiving his feeblenesse, advised him for his healths sake to turne home againe: to whom he answered, *Oportet Episcopum concionantem mori*: A Bishop should die preaching, and so indeed he did; for presently after the Sermon, by reason of his sicknesse, he was forced to bed, from which he never came off till he was translated to glory. See his Life in my first part.

4. Doctor *Reynolds*, when the Doctors of *Oxford* came to visit him in his last sicknesse, which he had contracted meely by his exceeding paines in his study (whereby he brought his withered body to be a very Sceleton) they earnestly perswaded him that he would not *perdere substantiam propter accidentia*: lose his life for learning: he with a smile answered out of the Poet.

*Nec, propter vitam, vivendi perdere causas.* Idem.

5. *Baudissus* a Dutch Divine, being by his friends advised to favour himselfe: I will said he, do my duty whilst I can; yea, though I hasten my death by preaching.

6. Doctor *Burges* of *Sutton Cofield* immediately after he came forth of the Pulpit, fell sick, and shortly after died.

7. Master *William Perkins* borne at *Marston* nigh *Coventry* in *Warwickshire*, was a painful, and powerful Preacher in *Cambridge*; whose Sermons were not so plaine, but the piously learned did admire them; nor so learned, but the plaine did understand them: He would pronounce the word *Damne* with such an emphasis as left a dolefull echo in his auditors eares a good while after; He had a rare felicity in speedy reading of books, and as it were, but turning them over would give an exact account of all considerables therein; besides his frequent preaching, he wrote many books; and though lame of his right hand, yet this *Ehud* with a left-handed pen did stab the *Romish* cause, and as one saith,

*Dextera quantumvis fuerat tibi manca, docendi  
Pollebas mira dexteritate tamen;*

Though nature thee of thy right hand bereft,  
Right well thou writest with thy hand that's left;  
See his Life in my first Part of Lives.

8. Saint *Augustines* wish was, that Christ when he came might finde him *aut precantem, aut pradicantem*, either praying, or preaching.
9. Master *Richard Vines* preached, and administred the Sacrament to his people *Febr. 3. 1655.* and that night died in his bed.

10. *Melancthon* was wont to say, that none underwent such paines as Preachers, Rulers, and women in travell; and *Luther* sa d, that a Master of a family



family hath something to do, a Magistrate more, and a Minister most of all.

Holy *Melancthon* being himselfe newly converted, thought it impossible for his hearers to withstand the evidence of the Gospel; but after he had been a Preacher a while, he complained, that old *Adam* was too hard for young *Melancthon*.

Master *Bolton* having much weakned his body by his indefatigable paines in his private devotions, and publick preaching, was advised by his Physicians, for his healths-sake, to break off the strong intentions of his studies: but he rejected their counsell, accounting it greater riches to enjoy Christ by those fervent intentions of his minde, then to remit them for the safeguard of his health.

Bishop *Ridley* offering to preach before the Lady *Mary* (afterwards *Queene*) she refused to heare him; and being brought by Sir *Thomas Wharton*, her Steward, into the dining roome, was desired to drink, which when he had done, he paused a while, looking very sad: and being asked the reason, he said; *Surely I have done amisse in drinking in that place where the Word of God being offered, was rejected, whereas, I should have departed presently and shaken off the dust from my shoes for a testimony against this house.*

*Baronius*, the compiler of those voluminous *Annals* of the Church, yet for thirty yeares together preached three or foure times a week to the people: *Spond: in vita Baro: pag. 2. part. 7.*

When a certaine *Frenchman* came to visit *Melancthon*, he found him in his stove dandling his childe in the swadling clouts with the one hand, and in the other hand holding his book, and reading it: A good Minister and a good father may well agree together: *Pantul: de illust. Germ. in vita Melan.*

At the disputation of *Ratisbone*, where *Melancthon* was pressed with a shrewd argument by *Ecchius*; *I will answer thee*, said he, *to morrow*; Nay, said *Ecchius*, do it now, or its nothing worth: yea, said *Melancthon*, *I seek the truth and not my own credit, and therefore it will be as good if I answer thee to morrow by Gods assistance; See his Life in my first Part of Lives.*

Master *Latimer* presented King *Henry* the eighth for a new years gift, with a new testament wrapped up in a napkin with this Posie about it; *Fornicatores & adulteros judicabit Dominus*, Whoremongers, and adulterers God will judge; which was the sin that the King was notoriously guilty of.

*Frederick* Bishop of *Utrick* sitting at dinner with the Emperour *Ludovicus Pius*, the Emperour bade him execute his office without respect of persons: The Bishop humbly thanked him; and having a fish before him, asked him, whether he should begin with the head, or taile? The Emperour replied; With the head (which is the chiefe member) It's well (said the Bishop) Then break you off your Incestuous match with *Jewish*. And accordingly the Emperour did it for a time; But the Pope a while after for some thousands of Crowns gave him a dispensation, and made up the match again; whereupon this *Herodias* for his free speech caused the Bishop to be flaine in his own Church. *Rand. in Polichron.*



19. Ministers are Cryers by office, and must be earnest, *Isa. 58. 1.* Such an one was holy Master Bradford: *I beseech you (saith he) I pray you, I desire at your hands, I crave with all my very heart, I aske of you with hand, tongue, pen, and minde, in Christ, through Christ, for Christ, for his Name, blood, mercy, power, and truths sake, my most entirely beloved, that you admit of no doubting of Gods final mercies towards you, &c. Acts & Mon.*

20. *Origens* teaching, and living were said to be both one; Ministers should say as the Christians did of old, *Nos non eloquimur magna sed vivimus:* We do not only speak great things, but live them: They cannot look to be satisfied with good by the fruit of their mouths, *qui operibus destruunt, quod rectè docent,* who say one thing and do another. A smooth tongue, and rough hand carries away double judgment. *Trapp.*

21. *Luther* tells us that he observed two sorts of Divines in his time: One was *Theologus crucis*: the poor Divine, which preached plainly, and told men faithfully how things stood with them: the other was *Theologus glorie*: The Divine that iought for glory, praise and preferment: *This (saith he) is an unsound and dangerous Divine, that calls evil good, and puts darknesse for light; and his prayer was A Theologo gloria, & pastore contentioso liberet suam Ecclesiam Dominus;* that God would deliver his Church from such vain-glorious Divines.

22. *Calvins* counsel to young Divines in whom he saw pregnancie of wit, and parts, was ever this: That they should take keed of abstruse questions, and unnecessary controversies, lest they should be caught, and ensnared in the toiles of wit, and so prove Satans unhappy instruments of perverting others: And *Beza* tells us that he gave the like counsel to him when young, which he had carefully observed to his dying day, and exceedingly blessed God for it.

23. Famous Master *Perkins* used to write in the *Frontispeice* of all his books; *Minister verbi es, hoc age.* Thou art a Minister of the Word, Minde thy businesse well.

24. It was wittily said of *Luther*, that a young, and unskilful Physician, who doth more hurt then good by his practice, had need have a new Church-yard, he will kill so many: And the young, and unexperienced Divine, *Opus ei esse novo inferno,* had need of a new hell, he would send so many thither through his unskilfulnesse.

25. *Nazianzen* saith of *Athanasius*, that he was *Magnes, & Adamas*, a load-stone in his sweet, gentle, drawing nature, and yer an Adamant in his stout resolute carriage against those that were evil, and erroneous.

26. I dare be bold to say, saith *Luther*, that faithful Ministers do labour, and sweat more in a day then husbandmen do in a moneth: and for mine own part, saith he, *Si mihi esset integrum vacationem deserere, &c.* If it were lawful for me to leave my calling, I could with lesse paines, and more pleasure dig and do day work, then labour as I now do in the work of the Ministry.

27. *Martinus* on his sick bed said, *Domine si adhuc populo tuo sum necessarius, &c.* Lord, if I yet be serviceable to thee, and useful to thy people, I refuse not life and labour.

Master



Master *Bolton* on his death-bed desiring to be dissolved: Some standing by said, that the Church of God would much misse him; whereupon he answered in *David's* words, 2 Sam. 15. 25, 26. *If I shall finde favour in the eyes of the Lord, &c.*

*Bucers* Physician told him, that a good man is borne for the good of many.

*Aidonus* a Bishop in Scotland, who lived Anno Christi 1605. was an example to all men in abstinence, sobriety, chastity, and charity: As he taught, so he lived, was idle at no time, nor admitted any of his family to be so, but kept them in continual exercise, either reading the Scriptures, or learning the *Psalmes* of *David* by heart: Being invited to a feast, he rarely went, and when he did, he made no stay, but after a little refreshment taken, straight departed. In preaching he was most diligent, travelling up and down the Countrey, and usually on foot, instructing the people wheresoever he came. *A. B. Spotteswood Hist. of the Church of Scotland.*

Anno Christi 1563. *John Knox* being called before the Queen Regent and Council in Scotland, and charged to have been the Author of the late sedition, &c. Answered, that he was never a preacher of rebellion, nor loved to stir up tumults: but that on the contrary, he taught all people to obey their Magistrates and Princes in God. Then directing his speech to the Queen with a wonderful boldnesse, he charged her in the name of Almighty God, and as she desired to escape his heavie wrath and indignation, to forsake that idolatrous religion which she professed, and by her power had maintained against the Statutes of the Realme. *A. B. Spotteswood Hist. of the Church of Scot. p. 118.*

Master *John Craig* Minister in *Edenburgh* being enjoined to publish the Banes betwixt *E. Bothwell*, and the Queen of Scots: the first preaching-day after, many Noblemen and privy Counsellors being present, he shewed the people what he was enjoined to do, but withal declared that he held the marriage between the Queen and *Bothwell* unlawful, whereof he would declare his reasons to the parties themselves if he might be allowed, &c. and when before them and the Council he was required to do it, he answered, 1. Because in the Assembly of the Church marriage of persons divorced for adultery (as *Bothwell* with his former wives was) was prohibited. 2. He said that *Bothwells* divorce from his wife was a meer collusion betwixt them, as appeared by the precipitation of it, and his contract made so suddenly after with the Queen. 3. He laid to *Bothwells* charge the rape of the Queen, and the suspicion of the Kings murder, which this marriage would confirme: whereupon he gravely, and boldly, admonished him to surcease as he would eschew the wrath and indignation of Almighty God. *Idem. p. 203.*

*Eccles. 12. 10. The Preacher sought to finde out acceptable words. Verba desiderata:* So *Calvin* renders it. *Verba delectabilia*, So *Tremelius*. *Verba appetibilia*, So *Vatablus*: Delectable and desirable words, dainty expressions that might both please, and profit, tickle the eare, and withal take the heart. Such a Master of speech was *Paul*, *Acts 14. 12.* who thundered, and lightened in his discourse, like another *Pericles*. Such an one was *Apollos*, that eloquent Preacher, mighty in the Scriptures, like another *Phocion*, a weighty speaker.

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34. When *Austin* heard *Ambrose* preach, *veniebant* (saith he) *in animum meum simul cum verbis quae dilegebam, etiam res quas neglegebam*, there came into my minde together with the words which I chiefly looked after, the matter which till then I made no reckoning of. *Et res, & verba.*

35. *Philip Melancthon* could dresse his doctrine in dainty tearmes, and so slide insensibly into the hearts of his hearers. *Egit vir eloquens, ut intelligenter, ut obedienter audiretur* (as *Austin* of another). This eloquent man took pains that he might be heard with understanding, and obedience.

36. *Calvin* was famous both for the purity of his stile, and the holinesse of his matter.

37. *Viret*, in whose Sermons saith *Zanchy*, *singularem eloquentiam & in commovendis affectibus efficacitatem admirabar*. I greatly admired his singular eloquence and skill to work upon the affections by his elaborate discourses. *Trapp.*

38. *Eccles. 12. 11.* The words of the wise are like goads. To rouse mens drowlie, and drossie spirits. To drive them (as the Eagle doth her young ones with her talons) out of the nest of their carnal security. To awaken them out of the snare of the Devil, who hath cast many into such a dead lethargy; thatlike *Dionysius* the *Heracleot*, they can hardly feel the sharpest goads, or needles thrust into their fat hearts.

39. *Peter* so preached that his hearers were pricked at the heart, *Acts 2. 37. 38.*

40. *Steven* so galled his adversaries that they were cut to the heart, *Acts 7. 54.*

41. How barely, and boldly dealt *John Baptist*, and our Saviour *Christ* with those enemies of all righteousness the Pharisees, *qui toties puncti, ac repuncti, nunquam tamen ad resipiscentiam compuncti*: as one saith of them, Who like those Beares in *Pliny*, or Asses of *Tuscany* that have fed on Hemlock, were so stupified, that no sharp words would work upon them, so brawny were their Breasts, so horny their heart-strings. *Trapp.*

See the example of *Ambrose*, and *Valerianus* in *Constancy*.

42. *Demosthenes* would never make any Oration on the sudden, and when he was in the Assembly, the people would many times call him by name to declare his opinion in the businesses which were under debate; howbeit he would never rise up at their call, unlesse he had first studied the matter very well to which he was to speak: Hereupon *Pysheas* another Orator, taunting him on a time, told him that his reasons smelled on the Lamp: Yea replied *Demosthenes*, So is there a great difference, *Pysheas* betwixt thy labour and mine by Lamplight. *Plut. in vita ejus.* How much more should Gods Ministers take pains before they presume to declare Gods message to his people.

43. *Odo* (surnamed *Severus* for the austerity of his life) Arch-bishop of *Canterbury* exercised his charge under diverse Princes, till young King *Edwin* was much exasperated against him for causing him to be divorced from



from his Queen in regard of her neatnesse by consanguinity, and excommunicated his Concubines, causing one of them whom the King most doted upon, to be fetched out of his Court, and burnt in the forehead with an hot iron, and then banished into Ireland, Anno Christi 958. *Weevers Fan. Mon. p. 215.*

*Preach the Word, be instant in season, out of season: reprove, rebuke, exhort with all long-suffering, and doctrine, 2 Tim. 4. 2.*

*Blessed is that servant, whom when his Lord comes, he shall finde so doing, Mat. 24. 46.*

*Fruſtus honos operis, fruſtus honoris onus.*

## CHAP. LXXXIII.

*Miracles, and miraculous deliverances vouchsafed by God to his Children.*

**T**He people of God, who live in such times wherein public-like dangers and persecutions are approaching, being conscious to their own infirmities and weaknesse, are many times much perplexed, and distracted with the fears and apprehensions of the ensuing perils, and through weaknesse of Faith much question whether they be able to undergo such conflicts, and endure such temptations as the people of God formerly have done: or whether the power of God doth so eminently appeare in the latter times for the deliverance of his Church, and Children, as in the time of the Old Testament, and in the first primitive times of the Gospel it did? But certainly the Name of God is wonderfull still: his arm is not shortened that it cannot save, nor his eare heave that it cannot hear: So that we may assure our selves, that either he will preserve us from, or support us under, or deliver us out of any temptation, that may or shall befall us: For God never puts his servants to suffer, but he furnisheth them with spiritual sufficiency to go through with the same. And like as a prudent Commander makes not choice of white-livered souldiers for hot service and high attempts, but of those of greatest experience, and most approved valour: so God singles out his valiantest souldiers for strongest encounters, his best Scholars for the largest lessons, his choicest armour for the highest proof, the most corageous Christians for the sorest afflictions. And that the truth hereof may the more clearly appear, view seriously these ensuing Examples, both of the ancient and moderne times, whic have been first recorded for the publicke benefit: so are they now collected out of severall authors of good credit for our present instruction, and consolation.

*Constantine* the Emperour, an Arian, being incensed against *Athanasius* a godly Bishop, sent a Captaine with five thousand armed men to slay him, but the Lord delivered him miraculously; for when they had environed the Church wherein he was, he passed safely through the midst of them;

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and though many Arians that knew him, were present to discover him, yet was he not discerned. *Theod. See his Life in my first part.*

2.

*Savellius* a godly Christian under one of the first persecutions, though he was vexed with all sorts of torments, yet could be not be compelled to confesse his name, Countrey, or kindred, but to every question, still answered, *I am a Christian*; whereupon the tormentors applied plates of brasse red-hot to all the tenderest parts of his body, which was extreme sore with former scourgings, whereby his body was so pitifully drawn together, that he retained not the shape of a man; after which they cast him into prison, and after a few dayes (his body being all over so sore that he could scarce endure the least touch) they bring him forth to new torments, presuming thereby either to force him to blaspheme, or to die under them; but on the contrary, his body was so suppled, and refreshed by his torments, that he recovered his former shape, and use of his members: their intended punishment (by the grace of Christ) proving a safe medicine unto him.

*Acts & Mon.*

3.

In *Tyre* a City of *Phœnicia*, certain Christians being cast to most savage beasts, were not at all hurt by them, though the beasts were kept hungry on purpose, and raged so vehemently, that they which brought them to the Stage, though they stood (as they presumed) out of their reach, yet were caught and devoured by them. *Acts and Mon.*

4.

*Guirinus* Bishop of *Seescauns* having an hand-mill tied about his neck, was thrown headlong from a bridge into the river, where a long time he miraculously floated above the water, and called to the lookers on that they should not be dismayed at his sufferings; and so at last with much ado he was drowned. *Acts & Mon.*

5.

Pope *Martin* the fifth raised three great armies, intending therewith to destroy all the *Bohemians*, which clave to the doctrine of *John Husse* and *Feromé* of *Prague*; but when they came to the encounter five several times, each time the laid armies ran away out of the field, leaving their Tents and furniture behind them, being stricken and daunted with a causelesse fear, before any blow was given, or received; whereby the godly *Bohemians* were much encouraged, and enriched; Afterwards under their Captaine *Zisca* they fought eleven battels against the Popes side, and ever went away victors. *Acts & Mon. See Zisca's Life in my second Part.*

6.

*Ladislaus* King of *Hungary* getting by fraud the two sonnes of *Hunides* into his hands, most cruelly and unjustly caused the eldest of them to be beheaded, who after he had received three blowes from the Hangman, his hands being tied behinde him, rose up upon his feet, and looking up to heaven, called upon the Lord, protesting his innocency, and so laying down his head again, at the fourth blow was dispatched. *Acts and Mon.*

7.

*Zuinglius* being slaine by his Popish enemies; they cut his body into four pieces, and then burnt it in the fire: but three dayes after, some of his friends coming to the place, found his heart in the ashes whole, and untouched with the fire. The like also was observed of Bishop *Cranmer*. See his life in my first part.

8.

*Henry Noes*, and *John Esch* when they came to be burnt for the truth of the

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the Gospel, joyfully embraced the stake, continuing singing of *Psalms*, and when the fire was kindled at their feet, one of them said, *Me thinks you do*

*throw Roses under my feet.* See my General Martyrology. *George Scherter* being for Religion condemned first to be beheaded, and then burnt, he told the people that he would give them a signe that he died a true Christian; and when his head was cut off, his body falling upon the belly, lay still whilst one might leisurely eat an Egge, and then turned it self softly upon the back, and crossed the right leg, and right arme over the left, whereby many of the Spectatours were endued to believe the Gospel.

*Acts & Mon.* Two godly Virgins in *Flanders* being condemned to be burnt, and had the sentence accordingly executed, yet could not the Executioners by any means consume their bodies with fire, but still they remained white, and unharmed. *Acts and Mon.*

*Domitillus* being condemned to be burnt for Religion, when he was at the stake, and the fire kindled, the winde so drove away the flame, that he continued by the space of an houre untouched by it, exhorting and instructing the people that stood by: whereupon they brought more wood, and vessels of Oile, yet neither could he therewith be burnt; which the executioner seeing, struck at his head with a staffe: to whom the holy Martyr said, *I am condemned to be burned, and do you beat me with Staffes?* with that the Hangman thrust him through the belly, and guts with his Pike, and so slew him. *Acts & Mon.*

*William Hunter* being at the stake ready to be burnt for Christs cause, lifting up his hands, and eyes to heaven, crying, *Some of God shine upon me:* and immediately the Sunne out of a dark cloud shone so full in his face, that he was constrained to look another way, whereat the standers by much mused, because it was so dark a little before. *Acts and Mon.*

*Paulus*, who was burnt for Religion in the City of *Ferrara* in *Italy*, all the time of his burning, a most fragrant, and odoriferous sinell came to all that were present, and so pleased their senses, that they were much refreshed thereby. *Acts & Mon.*

In the Massacre of *Paris*, one *Merline* a godly Minister flying, and hiding himself in an Hay-mow, was nourished for a fortnight together by an Hen, which constantly came, and layed an Egge by him every day during all that time. *Acts & Mon.*

Since the beginning of these Civill wars, forty honest men in *Cornwall* were condemned to be hanged, by that Apostate Sir *Richard Greenville* for not assisting him against the Parliament, and when they came to be executed, the sixth man brake a new halter, wherewith he should have been hanged, and after that two others twisted together, which miracle of Gods mercy did so astonish the adversaries, that they let him and all the rest depart in safety. This was attested by good hands.

The Popish Champions exercised most cruel immanities against the poor Protestants at *Agroigne* in *France*, where they killed, and burned without mercy, yet could they never set fire upon the two Churches, nor upon the Ministers house, which remained untouched, the houses all about being consumed with fire. *Acts & Mon.* p. 880.



17.

In the late bloody Massacre in Ireland diverse English women came to the house of Master Creighton, Minister of Virginia in the County of Cavan, having a maid in their company almost naked, unto whom an Irish Rebel came as she was in the way (these women being in her company) requiring her to give him her mony, swearing that if she did not, he would presently kill her, and withall drew his sword. The young woman answered, *You cannot kill me except God give you leave, and his will be done:* Hereupon the Rogue thrust three times at her naked body with his drawn sword, and yet could not pierce her skin: upon this miracle he was much confounded, and so went away, and left her: This they attested upon oath. See my General Martyrologie.

18.

When Cyrencester was taken by the Kings forces, Master Gregory a godly Minister yet living there, was, amongst many others, carried away prisoner to Oxford, at which time Master Gregory speaking of the Christian Armour mentioned by the Apostle, Eph. 6. and amongst the rest of the sword of the Spirit, one of the Kings souldiers in scorne, and with many bloody oaths said that he would try whether his sword, or the sword of the Spirit was best, and with that he ran at Master Gregorys breast three times, but his sword bending back againe to the hilts, entred not so much as into his skin. This was related by Master Gregory himself, and the souldier that did it, to Sir Walter Saint John and his Lady, who told it to my reverend friend Master White from whom I had it.

19.

A godly Gentlewoman, yet living, when she was a child, being in the countrey in the harvest time, was playing by the side of a pond, none being left at home but a man who was in the house reading of a book: The girle stepping upon a stone that was loose to play with the Ducks, fell into the pond, where she was like to perish: But it pleased God, that the man as he was reading was suddenly so troubled, though he knew not for what, that he could read no longer: whereupon walking a broad, he espied a straw hat swimming upon the water, and looking earnestly, he saw the child rise to the top of the water, and so catchang hold of her, drew her out, and saved her life. *Idem.*

20.

Robert Smith a godly Martyr being at the stake ready to be burned, exhorted the people to think well of his cause, not doubting but that his body dying in that quarrell, should rise again to life: and told them that God would shew them some token thereof; and accordingly when he was half burnt, all black with fire, and clustered together on a lump like a black coale, all men thinking him dead, he suddenly rose upright, lifting up the stumps of his armes, and clapping the same together, declaring a rejoycing heart, and so bending downe againe, he slept in the Lord. *Acts and Mon.*

*He giveth power to the faint, and to them that have no might he increaseth strength.*

*They that wait upon the Lord shall renew their strength: they shall mount up with wings as Eagles: they shall run, and not be weary, they shall walk, and not faint, Isa. 40. 29, 30.*

CHAP.



CHAP. LXXXIV.

Ministers ought to be obeyed, honoured and loved.

**H**is duty of people toward their Pastors is, to subject themselves to them, 1 Cor. 16. 16. To love them, 1 Thes. 5. 13. Gal. 4. 15. To pray for them, 1 Thes. 5. 25. 2 Thes. 3. 1. Heb. 13. 18. To pray for the destruction of their enemies, Deut. 33. 11. To grieve when they are sick, Phil. 2. 26. To honour and reverence them, Mat. 10. 40. 1 Cor. 16. 18. 2 Cor. 7. 15. Phil. 2. 29. 1 Thes. 5. 12. 1 Tim. 5. 17. Gal. 4. 14. Not to despise them, 1 Cor. 16. 11. 1 Tim. 4. 12. To obey them, 2 Cor. 7. 15. 1 Thes. 2. 12. Heb. 13. 17. 1 John 4. 6. To be bountiful to them, Deut. 12. 19. and 14. 27. and 16. 11. and 24. 14, 15. and 25. 4. Matth. 10. 10. Luke 9. 3. and 10. 7. Rom. 15. 27. 1 Cor. 9. 7, 9, 10. 2 Cor. 11. 7. &c. Gal. 6. 6. Phil. 2. 29. and 4. 10, 16. 1 Thes. 2. 6. and 5. 12. 1 Tim. 5. 17, 18. 2 Tim. 2. 6. Heb. 13. 17. To stand by and for them in times of danger, 2 Tim. 4. 6, 17.

When *Ehud* told King *Eglon*, that he had a message to him from God, to shew his reverence he rose up out of his seat, *Jud. 3. 20.*

*Alexander Severus* the Emperour did so reverence the High-Priest that whatsoever sentence he had passed in judgement, he suffered the same to be revoked by the Priest, if he saw cause for it. *Lippius.*

When at the Council of *Nice* many Bishops brought Complaints and Petitions against each other to *Constantine* the Great, he would not so much as read them, but burned them all before their faces, saying, *It is fit that I should be judged by you, and not you by me.* *Euseb.*

A certain Emperour of *Germany*, coming by chance into a Church upon the Sabbath-day, found there a most mis-shapen Priest, *penè portentum nature*, inasmuch as the Emperour much scorned and contemned him: but when he heard him read those words in the service: *For it is he that made us, and not we our selves*, the Emperour checked his own proud thoughts, and made enquiry into the quality and conditions of the man, and finding upon examination, that he was a very learned and devout man, he made him Arch-bishop of *Collen*, which place he discharged with much commendation. *Wil. of Malmsh.*

*Constantine* the Great made a decree, that all Ministers and such whose vocation was to serve in the Church, should be free and exempted from all publick duties, taxes and burthens whatsoever, that being so privileged, they might the better attend upon divine administrations: Yea, so careful was he to nourish and cherish learning, and learned men, that he enacted a Law, which ran thus, *Medicos, Grammaticos, & alios Professores literarum, & legum Doctores, &c.* We will and decree, that *Physicians, Grammarians*, and other Professors of the liberal Arts, shall be free, together with their lands and possessions, from all civil charges and offices, &c. as also that their stipends and salaries should be well and truly paid them, whereby they may the more freely attend upon their offices, &c. How will this rise up in judgement against those which think they

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can never lay burthens enough upon Ministers, Universities, &c. See his Life in my Second Part.

6. What great love, reverence and respect Mr. Bruen of Bruen-Stapleford in Cheshire used to shew to godly Ministers. See in his Life in my Second Part of Lives:

7. Solomon thought it an honour to be stiled a Preacher, Eccles. 1. 2.

8. Joseph of Arimathea, of a Counsellour of State, became a Preacher of the Gospel.

9. So did Chrysostome a noble Antiochian.

10. And Ambrose Lieutenant and Consul of Millane.

11. And George Prince of Anhalt.

12. And Martinengus an Italian Earle.

13. And John a Lasco, a noble man of Polonia.

14. When Chrysostome Bishop of Constantinople, was like to be silenced, all the people cried out, *Satius est ut sol non luceat, quam ut non doceat Chrysostomus*; We had better want the shining of the Sun, then the preaching of Chrysostome. See his Life in my first Part of Lives.

15. Congellus the second King of the Scots, who reigned Anno Christi 500. besides his equity, in the administration of justice, considering how easily people are brought to contemne their Ministers, that stand in need of their supply, and that the contempt of Ministers ever breeds the contempt of Religion, did carefully provide for their necessities, appointing them Mansion-places at the Churches where they served, with a competent portion of land thereunto adjoyning, and declared the tenth or all sorts of corne, fruits, herbs and flocks, to appertain properly to the Church: And for their safety he ordained, that if any man did smite a Minister his hand should be cut off, and if he killed a Minister, the Murderer should lose all his goods, and be burnt alive: And to bring reverence to Church-censures, he ordained, that whosoever was excommunicated, should not be admitted to stand in judgement, nor credit given to his testimony. Arch Bish. Spotteswood. Hist. of the Church of Scotl. p. 9.

16. A certain man causlessly disaffected to his Minister, complained that he in his last Sermon had personally enveighed against him, accusing him thereof to a grave and religious Gentleman in the parish. Truly (said the Gentleman) I had thought that in his Sermon he meant me, it so touched my heart; which seasonable and sober speech much abated the edge of the others anger. Holy State. p. 94. The Word of God is quick and powerful, and sharper then any two edged sword, &c. Heb. 4. 12.

We beseech you brethren, to know them which labour amongst you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works sake, 1 Thel. 5. 12, 13.



## CHAP. LXXXVI.

Contempt of Ministers, and Ministry plagued by God.

**T**He Lord testified against Israel, and against Judah by all the Prophets, and by all the Seers, saying, Turn ye from your evil wayes, and keep my commandments and my statutes, according to all the Law that I commanded your fathers, and which I sent to you by my servants the Prophets: Notwithstanding they would not hear; but hardened their necks like unto the necks of their fathers, &c. Therefore the Lord was very angry with Israel, and removed them out of his sight, &c. 2 Kings 17. 13, 14, 18.

And the Lord God of their fathers sent unto them by his messengers, rising up early, and sending, because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his Word, and misused his Prophets, till the wrath of the Lord arose against his people, till there was no remedy; therefore he brought upon them the King of the Caldees, who slew their young men with the sword, and had no compassion, &c. 2 Chron. 39. 15, 16, 17.

For this sinne was Hierusalem destroyed by Titus, Mat. 23. 37. &c. Heb. 10. 28, 29.

Bede in his Ecclesiastical History of England, reports, that Anno Christi 420. after that the Britanes had been long afflicted by the Picts and Scots, the Lord at last gave them rest from all their enemies, and sent them such plenty of corne and fruits of the earth, as the like was never known before: But instead of returning thanks for those mercies, they fell to all manner of riot and excess, which was accompanied with many other foul enormities, especially with a hatred of the truth, and contempt of the Word of God; For which cause the Lord sent amongst them such a contagious plague, that the living were scarce able to bury the dead: and when by this judgement they were not reclaimed, the Lord brought upon them the fierce and cruel Nations of the Saxons and Angles out of Germany, who though at first they came to help them, yet after a while they turned against them, and after much blood-shed, drave them out of their Countrey into the mountains of Wales, where they remain unto this day, See this more fully in my English Martyrology.

Gildas a godly and learned man, was at another time raised up by God to exhort the Britanes to repentance and amendment of life; but they laughed him to scorne, and took him for a false Prophet, for which cause the Lord plagued them, delivering them into the hands of their enemies on every side.

In the reigne of King Edward the third, God raised up John Wickliffe to preach repentance to the English, and to exhort them to turne from their idolatry and superstition: But his Ministry was contemned, and his body and books were burned after his death; for which a heavy judgement befell them: They slew their lawful King, and set up three Usurpers on a row, by which most of the Nobles of the Land were slain, and one half



of the Commons, so that Cities and Towns were decayed, and much of the Land turned to a wilderness.

7. *Nicholas Hemingius* relates a story of a lewd fellow in *Denmark*, Anno *Christi* 1550. which usually made a mock at Religion, and the Professors of it, and on a time coming into a Church where a godly Minister was preaching, by his countenance and gestures shewed a great contempt against the Word: but as he passed out of the Church, a tile fell upon his head, and slew him in the place.

8. The Minister of *Barford* in *Warwickshire*, at his first coming An. 1648. found the young people much addicted, as to other vanities, so specially to mixt dancing. To lay this evil spirit, he preached twice or thrice against their practice, shewing them that fornication and adultery were many times the fruits that grew on that tree, and earnestly entreated them to shun those sins in their cause. But although none that heard him went away unconvinced of their vanity, yet many could not be prevailed with to forbear it, till some of those wanton dancers fell into the former of those foule sins. Three houses after conviction entertained this dancing devil, and one servant in every of them was led by him into the sin of fornication.

9. When Collection was to be made for the poor Inhabitants of *Marlborough*, almost burnt down to the ground, among other motives to stir up his neighbours to a bountiful distribution to those distressed brethren, he told them that if they should shew cold hearts and withered hands at such a time, they might shortly expect to be visited with a like judgement from him, who is a consuming fire, *Hebr. 12. ult.* Notwithstanding some would give nothing, and others gave but little. But within a fourtnight after one of their houses was set on fire, no man knowes how; which consumed some part of it, and greatly terrified the other cold-hearted neighbours.

10. Fornication having been lately committed An. 1656. by two of *Barford* in *Warwickshire*, who are since married, the Minister took occasion to preach on that of the Apostle, *Heb. 13. 4. Whoremongers and Adulterers God will judge.* He shewed them what judgements they might expect, and earnestly exhorted to a prevention of them by true and speedy repentance. But they slighting the Word, and persisting impenitent, the Lord within a moneth after came against them in fiery indignation, and consumed their house to ashes. Such a polluted place he hath thus purged. Such lust (that fire from hell) he hath so punished with fire from heaven. A most remarkable judgement, but accompanied with a most admirable mercy; for though the fire was furious, and the flakes of it were carried by the winde upon many thatcht houses, both near and far off, yet so gracious was the Lord, that none of them received any more harme then the three children did in the fiery furnace. *My Reverend friend Mr. Tho. Dugard, Pastor of Barford gave me these of his own knowledge.*

11. Mr. *Job Williams* of *Preston Baggot*, having a godly Minister called Mr. *Benjamin Lovell*, lately come to the place, took offence at him for not complying with the superstitious innovations of those times, about the yeare 1639. whereupon he went to *London*, and entred the said Mr. *Lovell* into the High Commission Court, binding himself in a bond of



40. li. to prosecute the suite against him, but when he returned home, the Lord stroke him with such terrours of conscience, that he fell sick, and in his distresse sent for the said Master Lovell and his wife, asking them forgiveness for the wrong which he had done them: Master Lovell replied, that he knew of no wrong: *Tea* (said the other) *I have lately been at London, and entred you into the high Commission Court, and so soone as I had sealed the bond for your persecution, the Devil appeared to me, and told me that he would have me without any remedy, and since I have been in this sad condition wherein you see me: Master Lovell advised him to seek to God for mercy and pardon, saying that for his part he did freely forgive me: But Williams replied that there was no mercy for him, and the more he praied the worse he was, and thus he continued for about a fortnight aiter, and then hanged himself in his own house with a piece of his bed-cord. I had this relation from Master Lovells own mouth.*

See Example 23. p. 41. In *Atheists*.

# CHAP. LXXXVI.

*Examples of Gods judgements upon Murderers and Blood-shedders.*

**T**He positive judicall Law of God is, that whosoever sheddeth mans blood, by man shall his blood be shed, *Gen. 9. 6.* and the reason is there rendred, because such destroy Gods Image wherein man is made, and the cry of blood (if not punished by man) is so great, *Gen. 4. 10.* that the Lord comes down from heaven to call the murderer to account, and by some visible, and remarkable judgments, or other, to stigmatize this sin, as these following Scriptures, and Examples will more fully manifest.

Murderers ought to be punished with death, *Gen. 9. 6. Exod. 21. 12. Prov. 28. 17. Rev. 13. 10.* No recompence is to be taken for it, *Num. 35. 32, &c.* for it defiles the land, *Hos. 4. 2, 3.*

It's diligently to be sought out, *Deut. 21. 1, &c.* God punisheth it here, *Psal. 55. 23.*

It excludes from heaven, *Gal. 5. 21. Rev. 21. 8.*

Scriptural Examples, *Pharaoh, Exodus. 1. 16. Simeon and Levi, Gen. 34. 25, &c. Agag, 1 Sam. 15. 33. Joab, 2 Sam. 2. 27. David. 2 Sam. 11. 14, &c. Absalom, 2 Sam. 13. 28, 29. Manasseh, 2 King. 21. 16. Amons servants, 2 Kings 21. 23. Ahab and Jezebel, 1 Kings 21. 9, &c. Saul, 2 Sam. 21. 1. 1 Sam. 22. 18. Athaliah, 2 Chron. 22. 10. Baasba, 1 King. 15. 27. Zimri, 1 King. 16. 9. Joash, 2 Chron. 24. 21. Shal-lum, 2 Kings 15. 10. Manabem, 2 Kings 15. 14, 16. Herod, Acts 12. 2.*

*Cain* for murdering his brother *Abel* was cursed by God, *Gen. 4.*

*Abimelech* who slew his seventy brethren, was slain by a woman at *Thebez.* *Jude. 9.*



3. Baanah and Rechab who slew their Lord *Ishbosheth*, were slain by the command of *David*, 2 Sam. 4.
4. Joab who slew *Abner*, and *Amasa* treacherously, was slain by the command of *Solomon* 1 King. 2.
5. *Cyrus* King of *Persia* who for thirty years together made cruell war in many places; at last fighting against the *Scythians*, was overcome, two hundred thousand of his men slain and himself falling into the hands of *Queene Tomyris*. she cut off his head, threw it into a bowl of blood, saying *Thou hast all thy time thirsted after blood, now drink thy fill, and satiate thy selfe therewith.* *Orosius.*
6. *Cambyfes*, his son, a bloody and cruell man, who shot a nobleman's son thorow the heart, because the father had reproved him for drunkenness: He caused his own brother to be privily murdered, lest he should usurp the Kingdome; slew his own sister for reproving him for that deed: At last as he was riding, his sword fell out of the scabbard, and himselfe falling upon it, was slain thereby. *Herodo.*
7. *Xerxes* who with his huge Army passed over into *Greece* intending to make rivers of blood being overthrown by sea and land, fled shamefully into *Asia* in a fisherboat, and shortly after was slain by *Artabanus*, the Captain of his guard in his own palace. *Diod Sic.*
8. The thirty Tyrants in *Athens* were cruell bloodsuckers, till the people rising up against them, slew them all. *Iust.*
9. *Phocas*, who to get the Empire, put to death all the sons of *Mauricius* the Emperour before his face, and then slew him also; After many other villainies by him committed, was pursued by his son in law *Priscus*, and being taken, had his hands and feet cut off, and afterwards himselfe with all his posterity were put to a cruell death. *Nicephorus.*
10. Anno Christi 1346. *Popiel* King of *Poland*, to obtain the Kingdome, poysoned his two uncles, and gave himselfe over to all manner of wickedness; He used upon every occasion to say, *If this be not true, would rats might devour me:* On a time as he was going to a great feast, an Army of rats out of the putrefied bodies of his uncles set upon him, which all his guard with their weapons were not able to drive away; Then did they make great cole fires about him, yet through the midst of the fire did the rats assault him; Then did they put him with his wife and children into a boat, and rowed them into the midst of a great lake, yet thither did the rats swim to him; and lastly. he gat up to the top of an high Tower, yet still the rats pursued him, and at last eat him up to the very bones, together with his wife and children. *Munst. Cos.*
11. *Bassianus* the Emperour who slew his own brother in his mothers armes, and tooke to wife his own mother in Law, was shortly after himselfe murdered by the procurement of *Macrinus*, to prevent his own death. *Imperiall Hist.*
12. *Iustinian* the Emperour, a cruel, and bloody man who was the cause of many murders, was first banished from his empire, and afterwards slaine by one of his own servants. *Euseb.*
13. *Clovis* King of *France*, an horrible murderer, who amongst other cruel facts, caused one of his Peers to be murdered by his own sonne, that he might



might seize upon his riches; but whilst he was stooping down to draw forth bags full of gold out of a Chest, the same person caused his braines to be beaten out. *French Hist.*

*Selimus* a cruel and bloody Emperour of the *Turks*, intending to turne all his powers against the Christians, was suddenly attached by the hand of God, being struck in the reines of the back with a Cancer, which (contemning all cure) did by little, and little so eate, and corrupt his body, that he became loathsome, both to himselfe, and others, and so rotting above ground, died miserably. *Turk. Hist.*

*Agathocles* a bloody Tyrant of *Syracuse*, after many most horrible murders committed by him, lived to see most of his family slaine, and himselfe devested of his Kingdome; After which he was taken with a grievous sicknesse, wherein his whole body rotted, which spread it selfe through all his veines, and sinews, by which meanes in a short time he ended his accursed life.

*Robert* Earle of *Fife* in *Scotland*, being advanced by his brother King *Robert* the third to be the first Duke of *Albany*, afterwards, (ungratefull person that he was) pricked on with the spirit of Ambition, he furnished to death *David* his said brothers son, who was heir to the Crown; but the punishment due for this fact, which himselfe by the long sufferance of God felt not; His son *Mordac* the second Duke of *Albany* suffered most grievously, being condemned for treason and beheaded, when he had seen his two sons the day before executed in the same manner. *Camb. Brit. Scot. p. 39.*

King *Richard* the third of *England*, who caused his two Nephews most unnaturally to be murdered in the Tower, and shed much other innocent blood, by Gods just judgment had his onely son taken away by death, and himselfe was slain in *Bosworth-field*: his carrion carcasie being found naked among the slain, filthily polluted with blood, and dirt, was cast upon an horse behinde a pursuivant at Armes, his head, and armes hanging down on the one side of the horse, and his legs on the other, like a Calfe: and so was interred at *Leicester*, with as base a Funerall as he formerly bestowed upon his Nephews in the Tower. *Eng. Hist.*

*James Tyrell*, *John Dighton*, and *Miles Forrest*, that were procured by this King *Richard* to murder the two young Princes, who entering into their Chamber about midnight, so bewrapped them among the clothes keeping down the Feather-bed, and Pillows hard unto their mouths, that within a while they were smothered: but these Murderers escaped not long the vengeance of God; for *Miles Forrest* by peecemeale rotted away; *Dighton* lived at *Calis*, so disdained and hated, that he was pointed at of all men, and there died in much misery; and Sir *James Tyrell* was beheaded on Tower-Hill for Treason. *Act. & Mon.*

Some bloody villains basly murdered *Theodorick* Bishop of *Treuer*: But Gods just judgments overtook all the murderers; For *Conrade* the chief author died suddenly. A souldier that helped to throw him down the rock, was chok'd as he was at supper, and two other servants that assisted, desperately slew themselves, *Marti.*

The Cardinal of *Winchester* (commonly called the rich Cardinal) who

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procured the death of the good Duke of *Glocester* in the reign of King *Henry* the sixth, was shortly after struck with an incurable disease; who understanding by his Physicians, that he could not live; murmuring, and repining thereat, he cried out, *Fie! will not death be hired? will money do nothing? must I die that have so great riches? If the whole Realme would save my life, I am able either by policy to get it, or by riches to buy it.* But yet all would not prevaile, but that he died of the same disease. *Sp. Chr.*

21. See the Example of *Scedasus's* daughters in *Rapes*.

22. *Olympias* the mother of *Alexander M.* being a woman of a proud and revengefull disposition, having gotten *Euridice* Queene of *Macedonia* into her hands, sent her a sword, an halter, and a cup of poison, giving her leave to choose with which of them she would kill her selfe: *Euridice* seeing them, prayed to the gods, that she that sent her those presents, might her selfe partake of the like, and so hanged her selfe: But shortly after the Divine Justice met with *Olympias*, who by the appointment of *Cassander*, one of her sons Captains, was murdered. *Diod. Sic. Justin.*

23. This *Cassander* murdered also the two wives of *Alexander* and their sons, and thereby seized upon the Kingdome of *Macedonia*: but shortly after God plagued him with a filthy disease in his body, whereby wormes were bred that devoured him, his eldest son *Philip* died of a consumption, *Antipater* his second son slew his own mother *Thessalonica*, and was himselfe slain by his father in law *Lyfimachus*, and *Alexander* the youngest son was treacherously slain by *Demetrius*, and so the whole family of *Cassander* was rooted out. *Plut.*

24. Anno Christi 1586. One *Walsh* Bishop of *Ossory* in *Ireland* (a man of honest life) together with his two servants were stabbed to death by one *Dulland*, an *Irish* old souldier, whilest he gravely reprov'd him for his foul adulteries: and the wicked murderer escaped away, who had now committed fourty five murders with his own hand. But ere long vengeance found him out, for he was by another bloody fellow [ *Donald Spaniah* ] shortly after slaine himselfe: and his head presented to the Lord Deputy of *Ireland*. *Camb.*

25. Master *Knox* in his History of *Scotland* reports of one Sir *John Hamilton* murdered by the Kings means, who shortly after appeared to him in a vision with a naked sword, wherewith he struck off both his armes, saying, *Take this before thou receive a final punishment for all thy impieties*, and within twenty four houres after, two of the Kings Sonnes died.

26. When *Sertorius* the Roman was General in *Spaine*, *Perpenna* conspired against him, and inviting him to supper, basely murdered him: But Gods judgements followed the murderers, *Perpenna* himself being shortly after slaine by the command of *Pompey*: and as for the other conspirators, some of them afterwards were brought to *Pompey*, who put them all to death: and the rest that fled into *Africa* were all of them overthrowen by the men of the country, and not a man of them escaped, *Ruffidius* only excepted, who also dyed in a pelting village of the barbarous people, being poor, miserable, and hated of all the world. *Plut in vita ejus.*



Anno Christi 1611. Some of our English Ambassadors men at Constantinople fell out with some of the Turkish Jamoglanes, and from words fell to blows, and in the tumult one of them threw a stone, which hit a Jamoglanc on the forehead, whereof he dyed within few houres: their Captaine complaining hereof to the visier, he sent to enquire of the fact: and our Ambassadour sent for all his men that had been in the quarrel, willing the Turks to shew which of them had throwne the stone: they all ran upon one Simon Dibbins, who was newly come from Candy where he had served the Venetians, and though he was not the man, yet was there no remedy but he must die: whereupon the Ambassadour sent his Chaplaine to prepare him for death, who examining him of his former life, he confessed that in England some few years before he had killed a man, for which fact he had fled into Candy: So that now by Gods just judgement he suffered (though wrongfully here) for the blood which he had shed in England. *Truk. Hist. 1311.*

Itshald King of the Goths at the instigation of his wife, cruelly murdered one of his chief Peeres: But not long after as he was at a Banquet with his Princes, and environed with his guard, just as his hand was in the dish, one suddenly with a sword cut off his head, so that it almost tumbled upon the Table. *Greg. of Tours.*

Anno Christi 1625. at Castleblanes, in the County of Monaghan in the north of Ireland dwelt one Hugh Enratty, the Lord Blayneys Bailiffe, who entertained a lusty young man into his house that was reported, and strongly suspected to have committed a murder in the Province of Leinster: About a quarter of a year after, the Bailiffe went abroad about his Lords affaires, and when he was half a mile on his way, he returned home not knowing well himself what moved him so to do: Entering into his house he found his chamber door fast barred on the inside, and looking through the wall, which was made of wattles undaubed, he beheld his guest upon his bed, and his wife under him, at which sight Enratty was so enraged, that taking up a great stone he flung it over the wall, which fell upon the young mans head, and dashed his skull in pieces: presently after his former murder came to light, and the justice of God appearing in punishing him for it, when he thought himself most secure. This I had from Doctor Teate upon his own knowledg.

Prov. 28. 17. *A man that doth violence unto the blood of another shall flee to the pit, let no man stay him.* i. e. Let him die without mercy, let no man mediate for him, lest he pay down, as Ahab did, *life for life, people for people*, 1 King. 20. 42. Lest he draw upon the land guilt of blood, Numb. 35. 33, 34. and hinder the manslayer from repentance to salvation never to be repented of: Too blame then are the Papists that open sanctuaries to such: and if a Cardinal put his red hat upon the head of a murderer going to execution, he is delivered from death. See Deut. 19. 13. *Trapp.*

Murder ever bleeds fresh in Gods eye: the blood of Abel had so many tongues as drops, Gen. 4. 10.

Surely I have seene yesterday the blood of Naboth, 1 Kings 9. 26.

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God usually punisheth murder in this present world. He revenged the innocent blood that *Manasseth* shed a long while after his death: he would not pardon it, no though *Manasseth* repented of it, *2 Kings 24. 4.* The mountaines of *Gilboa* were accursed for the blood of *Saul* and *Jonathan* spilt upon them, *2 Sam. 1. 21.* and what a deal of adoe was made by the Law when a man was found murdered, *Deut. 21. 1, 2, &c.* the valley where the expiatory sacrifice was slaine in that case was from thenceforth to be neither eared, nor sowed, *v. 4. &c.*

34.

At the time of the dissolution of the Knights Templers by the decree of the Pope, *Anno Christi 1300.* two of the principal of them being unjustly condemned to die, because they would not falsly accuse the rest of their Order, two Cardinals being present at their execution, one of them said, *I do summon Pope Clement before the tribunal of God to answer for the unrighteous judgement, and sentence which he hath given against us:* and accordingly the Pope died the same day to which he was cited, being the fortieth day after their execution. *Plessis.*

35.

The Earle of *Murray* being Regent of *Scotland*, some of the Noblemen that were adversaries to him, suborned one *James Hamilton* to murder him, who following him to *Linlithgoe*, lurked privately in the Arch-Bishop of *Saint Andrews* lodgings, and the next day as the Regent passed by that way, he killed him with the shot of a bullet, that entring a little beneath the navel, and piercing his bowels did strike dead the horse of a Gentleman that was riding on the other side. The Regent had warning given him the same morning that one did lie in wait for his life, but he answered, that *his life was in the hands of God, which he was ready to yield up at his good pleasure.* Some that stood by when his wound was dressed, said that he had lost himself by his clemency, having spared that miscreant whose life he might justly have taken away: To whom he answered, that they should never make him forethink any good that he had done in his life: He died in a most Christian manner, *January 23. 1569.* The murderer escaping, was at first greatly welcomed by those which had set him on work: but shortly after to decline the envie of the fact which they heard was universally detested, they gave him a little money, and sent him away into *France.* *Arch-bishop Spottiswoods Hist. of the Church of Scotland.*

36.

*Bothwell* who was the chief contriver, and actor of the murder of King *Henry of Scotland*, father to our King *James*, fled into *Denmark*, where being discovered, he was apprehended, and imprisoned by the King, and despairing of recovering his liberty, he fell mad, and ended his wretched life most miserably. *Idem. p. 43.*

37.

The Arch-bishop of *Saint Andrews* also, who had a hand in the murder of the said King and Regent, being taken in the Castle of *Dunbarton*, was carried to *Strivling*, and on the first of *April 1570.* publicly hanged on a gibbet erected for that purpose. *Idem. p. 252.*

38.

*Anno Christi 1584.* Whilest our King *James* was in *Scotland*, there were two Gentlemen of good credit, the one called *John Cunningham of Drumwhafel*, the other *Malcolm Douglas of Maines*, much feared for his valour, and manhood, who were by some about the King falsly accused, and one *Robert Hamilton* suborned to witness against them. When *Maines* indictment



indictment was read, he denied all, and so cleered himself by the unlikeli- hood of the accusation, that all that were present did in their hearts cleere him; yet were they condemned, and hanged in *Edenburg*. The Gentle- mens case was much pitied, especially *Maines*: *Hamilton* the false accuser, lived after this in continual fear, abhorred of a l men, and at last was slaine by one *James Johnston*, who had vowed to revenge *Maines* death. *Arch-bi- shop Spottes. Hist. of the Church of Scot. p. 337.*

*Caesar Borgia*, a wicked impe of as wicked a father, Pope *Alexander*, en- vying at the honour of his brother *Candianus*, who was then General over his Father, the Popes forces: when he had one a time merrily supped with his said brother in the company of their mother *Vannotia*, caused him to be traiterously murdered in the streets as he went home, and his dead body to be cast into the river *Tyber*: and then casting off his Priestly robes, and Cardinals habit, he took upon him the leading of his Fathers army; and with exceeding prodigality, wherewith he exhausted his Fathers coffers, he bound fast to him many desperate ruffians, which he knew fittest for the execution of his horrible deviles: and having thus strengthened himself, he became a terror to all the Nobility of *Rome*, and by the device and help of his Father, he first drave out the honourable family of the *Columnii*, and then by most execrable treachery, poisoned, or killed the chief personages of the great houses of the *Ursines*, and *Cajetans*, seizing upon their lands and estates: with like cruelty he strangled at one time four Noblemen of the *Camertes*, and drave *Guido Feltrius* out of *Urbis*: He took the City of *Fa- ventia* from *Astor Manfredus*, a gallant Gentleman, whom, after a beastly manner he abused against nature, and then cruelly strangled him, throw- ing his body into *Tyber*, &c. But when in the pride of his thoughts he had made himself master of al *Latium*, the righteous God cast him down by such a meanes as he least feared: For being with his Father at a great supper in the *Vatican*, prepared on purpose for the destruction of certaine rich Car- dinals; by a mistake of one of the waiters, brother father, and son were all poisoned by deadly wine prepared for the guests, &c. *Turkish History. p. 452.*

*Anno Christi 1655.* in the month of *August* about the 6th. day were condemned, and executed at *Kingston* in the County of *Surrey* only four women, and all for murder. One of them having three husbands poiso- ned him who lived with her, for which she was burnt. A second murder- ed her own child upon pretense that her husband loved it not so well as the rest. A third being a whore, had murdered her Bastard child: The fourth, falling out with another woman, gat her down, and with a cloth over her mouth, and nose so stopped her breath, that she stifeled her.

About the same time in *Kent* *Sir George Sonds*, a man of a great estate, and ancient family, having only two sons, upon discontent, the younger (*Cain* like) murdered his elder brother with a cleaver as he lay a sleep in his bed, exercising much inhumanity upon his dead corpse, and then going to his aged father who was in his bed, told him of it, rather glory- ing in it, then repenting of it, for which he was presently after condemned at *Maidston* Assizes and executed. Oh how doth Sathan rage in these last, and worst of times, drawing men, and women to so many unnaturall sins

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which formerly were seldom heard of. See this story more fully in *Fond Parents*.

42. In the begining of the same moneth a Carpenter living at Pennard in *Somersetshire*, went to a Fare at *Lidford* not many miles off to set up some stalls, leaving his wife, and four smal children at home: But at his returne he found all his foure children murdered, the eldest being about nine years old, and put into a chest. It being supposed to be done by his owne wife, the childrens mother by reason she was not to be found. These Examples are fresh in every ones memory.

Examples of selfe Murther.

43. *Calanus*, an *Indian Philosopher* followed *Alexander M.* when he returned out of *India*, who having lived seventy three years without any disease, was at last taken with a dysenterie, and fearing that his former felicity should be overclouded with a lingering disease, he asked leave of *Alexander* that he might burn himselfe, the King laboured to dissuade him from his unnaturall purpose, but when he could not prevail by arguments, he gave his consent, whereupon *Calanus* caused a pile of wood to be made, and riding to it, he made his prayers to his Countrey gods, and so with a cheerful countenance he ascended the pile, and causing the fire to be put to it, he sate with a fixt and unmovable body, till he was burned to ashes. *Q. Cur.*
44. *Alex. M.* besieging one of the *Indian Cities*, the inhabitants seeing that they could hold out no longer, shut up themselves, their wives and children in their houses, and set fire on them; *Alexanders* men breaking in, laboured to quench the fire, and the others laboured as much to encrease it, so that it was a strange thing to see the fight that was betwixt, one to destroy themselves, the other to save their enemies. *Q. Cur.*
45. *Demosthenes* the *Athenian Orator* for standing for the liberty of *Greece*, was hated by *Antipater* the Governour of *Macedonia*, who sent some to kill him under Captain *Archia*; whereupon *Demosthenes* took sanctuary in *Neptunes Temple*; But *Archia* sent to him to come out of the Temple, so that *Demosthenes* perceiving that they were resolved to have his life, he took some poison which he had ready for the purpose, and so presently died. *Plut.*
46. *Perdiccas* besieging the City of *Isaurum* in *Pisidia*, when the Citizens saw that they could no longer hold out against him, they shut up their parents, wives and children, with all their substance in their houses and so burnt them, and then threw themselves down from the wals, and brake their own necks. *Diod. Sic.*
47. *Ptolomy* King of *Egypt* hearing that *Nicocles* King of *Cyprus* did closely hold correspondence with *Antigonius*, he sent some to slay him: these coming into *Cyprus*, beset his Palace, and demanded him to be delivered up to punishment: *Nicocles* would at first have excused the matter, but when he saw that it would not serve turn, he slew himself: Then did *Axiotea* his wife slay her daughters that were Virgins, that they might not come into the enemies power: She also perswaded the wives of *Nicocles* brethren



brethren with her to murder themselves; their husbands seeing this, set fire upon the Palace, burning themselves and all together. *Diod. Sic.*

*Hannibal* in his old age, flying to *Prusias* King of *Bythia*, was demanded by the *Romane* Ambassadors to be delivered to them; but rather than he would come into their hands, he drank poison, which he alwayes kept for that purpose, and so died. *Aur. Victor.*

*Augustus Caesar* besieging *M. Anthony*, and *Cleopatra* in *Alexandria*, after a long siege, *Anthony* hearing a false rumour, that *Cleopatra* was slaine, suddenly slew himself, and *Cleopatra* scorning to be carried in triumph by *Cesar* set a couple of Asps to her breasts, whereby she presently died. *Plut.*

*Zimri* King of *Israel* desperately burned himself in his owne Palace, *1 Kings* 16. 18.

*Achitophel* hanged himself, *2 Sam.* 17. 23.

*Judas* hanged himself, *Aets* 1. 18.

*Saul* and his Armor-bearer, *1 Sam.* 31. 4, 5. fell upon their owne swords.

*March* the ninth, this present year 1655. being the Sabbath day at night a Bookseller in *Fleetstreet, London*, hearing some noise in his maids chamber over his head, went up, and found his man and maid in bed together: His maid he presently turned out of doores, but said not much to his man for the present, only told him that he would talk with him the next day. But that night, the man, through horror of the fact, and for fear of shame, hanged himself.

*Anno Christi* 1604. the Emperour of *Germany* having raised forces to defend his Kingdome of *Hungary* against the *Turks*, one of the Regiments for want of pay, mutined, threatening to rixe the Suburbs of *Vienna*; whereupon the governours of the City raised men to suppress them, and amongst others pressed two Citizens, accounted very honest men, who fought by all meanes to excuse themselves, shewing by the word of God that they ought not to take Armes against their Christian brethren enforced by extremities, for want of their due pay to forget their duty, &c But no reasons could be heard at that time, whereupon they being much troubled in conscience, and not daring to do that which they judged unlawful, they entertained a most woful resolution, which was, to die themselves, rather then to imbrew their hands in the blood of the guiltlesse: And accordingly one of them having often called upon the name of *Iesus*, thrust himself through with his own sword, and so died; the other threw himself into the River, and there perished. *Turk. Hist.* p. 1212.

*The admirable Discoveries of sundry Murders.*

*Parthenius*, Treasurer to *Theodobert* King of *France*, traiterously slew a friend of his called *Ausanius*, together with his wife *Papianilla* no man knowing, or suspecting it; but not long after in his sleep, he suddenly roared out, crying for help, or else he perished; and being asked what ailed him? Between sleep and wake he answered, that his friend *Ausanius*, and his wife whom he had slaine, summoned him to judgment before God: for



which being apprehended, he was stoned to death. *Greg. of Tours.*

2.

Master *Arden* of *Feversham* in *Kent*, had a fair, but dishonest wife, who being in love with one *Mosby*, she with him conspired her husbands death hiring a ruffian called *Black Will* to strangle him with a towel: which, though for the present it was not known, yet the woman being pursued with a guilty conscience, and by some blood that appeared in the house, the murder was discovered: the woman was burned at *Canterbury*: Master *Arden* man who had a hand in the murder, was hanged in chains at *Feversham*: *Mosby* was hanged in *Smithfield*; *Black Will*, though he fled, yet being overtaken, was burnt at *Flushing* in *Zeland*.

3.

A souldier of King *Pyrrhus* being slain, a dog which he had could by no means be entised from the dead body: but the King coming by, he fawned upon him, as it were craving help at his hand; whereupon the King caused all his Army to march by in order, and when the murderers came, the dog flew fiercely upon them, and then fawned upon the King: the souldiers being hereupon examined, confessed the fact, and were hanged for their labour. *Plut.*

4.

In the Reigne of *Edmund* King of the *East-Saxons*, a Noble *Dane* called *Lothebrochus*, being driven upon his coast, the King entertained him, and finding his dexterity in hunting and hawking, loved him exceedingly, for which the Kings Faulconer bore a great malice to him, and watching his opportunity, murdered him, and threw him into a brook. But his dog continued by his masters corps in the wood, yet sometimes coming to the Court, and fawning on the King, and so running towards the wood again: The King missing his friend, of whom he could hear no tidings, began to suspect the matter, and therefore following the dog, found the corps, and by some words, the Faulconer was suspected, and upon examination found guilty; whereupon being put alone into a boat, he was committed to the mercy of the Sea, that carried him to *Denmark*, there to be punished for his fault. *Speed.*

5.

Two *French* Merchants travelling through a wood together, one rose up against the other, and slew him for his money, and so buried him, and went on his journey. But the murdered mans dog filled the wood with his howlings, still staying by his Masters grave: the inhabitants by this meanes found out the dog, and the murder, and the Faire being ended, they watched the coming back of the Merchants, till the murderer coming by, the dog fell upon him with all his might, whereupon the people apprehended him, who upon examination confessed the fact, and was justly executed. *Blond.*

6.

A *Germane* called *Ibycus*, as he was travelling, fell amongst thieves, who being about to murder him, behold, a flight of crows passed by, to whom *Ibycus* said, *O crows, I take you for witnesses, and revengers of my death.* About three dayes after, as these thieves were drinking in an *Inne*, a company of crows came, and lighted on the house, whereupon they laughed, saying, *See, yonder are they which must revenge his death, whom we murdered;* which the Tapster over-hearing, informed the Magistrate, and he upon strict examination, extorted a confession, for which they were deservedly hanged. *Luther.*



*Plutarch* relates a story of one *Bessus*, who having murdered his father, was so pursued with a guilty conscience, that he thought the swallows in their chattering language, said one to another, *Bessus hath killed his father*, whereupon not being able to conceale his guilt, he confessed the fact, and received condigne punishment.

A Merchant of *Luca* travelling from *London* to *Roan* in *France*, was in the way murdered by a *French* man, his servant, and thrown amongst the Vines: As the fact was doing, comes by a blinde man led by a dog, and hearing one groane, asked who it was? the murderer answered, that it was a sick man easing himselfe: This villaine with his Masters money, and bills of exchange, sets up a shop at *Roan*. In the mean time the Merchant was expected at *Luca*, and when he came not, a messenger was dispatched to seek him, who after much enquiry, heard at an *Inne*, that six moneths before a *Lucquois* Merchant lodged there, and was going towards *Paris*. But the messenger hearing nothing of him there, began to suspect that he was murdered, and made his complaint to the Parliament of *Roan*, who (being directed by Gods providence) enquired if any about that time had set up a new shop, and finding this man, caused him to be arested. who upon examination deried the fact, till the dead corps was heard of, and the blinde man also came to light, who being sent for, amongst many others knew the voice of this murderer, who at last confessed the fact, and was executed for the same. *Pasquier*.

*Anno Christi. 1551* at *Paris* a young woman, as she was going to midnight-Masse, was brained with an hammer, and her rings, and jewels taken from her: the hammer was stolne from a Smith hard by, which being known, the Smith was suspected, and so strictly examined by torture, that he was lamed, and died in misery: but about twenty years after the murderer, arraigned, and condemned for another offence, confessed this murder, to the clearing of the Smiths innocency, and Gods righteous judgment upon him. *Pasquier*.

Neare *Lutterworth* in *Leicestershire*, a Miller murdered one in his Mill, and buried the corps in the ground, and not long after went into another countrey, and there dwelt about twenty years, at the end whereof, he returned to his former habitation, to visit some friends, about which time it pleased God, that a Miller who succeeded him, digging in that place, found the bones of a man, whereupon it was suspected that he had been murdered, and the inhabitants remembred that about twenty years before, a neighbour was missed, whom they supposed to have died in a strange countrey, and so berhinking themselves, who was Miller at that time, behold, God had brought him amongst them, who being apprehended, and examined, confessed the fact, and was justly executed for the same.

In *Denmark* a traveller was murdered by the way, near the City of *Itzehow*: but the murderer could not be found out, whereupon the Magistrates of the City caused one of the hands to be cut off, and hanged up in the town-Gaol. And about ten years after, the murderer accidentally comes into that roome, whereupon the drie hand drops blood upon the table, which the Gaoler taking notice of, carries the man before the Ma-



gistrates, who being examined, confessed the fact, and was justly executed. *Ranzovius* in a letter to D. *Chytraus*.

12.

A murderet at *Tubing* betrayed himselfe by his deep sighes, which was not for grieve of his fact, but for his small booty, and being but asked the question, he confessed the crime, and was hanged for it. *Lonicus*.

13.

In *Spaine* a murder was committed in a tumult, and when all denied the fact, the Judge caused al their bosomes to be opened, and he whose heart trembled most, upon examination, confessed the fact, and was executed.

14.

At *Isenac*, a young man to get money, slew his host, and threw his body into a cellar, but by Gods just judgement was so besotted that he could not stirre a foot till he was apprehended, so that he was condemned to death. *Luther*, and *Melancthon* being in the town at that time, spake with him, and brought him to repentance before his death.

15.

Within these few years the Lord *Saint John* going his Circuit, there was a man arraigned before him for murder: and it was proved by many witnesses, that the party murdered being laid in the gravetill the Coroner could come, when the body was again taken up, this murderet being suspected, was sent for, and when he came where the body lay, the dead corps opened his eyes, and fell into a sweat. This I had from a godly Minister to whom that worthy Judge related it.

*When he maketh inquisition for blood, he remembereth them; He forgets not the cry of the humble, Psal. 9. 12.*

## CHAP. LXXXVII.

## Obstinacy under judgements.

1.



He blinde *Sodomites* continued groping after the door, as if they were ambitious of destruction, which was now even at the next door by.

2.

*Pharaoh*, that sturdy rebel against God, raged against God, and menaced *Moses* with death, when that palpable grosse darknesse was over the land, *Exod. 10. 28*. He was one of those wild Bulls that was full of the fury of God, *Isa. 51. 20*. and yet lay raging against it, adding impatience to his impenitence, and passive disobedience to his active.

3.

Such another Bull was *AhaZiah*, who sent a third Captaine after two had been consumed with fire from heaven, as if he would despitefully spit in the face of heaven, and wrestle a fall with the Almighty, *2 Kings 1. 13*.

4.

Such another was that sturdy stigmatick, *Ahaz*, who the more he was distressed, the more he trespassed: *This is that King AhaZ, 2 Chron. 28. 22.*



## CHAP. LXXXVIII.

*Papists wickednesse, and Gods judgments on them: as also the wicked lives, and woful deaths of many of the Popes, and Popelings.*



That Rome is Babylon, and the Pope Antichrist, are things now so evident and notorious, that few question it: but that so many thousands which live under the Romish jurisdiction should abide in so grosse ignorance, as to continue courting that old and withered strumpet, may justly seeme a marvel, were it not that the common people are kept in such miserable ignorance, being deprived of the soul-enlightning word of God, and enjoyned to pin their faith on the Priests sleeve: And the more knowing sort of them are by Gods just judgment given over to strong delusions to beleieve a lie, as the Apostle Paul long since foretold, *2 Thes. 2, 11*, which prophesie as it is in many other things fulfilled, so especially in these prodigious blasphemies which are not onely published, but believed, and entertained with great applause among them: Many instances might be given, but take one onely instead of all, wherein they affirm that Christ imprinted his five wounds upon Francis of Assise the Frier, as if he also were to suffer for the world, and redeem man-kind: whereupon Tursellin the Jesuite made these Verses.

*Exue Franciscum tunicâ, lacerâque cucullo;*

*Qui Franciscus erat, jam modo Christus erit.*

*Francisci exuvii, siqua licet, indue Christum;*

*Jam Franciscus erit, qui modo Christus erat.*

*Strip Francis from his coat, and cowle, all nak't, and you shall see*

*He that even now Saint Francis was, to Christ will turned be.*

*Again put Francis coat, and cowle on Christ, and (mark the liar)*

*He that even now Christ Jesus was, will Francis be the Frier.*

But that you may the better see what manner of persons the Papists and Popes themselves have been, what their lives, and what their deaths, reade these Examples following.

Pope Joane, whose proper name was *Gilberta*, a Dutch woman, cloathing her self in mans apparel, and attaining to learning, procured to be chosen Pope under the name of *John* the eighth: who afterwards playing the whore, fell in travel in the time of a solemne procession, and died thereof: since which time the Cardinals shun that place in all their Processions.

*Simpf.*

Pope Stephen the sixth so envied the name of his predecessor *Formosus*, that he abrogated, and dissolved all his decrees, caused his body to be taken up, cutting off two fingers of his right hand, which he commanded to be cast



cast into the river *Tybur*, and then buried him in a private Sepulchre. *Simps.*

3. Pope *John* the eleventh kept for his Paramour a famous strumpet called *Marozia*, by whom afterwards he was smothered with a pillow, that so her son might attain to the Popedom. *Simps.*

4. Pope *John* the thirteenth was a whoremaster, an adulterer, incestuous, a gamster, and extortioner: Of some of his Cardinals he put out their eyes, from some he cut out their tongues, some their fingers, some their noses, and privie members: He ordained Deacons in a Stable, committed incest with two of his sisters: at Dice he called to the Devil for help, and drank an health to him: for money he made boyes Bishops; lay with his fathers Concubine, ravished maids, and wives; lay with his own mother, made his Palace a Stewes; at length being found in the act of adultery, he was slain by the womans husband. *Simps.*

5. Pope *Silvester* the second was a great Conjurer, and by the help of the Devil obtained the Popedom; He enquiring of the Devil how long he should live? was answered, *Till he should say Masse in Jerusalem*; In the Lent after as he was saying Masse in the Chappel of Saint *Crosse*, he suddenly fell sick, and remembering that that Chappel was called *Jerusalem*, he perceived how he was coufened by the Devil: He commanded his Cardinals that after his death they should cut his body in peices, and so bury him, having before bequeathed his soul to the Devil: It is commonly reported, that by the ratling of his bones in his tombe, is portended the death of the Pope. *Simps.*

6. Pope *Benedict* the ninth attained to the Popedom by Magick, and practised enchantments, and conjuration in woods after an horrible manner: and by Magical Art uied to allure women to his lust; and being in fear of the Emperour, whom he had much abused, sold his Popedom for fiftene hundred pound weight of Gold: and going into a Forrest to practice his *sorceries* the more privately, the Devil strangled him to death. *Simps.*

7. Pope *Gregory* the sixth, scholar to *Silvester*, and as great a Conjurer as his Master, after many horrible mischiefs committed, was banished *Rome*, and ended his life most miserably in *Germany*. *Balleus.*

8. Pope *Hildebrand* attaining to his Papacy by unlawful means, set the whole Christian world into a combustion: He was a martherer, a poisoner, a conjured, and a consulter with familiar spirits. As he rose out of his seat to excommunicate the Emperour *Henry* the fourth, his seat (being newly made of great timber) rent, and shivered in peices: Afterwards he hired one to knock the Emperour on the head as he was at prayers; Enquiring of the Hoast for an answer against the Emperour; because it would not speak, he threw it into the fire, and burnt it; and after many such outrageous villanies, he was deposed and banished; after which he wandred as a vagabond, without comfort, without help, without hope, in a pitiful estate, yet pitied of no man, travelling under the unsupportable burthen of a restless conscience, and at last died for grief. *Simps.*

9. Pope *Clement* the sixth raised many horrible warres against the Emperour *Lewis* of *Bavaria*; and was the death of twenty thousand *Frenchmen* by the King of *England*: At last he poisoned the Emperour; But shortly after



after himſelf was, by Gods juſt judgment, ſtifled to death. *Idem*

Pope *Adrian* the fourth, a moſt proud perſon, who was angry with the Emperour *Frederick Barbaruffa*, for holding his ſtirrup on the left ſide; as he was walking with his Cardinals abroad, a flie got into his throat, and choaked him. *Simpf.*

Pope *Alexander the third*, a proud, and turbulent perſon, having taken the Emperours ſon priſoner, the father was faine to ſubmit himſelf to the Pope, who putting his foot upon the Emperours neck, ſpake theſe words; *Thou ſhalt walk upon the Adder, and the Baſiliſke, and ſhalt tread down the Lion, and Dragon*: The Emperour ſaid, *Not to thee, but to Peter*; To whom the Pope answered: *Both to me and to Peter.* *Simpf.*

Pope *Boniface* the eighth was a moſt proud and turbulent man, who took upon him to give, and take away Kingdomes at his pleaſure: He excommunicated *Philip* King of *France*, and his poſterity to the fourth generation, for making a Decree that no money ſhould be carried out of his Countrey to *Rome*: but the King ſent the Steward of his houſe, and a Noble man of *Rome*, whom the Pope had driven out of his inheritance, to publiſh his appeal to the next general Council, who leiizing upon the Pope, ſpoiled his treaſures, and ſet him upon a wanton Colt with his face towards the taile, and ſo made him a ridiculous ſpectacle to all the people: whereupon he fell into ſo cruel a frenzie that he eate his own hands, and died miſerably: of whom it was ſaid, that *he entered like a Fox, reigned like a Lion, and died like a dog.* *Simpf.*

Pope *Urbane* the ſixth was a moſt cruel, and bloody man; He cauſed one of his Cardinals which had diſpleaſed him to be ſlain: five others of them to be ſowed up in ſacks, and caſt into the Sea; three more of them in the preſence of all the people to be knockt on the head, and their bodies to be dried in an oven, and carried in Cheſts about with him, with their red hats ſet upon the ſame: but ſhortly after, as he was with much greedineſſe gathering money, he fell from his Mule, and ſo bruifed himſelf, that he languiſhed thereof for twenty ſeven dayes, dying by degrees, and ſo ſuffering the pains which he cauſed his Cardinals to endure. *Simpf.*

Pope *Sixtus* the fourth, moſt unjuſtly vexed all *Italy* with warres, and diſſentions. One of his own writers ſaith, that amongſt all the Bawdes of theſe later dayes that built brothel-houſes, this Pope ſurmounted them all: who at *Rome* erected Stews of double abomination, one of women, the other of, &c. and allowed the whole family of the Cardinal of *Saint Lucy* in the three hot moneths of ſummer free leave to uſe Sodomitry: He cauſed every whore to pay him a certain rate, which yearly amounted to the ſumme of forty thouſand Duckets, of whom theſe Epitaphs were made:

*Sixte, jaces tandem, noſtri diſcordia ſecli,  
ſerviſti in ſuperas, nunc Acheronta move.*

*Sixte, jaces tandem, deſlent tua buſta cinædi,  
ſcortâque, lenones, alea, vina, venus.*

Another.

*Gaude priſce Nero, vincit te Crimine Sixtus,*

D d d

Hic



*Hic scelus omne simul clauditur, & vitium.*

*Acts & Mon.*

15. Pope *Innocentius* the fourth, a bloody, and turbulent man, after many wicked and abominable pranks, as he was in *Naples*, a voice was heard in his Court : *Surge miser, & veni ad iudicium*; Arise O wretch, and come to judgment, and the day following he was found dead in his bed, all black and blew as though he had been beaten with bats. *Simps.*
16. Pope *John* the two and twentieth told his friends, that he knew by the position of the starres, that he should live a long time in this world; but very shortly after he was smothered to death by the sudden fall of a chamber, which he had newly built for his solace, and pleasure. *Simps.*
17. Pope *Paul* the second being an ignorant, and illiterate person himself, accounted all that were learned, Hereticks, and thereupon exercised much cruelty against many learned and famous men. *Plat.*
18. Pope *Alexander* the sixth, was endued with most filthy conditions, void of sincerity, truth, faith, and Religion; was full of unquenchable covetousnesse, unreasonably ambition, more then barbarously cruel, and had a burning desire of advancing his bastards, whereof he had many: He set benefices, and promotions to sale: He poisoned *John Michael*, Cardinal of *Venice*, at *Rome*, for his gold and treasures. In adulteries he was most filthy, and abominable; In Tyranny most mercilesse; In Magick most cunning, and therefore execrable; He poisoned his own father; He committed Incest with his own sister *Lucrecia*; He poisoned *Zemes*, brother to *Bajazet* the great *Turk*, being hired thereto by two hundred Duckets, after he had sworn friendship to him; He procured aid of the *Turk* against the King of *France*: He caused the tongue, and hands of *Anthony Mancivel*, (a learned and prudent man) to be cut off, for making an Oration in reproof of his wickednesse: He never attempted any thing, but he first consulted with the Devil: He was accustomed to poison any whom he disliked; but at last through the mistake of his Butler, had the poisoned wine (which he had prepared for some of his Cardinals) put into his own hand, which he drinking off, with horrible cries and groans died immediately. *Simps. Guich. Bembus.*
19. Pope *Anastasius* the second, who was a deadly enemy to all that were good, as he was doing his secret businesse, his bowels gushed out, and so he died miserably. *Plat.*
20. Pope *Benedict* the eleventh, when the Ambassadors of the Councel of *Constance* came to him, laying his hand on his breast, cried out, *Hic est Arca Noe.* To which they tartly, but truly replied: In *Noahs* Arke there were few men, but many beasts. *Acts & Mon.*
21. Pope *Leo* the tenth, admiring the huge masses of money, which by his Indulgences he had raked together, said unto Cardinal *Bembus* most Atheistically : *Vide quantum hac fabula de Christo nobis profuit*: See what a deale of wealth we have gotten by this fable of Christ: and when he lay upon his death-bed, the same Cardinal rehearsing a text of Scripture to comfort him, he replied; *Apaga has nugas de Christo*: Away with these bawbles concerning Christ. *Acts & Mon.*



Pope *Adrian* the sixth, before he was Pope, taxed sharply many errors, and abuses in the Court of *Rome*, but having attained the Popedom, when he was pressed to reforme them being in place, and having power to do it, answered, *When I was a childe, I thought like a childe, and spake like a childe; but now I am a man, I have put away childish things.* Acts & Mon.

22.

Pope *Julius* the second, having raised a great Army against the *French*, as he was going out of *Rome* with it, he took his keyes, and threw them into the river *Tibur*, saying, *That forasmuch as the keyes of Saint Peter would not serve him to his purpose, he would betake himself to the sword of Saint Paul*: Of which Pope it is observed, that partly by warre, partly by cuffs, he was the cause of the death of two hundred thousand Christians, in the space of seven years. Acts & Mon.

23.

Pope *Nicolas* the first prohibited marriage to the Clergy, saying, *That it was more honest to have to do with many women privately, then openly to take one wife*: Inso much that a Priest of *Placentia*, being accused to have a wife, and children, was deprived of his benefice, but proving the same woman to be wife to another man, and but his Concubine, he was restored again. Idem.

24.

*John* the twenty fourth, was accused before the Council of *Constance* for Heresie, Simony, Murther, poisonings, coufenings, Adulteries, and Sodomy, which being proved against him, he was deposed, and imprisoned, whereupon, through vexation, and grief, he ended his wretched life. Idem.

25.

A certain Cardinal in *Rome* much blamed a painter for colouring the vi-  
sages of *Peter*, and *Paul* too red, to whom he tartly replied; *That he painted them so, as blushing at the lives of those who stiled themselves their suc-  
cessors.*

26.

Pope *Honorius* the second, sent one *John Cremenensis* his Legate into *England* to dissuade the Clergy from marriage, who having called a Con-  
vocation, the Legate made a very accurate speech in the praise of a single  
life, and how fit it was that Ministers should live sequestred from the cares  
of the world: but the night following, he himself was taken in the very act  
of adultery. Mat. Paris.

27.

Pope *Julius* called for his Pork-flesh (which was forbidden him by his  
Physicians) and said that he would have it *Al despito de Dio*, in despite of  
God: And having appointed a cold Peacock to be reserved for him,  
when he missed it the next m<sup>e</sup>ale, he grew into a great rage, and being re-  
quested not to be so angry for such a trifle, he answered, *That if God was  
so angry for an Apple, why might not he be as angry for his Peacock?* Acts &  
Mon.

28.

Doctor *Cranmer* with the Earle of *Wiltshire*, and some others, being sent  
by King *Henry* the eighth to the Pope, about his divorce from Queen *Ka-  
therin*, when the day of hearing was come, and the Pope sitting in his *Ponti-  
ficalibus*, put forth his foot to be kissed of the Ambassadors, an unmannerly  
Spaniell of the Earles: ran and caught his great Toe in his teeth, so that  
the Ambassadors disdained to kisse where the Dog had taken an assay, let  
the Pope draw back his foot, and so they lost the especial favour offered un-  
to them. Speed, Chron. 10. 12.

29.



30. Pope Paul the third when his soone *Farnesis* had committed an unspeakable violence on the body of *Cosmus Charius* Bishop of *Fanum*, and then poisoned him, held himselfe sufficiently axcused that he could say, *Hæc vitia me non commonstratore didicit*: He never learned this of me. *Simpf.*
31. Pope *Pius Quintus* spake thus of himselfe: *Cum essem Religiosus, sperabam bene de salute anima mea: Cardinalis factus, extimui: Pontifex creatus, penè despero*: When I was first in 'orders without any other Ecclesiastical dignity, I had some good hope of my salvation: when I became a Cardinal, I had lesse: since I was made a Pope, least of all. *Corn. è Lapi.*
32. Before the Pope is set in his chair, and puts on his tripple Crown, a piece of Towe, or Wadd of straw is set on fire before him, and one is appointed to say: *Sic transit gloria mundi*: The glory of the world is but a blaze. Also one day in the year, the Popes Almoner rides before him, casting abroad to the poor some pieces of brasle, and lead, profanely abusing that Scripture, saying, *Silver and Gold have I none, but such as I have I give unto you.* *Simp.*
33. Pope *Adrian* the sixth having built a faire Colledge at *Lovain*, caused this inscription to be written upon the gates thereof in letters of Gold: *Trajectum plantavit, Lovanium rigavit, Cæsar dedit incrementum: Utrecht* plained me, (there he was borne) *Lovaine* watered me, (there he was bred up in learning) and *Cæsar* gave the increase, (for the Emperour had preferred him:) One to meet with his folly and forgetfulnesse, wrote underneath, *Hæc Deus nihil fecit*: Here God did nothing. *Idem.*
34. The Popes have a book called *Taxa Camera Apostolica*, wherein men may know the rate of any sinne: upon what termes a man may keep a whore, be a Sodomite, murther his father, &c.
35. When the Emperour *Henry* the seventh, (having pacified *Germany*) went into *Italy* to reforme the many and great abuses there: A certain Monk (to gratifie the Pope) mixed poison with the bread of the *Eucharist*, and gave it him, whereof he died. *Simpf. Ec. Hist.*
36. Pope *John* the twenty-third calling a Councel at *Rome* against the godly Christians in *Bohemia*: when the Councel was set, the Masse of the holy Ghost sung, and the Pope placed in his chair, there came flying in amongst them an ugly owle with anil favoured hooting, and set her self upon a crofs beam just over against the Pope, casting her staring eyes upon him: whereupon the whole company began to marvel, and whispering each to other, said, *Behold, the Spirit is come in the likeness of an Owle*: The Pope himselfe blushed at the matter, and began to sweat, fret, and fume, and sobeing in great distraction dissolved the Councel for the present. yet afterwards calling another Sessions, when they were met, in came the Owle as before, still looking steadfastly upon the Pope; whereupon he was more ashamed, saying *that he could no longer abide the sight of her*, and commanded her to be driven away with bats, and shourings, but by no means could she be removed, till with the blowes of the sticks thrown at her, at length she fell down dead amongst them. *Al's and Mon.*



*Optimi putantur Pontifices si vel leniter mali sunt, vel minus boni quam ceteri mortales esse solent*, saith *Papirius Massonius*, a Popish writer. Those are thought to be very good Popes that are not stark naught, or that have any good at all in them.

The Friers are a generation of men that are alwayes vowing obedience, and yet still are full of contentions: Chastity, yet most luxurious: Poverty yet every where scraping and covetous: No Cappuchin may take or touch Silver: at the offer of it he starts back, as *Moses* did from the Serpent: yet hath he a boy with him, that receives, and carries it, and never complains either of mettall, or measure. *Sands Euro. Spec.*

What an horrible shame is it to the Papists, and what a stumbling block must it needs be to the poor *Jewes* that live amongst them, that in *Rome* a *Jewish* maid may not be admitted into the stewes of whoredom, unlesse she will be first Baptized? This is related, and bewailed by *Espensaus*, a moderate Papist. *De. Contin.* l. 3 c. 4.

The Papists propose rewards to such as will forsake the Protestant Religion, and turn to theirs. In *Ausburgh* there is a known stipend of ten *Florens per annum*. In *France* the Clergy have made contributions to maintain run-agate Ministers. *Stratagema nunc est Pontificum ditare multos ut pii esse desinant.* *Jo. Bap. Gill.* Its a cunning trick that the Popes have taken up to enrich men that they may rob them of their Religion. Indeed tell men a tale of *Asile*, promise them preferment, and you may perswade them to any thing. *Fac me Pontificem & ero Christianus*, said one *Pamachius*, an Heathen, once to a Pope: Make me a Bishop and i'll turne Christian. *Trapp.*

A rich Merchant of *Paris* jesting at the *Franciscan Friers*, was by their instigation accused of Heresie, apprehended, and condemned to be hanged: But he (thinking thereby to save his life) made a publick, and solemne recantation: which the Friers being enformed of, commended him, saying, *That if he so continued he should undoubtedly be saved*: Yet withall, they called upon the Officers to hasten him to the Gallowes, and to hang him whilst he was in so good a mind, which accordly was done. *Acts and Mon.*

King *John* of *England* having broken with the Pope, was afterwards no good friend to him, and his Clergy, especially to their loose, and licentious lives; whereupon as the King in his progresse rested himself for two dayes at *Swinstead-Abby*, not far from *Lincolne*, a Monk of that house went to his Abbat, and told him that he had a purpose to poison the King, saying, *It's better that one man should die, then that all the people should perish*: The Abbat wept for joy, and absolved the Monk from all his finnes: Then did this varlot mixe the poison of a filthy toade with a cup of excellent wine, and brought it to the King, saying, *My Liege, here is such a cup of wine as you never drank a better in all your life: I trust this wassaile shall make all England glad*: and therewithal began a good draught to him, and the King pledging him, shortly after died.

Pope *Sixtus* the fourth was wont to say, that a Pope could never want money whilst he could hold a pen in his hand.



44. His predecessor *John* the twenty second, left in his treasury to his heires two hundred and fifty Tunnes of gold.
45. *Boniface* the eighth being plundered by the *French*, was found to have more wealth then all the Kings of the earth could have raised by one years revenue. *Heidfield*.
46. An oath upon the conscience of a Popish Idolater is like a collar upon a Munkies neck, that he will slip on for his Masters pleasure, and slip off again for his own. *Pascenius* scoffes at King *James* for the invention of the oath of Allegiance. Equivocation the Jesuites have invented, or revived rather *ad consolationem afflictorum Catholicorum*, for the comfort of afflicted Catholicks, as *Garnet*, and *Blackwell* professe.
47. The Papists by their Idolatry bring a scandal upon the Christian Religion; This made *Averroes* the *Mahometan* cry out. *Quoniam Christiani Deum suum manducant sit anima mea cum Philosophis*: Seeing the Christians do eat their God, let my soul rather be with the souls of the Philosophers.
48. The Pope takes upon him to dispose of those Kingdomes that he counteth heretical. He gave this Land in the reigne of King *Henry* the eighth *Primo occupaturo*, to him that could first seile upon it: He declared *John* King of *Navarr* a Schismaticke, an Heretick, an enemy to the Sea-Apostolick, and gave his Kingdome to the *Spaniard*, because he took part with the *French*, and would not suffer the *Spaniard* to march through his Kingdome against the *French*.
49. *Rev. 8. 11.* The Pope is called wormwood, and would make the world believe that he hath power *de injustitia facere justitiam, ex nihilo aliquid, ex virtute vitium*. i. e. of injustice to make justice, of nothing something, of vertue vice, to dispence with any of the ten Commandments, to make new Articles of the Creed, to dispose of all the Kingdomes at his pleasure, &c. Pope *Joh.* the twenty third saith, that he may grant a dispensation against the Law of nature, and of Nations: against *Saint Paul*, and *Saint Peter*, against the four Gospels, &c.
50. The Council of *Constance* comes in with a *Non-obstante* against Christs own institution, withholding the cup in the Sacrament: and the like for Priests marriages, prayers in a known tongue, &c.
51. When the Cardinals meet to chuse a Pope, they vow that whosoever is chosen shall swear to such Articles as they make: But he is no sooner chosen, but he breaks them all, and checks their insolencies for going about to limit his power, to whom (as he saith) all power is given both in heaven, and earth, both in spirituals, and temporals. *Trapp*.
52. *Sergius* the second, was the first Pope that ever changed his name: For his name being before *Bocca di Porco*, or Swinsmouth, he thinking it unworthy his dignity, caused himself to be called *Sergius*, which president his successours follow: So that if one be a Coward, he is called *Leo*. If a Tyrant, *Clemens*: If an Atheist, *Pius*: If unjust, *Innocent*: If a rustick, *Urbanus*, &c. *Heili. Geogr. p. 181.*
53. *Anno Christi 1401.* There was a fearful Schisme in the Church of *Rome*, which or al others was the most scandalous, and of longest continuance; two, and sometimes three Popes warring one against another, and condemning each



each others Ordinances, This schisme lasted above twenty nine yeares, till by the Councel of *Constance*, *Martin* the first was chosen Pope, *Arch-Bishop. Spotteswood. Hist. of the Church of Scotl.*

We had sometime this proverb in *England*, about going to *Rome*; they said, *A man that went the first time to Rome, went to see a wicked man there; He that went the second time to Rome, went to be acquainted with that wicked man there; but he that went the third time brought him home with him*: Many of our English Nobility, and Gentry go to *Rome*, and returne home again; but few of them bring home the same manners, the same Religion, nor the same souls they carried out with them: Hence also grew that other proverb. *An Englishman Italianate, is a Devil incarnate.*

*Cesar Borgia*, son to Pope *Alexander* the sixth, maligned his bastard brother the Duke of *Candy*, because he was corralled with him in his Mistresse, and because his father had bestowed great dignities upon him, whereupon he caused him to be murdered one night as he rode through the streets of *Rome*, and his body to be cast into *Tyber*.

A Popish Priest that was Parson of *Crondal* near *Canterbury*, at the returne of *Cardinal Poole* into *England*, in the beginning of *Queen Maries* reigne, went to him for absolution, and gat a Copy of the Popes Bull of pardon brought by the said Cardinal, and the Sabbath following he read it to his people; and withal told them, *That having been with the Cardinal the Thursday before, he had made him as cleane from his sinnes, as he was at the Font-stone, or the night wherein he was borne*. But while he was relating this in the Pulpit, he fell down stark dead, and never stirred more, *Acts & Mon.*

In the rebellion of *Tyr-owen* in *Ireland*, the Pope by his Breves, and Bulls solicited the Nobility, and Gentry of that Nation to revolt from their obedience to the Queen, declaring that the *English* did fight against the Catholick Religion, and therefore ought to be opposed as much as the *Turks*, imparting the same favours to all those that fought against them as he doth to such as fight against the *Turks*, promising them that the God of peace should tread down their enemies under their feet speedily: though therein he proved a liar. See the life of Doctor *Usher* by Doctor *Bernard*. p. 70.

The Pope is like a Wasp, no sooner angry, but out comes a sting, which yet being out, is but like a fools dagger, ratling, and snapping without an edge.

*Sit ergo Gallus in nomine Diabolorum*: The Devil take the *French*, said Pope *Julius* the second, as he was sitting by the fire, and saying his prayers, upon newes of the defeat of his forces by the *French* at the battel of *Ravenna*; was not this that mouth that speaketh blasphemies? *Anal. Gal.*

A certain Cardinal entring with great pomp into *Paris*, when the people were more then ordinary earnest with him for his fatherly benediction: *Quandoquidem* (said he) *hic populus vult decipi, decipatur in nomine Diaboli*. Forasmuch as this people will be fooled, let them be fooled in the Devils name.

Another



61. Another Cardinal at a Diet at *Ausbourg*, when one of the Prince Electors Ambassadors was in his Masters name present at a Masse; but would not, as the rest did, kisse the consecrated charger: the Cardinal as he was singing Masse, being displeased at it, cried out, *Si non vis benedictionem, habes maledictionem in eternum*: If thou wilt not have the blessing, thou shalt have Gods curse, and mine for ever; this was Anno Christi 1559. *Bucholt*: Let them curse, but blesse thou, &c. Psal. 109. 28.

62. The Pope, that whore of *Rome*, forceth men to commit folly with her by the cruel Inquisition: Others she hireth by preferments (as *Luther* was offered a Cardinalship:) *Bessarion* of *Nice* was won over to her by the like preferment. *Thomas Saracenus* of a poor Shoemakers son, was made Bishop, Cardinal and Pope all in one year, called *Nicholas* the fifth. The like may be said of *Aeneas Sylvius*, Canon of *Trent*, afterwards Pope *Pius* the second: Its one of the Popes stratagems to enrich men, that he may oblige them to himself.

63. *Matthew Paris*, an ingenuous Papist, speaking of the Court of *Rome*, said, *Hujus fetor usque ad nubes fumum teterrimum exhalabat*; her filthynesse hath sent up a noisome stink to the very clouds of heaven, as *Sodoms* did. Another complained Anno Christi 1414. that the Church of *Rome* was become *ex aurea argenteam, ex argentea ferream, ex ferrea terream, superesse ut in sterens abiret*: Of gold silver, of silver iron, of iron earth, and that she would next become of earth dung, &c.

64. Its notoriously known (saith Doctor *Fulk* out of one of their own writers) that the most honorable name of a Christian, is in *Italy*, and at *Rome*, a name of reproach, and usually abused to signifie a Fool, or a Dolt.

65. Anno Christi 1534. there was a notable villany acted by the Franciscans at *Oreleance* in *France*, which was this; A chief Judges wife dying, desired of her husband that she might be buried in the Franciscans Church, which was done accordingly, and the Judge gave them six pistols, which was a bribe farre beneath their expectation, and avarice, but they hoped for amends by the fall of a Wood which the Judge was to make, and accordingly desired some trees of him, which he denied them. This defeat did to exasperate the Franciscans, that they resolved revenge by bruining abroad that his wife was damned in hell for ever. To carry on this villany more secretly, and effectually, they suborned a young man to make hideous noises about the Church at the time of their publike devotions: and the Doctor of that order (who had used many such cheats) was to play the Exorcist, but had so ordered it, that the young man should not answer to any questions but by signes, which the Doctor could onely understand (having pre-appointed them) and so was to explaine them to the spectators. Accordingly when the young man had amused the people with his dreadful tricks; the Exorcist boldly asketh him whether he were a spirit or not? and if a spirit, whose spirit? relating the names of all such as had beene buried there of late; and when he named the Judges wife, he made a signe that he was her spirit: Then the Exorcist asked whether she were damned, and for what offence? whether for covetousnesse, or lust, or pride, or *Lutheranisme*, &c. and what he meant by those clamours, and unquietnesse? whether the body should be digged up, and carried elsewhere? &c. To all



all which he answered affirmatively. But the Judge hearing of it, and knowing the juggling, complained to the King and Parliament of *Paris*, procuring a Commission to examine the businesse, whereby the knavery of the *Franciscans* was found out, and the actors punished according to their deserts. *Lavat. de spectris, c. 8. p. 35.*

At *Berne* in *Switzerland* there arose a great quarrel between the Dominican and *Franciscan* Friars about the *Virgin Mary*, whether she was conceived in original sin: the one affirming, and the other denying it: At length the Dominicans undertook to confirme the truth of their opinion by a Miracle: For which end four of the prime men of their Order, the sub-prior being one, that was a Conjuror, called up the Devil to assist them. The spirit appeared to them in the likenesse of a Black-moore, promising his assistance, provided that they would give him a bond signed with their hands, and written with their blood, for confirmation of their compact with him: This they did, and the Devil appeared as an Angel asserting the Dominicans doctrine, and threatening their Opponents with Purgatory, and to overthrow the City except the *Franciscans* were driven thence: But this coming out afterwards, turned to the great shame of the Dominicans. *Idem c. 7. p. 27.*

The poor *Spaniards* are kept in such awe by the Lords Inquisitors, that one of those Inquisitors desiring to eat some peares that grew in a poor mans Orchard not farre from him, sent for the man to come and speak with him. This message put the poor man into such a fright, that he fell sick, and kept his bed: But being informed that his peares were the cause of his sending for, he caused his tree to be cut down, and withal the peares on it to be sent to the Inquisitor; and being afterwards by him demanded the reason of that unhusbandly action, he protested that he would not keep that thing about him, which should give an occasion to any of their Lordships to send for him any more.

*Charles Caraffa* being made Cardinal by Pope *Paul* the fourth, and his brother *John*, Duke of *Palian*, and Earle of *Montore*, they lived in great honour and wealth all that Popes dayes; But when by the help of these men especially, *Pius* the fourth was made Pope, he took the two brethren, with others of their kindred, and imprisoned them in the Castle of *Saint Angelo*, where they endured three years miserable captivity; at last by the command of the Pope, the Cardinal *Charles* was strangled, and his brother *John's* head cut off; and their bodies were thrown out into the open streets of *Rome* to be a gazing stock to the people. *Lipsius.* See more in *Cruelty of Papists.*

*Sir Edwin Sands* in his *Europa Speculum* shewes how the Popish State is strangely compacted of infinite contrarieties. What pomp, what riot is there to that of the Cardinals? What severity of life comparable to that of their Hermites, and Capuchins? Who wealthier then their Prelates? Who poorer by vow, and profession, then their Mendicants? On the one side of the street is a Cloyster of Virgins; on the other a sty of Courtizans with publike toleration. This day they are all in Masks with all loosenesse, and foolery: To morrow all in Processions, whipping themselves till the blood follow. On one doore is an Excommunication throwing to Hell all trans-

66.

67.

68.

69.



gressors: On another a Jubile, or full discharge from all transgressions: He saith, it's a proverb in their own books: *That the worst Christians of Italy are the Romanes; Of the Romanes the Priests are the wickedest: The lowdest Priests are preferred to be Cardinals: And the worst man amongst the Cardinals is chosen to be Pope.*

70. The Pope in the beginning of the Council of Trent, being desired to make a Reformation to please the Lutherans: No (saith he) it is in vaine; For a whole Reformation will undo the Church, and an halfe Reformation will not satisfie the Lutherans, and therefore it's better to imbitter both the parties. Master Leigh's Relig. & Learn. p. 14.

*Roma vale, vidi, satis est vidisse, revertur*

*Cum Leno, aut meretrix, Scurra, Cinadus ero.*

*Vivere qui sancte cupitis, discedite Roma,*

*Omnia cum liceant, non licet esse pium.* Mantuan.

71. Many of the Popish Saints are but supposed, and their reliques also: what a fond thing then is it to worship the supposed relique of a supposed Saint. Calvin (an eye-witnesse) testifies that when Geneva embraced the Gospel, the reliques were visited by the authority of the Magistrate, and it was found that what they had adored till then, as if it had been the braine of Peter was but a Pumice-stone; and what they had beleev'd to be Saint Anthonies arme, was but the sinew of a Stag.

72. The parcels of wood kept in Europe, which they say are parts of the Crosse whereon Christ died, are so many, that if they were brought together, they would load a ship, and yet it was no greater then a man might beare. The milk of the Virgin Mary is so plentiful in many places, that seven of the best Kine in Holland are not able to give so much milk in ten years, saith one.

73. They shew Judas's lanthorne at Saint Denis in France. At Rome at Saint Johns Church in Lateran there is kept the circumcised foreskin of Christ, and the Altar at which John Baptist did say Divine service in the Wildernesse. Idem p. 16.

74. Pope Adrian had this memorable speech, *Nihil sibi imperio infelicius in vita accidisse*: that nothing in all his life fell out more unhappily for him, then his advancement to the Popedom. Idem p. 107.

*A narrative of the visible hand of God upon the Papists by the downfall in Black-Friers London. Anno Christi. 1623.*

On the Lords day, October the 26th. according to the English account: but November the fifth according to the Popish account, a common report went far, and near that one Drurie a Romish Priest (a man of parts, and eminent gifts) would preach that day in the afternoone in a faire house in Black-Friers London, whither all that would might freely come to heare him.

Upon this report very many, Protestants as well as Papists, Scholars as well as others assembled thither about three a clock in the afternoone, That

manfion



manſion houſe was now inhabited by the *French* Ambaſſador : and the Sermon was to be in a Garret, into which there were two paſſages : One out of the Ambaſſadors withdrawing roome which was private, the other more common without the great gate of the ſaid manſion houſe.

Under this Garret was another large chamber which one *Redgate*, another Romiſh Prieſt had hired for himſelfe : Unto whom Papists frequently repaired to heare Maſſe, and make confeſſions. Under this roome was the aforeſaid withdrawing chamber of the Ambaſſador : ſupported with ſtrong Arches of ſtone, being immediately over the entrance into the great houſe : And at the South end of the Garret, and on the Weſt ſide thereof, there were bed-chambers and cloſſets which other Prieſts had hired for themſelves : The bed-chamber at the South end, was ſevered from the Garret onely by a partition of Wainscote which was taken down for the Sermon time : The length of the Garret from North to South was almoſt 40. foot, the breadth about 16. foot : the two aforeſaid paſſages met on one paire of ſtaires leading to the Garret which had onely that one doore into it.

More came to this place then poſſibly it could hold, ſo that many for want of roome returned back again : Others went into the aforeſaid *Red-gates* chamber, and tarried with him. The whole Garret, Roomes adjoining, doore, and top of the ſtaires were as full as they could hold. In the Garret were ſet chaires, and ſtooles for the better ſort : moſt of the women ſate on the floore, but moſt of the men ſtood thronged together. In all, about two hundred were there aſſembled. In the middeſt was a table and a chair for the preacher.

All things thus prepared, and the multitude aſſembled, about three a clock the expected Preacher, having on a Surplice girt about his middle with a linnen girdle, and a tipper of ſcarlet on both his ſhoulders, came in, being attended by a man that brought after him his book, and houre-glaſſe.

As ſoon as he came to the table, he kneeled down with ſhew of private devotion for a little while : then riſing up, and turning himſelf to the people, he croſſed himſelf, took the book ( which was ſaid to be a *Romiſh Teſtament* ) out of his mans hand, and the houre-glaſſe being ſet on the table, he opened the book, read the Goſpel appointed by the *Romiſh Calender* for that day, being the twenty firſt Sunday after *Penticoſt* : the Goſpel was in *Mat. 18. 23, &c.* The Text being read, he ſate down, put on a red cap over a white linnen one turned up about the brims : He made no audible prayer, but having read his text, which was the parable of forgiving debts, he ſpake ſomething of the occaſion of it, and then propounded theſe three ſpecial points to be handled.

1. The debt we owe to God.
2. The mercy of God in forgiving it.
3. Mans unmercifulneſs to his brother.

Having inſiſted ſome while of the miſery of man by reaſon of the debt wherein he ſtands bound to God, he paſſed on to declare the rich mercy of God, and the means which God hath afforded to his Church, for



partaking thereof : Amongst which he reckoned up the Sacraments, and especially pressed the Sacrament of *Penance*, as they call it.

When he had discoursed on these points about half an houre, on a sudden the floore whereon the preacher, and the greater part of his auditory were, fell down with such violence, as therewith the floore of the chamber under it where *Redjate*, and his company were, was broken down with it, so that both the floores, with the beams, girders, joynes, boards and feelings, with all the people on them fell down together upon the third floore which was the floore of the *French Ambassadors withdrawing chamber*, supported with strong arches as aforesaid,

There being a partition on the South side of the middle chamber which reached up to the floore of the Garret and supported it, that part of the Garret which was beyond the partition Southward, fell not, so as all the people thereon were safe, only they had no way to get out : for there was but one entrance into the Garret, which was at the North-West corner. Hereupon some through amazement, would have leaped out at a window almost forty foot from the ground : but the people without telling them of the certaine danger if they leaped down, kept them from that desperate attempt : At length by breaking a wall on the West side they discerned chambers adjoyning thereto, and so by creeping through that hole into the chambers they were saved : So were all they that stood on the staire-head at the doore leading into the Garret : For the staires were without the room, and nothing fell but the floores, neither walls nor roof.

Also amongst those that fell, many escaped ; for some of the timber rested with one end on the walls, and with the other on the third floore that yielded not, and so both such as abode on those pieces, and such as were directly under them were thereby preserved. Amongst the multitude that fell there was a Minister who ( through Gods providence ) fell so between two pieces of timber, as that the timber kept his upper parts from crushing and hope him by his clasping about the timber to pull out his feet from amongst the dead corpse.

Amongst others, the present preservation, and future destruction of one *Parker*, was very remarkable. This *Parker* was a factor for the *English Seminaries*, and Nunnes beyond Sea, especially at *Cambre*, and he had so dealt with two of his brothers here, that he had got from one of them a son, and from the other a daughter to send them to religious houses ( as they falsely call them ) beyond Sea. This *Parker* at this time took his Nephew, a youth of about sixteen years old to the aforementioned fatal conventicle, where *Drury* preached : and both *Parker*, and his Nephew fell with the rest : The youth there lost his life, but *Parker* himself escaped with a bruised body being a corpulent man : yet so far was he from making a good use of his deliverance, that with much discontent he wished that he had died for his Nephew, saying, *that God saw him not fit to die amongst such Martyrs* : Many such Martyrs have been made at *Tyburne* for treason : Such are *Romes Martyrs*. But the preservation of the wicked is but a reservation to future judgements, for about ten dayes after as this *Parker* was shooting *London*



*don Bridge* with his foresaid Neece, whom he was conveying beyond Sea, they were both cast away and drowned in the *Thames*: Judge by this (O Parents) whether God is well pleased with disposing your children to Popish Education.

Others there were that were pulled out alive, but so bruised, or so spent for want of breath, that some lived not many houres, others died not many dayes after.

The floore of the chamber immediately over this where the corps lay being false, there was no entrance into it but through the Ambassadors bed-chamber, the door whereof was closed up with the timber of the floores that fell down, and the walls of this roome were of stone, onely there was one window in it with extraordinary strong crosse barres of iron, so that though Smiths, and other workmen were immediately sent for, yet it was more then an hour before succour could be afforded to them that were false down.

Passage at the length being made, I had access into the roome (saith Dr. Gouge the relater of this story) and viewing the bodies, observed some (yet but few) to be mortally wounded, or crushed by the timber: Others to be apparently stifled, partly with their thick lying one upon another, and partly with the dust that came from the sealing which fell down.

On the Lords day at night when they fell, there were numbred ninety one dead bodies: but many of them were secretly conveyed away in the night, there being a paire of water-staires, leading from the garden, appertaining to the house, into the *Thames*. On the morrow the Coroner, and his inquest coming to view the bodies, found remaining but sixty three.

Of those that were carried away some were buried in a burying place within the *Spanish* Ambassadors house in *Holbourne*, amongst whom the Lady *Web* was one, the Lady *Blackstons* daughter another, and one *Mistress Udall* a third: Master *Stoker*, and Master *Bartholmew Bavin* were buried in *Brides* Parish. *Robert Sutton*, *John Loccham*, and *Abigail Holford* in *Andrews Holbourn*. Captaine *Summers* wife in the vault under *Black-Friers* Church, and her woman in the Church-yard. For the corps remaining two great pits were digged, one in the fore Court of the said *French* Ambassadors house eighteen foot long, and twelve foot broad, the other in the garden behinde his house, twelve foot long, and eight foot broad. In the former pit were laid forty four corps, whereof the bodies of the afore-said *Drury*, and *Redyate* were two. These two, wound up in sheets, were first laid into the pit, with a partition of loose earth to sever them from the rest. Then were others brought, some in somewhat a decent manner wound up in sheets, but the most in a most lamentable plight the shirts only of the men tyed under the twists, and some linnen tyed about the middle of the women, the rest of their bodies naked, and one poor man, or woman taking a corps by the head, another by the feet tumbled them in, and so piled them up almost to the top of the pit. The rest were put into the other pit in the garden.

Their manner of burial seemed almost as dismall, as the heap of them,



when they lay upon the floore where they last fell. No obsequies or funeral rites were used at their burial. Onely the day after a black crosse of wood was set upon each grave, but was soone by Authority commanded to be taken down.

When they were thus interred, thorough search was made about the cause of the falling of the timber: The timber of each floore was laid together, and the measure of the Summers that brake was taken. The maine Summer which crossed the Garret was ten inches square: Two girders were by tenents, and mortaises let into the middest of it, one just against another: the Summer was knotty where the mortaises were made, whereupon being over-burdened, it knapped suddenly a sunder in the middest.

The maine Summer of the other floore that fell was much stronger, being thirteen inches square, strong and sound every where, neither did the girders meet so just one against another, yet that also failed, not in the middest as the uppermost, but within five foot of one end, and that more shiveringly, and with a longer rent in the timber then the other. For this chamber was almost full with such persons as coming too late, went into *Redyates* chamber: Besides it did not onely beare the weight which lay on the upper floore, but received it with a sudden knock, and so the massie timber shivered in two, and the people were irrecoverably, before they could fear any such thing, beaten down into the third floore, which was above twenty foot from the first.

It's true, we must not be rash in censuring, yet when we see judgments executed on sinners in the act of their sin, when they are impudent, and presumptuous therein, not to acknowledge such to be judged by the Lord, is to wink against clear light, *Psal. 19. 16. God is known by the judgments which he executeth.* Shall *Nebuchadnezzar*, while he is vaunting of his great *Babylon*, be bereft of his wits?

Shall *Herod*, whilest he is priding himself in the flattering applaus of the people, be eaten of wormes? Shall *Haman* whilest he is practising to destroy all the people of God, be hanged on the gallows fifty foot high which he had prepared for *Mordecai*? Shall the house where the *Philistines* met together to sport with *Sampson* fall upon their heads? Shall these, and such like judgments overtake men in the very act of their sin, and yet be accounted no judgments, no evidences of Gods revenging justice, or signes of his indignation? Truly then we may deny all providence, and attribute all to chance: But adde hereto, that this fell out upon their fifth of *November*, and it will be as clear as if written with a Sun-beame, that the pit which they digged for others, they themselves fell into it.

*Doctor Gouge* who relates this story in his *Extent of Gods Providence*, thus writeth.

I do the more confidently publish this history, because I was an eye-witnesse of many of the things therein related, and heard from the mouths of such as were present at the Sermon, the rest. For upon the first hearing of the destruction of so many persons as by that Downfall lost their lives, our Constables presently caused the gates of our Precinct (it being surrounded with walls and gates) to be shut, and raised a strong guard from



from amongst the inhabitants to keep the house where this accident fell out, and to prevent tumult about it. Thus through the favour of the Constables, and Watch, who were all my neighbours I had the more free, and quiet access to view the dead bodies, and to informe himself of all the material circumstances about that accident: which I did the rather, because the Bishop of London that then was, sent to me to informe my self throughly of all the businesse, and to send him a narration thereof under my hand; whereupon I did not onely view matters my self, but caused Carpenters to search the timber, to take the measures both of the timber and roomes. I was also present with the Coroner, and his Inquest at their examining of all circumstances about the businesse. And the Arch-bishop of Canterbury sending to me to come to him, and to bring with me the best evidence I could, I got the foreman, and others of the Jury, and four persons that were present at the Sermon, and fell down with the rest, but by Gods providence escaped death, and one that stood without the door, within hearing, but fell not, all these I got to go along with me to Lambeth, where I heard the witness which they gave to the Arch-bishop about this matter. One that fell with the rest, and escaped death, was Master Gee, a Preacher in Lancashire: two other were a sonne and servant to a Citizen in Pater Noster row: The rest were men of good understanding, able to apprehend what they saw, and heard, and to relate what they conceived.

CHAP. LXXXVII.

Parents love to, and care over their children.

**P**arents are to present their children to God, Luk. 2. 27, 41. Mark 10. 13. To instruct them, Ephes. 6. 4. Exod. 12. 26. Deut. 6. 7. & 11. 19. & 32. 46. & 4. 10. & 31. 13. Gen. 18. 19. Prov. 22. 6.

To provide for them, Prov. 19. 14. 2 Cor. 12. 14.

To correct them, Prov. 22. 15. & 23. 13. & 29. 15, 17. Heb. 12. 9.

1 Tim. 3. 4.

Not to provoke them to anger, Col. 3. 21. Ephes. 6. 4.

Not to give them evil examples, Jer. 7. 18. & 31. 29. & 17. 2. Ezek. 18. 2.

Mothers must instruct them, Prov. 31. 1. & 2 Tim. 1. 5.

Numa Pompilius reformed the Law amongst the Romanes, which gave liberty to parents to sell their children, exempting children that were married, provided that they married with their parents consent. Plut.

See Callings, Trades.

Agefilus King of Sparta, a prudent man, and brave souldier, did exceed-

1.

2.



ceedingly love his children: and on a time a friend coming to his house, found him riding upon an hobby-horse amongst them; whereupon *Agellans* fearing lest he should speak of it to his disgrace, intreated him not to censure him for it, nor to speak of it to any, till himself had some children. *Plut.*

3. *Augustus Caesar* found out the inclinations, and dispositions of his two daughters, by observing their company at a publike shew, where much people were present, at which time his daughter *Livia* associated her self, and discoursed with grave, and prudent Senators; but his daughter *Julia* adjoyned herself to loose youngsters, and riotous persons, *Sueto. Noscitur ex socio qui non cognoscitur ex se.*

4. *Scillurus* who had eighty sonnes, when he lay on his death-bed, called them all before him, presented them with a bundle of speares, or sheafe of arrowes, and bade each of them try whether he could break that bundle, which they assayed to do, but were not able: Then he pulled one javlin out of the bundle, and bade them break that, which they did easily, intimating thereby that unity, and compacted strength, is the bond which preserves families, and Kingdoms, which bond if it be once broken, all runs quickly to ruine.

5. *Micypsa* when he was on his death bed, called all his sonnes, and caused them to write this sentence in golden letters, *Concordia parva res crescunt, Discordia magna dilabuntur*: By concord small things are increased, but by discord the greatest are overthrown.

6. When *Cato's* wife had brought him a son, he could not have so earnest businesse in hand, but he would lay all aside to go home to his house against the time his wife used to unswaddle, and open the child, that so he might see him: when his son was come to age of discretion *Cato* himself taught him, though he had an excellent Grammarian in his house that taught many other; yea, he taught him exercises of the body also, as to throw the dart, to use the sword, to vault, ride an horse, to handle all sorts of weapons, to abide cold and heat, to swim over a swift river: He took great heed of speaking any foul or uncomely words before him. *Plut. in vita ejus.*

7. Parents have need to be very careful how they instruct their children, and what examples they give them, for the young cock will crow as the old: *Tully* said, *Me ex ea opinione quam à majoribus accepi de cultu Deorum nullius unquam movebit oratio.* No man shall ever dissuade me from that way of Divine worship that my forefathers lived, and died in.

8. It's reported of a certaine Monarch of *Morocco*, that having read Saint *Pauls* Epistles, he liked them so well, that he professed, that were he then to chuse his religion, he would before any other embrace Christianity: But every one (said he) ought to die in his own religion; and the leaving of the Faith wherein he was borne, was the onely thing that he disliked in that great Apostle.

9. But mine antiquity (said *Ignatius*) is Christ Jesus, who said not to the young man, *Do as thy forefathers, but follow thou me.*

10. *Prov. 17. 21.* He that begets a foole, doth it to his own sorrow, &c. *Solomon* might speak this by experience, and with as *Augustus* did, *Unam caelebs*



*celibs vixissem, aut orbis periissem*: O that I had either lived a Bachelor, or died childlesse. To bring forth children to the murtherer, to the Devil! How much better were a miscarrying womb, and dry breasts? What heavie moane made *David* for his *Absolon*, dying in his sin? How doth many a miserable mother weep, and warble out that mournful ditty of her in *Plutarch*, over her deceased children, *Quo pueri estis profecti?* poor souls what is become of you!

And the father of a soole hath no joy: No more then *Oedipus* had, who cursed his children when he died, and breathed forth his last with

11.

*Per coacervatos pereat domus impia luctu.*

No more then *William the Conqueror* had in his ungracious children: Or *Henry the second*, who finding that his sons had conspired against him with the King of *France*, fell into a grievous passion, cursing both his sons, and the day wherein himself was borne, and in that distemperature yeilded up the Ghost. *Dan. Chron.*

*Democritus Abderites* having a sonne that was much given to drunkenesse, when he could not reclaime him, put out his own eyes that he might not see the intemperancie of his son. *Aul. Gellius.*

12.

*Themistocles* when he was young being much given to intemperance, and drunkenesse, his mother when she could not reclaime him, for very grief hanged her self. *Val. Max.*

13.

It is reported of *Andronicus the elder*, that he was Master of such a family as was the very shop of vertue, discipline, and all godly exercises, and therefore was called *ὁ ἥλιος* the Sunne of the earth to enlighten others. *Niceph.*

14.

The Queen of *France*, mother to Saint *Lewis* immediately before her death made this prayer: *In this moment of time, which is my last, I pray and beseech thee O father of mankind, that if my children be enclined to commit any foul crimes against thee, that thou wilt hasten their end, and prevent their treason against thy sacred Majesty.* *Strada.*

15.

A certaine *Spartane* woman when her neighbours were shewing their rich apparel and Jewels, she brought out her children, vertuous, and well taught, and said, *These are my ornaments and jewels.* *Plut.*

16.

See the Example of *Melancthon* in the chapter of Ministers.

17.

Master *Bolton* upon his death-bed, speaking to his children, said thus unto them: *I think verily that none of you dare think to meet me at the great Tribunal in an unregenerate estate, and condition.* See his Life in my first Part of Lives.

18.

Its a great mercy for children to have good parents. The *Jewes* often boasted that they had *Abraham* to their father, as *Iohn* 8. 59. *Solomon* took special notice of this mercy, *Prov.* 4. 3, 4. & 31. 1, 2, 3.

19.

Doctor *Andrews*, Bishop of *Winchester*, was so thankfully affected with the care that Master *Mulcaster* had of him whilest he was his scholar, that when he came to great preferment in the Church, he placed his picture over his study door.

20.

Master *Calvin* did so far acknowledge the love and care of *Maturinus*

21.



*Corderius*, his Schoolmaster, that he dedicated his Commentary upon the first Epistle to the *Thessalonians* to him.

22. *Perseus* had such an honourable esteeme of his Master *Cornutus*, that he writes his fifth Satyr to him, expressing his thankfulness to him in very high language, beginning thus---*Hinc ego centenas ausim deposcere voces*, &c.

23. Saint *Augustine* thankfully acknowledged that by the liberal contribution of *Romanian*, a noble Gentleman, his studies in the liberal Arts were much cherished, and advanced. See Master *Beadles Diary*. p. 60.


These properly belong to the Chapter of *Childrens education: School-masters*.

24. *Monica* the mother of Saint *Augustine*, used often to pray for him with tears, which made Saint *Ambrose* to comfort her with this speech: *Impossibile est ut filius tantarum lacrimarum perierit*. It's impossible that a son of so many prayers and tears should miscarry.

*Fathers provoke not your children to wrath: but bring them up in the nurture, and admonition of the Lord.* Eph. 6. 4.

## CHAP. XC.

### Parents unnatural to their children.

1.  *Richard Woodmans* father, in the reign of Queen *Mary*, betrayed him into the hands of his bloody persecutors, whereby he lost his life. See my *English Martyrology*. p. 185.

2. *Philip* King of *Spain*, out of an unnatural and bloody zeal, suffered his eldest son *Charles* to be murdered by the *Fathers Inquisitors*, because he favoured the Protestant Religion: which when the Pope heard of, he abusively applied that text of Scripture to him: *He spared not his own Sonne, but delivered him up for us all.* Acts & Mon.

3. *Alfrith* mother of King *Edward*, hearing that her sonne was coming to visit her, suborned one of her servants to murder him, who accordingly, as the King was drinking with her, struck him into the body with a two-edged dagger, whereof he died, and this she did to make way for another of her sonnes to come to the Crowne. See my *English Martyrology*. p. 31.

4. Master *Fulius Palmer* in the reign of our Queen *Mary*, went to *Evesham* in *Glocestershire* to his own mother, hoping to obtaine a legacy left him by his father, and when he came, kneeling down to crave her blessing, she said, *Thou shalt have Christs curse and mine wherever thou goest, for (saith she) thou dost not beleeve as thy father and I, nor as thy forefathers, but art an Heretick, and therefore get thee out of my house, and out of my sight, and never take me for thy mother any more: Faggots I have to burne thee, but: o money for thee, &c.* Eodem p. 173.

5. One of the sons of *Pyrrus* King of *Epyrus* being but a boy, asked his father



father on a day to which of his sons he would leave his Kingdome? To whom *Pyrrus* answered, *To him that hath the sharpest sword.* *Plut. in vita ejus.*

This was much like that Tragical curse wherewith *Oedipus* cursed his children.

*Let them (for me) divide  
Both goods, yea rents, and lands  
With trenchant sword, and bloody blows,  
By force of mighty hand.* *Idem.*

*Even the sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel like Ostriches in the wilderness,* *Lam. 4. 3.*

6.

## CHAP. XCI.

*Examples of fond Parents, and the miseries that they have brought upon themselves thereby.*

**Forbidden,** *Deut. 13. 8, 9. Prov. 19. 18. and 13. 24. and 29. 17.*

Scriptural Examples, *Eli, 1 Sam. 2. 22, 29.*

How severely God punished him for his indulgence to his wicked sons. See it in *1 Sam. 2. 27, &c. & 3. 11. &c.*

*David* also who cockered *Abalom*, and *Adonijah* above all the rest of his children, was most afflicted by them: one breaking out into open rebellion wherein he died: the other usurping the Crown before his fathers death, which cost him his life also, *2 Sam. 15. 1 Kings 1. 5, &c.*

A certaine woman in *Flanders*, contrary to the will of her husband, used to feed her two sonnes with mony to maintaine their riot: yea, to furnish them she would rob her husband: but presently after her husbands death, God plagued her, for this her foolish indulgence: for from rioting these youngsters fell to robbing, for the which one of them was executed by the sword, and the other by the halter, the mother looking on as a witnesse of their destructions. *Ludo. Vives.*

A young man in our owne Nation, as he was going to the gallows desired to speak with his mother in her eare; but when she came, instead of whispering, he bit off her eare with his teeth, exclaiming upon her as the cause of his death, because she did not chastise him in his youth for his faults; but by her fondnesse so imboldened him in his vices as brought him to this wofull end.

*Seleucus* marrying *Stratonica* the daughter of *Demetrius*, shortly after *Antiochus* the sonne of *Seleucus* fell in love with his stepmother, and not daring to discover it, for feare of the displeasure of his father, he pined away from day to day: at last one of his Physicians found out the cause of his disease, and acquainted his father therewith, who out of indulgence to

1.

2.

3.

4.

5.



his sonne, calling his Nobles, and people together, said, *I have decreed to make Antiochus my sonne King of all my superior Provinces, and to give him Stratonica for his Wife, and Queen; and if she scruple the unlawfulnessse of the marriage, I desire you that are my friends, to perswade her that all things are honest and just, that a King shall decree for the publick profit.* Plut.

6.

*Andronicus* one of the Greek Emperours, doted with such extream impotency of partial affection upon his Nephew, young *Andronicus*, that in comparison of him, he disregarded not only the rest of his Nephews, but his own children also: being unwilling to spare him out of sight either day or night: but when this young man was stept further into yeares, besides a world of miseries, and molestations created to his grand-father in the mean time, at last he pressed without resistance upon his Palace, with purpose to surprize his person, though the old Emperour intreated him with much affectionat eloquence, that he would reverence those hands which had oftentimes so willingly embraced him, & those lips which had so often kissed him: and that he would spare to spill that blood, from which himselfe had taken the fountain of life: yet for all this, he caused the old Emperour to be polled; shaven, and made a Monk, and not only so, but also the very Anvile of much dunghill-scorne, and vilest indignities, untill the workmanship of death had finished the sorrowful businesse of a wretched life. *Turk. Hist.*

7.

*Austine*, upon a terrible, and dreadful accident, called his people together to a Sermon, wherein he relates this doleful story: Our Noble Citizen (saith he) *Cyrillus*, a man mighty amongst us, both in work, and word, and much beloved; had, as you know, one only sonne, and because but one, he loved him immeasurably, and above God: and so being drunk with immoderate doting, he neglected to correct him, and gave him liberty to do whatsoever he list: Now this very day (saith he) this same fellow thus long suffered in this dissolute, and riotous courses, hath in his drunken humour wickedly offered violence to his mother great with child, would have violated his sister, hath killed his father, and wounded two of his sisters to death. *Ad frat. in Eremo. Ser. 33.*

8.

Sir *George Sonds* of *Kent* had lately two sonnes grown up to that age wherein he might have expected most comfort from them, but this present summer, *An. Christi. 1655.* the younger of them having no apparent cause, or provocation, either from his father, or brother (as the said Sir *George* publisheth to the world in print in his plaine Narrative of all passages upon the death of his two sonnes) did in a most unnatural, and barbarous manner murder his elder brother: Concerning which Sir *George* useth these expressions: For my sons wickednesse, I must needs say, *Caines* was not greater, for he did it in the field, and first talked with his brother, and possibly did it with a sword, and had some pretence of reason for it, because *Abel*, and his offering was more respected. But thou (saith he) didst murder thy brother basely, and inhumanely, not in the field, but in his bed: Thou didst not talk, and dispute it with him, but didst kill him sleeping, and couldst hear nothing but sad groanes from him. Nor didst thou do it with a sword, or manly weapon, but with a Butcherly cleaver didst beat out his brains. And as if that had been too little, with a most cowardly steeleto didst stab him seven or eight times in, and about the heart: Thou couldst have no such pretence



pretence as Caine had, for thou wast ever equally respected with thy brother.

Even profane Esau came short of thee; he did but resolve to kill his brother, but when he met him, he repented, and embraced him: But thou didest go through with thy work in the height of malice: And when thou hadst brought me to him, after thou hadst slain him, I saw not any relenting in thee, not one tear to drop from thine eyes for that foule fact.

Judas did betray his innocent Master: But thou didest more, for thou didest kill thy innocent brother: Judas did but deliver up his Master to the Judge for tryal, but thou wast Judge, and executioner thy self: He might plead that the Devil after the sop was entred into him, and that he was hired for thirty pieces of silver: Thou hadst no Devil nor any hire, but thy own malicious nature: He did it in the dark night, as ashamed that the light should see so foule a fact. But thou in the faire morning, when the Sonne was risen, and shined cleere: He gave his Master time to pray before he took him: But thou didst kill thy brother sleeping, not suffering him to wake or speak, only to sigh and groane, and that most sadly, yet all moved thee not.

This unparalell'd murther being thus acted, many Ministers, and neighbours to Sir George Sonds (as himself relates) looked upon it, not as an affliction for tryal, or as such afflictions which God laies upon his children, but as a punishment for some notorious finnes, &c. And therefore looking into his former course of life, they made a Catalogue of what they thought fit to charge him with, which fairely, and privately they did, to which Sir George gave a cleere, and a candid answer, which he hath now published in print: But though they hit not upon the particular sin, nor himself seems to take much notice of it, yet out of his own Narrative, I think, its easie to discern that God therein punished him, for his too much indulgence to his said sonne Freeman Sonds that committed the foule murther: Heare what himself saith concerning this, p. 15. Now (saith he) for the education of my children: having buried many other, and having now only two sonnes remaining, I confesse, I was more fond, and indulgent, and gave more way to them, then otherwise I should have done: And presently after, speaking of them both, he saith: To that foolish sport of Cocking, they were addicted, but the youngest most, as also to Carding, and he would play somewhat deep at those games: I often chid him, but could never break him of it: — He was in his behaviour pleasing, and courteous to none, but crosse-grained to all, and as much to his Father as to any, which I hoped that years and discretion might have made him leave in time: Afterwards speaking concerning the allowance which he made them, he saith: I ever gave them money, not only when, but commonly before they asked, and more then they desired. Afterwards concerning his sons undutiful carriage, in his letter to him in the prison, he writes thus: Your stubbornnesse appeared in the least trivial things, as in riding abroad to my Park, and Town (things you liked in themselves) yet because I desired it of you, you refused it, saying, that if your Father had not asked you to go, you would have done it: and this you did the Thursday and Saturday before the foule fact: hundreds more you know there are, as your perpetual running to Lingsted against my minde, and staying out till ten, or twelve at night: and this you would do, three or four times every week, making me wait those late



houres for you, both for supper, and bed, and when I told you of the danger of riding so late, the amends that followed, was, that the next day you would do the same againe, or worse; and never could I prevaile with you to stay any one time from going thither, though you knew it was extreemly against my minde, but you continued it the rather, and that to the last. And again: For money to spend you had alwayes equal with your elder brother, and as much as I thought you could any wayes need, or desire, you never asked any sum that ever was denied you: You knew where my spending money was, and went to it, and took what you pleased, I never checked you for it. Ten pounds I have offered you at a time, and that lately, and you would have none of it, you had money enough you said, and so you had to your great hurt: For it made you play at such great games, and bet so high at Cockings, as none higher, and to lose, and that at my lodging neare a hundred pounds at a time: To play with your Father you scorned, though he often desired it, he played at two small a game for you.

Oh Freeman? Thou knowest thy Father loved thee but too well, and that he could deny thee nothing. From thy cradle to this day I know not that I ever struck thee, saving that once, when through thy unsufferable saucinesse, I pulled off thy hat, and gave thee a little pat on the head: But what good did it? you presently took it up, and put it on againe, cocking it, and in scorne sate in your chaire by me in a discontented posture, and so continued for four or five houres, not speaking one word. Nor do I remember that ever I did chide thee in anger, though thy dogged humour of hiding thy self a long time, and running to London without my knowledge, and thy janglings with thy brother upon the least trivial occasions, would have provoked any Father living. — Yet to that very night you did this bloody fact, how have I courted thee as my Mistresse, not my Sonne? Ever since I came from Upnor, how have I every day sought new wayes, and journeys to have thy company? And in the conclusion of his next letter, see what judgment Sir George himself gives of his carriage to this his sonne: Too much softnesse (saith he) and gentlenesse, Old Elies fault, was mine more then any other: I could but reprove thee with this, Do so no more my son: I have often checked my self for it, I know I ought to have gone higher, but thy dogged and stubborn nature was such, that I feared to do it, and I could not see that any reproofes did work good upon thee. — Thanks be to heaven that restrained the Devils, and your power from working farther mischief upon me: Will, and opportunity was not wanting, only heaven forbade it, and preserved me.

Thus you see Sir George Sonds his own relation of the fact, and his constant carriage towards this undutiful, and rebellious son, and how he concludes himself to be guilty of old Elies fault. To which he might have added, that for this sinne God took away his two Sonnes in one day according to those threatnings, 1 Samuel 2. 34. and 3. 13, 14.

See also whether Davids sinne, and punishment be not paralel with this in his cockering Absolon, who afterwards slew his brother Amon, and sought the Crown, and life of his father, as appears 2 Sam. 15. and of Adonijah, who also usurped the Kingdome in his fathers old age: of whom its said: His father had not displeased him at any time in saying: why hast thou done so? 1 King. 1. 5, 6.

But



But what shall a father do that hath a son of so sturdy, and dogged a disposition?

Q.

He must apply means, and medicines betimes, as *Solomon* adviseth, *Prov. 19. 18. Chasten thy sonne while there is hope, and let not thy soul spare for his crying.* And againe, *Prov. 22. 15. Foolishnesse is bound in the heart of a child, but the rod of correction shall drive it far from him,* and *Prov. 26. 3. A rod is for the back of such fooles.*

A.

But I cannot finde in my heart to deale so severely with my child.

Ob.

If thou lovest him thou wilt do it, *Prov. 13. 24. He that spareth his rod, hateth his son: but he that loveth him chasteneth him betimes.* A faire hand makes a foul wound. Correction is a kind of cure, saith *Aristotle*: and God usually blesseth it to the purpose. *Corrections of instructions are the way of life, Prov. 6. 23.* Better (saith a reverend Divine) to see their brains dashed out against the stones, then to suffer wickedness, and the ignorance of God to abide in their heads.

Ans.

But my childe is slow, and of dull capacity.

Ob.

The means of the cure hereof is to joyne instruction, reproof, and correction together, *Prov. 29. 15. The rod, and reproof give wisdom: but a childe left to himself brings his mother to shame.* Parents must nurture, as well as nourish their children, *Eph. 6. 4. the one being as needful as the other*: and must use the rod where words will not do, chasing away ignorance, and evill by chastisement, seasoned with admonition, and seconded by prayer, which else would prove pernicious to their souls.

Ans.

But I fear if I should use severity, my child would make away himself, or run some desperate course.

Ob.

*Solomon* hath told thee the contrary, *Prov. 23. 13. Withhold not correction from the childe, for if thou beatest him with the rod, he shall not die: Or if he do, yet not through thy default: Thou hast delivered thy own soule thereby.* If a Blackmoor enter into the Bath, though he be not made white, yet the Bath-Master bath his pay. And the Physician hath his fee, whether the patient recover, or die. Yea by seasonable correction thou maiest keep him from everlasting death, *Prov. 23. 14. Thou shalt beat him with the rod, and deliver his soul from hell.* Whereas fond, and foolish parents by not saving their children, kill them: *Qui non cum potest servat, occidit*: By cockering them in sin, they pitch themselves headlong into hell. *Eli* brought up his sons to bring down his house. And *David's* sons were undone by their fathers fondnesse. But on the contrary, what saith *Solomon*? *Prov. 29. 17. Correct thy sonne, and he shall give thee rest: Yea, he shall give delight unto thy soul.*

Ans.

I confesse it was my fault that I did not correct my child when he was young, I hoped that years, and time would have taught him more discretion: but now he is growne past correction, what should I do in this case?

Object.

Mourne, and be humbled for thy former neglect of duty.

Ans.

Under the Law such children should be stoned to death, *Deut. 21. 18, 19.* Thou maiest still call in the help of the Magistrate: Or if that cannot be



be done, thou shouldest discard, and turne him off: not nourishing such a viper in thy bosome.

*Chasten thy son betimes, and let not thy soul spare for his crying,* Prov. 19. 18.

## CHAP. XCII.

*Examples of Patience, Moderation, and Meeknesse.*

**S**OME of the Heathens have attained to a great eminency in this vertue of Patience: but Christians are to adde it to the number of their graces, 2 Pet. 1. 6. And indeed it is that that gives a great lustre to all the rest: Humility is the root whence it springs, and the fruit of it is both amiable, and profitable: It puts, and keeps a man in possession of his soul, Luke 21. 19. It makes all burthens light, and is much improved by exercise, Rom. 5. 3. *Moses* his meeknesse, and *Jobs* patience are exemplary, and so held forth in the Scripture: And these which follow also may be useful to quicken us to an earnest pursuit after this so excellent a vertue.

Patience commanded, Luke 21. 19. Col. 3. 11. Rom. 12. 12. 1 Thes. 5. 14. Jam. 5. 7, 8, &c. 1 Tim. 6. 11. Heb. 10. 36. & 12. 1. 2 Pet. 1. 6. 1 Pet. 2. 20. Mat. 11. 29.

Commended, Eccles. 7. 8. 2 Cor. 6. 4. & 12. 12. 1 Tim. 3. 3. 2 Tim. 2. 24. 2 Thes. 1. 4. Tit. 2. 2. Heb. 6. 12. Jam. 1. 3, 4. Rev. 2. 2, 3, 19. & 13. 10. & 14. 12. Psal. 22. 26. & 25. 9. & 37. 11. & 76. 9. & 147. 6. & 149. 4. Isa. 29. 19. Mat. 5. 5. 1 Peter 3. 4.

Scriptural Examples: *Paul*, 2 Cor. 6. 4. *Moses*, Numb. 12. 3. *Joseph*, Gen. 45. 5. & 50. 17, 19. *Gideon*, Jud. 8. 2. *Hannah*, 1 Sam. 1. 15. *Saul*, 1 Sam. 10. 27. & 11. 12, 13. *David*, 2 Sam. 16. 10. 1 Sam. 24. 8. *Mephibosheth*, 2 Sam. 19. 30. *Prophets*, Jam. 5. 10, 11. *Apostles*, Acts 5. 41. *Thessalonians*, 1 Thes. 1. 3. & 2. 14. *Hebrews*, ch. 10. 34. *John*, Rev. 1. 9.

1.

Other Examples: A young man striking *Lycurgus* on the face with a staffe, whereby he dashed out one of his teeth, the people apprehended him, and delivered him to *Lycurgus* to punish him as he pleased. *Lycurgus* took him home with him to his house, spake never a foule word to him, only commanded him to wait upon him: The young man, now sensible of his fault willingly obeyed him, and observing *Lycurgus* his strict life, and constancy in enduring labour, he began first to reverence, and then to love him with his heart, so that of a fierce, rash, and ill conditioned youth, he became a grave, and wise man. *Plut.*

2.

The two Navies of *Xerxes*, and the *Grecians* being near together, the *Grecians* would have made a dishonourable retreat, at which time *Themistocles* being in Council with *Eurybiades*, because *Themistocles* perswaded their stay,



stay, *Eurybiades* held up his staffe as though he would have stricken him: *Strike me if thou wilt*, said *Themistocles*, *so thou wilt but beare me*: *Eurybiades* wondering at his patience, suffered him to say what he would, whereby at last he was brought to reason. *Plut.* So we should say to God, *Strike us if thou wilt, but beare our prayers.*

*Pericles* an *Athenian* Oratour, by the study of Philosophy attained to such an honest behaviour and patient spirit, that he was never troubled with any thing that crossed him. On a time there was a naughty fellow that did nothing all the day long but raile upon him in the market place, though he was a publick Magistrate, before all the people, yet did he take no notice of it, but all the while dispatched sundry busineses of importance till night came, and then with a sober pace went home to his house, though this lewd varlet followed him with open defamation all the way, and when he came home, it being dark, he called his man, and caused him with a torch to light this fellow home. *Plut.*

A certain *Lacedemonian* speaking many things freely against *Artaxerxes*, the King bade one of his Captains tell him, *Thou mayest truly speak what thou wilt against the King, nevertheless he will speak and do what he pleases.* *Plut.*

*Agessilaus* King of *Sparta* returning into his own countrey after great victories in *Asia*, and *Greece*, would not take any revenge upon his adversaries, but brought it to passe that they were chosen Magistrates, and Captaines; and when they should have been questioned, and punished for their avaricious, and unjust using of their power, he assisted them, and freed them from danger, by which meek dealing he made them of adversaries, his fast friends. *Xenoph.*

*Philip* King of *Macedon* besieged the City of *Methon*, as he was walking about, one from the walls shot an arrow at him whereby he put out his right eye, which yet he took so patiently, that when the Citizens a few days after sent out to treat with him about the surrender, he gave them honourable terms, and after the surrender took no revenge upon them for his eye. *Justin.*

*Alexander* in his younger dayes was of a very milde, and patient spirit, inso much as being told that some of his friends used in secret to detract from him, he bore it patiently, saying: *Regium est male audire cum benefeceris*: It is a Kingly thing to hear ill, when one doth well. *Plut.*

*Phocion* the *Athenian* being condemned by the people to die, when all others mourned, and wept, he onely with a meek spirit, and undaunted countenance went to the prison, and being asked by a friend, what he would have to his son *Phocion*? Tell him, said he, that I command him never to think upon this injury which the *Athenians* do me: And when the executioner wanted poison to give him, which could not be bought under twelve *Drachmas*, *Phocion* called one of his friends, and bade him give him the money, for, said he, *A man cannot die at Athens, except he pay for his owne bane.* *Plut.*

*Vespasian* the Emperour was of so meek a disposition, that he would never take notice of, or remember injuries. *Suet.*

*Titus Vespasianus* would not receive any accusation against those that



spake evil of him, saying, *Ego cum nihil faciam dignum propter quod contumelia afficiar, mendacia nihil curo*: As long as I do nothing that deserves reproach, I care not for lies. *Suet.*

11. *Aristides* having been banished *Athens* by the envie, and malice of *Themistocles*, three years after when *Xerxes* came against *Greece*, he was called home by the *Athenians* again, and forgetting all the former wrongs that he had received from *Themistocles*, he cordially joyned with him in promoting the publick good, and advancing *Themistocles* his honour thereby; using this moderate speech to him: *If we be wise, let us lay aside our former youthly, and vaine contentions, and let us now strive who shall do most for the publick good of our Countrey, thou by thy valour, and I by my counsel and undergoing the office of a servant to thee.* *Plut.*

12. *Beza* with some other of his Colleagues disputing with some *Jesuites* about the *Eucharist*: the *Jesuites* brake forth into passion, calling them *Vulpes*, *Serpentes*, *Simias*, *Foxes*, *Serpents*, *Apes*: to whom *Beza* replied, *Nos non magis credimus, quam transubstantiationem*: we beleieve all that, as much as we do *Transubstantiation*. See his *Life in my first Part.*

13. Doctor *Crammers* gentlenesse in pardoning wrongs was so great, that it grew into a Proverb, *Do my Lord of Canterbury a shrewd turne, and then you shall be sure to have him your friend whilst he liveth.* See his *Life in my first Part.*

14. The *Pythagoreans*, if at any time through anger they brake forth into evil speaking, yet before the Sun-setting by giving their hands each to other, they renewed their friendship again. *Plut.*

15. *Theodosius* the Emperour upon a fault committed by the inhabitants of *Theſſalonica*, commanded severe punishment to be inflicted upon them, which was so unadvisedly executed, that as well the innocent, as the nocent were involved therein: The Emperour afterward coming to *Millan*, would have entered into the Church to have communicated with other Christians; but *Ambrose* the Bishop thereof (though otherwise a man of admirable mildnesse) resisted and excommunicated him: in which estate he continued for eight moneths, and then upon his submission was absolved, and received again into the Congregation: And that he might prevent the like offence afterwards, he enacted a Law, that thirty dayes should passe between the sentence of death, and the execution of it: And to suppress his choler (whereunto he was very subject) his usual manner was to repeat the *Greek Alphabet*, before he uttered any speech favouring of that humour. See *Ambrose his Life in my first Part.*

16. *Socrates* an Heathen, when one gave him a box of the eare, onely said, *What an ill thing is it that men cannot foresee when they should put on an helmet before they go abroad?* And at another time being kicked by one: *If an Ass should kick me* (said he) *should I spurne him again?* And when another had wronged him, he said, *I would have smitten thee but I am angry.* *Plut.*

17. *Nicolas* of *Fohnvile* being condemned by the *Papists* to die for the cause of God, as he was carried in a Cart to execution, his own father coming with a staffe, would have beaten him, but the officers not suffering it, were about to strike the old man: The son calling to them, desired them to let his

his



his father alone, saying, he had power over him to do in that kinde what he pleased: but Christ was dearer to him then the dearest friend on earth. *Acts & Mon.*

*Aristippus* an Heathen went of his own accord to *Eschines* his enemy, saying, *Shall we not be reconciled till we become a table-talk to all the Country?* and when *Eschines* answered that he would most gladly be at peace with him: *Remember then,* said *Aristippus*, *that although I be the elder, and better man, yet I sought first unto thee: Thou art indeed a far better man then I* (said *Eschines*) *for I began the quarrel, but thou the reconcilement.* *Plut.*

*Julius Caesar* being extremely defamed by *Clavus* the Oratour, and *Catullus* the Poet: Yet afterwards when truth settled shamefastnesse on their foreheads, and repentance in their consciences, *Caesar* was satisfied with it, and seeing *Calvus* desire his friendship, but durst not entreat it, he in an expresse letter offered it unto him; and for *Catullus*, he invited him to supper the same day that he published his Poeme against him. *Suet.*

*Augustus Caesar* was also of the same disposition: For when as *Timagines* an Historian, wrote against him, together with his wife, daughters, and all his family; he onely sent to him, advising him to use his tongue, and pen with more moderation, especially towards him, and his friends; For *Augustus* had bred him up; but he still persevering, and the Emperour being enforced to take notice of it, by way of punishment, he onely sent to him to retire himself out of the City of *Rome* into the Countrey. *Seneca.*

King *Henry* the sixth was of that meek disposition, that being wounded in the side by a *Ruffian*, whilst he was a prisoner in the Tower; when afterwards he was restored to his Kingly estate, he freely forgave him the fact; and another like *Ruffian* striking him on the face, he punished with this onely reprehension; *Forsooth, you are to blame to strike me your appointed King;* Oaths he used none, but in weighty matters his affirmation was, *forsooth, and forsooth.* *Sp. Chron. p. 269.*

*Austin*, when the *Donatists* upbraided him unworthily with impiety, and impurity of his former life; *Look* (said he) *how much they blame my fault, so much I commend, and praise my Physician.* See his Life in my first Part.

A fellow objecting to *Beza* his youthly Poems; *This man* (said he) *vexeth himself, because Christ hath vouchsafed to me his grace.* See his Life in my first Part.

*Caius Marius*, a famous *Romane*, was a man of great tollerance, and patience; For his legges being full of great swollen veines, which made them uncomely, he resolved to put himself into the hands of Surgeons to be cured, and first laying out one of legges to the Surgeons he would not be bound as others used to be in the like case, but patiently endured all the extreme paine, which a man of necessity must feele, being so pitifully cut, and mangled, without stirring, groaning, or sighing, still keeping his countenance without speaking a word; But when they had done with the one legge, and would have gone to the other, he refused, saying, *I see the cure is not worth the paine I must abide.* *Plut. in vita ejus.*

*Sertorius* a Noble General amongst the *Romans*, who lived with *Marius*,



and Sylla, those firebrands of Rome, when it was lawful to act any villany; yet was of such a meek and mercifull disposition, that he never caused any man to be slaine upon private malice, or hatred; neither did he ever hurt any man when he had overcome him; and when he had opportunity to speak with Cinna apart, he alwayes qualified him the best he could, and made him more mild and tractable. *Plut in vita ejus.*

26. The Lacedemonians in their publick Divine services used to pray that they might be enabled patiently to beare injuries. *Lips. Exem. Pol. p. 203.*

27. Philip King of Macedon had one Nichanor that went about, railing against him, whereupon his Courtiers perswaded him to punish him severely for it; To whom Philip answered, *Nichanor is none of the worst of my subjects; I must therefore rather see that I have admitted nor committed any evil whereby I have given him cause to speak so evil of me;* and making serious enquiry, he found that there was a certaine poor man that had deserved well of him, whom he had never given any reward to, whereupon he gave him large satisfaction, and the poor man did every where extol his goodnesse, and bounty; Then said Philip to his Courtiers, *You see (my friends) that it is in our own power either to be spoken well or ill of.* Idem.

28. The same Philip used to say that he was beholding to the Athenian O-rators, who by their reproaches made him better, whilst he was forced by his actions to confute their slanders. Idem.

29. King Antigonus as he was in his Tent heard two of his souldiers that were upon the guard, speaking evil of him, whereupon he called to them, saying, *Friends, stand a little farther off lest the King hear you.* Idem.

30. Ptolomy the son of Lagus King of Epypt, intending to jere a Grama-rian, asked him *Who was the father of Peleus?* To which the man confidently answered, *I will tell thee, if thou first tell me who was the father of Lagus?* thereby reproaching him for his obscure parentage: The Courtiers incensed hereby, moved the King to have him soundly punished: To whom he answered, *If Kings will not beare jests, they must make none.* Idem.

31. Some speaking very evil of the Emperour Frederick, his friends stirred him up to revenge, to whom he answered; *By no meanes; Do you not know that Princes are the Butts against which such arrowes use to be shot?* Idem.

32. Anno Christi 1541. Robert Holgat, afterwards Arch-bishop of York obtained a Benefice in a place where Sir Francis Askew of Lincolnshire dwelt, by whom he was much molested, and vexed with suits of Law, upon which occasion he was faine to repair to London, where being, he found meanes to become the Kings Chaplaine, and by him was made Arch-bishop of York, and President of the Council in the North. During which time the said Knight happened to have a suit before the Council, and doubted much that he should finde hard measure from the Arch-bishop, whose adversary he had beene; But he well remembring the rule of the Gospel, *to do good for evil,* afforded him all the favour that he might with justice. *Trapp.*

*I would*



*I would (said an Heathen) to one that reviled him, that this man could rule his tongue as well as I can my eares. Burges. Splei. Refinings. p. 349.*

33.

When *Timoleon* the *Corinthian* had freed the *Syracusans*, and *Sicilians*, from the Tyrants that did oppresse them, one *Demaretus*, a busie Orator, took the boldnesse in an open Assembly of the people to charge him with many miscarriages whil'st he was General in the warres: *Timoleon*, though he had power to have punished him, yet answered him never a word, onely turning to the people, he said, *That he thanked the gods for granting him the thing which he had so often requested of them in his prayers, which was, that he might once see the Syracusans to have full power and liberty to say what they would.* Plut. in vita ejus.

34.

*Aristides* the *Athenian* being unjustly banished by his ungrateful Citizens, as he went his way out of the City, lift up his hands to heaven, and prayed unto the Gods, *that the Athenians might never meet with such troubles, that they should be compelled to send for Aristides again.* Plut. in vita ejus.

35.

*Pyrrus* King of *Epyrus*, was advised by his friends to put a naughty fellow out of the City that did speak nothing but evil of him; To whom he answered; *Its better (said he) to keep him here still, speaking evil of us but to a few; but if we drive him away, he will speak evil of us every where.* Plut. in vita ejus.

36.

At another time, certaine young men were brought to him who in their drink spake very vilely, and basely of him; *Pyrrus* asked them whether the complaint was true or no? *It is true said one of them (if it please your Grace) and had not our wine failed us, we had spoken a great deale more.* *Pyrrus* laughing to hear this, dismissed them without punishment: *idem.*

37.

The Lord Treasurer *Burleigh* was wont to say, *That he overcame envie and ill will, more by patience, then by pertinacy.* His private estate he so managed, that he never sued any man, neither did ever any man sue him, whereby he lived, and died with glory. *Camb. Eliz.*

38.

When *Julius Caesar* had overcome *Pompey*, and all his enemies, and made himself absolute Master of the *Roman Empire*, he behaved himself very curiously towards all men, yea, towards his very enemies, whereupon they built the Temple of *Clemency*, and dedicated it to him. He pardoned many that had borne armes against him, preferring some of them to honors, and offices in the Common-wealth: where *Pompey's* images had beene thrown down, he caused them to be set up again; whereupon *Cicero* said, *that Caesar by setting up Pompey's images, had made his own stand the surer.* Plut. in vita ejus.

39.

The *Peloponnesians* who had received many and great favours from *Philip* King of *Macedon*, yet hated him, spake evil of him, and when he came to the *Olympick games*, hissed at him, whereupon his friends stirred him up to revenge; But he mildly answered them, saying, *If they do thus when I do them good, what would they do If I should do them hurt?* Lips. *Exem. Pol.* p. 151.

40.

At another time the *Athenians* sending Ambassadors to request some favours from him, he entertained them curiously, and granted their re-

41.



quests: asking them, if there was any thing else wherein he might gratifie the Athenians? To which one of them called Demochares answered; *Yes truly, if thou wilt hang thy self*: This exceedingly enraged Philips friends, and Courtiers, who stirred him up to revenge: But he without being moved, sent them away courteously, onely bidding them tell the Athenians, that they which spake such things were farre weaker then they that could hear, and bear them patiently. *Idem.*

42. A godly woman laying her child down to sleep, it being well to her apprehension, when she came to take it, found it dead; yet notwithstanding the unexpectednesse of the affliction, she instead of murmuring against God, brake forth into praises, and abundance of thanksgiving that God had not taken all her children from her. *Mr. White*

43. The Lady *Hartop* before her conversion used to be very passionate for the losse of her children; but after her conversion by the Ministry of Master *Ludlam*, it pleased God so to meeken her spirit, that when one of her children, as it was sucking at her breast, by reason of an impostume breaking in it, died immediately, she bore it with such admirable patience, that had it not proceeded from a principle of grace, one would have judged her an unnatural mother. *Idem.*

44. A widow Gentlewoman that I knew (saith mine Author) being unable to follow suits of Law, lost a considerable estate, and was faine to work for her living. She married a daughter to a Minister that had a great living; but he that was sequestred dying, another was presented, and this Minister was turned out, & for a pretended debt cast into prison, his wife being great with childe, and ready to lie down. Hereupon the mother went to the house to fetch away her sonne in Lawes goods, where she found another of her daughters near death, she not knowing before of her sicknesse: The workmen that were mending the house for him that was to come to it, would needs uncover the chamber where this sick maid lay; the mother desired them to forbear but till her daughter died, or recovered, but they would not; and when she went to carry away the goods, there stood two ready to seize upon them, one for taxes, and the other for debt. In this sad condition she came home, I being present, yet neither by her pronunciation, nor by any expressions could one discerne her to be moved with these afflictions; making onely a narrative of them with complaining or blaming any: yea, when her daughter wept, and wailed greatly, she said to her, *Is not Christ yours? why are you so troubled? What would you have more?* *Mr. White.*

45. Francis the first, King of France, when one desired pardon of him for a friend of his that had used ill speeches against his Majesty, the King answered, *Let him, for when thou art a sutor learn to speak little, and I will learn to pardon much.* *Mr. Leighs Rel. and Learn, p. 199.*

*Be ye not slothful, but followers of them who through faith, and patience inherit the promises, Heb. 6. 12.*

*Vince animos iramque tuam, qui cetera vincis,* said Melancthon to Luther, when he saw him over-angry.



## CHAP. XCIII.

## Peace, Peace-makers.



Od is the God of peace, *Heb. 13. 20.* Christ the Prince of Peace, *Isa. 9. 6.* Gods Word the glad tydings of Peace, *Rom. 10. 15.* *Isa. 52. 7.* Gods children are Peace-makers, *Mat. 5. 9.* the Angels fingers of Peace, *Luke 2. 13.* Good men are Counsellors of Peace, *Prov. 12. 20.* Gods Kingdome is the Kingdome of Peace, *Rom. 14. 17.* Church-Officers, Officers of Peace, *Isa. 60. 17.* *Hierusalem* the City of Peace, *Psal. 122. 3, 7.*

It's to be sought after, *Heb. 14. 14.* *Rom. 14. 19.* *1 Cor. 7. 15.* *Phil. 4. 7.* *Psal. 34. 14.* *Fer. 29. 7.* *Mark 5. 50.* *Ephes. 4. 3.* *1 Thessalonians 5. 13.*

We must pray for Peace, *Psal. 122. 6.*

No peace to the wicked, *Isa. 48. 22.*

Scriptural Examples: *Abraham* for peace sake yielded to *Lot*, *Gen. 13. 8.* *Abimelech* covenants with *Isaac*, *Gen. 26. 28.* &c. *Joseph* commands it to his Brethren, *Gen. 45. 24.* *Melchisedeck*, and *Solomon* were Kings of peace; *Jacob*, and his sons, *Gen. 34. 21.* The Primative Christians, *Act. 4. 32.* *David*, *Psal. 110. 7.*

*Numa Pompilius* instituted the Priests called *Feciales*, whose office was to preserve peace between the *Romans*, and their neighbouring Nations, and if any quarrels did arise, they were to pacifie them by reason, and not suffer them to come to violence, till all hope of peace was past: and if the *Feciales* did not consent to wars, neither King nor people could undertake them. *Plut.*

Blessed are the peace-makers, for they shall be called the children of God, *Mat. 5. 9.*

## CHAP. XCIV.

## Examples of Perfidiousnesse, Treachery and false Friends.



Complained of, *Isa. 21. 2. & 24. 16.* *Fer. 9. 2.* *Lam. 1. 2.* *Mal. 2. 10.*

Scriptural Examples: *Men of Sechem*, *Judg. 9. 23.* *Jacobs sons*, *Gen. 34. 13.* *Gibeonites*, *Jos. 9. 4.* *Joab*, *2 Sam. 3. 17. & 20. 9.* *Rechab*, and *Baanab*, *2 Sam. 4. 7.* *Abshalom*, *2 Sam. 13. 23.* *Men of Judah*, *Jer. 3. 7.* &c. & *9. 2.* *Mal. 2. 10.* &c. See more in *Marther*. *Judas*, *Mat. 26. 48.*

The *Lacedemonians* having intelligence that their King *Pausanias* treacherously held correspondence with their enemy *Xerxes*, they sent for him home, who when he came back perceived that his treason was discovered, he

i.

i.



he took sanctuary in the Temple of *Pallas*, and the *Lacedemonians* fearing to violate the privilege of the place, durst not fetch him out to punishment, whereupon *Pausanias* his mother took a brick, and laid it in the door of the Temple, and the other *Lacedemonians* seeing it, they all brought bricks, and made up the door, whereby *Pausanias* perished of famine. *Herodotus* lib. 1. c. 122.

2. *Antigenus* was not singular when he said, that he loved them that did betray, but hated them that had betrayed. Nor *Augustus* Cesar, who told *Rymitalces* the *Thracian*, that he loved the treason, but hated the traytour. *Plutarch* lib. 1. c. 122.

3. *Camillus* with the *Romane* Army besieged the strong City of the *Falerians* in *Italy*, but it was so well fortified, and furnished, that the inhabitants made little account of the siege. At this time the whole City had but one common Schoolmaster, who used to lead out his Scholars into the fields to play, and watching his opportunity, he at last led them to the *Romane* Guards, delivering them all up into their hands and himself going to *Camillus* said: Sir, I am Schoolmaster to all these children, yet do I preferre the favour of the *Romans* before my honour, and office, and therefore have I delivered up these children to you, by whom you may make the *Falerians* yield upon your own termes. *Camillus* answered, that indeed in the Warres there were many wrongs done, yet a Noble General should rather seek victory by Valour then by wicked, or treacherous means: and therefore abhorring this vallainy, he presently commanded his Sergeants to teare off this Schoolmasters clothes, and to binde his hands behinde him, and to give the boyes whips, and rods to whip back the Traitor into the City that had so basely betrayed them. In the meane time the *Falerians* hearing how their children were betrayed, ran up to their City Walls like distracted persons, but there they spied the boyes whipping the Schoolmaster starke naked towards the City, which so wrought upon them, that they presently sent forth, and made peace with the *Romans*. *Plutarch*.

4. *Aristomenes* King of the *Messenians* being driven out of his own countrey by the *Lacedemonians*, was forced to flie to the *Arcadians* for succour: and being a gallant man, had purposed with a select band to have invaded *Sparta* whilest their Army was plundering his Countrey, but the King of *Arcadia* being privy to his designe, discovered it to the *Lacedemonians*, and so prevented it: for which treachery his own subjects stoned him to death, and cast him unburied out of their confines, setting up a Pillar by him with this inscription.

*Difficile est hominem perjurum fallere Divos.* *Diod. Sic.*

5. *Ochus* King of *Persia* raising a great Army, went against the City of *Sidon* in *Phenicia*, where one *Tennes* was King, who hearing of *Ochus* his purpose, hired *Mentor* of *Rhodes* with some other *Grecian* Auxiliaries for his aide; but when *Ochus* drew neare with his huge Army, he sought to provide for his safety rather then his honour, sending one privately to *Ochus*, proffering to betray the City to him: *Ochus* being glad to hear this, promised whatsoever he required; whereupon *Tennes* accordingly betrayed the



the City into his hands : But before *Ochus* came, the *Sidonians* to make their men to fight more desperately, had burnt all their ships in the haven, that so all hopes of escaping might be taken away : so that the City being thus betrayed, the Citizens seeing their desperate condition, shut up themselves with their wives and children in their houses, and so firing them, burnt themselves and all that they had, by which meanes there perished above fourty thousand persons. But *Ochus* now standing in no further need of *Tennes*, caused him to be murdered. *A just reward for his treachery.* *Pez. Mel. Hist.*

*Philip* King of *Macedon* going to besiege a City, one of his Captaines told him that it was so strongly fortified both by nature, and art, that it was altogether inexpugnable : to whom he said : *But is it impossible for gold to get over the walls? for I have often seen that other Cities which by no other means I could conquer, yet by my gold I have corrupted some to betray them to me.* *Justin.*

The same *Philip* having married the sister of *Arysbas* King of the *Molossians*, and thereby being chosen Tutor to the young King : most perfidiously seized upon his Kingdome, and banished *Arysbas*, who died in exile, *Idem.* He also treacherously getting the King of *Macedonia* into his power, slew him, and annexed his Kingdome to his own : and divers free Cities having chosen *Philip* for their Captaine, he perfidiously seized upon them, and made them his vassales. Also the two Kings of *Thracia* falling out between themselves, chose King *Philip* to be the Umpire betwixt them; whereupon privately he raised an Army, and went into *Thrace*, pretending to come as a Judge; but finding them unprovided to resist him, he dispoiled them both of their Kingdomes. *Justin.*

Before the first great battle that *Darius* King of *Persia* fought with *Alexander M.* he sent the greatest part of his money, and rich furniture to *Damascus* to be kept in safety there : but *Alexander* sending *Parmenio* against it, the Governour betrayed the City, and all those infinite riches into his hands : which treason he escaped not long with, for one of his own comforts slew him, and cutting off his head, carried it to *Darius.* *Q. Cur.*

*Bessus* having basely betrayed, and murdered *Darius*, *Alexander* pursued him into *Bactria*, and when he drew near him, *Spitamenes* one of *Bessus's* chiefe friends, laid hands on him, bound him, stript him naked, and so putting a chain about his neck, led him to *Alexander*: to whom *Alexander* said: *What brutish madnesse seized upon thee, that thou durst lay hands on thy King, and murder him, when he had deserved so well of thee?* *Bessus* would have made an apology, but *Alexander* delivered him to *Darius* his brother to do with him as he pleased, who leading him to the place where he had murdered *Darius*, cut him in pieces there. *Q. Cur.*

*Darius* having for a long time besieged *Babylon* in vaine, one of his Captaines named *Zopyrus*, cut off his own eares and nose, and with his fresh bleeding wounds fled to the *Babylonians*, pretending that he came to them for succour, and accused *Darius* for his cruelty, saying, *that he had so mangled him for counselling him to give over the siege* : whereupon the *Babylonians*, knowing his prowesse, trusted him with the greatest part of their

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forces: which when *Zopyrus* had obtained, after some small colourable overthrowes given to the *Persians* in sallies, spying his opportunity, he betrayed the City, and delivered it up into *Darius* his hand, who had layne in siege before it twenty moneths. *Q. Cur.*

11.

A wicked Varlot betrayed the Isle of *Rhodes* to the Great *Turk*, upon condition to have his daughter to wife with a great Dowry: but when the *Turk* had gotten the Isle, he told him, that he must not have a Christian to his son in Law; but he must first be a *Musselman* both within and without, and therefore he caused his Baptized skin (as he called it) to be flayed off, and appointed him to be put into a bed strewed with salt that he might get a new skin, promising that then he should be his sonne-in-Law: But the wicked wretch ended his life with shame, and torment: *Princes love treason, but hate the traitor.* *Turk. Hist.*

12.

*Banister* servant to the Duke of *Buckingham* in the reigne of *Richard* the third, upon the promise of a thousand pound, basely betrayed his Lord, and Master, from whom he had formerly received great favours; but after this base treachery, he never had the reward promised; and besides, had these judgments befell him: His eldest sonne fell madde, and so died in a Swine-stie: His second sonne became deformed in his Limbs, and fell lame: His third sonne was drowned in a small puddle of water: His eldest daughter was suddenly struck with a foule Leprosie: and himself in his old age was arraigned, found guilty of murther, and escaped hanging very narrowly. *Speed. Chron. p. 927.*

13.

*John Curcy* Earle of *Ulster* in *Ireland*, was betrayed by his own servants, for a piece of money given them in hand, and for a greater reward to be given afterwards, promised unto them by his mortal enemy *Hugh Lacy*: and accordingly the said Earle *Hugh Lacy* rewarded all the aforesaid Traitors with gold and silver as he had promised: but presently after hanged them all up: and took away their goods. *Camb. Brit. Ireland. p. 153.*

14.

*Nicholas Keretschen* Governour of *Gyula* in *Transylvania*, betrayed the same unto the *Turks* for a great summe of money; but when he expected the reward, he was by the command of *Selymus* the Great *Turk* thrust into an hogthead stuck full of nailes with the points inward, with this inscription upon it: *Here receive the reward of thy treason: if thou beest not faithful to thy Master, neither wilt thou be to me:* and so he was rolled up and down till he died. *Turk. Hist. p. 824.*

15.

A Noble Senator in *Rome* being proscribed by the *Triumviri*, they promised a great reward to them that would discover him to them, whereupon the Senators own servant betrayed him. The *Triumviri*, according to their promises, first rewarded him for his service to the State, because he delivered up into their hands one that was judged guilty of treason, and then to reward him for his treachery to his Master, whom he should have preserved, they threw him down headlong from the *Capitol*, whereby he brake his neck. *Plut.*

16.

*Don Frederick*, sonne to the Duke of *Alva*, going with his Army to *Narden* in *Holland*, was admitted into the town, and himself and soldiers feasted by the Bourgers, after which he commanded them with the rest of the inhabitants



habitants to go into a certaine Chappel where they should be made acquainted with such Lawes as they were to be regulated by: but when they were thus assembled, he sent his souldiers, commanding them to murder them without sparing any one: The men were Massacred: the women first ravished, and then murdered: the children, and infants had their throats cut. See my General Martyrology. p. 265.

Many of the chieft of the British Nobility were trained in Almsbury to treat with the chieft of the Saxons about peace, but being betrayed by them, they were basely murdered, whence those great stones were erected called Stoneheng. See my English Martyrology. p. 8.

The Carthagenians were so perfidious in their dealings, that the Proverb *Punica fides*, was used of such as kept not their promises.

Of one of the Popes, and his nephew, it is said, that *the one never spake as he thought, and the other never performed what he spake.* Trapp.

It was a foul blurre to the Romanes of old, that *Mirrhane* the Persian General charged upon them: *Romanis promittere promptum est, promissis autem quanquam juramento firmatis minime stare:* The Romanes will presently promise any thing, but perform no promise, though confirmed with an oath. Trapp.

The Pope and his Cardinals have this Proverb amongst them: *Mercatorum est non Regum stare juramentis.* Its for Merchants, not for Princes to stand to that which they have sworn. And indeed their own practice is to play with oaths as the Monkie doth with his collar; To slip it on for his Masters pleasure, and to slip it off again for his own.

*Knute* the first Danish King in England, caused the false *Edric's* head to be set upon the highest part of the Tower of London, therein performing his promise of advancing him above any Lord in the Land, *Dan. Chron.* p. 19. *Traitors are odious, though the Treason be commodious.*

*Philip* Duke of Austria paid the Ambassadors of *Charles* the fourth (who had betrayed their trust) in counterfet coine, whereof when they complained, he answered, that *false coine was good enough for false knaves.* *Parci. Hist.*

*James* the first, King of Scots, was murdered in Perth, by his forsworn subject, *Walter*, Earle of Athol, in hope to attaine the Crowne; but his hopes failed him: Crowned indeed he was, but with a Crowne of red-hot iron clapt upon his head, being one of those tortures wherewith he ended at once his wicked dayes, and devices. *Heft. Boetius.*

One of the Ptolemies of Egypt was called *Δύστηρ*, from his fair promises, slack performances.

*Sertorius* the Roman used to feed his creditors, and clients with faire words, but did nothing for them. *Pollicitis dives quilibet esse potest.* As the Devil that promised Christ *excelsa in excelsis*, mountains on a mountaine; *All this will I give thee*, when that *All* was just nothing, but a shew, semblance, or representation. Physicians call their drugs *Dones*, gifts, and yet we pay dear for them. Apothecaries set fair titles on their boxes, and gally-pots, but many times there is *aliud in titulo, aliud in pyxide*, nothing but bare titles.

Cardinal *Benno* relates a memorable story of Pope *Hildebrand*, or *Gregory*



gory the seventh, that he hired a base fellow to lay a great stone upon a beame in the Church where the Emperor *Henry* the fourth used to pray, and so to lay it, that it might fall (as from the top of the Church) upon the Emperours head, and kill him: But whilest this caitife was attempting to do it, the stone with its weight drew him down, and falling upon him, dashed him to pieces upon the pavement. The *Thracians* in *Herodotus* being offended with *Jupiter* for raining unseasonably, shot up their arrows at him, which soon returned upon their own pates.

28.

There was one Master *Pickering* of *Titchmarsh-grove* in *Northampton-shire*, that was in great esteeme with King *James*. This Master *Pickering* had an horse of special note on which he used to hunt with the King. A little before the blow was to be given, *Keies*, his brother in Law, and one of the conspirators borrowed this horse of him, and conveyed him to *London* upon a bloody designe which was thus contrived. *Faux* on the day of the fatal blow was appointed to retire himself into *Saint George* his fields where this horse was to attend him to further his escape so soon as the Parliament house should be blown up. It was likewise contrived that Master *Pickering*, noted for a *Puritan*, should that morning be murdered in his bed, and secretly conveyed away: As also that *Faux's* coming into *Saint Georges* fields to escape, should there be murdered, and so mangled, that he might not be known: whereupon it was to be bruited abroad, that the *Puritans* had blown up the Parliament house; and the better to make the world beleieve it, there was Master *Pickering* with his choise horse ready to make an escape, but that God stirred up some, who, seeing the hainoufnesse of the fact, and him ready to make his escape, in detestation of so horrible a deed, fell upon him, and hacked him in peices: and to make it more clear, there was his horse that was of special speed, and swiftnesse to carry him away, and upon this rumour a Massacre should have gone through the whole Land upon the *Puritans*. But when the contrivance of this plot was thus discovered by some of the Conspirators, and *Faux* in the Tower was made acquainted with it, who before was made to beleieve that he should be bountifully rewarded for that his good service to the Catholick cause, now perceiving on the contrary his ruine had beene contrived, he thereupon confessed freely all that he knew concerning that horrid Conspiracy, which before all the tortures of the rack could not force him to. The truth of all this is attested by Master *William Perkins* an eminent Christian, and Citizen of *London*, who had it from the mouth of Mr. *Clement Cotton*, that made our *English Concordance*, who also had it from the relation of Master *Pickering* himself.

29.

*Frederick* the third, Emperour of *Germany*, complained, that of all those Courtiers that he had advanced, he scarce found any that proved faithful to him, but the worse for his curtesie. *Val. Max.*

30.

Queen *Elizabeth* complained, that, In trust she found treason. *Camb. Eliz.*

31.

*Perseus* King of *Macedon* being overthrown by the *Romanes*, fled into the Isle of *Samothracia*, and there took Sanctuary in the Temple of *Castor*, and *Pollux*; the *Romane* Lieutenant that pursued him, would not take him violently out of the Temple for reverence to the gods, but straitly besieged him therein: Yet *Perseus* secretly practised with one *Oroandes* a *Cretan*



*tan* that had a ship there, for a great summe of money to convey him away by night: But he shewed him a treacherous *Cretan* trick: For when in the night he had taken aboard into his vessel, all the Kings treasure of gold and silver, he hoisted saile, and gat away, leaving the miserable King to be a prey to the *Romanes*. *Plut. in vita P. Amilii.*

Many friends are like deep ponds, clear at the top, and all muddy at the bottome: the causes they will be, but not the companions of calamity. Like they are (saith one) to crows which flock to a dead carcasse, not to defend it, but to devour it; and no sooner have they bared the bones, but they are gone. *David* complaineth of such, *Psal. 55. 13, 14, 15.* And *Jeremy* of his unkind Countrey-men of *Anathoth*, *Jer. 11. 19, &c.*

The *Edomites* had forgotten the brotherly Covenant. *Amos 1. 9, 11.* and God met with those that paid them home in their own coine, *Obad. 7.* Neither were they any more pitied then *Haman* when the King frowned upon him, when all his friends forlook him.

Or *Sejanus* when he fell into the displeasure of *Tiberius*: his friends shewing themselves most passionate against him, saying, *That if Caesar had clemency, he ought to reserve it for men, and not to cast it away upon a Monster.* Trapp.

*Tuta, frequensque via est per amici fallere nomen.* Ovid.

This made a certain Heathen cry out, φίλος, ἐστὶν ἄνθρωπος: Friends, there is no friend to be found out. And another, to pray God to deliver him from his friends; for as for his enemies he could better beware of them.

*Caius Marius*, and *Cinna* entring *Rome*, played the unnatural and bloody Tyrants, being accompanied with the veriest rascals, and most shamelesse slaves, who came to them from all parts, and for the least word that *Marius* spake, or at the twinckling of his eye, or nodding of his head, they slew whomsoever he pleased, and amongst the rest they slew *Anacrius* a Noble Senator, because *Marius* did not salute him when he came to speak with him; after which they continued killing all that *Marius* did not salute, or speak to, so that his very friends were afraid of being murdered when they came to salute him: Thus multitudes being slaine, *Cinna* began to be satiated with blood, but *Marius* anger, and desire of revenge was unappeasable, so that he spared not one if he suspected him never so little, and there was neither town nor high-way that was not full of scouts and spies to hunt out them that hid themselves and fled: Then experience taught them that no friend is faithful, and to be trusted if fortune frown never so little: for there were very few that did not betray their friends that fled to them for succour. *Plut. in vita Marij.*

*Sylla* prevailing against *Marius* caused the Senate to condemn to death *Marius* and *Sulpitius*, Tribunes of the people. *Sulpitius* was betrayed by his own slave, whom *Sylla* made free according to his promise in his publick Edict; but when he had made him free, he caused him to be throwne down headlong from the *Tarpeian* rock, for betraying his Master. *Plut. in vita ejus.*

*Mark Anthony* being overcome by *Octavius Caesar*, sent *Alexas* a *Laodicean*

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ceas that was obliged to him by many engagements to *Herod* King of *Judea* to keep him his friend: But *Alexas* like a treacherous villaine betrayed *Anthony*, and perswaded *Herod* to turne to *Cesar*, and accordingly went himself with him to *Cesar*: But as a just reward for his treachery, he was sent in chaines to his own Countrey, and was there, by the command of *Cesar*, put to death. *Plut. in vita Anto.*

39. *Meligalus*, a Knight of *Rhodes* having prodigally consumed his estate, fled unto the *Turkish* Emperour *Mahomet* the Great, presenting him with a plot of the chief City, with the strength of it; and what way it might most easily be won, thinking by this foul treachery to repair his broken estate: Hereupon *Mahomet* raised a great Army, and having shipped them, sent them against it: But by the way *Meligalus* fell sick, and in the extremity of his sicknesse growing both troublesome and loathsome to the *Turks*, they threw him over-board alive, crying out in vaine for help, whilst no man pitied him: and thus swallowed up by the Sea, he received in the midst of the waves the just reward of his treachery. *Turk. Hist. p. 427.*

40. *Heradamon* betrayed to the Emperour *Aurelian* his own native City *Tiana* to save his own life: But the Emperour having sworne not to leave a dog alive within the walls, because the Citizens had shut their gates against him, and put him to the trouble of a siege, and his souldiers urged him to the performance of his promise; Yet the noble Emperour spared the people, and hanged up all the dogges to acquit his oath, and only executed the Traytor. *Erasm. Apoth.*

41. *Manuel* the Emperour of *Constantinople* lying before *Antioch* with an Army that he had prepared against the great *Turk*, his trayterous Chancellor suborned three desperate young men for a great summe of money to kill the Emperour, purposing to possesse himself of the Crowne and City: But his treason being discovered to the Empreffe, she acquainted her Lord with it, who took the three traytors, and put them to cruel deaths; and as for the Chancellor, he first bored out his eyes, and then pulling his tongue through his throat, he tormented him till he died. *Otto. Frisingensis.*

42. Whilst the great *Turk* besieged *Alba Græca* in *Hungary*, he corrupted certain souldiers within the City for a great summe of money to betray it into his hands; but their treason being discovered, *Paulus Kynisus*, the Governour apprehended them, and constrained them to eat one anothers flesh, seething every day one to feed the other withal, but the last was faine to devour his own flesh. *Bonfinus lib. 3. Decad. 5.*

See more in *Englands mercies in Queen Elizabeths deliverances.*

The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. *Iſa. 24. 16.*



## CHAP. XCV.

*Examples of Gods judgements against Perjury.*

**P**erjury is such a God-provoking and Heaven-outfacing sinne, that the Lord doth not only reserve wrath for these his enemies in the world to come, but many times also even in this world he takes some of the eminentest of them, and (as it were) hangs them up in Gibbets, to be monuments of his heavy wrath, and indignation, for the terrour of others, that they may hear and fear, and do no more so wickedly: as these ensuing Scriptures, and Examples may sufficiently evince.

It's a great sin, 1 Tim. 1. 9, 10. Lev. 6. 3. Hos. 10. 4.

Forbidden, Lev. 19. 12. Mat. 5. 33.

Threatned, Jer. 5. 2, and 7. 9. Mal. 3. 5. Zach. 5. 3, 4.

Scriptural examples, Princes, and people, Jer. 34. 10, 11, 17, 18. Zedekiah, Ezek. 17. 18, 19. Saul, 2 Sam. 21. 1, 2.

Agésilas being sent with a great Army from Sparta into Asia Minor against Tissaphernes who was the King of Persia's Lieutenant there: Tissaphernes desired to know the reason of his coming, Agésilas answered, that it was to let the Grecian Cities free: Tissaphernes entreated him to make a truce with him till he had sent to the King of Persia to know his pleasure therein: Agésilas consented, and so a truce was made, with solempne oaths on both sides; but Tissaphernes dealt deceitfully, and sent to the King for a great Army, which being come to him, he sent an Herauld to Agésilas to command him presently to depart out of Asia. Agésilas being nothing daunted with the newes, returned this answer, *That he gave him no small thanks for that by his perjury he had made the gods angry with the Persians, and favourable to the Grecians*; and accordingly it so fell out, for coming to a battle, he gave the Persians a great overthrow. Xenophon.

Lysander King of Sparta, though otherwise a gallant man, yet made no conscience of his oaths, using to say, *that boyes used to be deceived with false dice, and men with oaths.* Plut.

Eumenes being made General of an Army against Antigonus by the young King of Macedonia, Alexander M. his son, and his protectour, they wrote to the two Colonells of the Argyraspides, to adjoyne themselves to him: (These were Alexanders old souldiers, whom when he took them with him into India, he made them Silver-shields, and called them, Argyraspides:) These Colonells, obeying the command, went with him into Asia, and after some lesser conflicts, the two Armies met at last in Media, where these Silver-shields (of whom none were under sixty, and most of them were seventy years old,) took in such scorn that their sonnes and boyes should fight against them, that they charged them with such fury, that, after the slaughter of many, they made Antigonus his infantry wholly to run away; but in the meane time Antigonus his Cavalry, had routed the

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the Cavalry of *Eumenes*, and seizing upon their carriages, had driven them away, the *Silver-shields* hearing of it, sent presently to *Antigonus*, desiring him to restore them their carriages againe: who answered, that if they would deliver up *Eumenes* bound into his hands, he would not only restore their carriages, but greatly preferre them also: Hereupon most treacherously they ran upon *Eumenes*, took away his sword, and bound his hands behinde him, so that he could scarce get leave to speak before they carried him away, but at last having obtained leave, he thus spake: *O my souldiers, ye see the habit, and ornaments of your General, not imposed upon him by his enemies, but you your selves of a Conquerer have made him a Captive: You that within one years space, have bound your selves four times to me by oath, do now, to redeem your carriages, betray me to mine enemies, therefore I desire you rather to kill me your selves, for Antigonus desires not to have me living, but dead; and if you will but herein gratifie me, I freely absolve you from all the oaths wherewith you have bound your selves to me, or if you will not shew me so much favour, then loose one of my hands, and give me a sword that I may kill my self, or if you dare not trust me with a sword, cast me to the Elephants to be destroyed by them. But when he saw that they would gratifie him in none of these, he grew into a passion, and said, *Ye cursed villaines, I pray the gods, who are the revengers of perjury, to send you such ends as ye have brought your Generals unto, for I am not the first whom you have thus betrayed, &c.* And so being delivered to *Antigonus*, he was shortly after murdered by him: But withal *Antigonus* so hated these perjured *Silver-shields*, that he burned one of their Colonells, and slew the other, the rest of them he sent into remote Countreys, and put them upon such desperate services, that by degrees they were all cut off, and never any one of them, returned into his own Countrey again. *Plut.**

4.

King *Henry* the first of *England* in the twenty seventh year of his reigne, caused the Bishops, Abbats, and Nobles to swear allegiance to his daughter *Maud*, and to promise that she should succeed in his Kingdome: They which swore, were first, *William* Arch Bishop of *Canterbury*, and the rest of the Bishops, and Abbats, then *David* King of *Scotland*, Uncle to *Maud*, now married to the Emperour of *Germany*, then *Steven* Earle of *Mortaigne*, and *Bulloigne*, Nephew to the King, &c. But so soone as King *Henry* was dead in *Normandy*, *Stephen* hastened into *England*, and by the help, especially of the Bishops, was made King, and the Emperesse put by: but behold the revenging hand of God following their Perjury: *Stephen* though otherwise a gallant Prince, yet found his Crowne, to be but a glorious misery, *Mars*, and *Vulcan* never suffering him to be at quiet; and as he would not suffer the right heire to inherit, so God would not suffer him to have an heire to inherit; for his sonne was put by the Crown, which was conferred upon *Henry* sonne to the Emperesse, the rightful heire. Also *William* Arch-Bishop of *Canterbury* never prospered after his perjury, but died within that yeare. *Roger* Bishop of *Salisbury* fell into displeasure with King *Stephen*, who took him prisoner, seized upon his Castles, and treasures, and so used him that he died for very griefe. *Alexander* Bishop of *Lincolne* was also taken by the King, and led in a rope to the Castle of *Newark* upon *Trent*, the King swearing that the Bishop should neither eat nor drink till



till his Castle was surrendered; so that there he gat all the Bishops treasure: and as for *Hugh Bigot* he also escaped not long unpunished, saith *Fabian*.

*Rodulph* Duke of *Svevia* provoked by the Pope, rebelled against his Sovereigne, the Emperour *Henry* the fourth, but in a battle which he fought against him, he lost his right arme, whereof he shortly after died: acknowledging Gods justice for his disloyalty, punishing him in that arme, which before was list up to sweare the oath of allegiance to his Master. *Acts & Mon.*

*Narcissus*, a godly Bishop of *Jerusalem*, was falsly accused by three men of many foule matters, who sealed up with oathes, and imprecations their false testimonies: But shortly after one of them with his whole family, and substance was burnt with fire: another of them was stricken with a grievous disease, such as in his imprecation he had wished to himself: the third terrified with sight of Gods judgements upon the former, became very penitent, and poured out the grief of his heart in such abundance of teares, that thereby he became blinde. *Euseb.*

The *Arians* hired a woman to accuse *Eustatius*, a godly Bishop, of committing whoredome with her, thereby procuring his banishment: But shortly after the Lord struck her with a grievous disease, whereupon she confessed her perjury (the childe being begotten by *Eustatius* a Smith, and not *Eustatius* the Bishop) and so presently after she died. *Euseb.*

The Emperour *Albert*, having made a truce with the Great *Turk*, and solemnly sworne to the same: Pope *Eugenius* the fourth sent him a dispensation from his oath, and excited him to renew the warre against them: but in the first battle he was discomfited, and slaine, to the great shame of Christianity: the infidels justly accusing them of perjury, and Covenant-breaking sealed by the Name of Christ, whom they profess to be their Saviour. *Turk. Hist.*

*Almerick* King of *Jerusalem* having entred into League with the *Caliph* of *Egypt*, and confirmed the same by an oath, afterwards warred upon him contrary to his promise: whereupon God raised him up many enemies, who miserably wasted the Kingdome of *Jerusalem*, himself was beaten out of *Egypt*, and all hopes of succour failing him, being wearied with whole volleys of miseries, he ended his life of a bloody Flux. *Hist. holy Wars.*

*Pausanius* noteth this to be one chief cause, why *Philip* King of *Macedon* with all his posterity were so quickly destroyed, because he made no account of keeping his oaths, but swore and unswore as might stand best with his interest. *Plut.*

*Gregory* of *Tours* makes mention of a wicked varlet in *France*, among the people called *Averni*, that forswearing himself in an unjust cause, had his tongue presently so tied, that he could not speak but roare, till by his inward prayer, and repentance, the Lord restored him the use of that unruly member.

*Theodor Beza* recordeth what befell a perjured person, who forswore himself to the prejudice of his neighbour: He had no sooner made an end

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of his oath, but being suddenly stricken with an *Apoplexie*, he never spake word more till he died.

13. *Cleomenes* King of *Lacedemonia* making truce with the *Argives* for seven dayes, oppressed them in the third night unawares, thinking thereby to avoid perjury: But the *Argive* women, their husbands being slaine, took up armes, like so many *Amazones*, and repelled *Cleomenes*: who afterwards was banished into *Egypt*, where desperately he slew himselfe. *Plut.*

14. *Uladislaus* King of *Hungary* having contracted a League with *Amurath* the Great Turk, and bound himself to it by an oath: the Pope sent a Legat to absolve him from his oath, and provoke him to warre: which he undertaking with a very great Army, the victory stood doubtful a great while together: but *Amurath* seeing a Crucifix in the Christians Ensigne, pluckt the writing (wherein the late League was contained) out of his bosome; and with his eyes, and hands cast up to heaven, said, *O thou crucified Christ, behold, this is the League thy Christians in thy Name made with me, which they have causelessly violated: If thou be a God, as they say thou art, and as we dream, revenge the wrong now done unto thy Name, and me, and shew thy power upon thy perjured people, who in their deeds deny thee their God:* Immediately afterward, the King in the midst of his enemies was slaine, and the Christians fled, very few ever returning to their own homes, but perished miserably. *Turk. Hist.*

15. When *Harold* King of *England* was ready to joine in battle with *William* the Conquerer, and his *Normans*: *Gyth*, a younger brother of his, advised him that in case he had made promise unto *William* of the Kingdome, he should for his own person withdraw himself out of the battle, for surely all his forces could not secure him against God, and his own conscience, who no doubt would require punishment for breach of faith, and promise, withal assuring him that if he would commit the fortune of that battle into his hands, he would not faile to performe the part of a good brother, and valiant Captaine: but the King contemning this wholelome counsel, would needs joine battle himself, wherein he lost his Army, Kingdome, and his own life. *Camb. Brit. p. 149, 150.*

16. *Henry Filmer* being accued by his own brother of Heresie, as they called it, suffered Martyrdome for the same: but shortly after his said brother, who had borne false witness against him, was pressed for a Pioneer in the voyage to *Fulloine*, where within three dayes, as he was exonerating nature, a Gunne took him and tore him all to pieces. *Acts and Mon.*

17. *Sigismund* the Emperour having granted letters of safe conduct unto *John Hus*, and *Jerome* of *Prague*, under the faith and protection of himself, and the Empire, yet suffered them to be unjustly burnt at the Council of *Constance*: after which time the said Emperour never prospered in any thing that he took in hand, he died without issue male, and his daughters son [*Ladislaus*] died also childlesse, whereby his name was quite extinguished in one age: And his Empress became a dishonour also to the royal place which she held, and so Gods judgments justly followed him for his perjury. *Luther.*



*Elfred* a Nobleman in the dayes of King *Ethelstane* of England, conspiring against his Sovereigne, intended at *Winchester* to have pulled out his eyes: but his treason being discovered, he was sent to *Rome* to purge himselfe by oath, where before the Altar of Saint *Peter*, and in the presence of Pope *John* the tenth, he abjuring the thing, suddenly fell downe to the earth; and being carried by his servants into the *English* Schoole, within three dayes after he there died. *Speed. Chron.*

18.

P. 340.

*Goodwin* Earle of *Kent*, Anno 1055. Being charged by King *Edward* with the death of his brother *Alfred*, excused himself with many words, and at last eating a morsel of bread, wished that it might choake him, if he were guilty thereof: but before he stirred one foot from the place, he was according to his owne imprecation forthwith choaked. *Speed.*

19.

In the reigne of Queen *Elizabeth*, one *Annis Averages* in the City of *London*, widow, forswore her self for a little money, which she should have paid for six pounds of Towe at a shop in *Woodstreet*, and by Gods just judgment, she immediately fell down speechless, casting her excrements upwards, which should have been voided downwards, and so presently died. *Act. & Mon.*

20.

A certaine Inne-Keeper in the town of *Rutlinguen*, receiving a Budget of money from a passenger, to keep for him, forswore the same before the Judge, giving himself to the devil if he swore falsely, and was by two that testified against him (which indeed were two Fiends of Hell) presently in the presence of the Judge, hoisted up into the aire, where he vanished away with them, and was never found after. *Sword against swearers.*

21.

One hearing perjury condemned by a godly Preacher, and how it never escaped unpunished, said in a bravery, *I have often forsworne my self, and yet my right hand is no shorter then my left*; which words he had scarce uttered, when such an inflammation arose in that hand, that he was forced to go to the Chirurghion, and cut it off, least it should have infected his whole body, whereby it became shorter then the other. *Idem.*

22.

A rich young maide in *Saxony* promised marriage to a proper young man, but poore: He fore-seeing that wealth and inconstancy might alter her minde, freely disclosed his thoughts to her: whereupon she made a thousand imprecations to the contrary, wishing, that if she ever married another, the Devil might take her away on the wedding day: yet afterwards the fickle wench was betrothed, and married to another: At dinner two men on horseback came to the house, and were entertained at the feast: and after dinner one of them leading the Bride a dance, he took her by the hand, and led her a turne or two, and then in the presence of all her friends, he caught her, crying out for help, and went out at the gate where he hoisted her up into the aire, and vanished away with his companion and horses, so that she was never seene more. *Sword against Swearers.*

23

*Philip* King of *Macedonia* was a great contemner of all oaths, and held

24.



the religious obſervation of them as a vaine thing, for which cauſe the vengeance of God followed him, and all his poſterity : For himſelfe being ſcarce forty ſix years old, was ſlaine, and his whole family was quickly extinguished : *Arideus* one of his ſons was ſlaine by *Olympias* his wife : Another ſon that he had by *Cleopatra*, was by his mother tormented to death in a brazen veſſel compaſſed about with fire : the reſt of his ſons periſhed in the like manner, and his ſon *Alexander* after his great conqueſts, in the prime of his dayes, and in the middeſt of his victories died miſerably, as ſome think, of poiſon. *Pauſanius*.

25. A certaine maide in *London* that had ſtolen many things from her Miſtris, being examined, forſwore them, wiſhing that ſhe might rot if ever ſhe touched them, or knew of them : notwithstanding which ſhe was carried to priſon, where ſhe began ſo to rot, and ſtink, that they were forced to thruſt her out of priſon into a common hoſpital.

26. *John Cooper*, a godly man in *Queen Maries* dayes, was falſly, and maliciously accuſed of treaſon, for ſpeaking ſome words againſt the *Queen*, and accordingly executed : but one *Grimwood* ( who had ſworne falſly againſt him ) being ſhortly after about his labour in the harveſt, and in good health, ſuddenly his bowels fell out of his body, and ſo he died moſt miſerably. *Acts & Mon.*

27. Had *Shemei* peace that brake his oath to *Solomon* ?

28. The *Egyptians*, and *Scythians* puniſhed perjury with death.

29. *Homer* often blames, and mocks at the *Trojans* for their perjuries.

30. The *Egyptians* ſo hated perjury, and accounted it ſo capital a ſin, that whoſoever was proved to be guilty of it, was puniſhed with death. *Plut.*

31. Amongſt thoſe that were releaſed upon their Parole with *Atilius Regulus*, by *Hanibal* upon condition that if the Articles were not agreed to by the Senate of *Rome*, they ſhould return to him again, there were two who fought to evade their oath, and ſtayed behind when the reſt returned, for which they were condemned by all men for cowards, and faint-hearted traitors, and by the Cenſors they were noted with infamy for their perjury, whereat they took ſuch grief, and inward ſorrow, that being weary of their lives, they ſlew themſelves. *Plut.*

32. *Jofuah*, and the Princes of *Israel* having ſworne to the *Gibeonites*, though they were a curſed people, and had deceived them, yet durſt not break their oath. *Jof. 9. 19.*

33. *Hoſhea*, the laſt King of *Israel*, having ſworn to *Salmaſer* to be his tributary, afterwards conſpired with *So* King of *Egypt*, and contrary to his oath, rebelled againſt him, for which cauſe the King of *Aſſyria* came up againſt him, took him priſoner, kept him in chaines, deſtroyed his Regal City, and carried away himſelf and people into captivity. *2 Kings 17.*

34. *Metius Suffetius* being ſubdued by the *Romans*, and ſworn to be faithful to them, moſt perfidiouſly ſtirred up the *Fidenates* againſt them, and when they were ready to joyne battel, he being called by the *Romans* to aſſiſt them, durſt not reſuſe, yet being placed by them in an out-wing, he triſſed away the time during the fight, with a purpoſe to joyne himſelfe to the Conqueror : But *Tullius* the *Romane* King having obtained the victory, & found out the perfidiouſneſſe of *Metius*, cauſed him to be drawn in pieces by four horſes. *Levie.*



*Hanibal the Carthaginian* was a brave Captaine, but one that made no conscience of his oaths: when he was overcome of *Scipio* in his own Countrey, perceiving that his Citizens, enraged at their losse, would charge him as the author of the breach of their faith with the *Romanes*, he fled to *Antiochus*, who was preparing to make warre with the *Romanes*: But *Antiochus* knowing what little trust there was in his words, durst never commit his Armies to his charge: and when he was beaten by the *Romanes*, *Hanibal* was forced to flie to *Prusias* King of *Bithinia*, lest *Antiochus* should deliver him up to the *Romanes*: after which *Prusias* (being as treacherous as himself) sought to betray him to *Quintius* the *Romane* General; which *Hanibal* perceiving, and finding all wayes stopped for his flight, in his old age, to avoid captivity, was forced to poison himself. *Plut. in vita ejus.*

35.

*Lysander the Lacedemonian*, though otherwise a brave Captaine, yet made he no conscience of perjury, saying, that children should be deceived with the play of Kayles, and men with the oaths of men. *Plut. in vita ejus.*

36.

Anno Christi 1611. at *Constantinople*, a *Turk* lent a good summe of money to a Christian to be paid at a certaine day, but before the time came he brought another *Turk* with him, and willed the Christian to pay the money to that *Turk* when the day came, which the Christian did accordingly: But the *Turk* that received it, denied it, whereupon he to whom the money was properly due, came and demanded it: the Christian answered, that he had paid it already to the party to whom he had assigned it: The *Turk* answered, that if it was so he was satisfied: But yet the other *Turk* denied it; and the matter being brought before the Judge, he that received the money, denied it upon his oath, and thereupon the Christian was forced to pay it again, which he did, yet withall prayed God to shew some publick signe which of them had done wrong: and accordingly the perjured *Turk* as he was going to his house, fell down in the streets, and died. *Turk. Hist. p. 1310.*

37.

The *Aequi* in *Italy* having made a league with the *Romanes*, and all of them having unanimously sworn to the same, afterwards revolted, and having chosen a Captaine of their own, they spoyled and harraled the fields, and territories belonging to the *Romanes*; who thereupon sent Ambassadors to them to complaine of the wrong, and to desire satisfaction: But their Captaine so little esteemed them, that he bade them deliver their message to an Oake that stood there by; and accordingly one of the Ambassadors turning to the Oake, said, *Thou hallowed Oake, and whatsoever else belongs to the gods in this place, hear, and bear witnesse of this perfidious part, and favour our just complaints, that by the assistance of the gods we may be revenged for this perjury*: and so returning, the *Romanes* gathered an Army, and having in battel overthrowne the *Aequi*, they utterly destroyed that perjured Nation. *Livie.*

38.

The *Fidenates* having given their faith to the *Romanes*, afterwards revolted, and joyned against them with *Tolumnius* King of the *Veians*, and moreover slew four of their Ambassadors that came to know the cause of their revolt: This so incensed the *Romanes*, that raising an Army, they

39.



fought with them, and notwithstanding all the help of their friends, overthrew, and slew them: In the battel, a Tribune of the *Romanes* seeing *Tullius* bravely galloping up and down to encourage his souldiers: He cried out, *Is this the breaker of Leagues, and violator of the Law of Nations? If there be any holinesse on earth my sword shall sacrifice him to the souls of our Ambassadors;* and therewithal setting spurs to his horse, he overthrew him, and with his spear nailed him to the ground, and cut off his perfidious head: whereupon his Army being discouraged, was overthrown and slain. *Idem.*

40.

*Burchard*, Arch-bishop of *Magdeburg*, taking some offence at his Citizens, besieged them with an armed power; but they redeemed their liberty with a summe of money, he thereupon swearing that he would molest them no more: Yet shortly after he besieged them again; but this perjury was justly met with; for in a salley they took him prisoner; at which time by his humble demeanor, and counterfeited oaths never to molest them any more, they released him: But when he was at liberty, getting a dispensation for his oath from Pope *John* the twenty third, he began to molest them again, murdering them whom he had sworn to maintaine: But it was Gods will that he should be once again caught, and being cast into prison, the Gaoler beat out his braines with a barre of iron. *Magdeb. Cent.*

41.

*Narcissus* Bishop of *Jerusalem*, a man famous for his vertues, and faithfulness in reproofing, and correcting vice, was falsely, and maliciously accused by three wicked varlets of incontinency; which accusation they bound with oaths, and curses: The first said, *If I lie, I pray God I may perish by fire:* The second said, *If I speak any thing but truth, I pray God I may be consumed by some filthy, and cruel disease:* The third said, *If I accuse him falsely, I pray God I may lose my sight, and become blind.* This wicked charge, though it was not believed by the faithful, who knew the piety, and integrity of the Bishop; yet the good Bishop, partly for grief to lie under such a scandal, and partly to retire himself from worldly busineses, lost his Bishoprick, and lived privately: But his forsworne accusers escaped not the revenging hand of God; For the first having his house extraordinarily set on fire, was himself and all his family burned therein: The second languished away by a filthy disease till he died: The third seeing the woful ends of his companions, confessed all their villany, and lamenting his case, and crime, wept so long, till he utterly lost his sight, and thus were they all punished according to their owne imprecations. *Euseb.*

42.

The *Scythians* had a Law, that if any man did *duo peccata contorquere*, twist two sins together, lying, and perjury, he should lose his head because this was the way to take away all faith, and truth from amongst men.

43.

The ancient Hereticks called *Priscilianists*, held this devilish rule.

*Fura, perjura, secretum prodere noli.*

44.

*Machiavels* Maxime was, that Religion it self in contracts, and Covenants should not be cared for, but onely the appearance; because the credit of it is an help, but the use a cumber.

A



A certaine Yeoman in *Lecestershire* having made over his house and land to his son upon his marriage, conditionally that his son should keep him during his life; afterwards there fell out some difference betwixt them, whereupon the son bade his father to get him out of his house, calling him *burstenbelly slave* [indeed the old man had a rupture] The next day as the young man was walking in his grounds, Master *Goodman*, the Minister of the Parish riding by, asked him how he did? He answered, *very well*: But before Master *Goodman* was out of sight, the young mans bowels fell out, which he taking up in his hands, carried home, and sending that night for Master *Goodman*, he told him that it came without straining by the meere hand of God upon him. For Master *Goodman* had heard in the family how he had reviled his father the night before. But the young man being troubled in conscience for what he had done, and to make his father amends, made him his executor, and left him a Legacy, and so died that night. The wretched old man, not being warned by Gods judgment upon his son, finding in the Will a Legacy given to another, interlines some words to cut it off, and then proves the Will. But the party concerned, hearing something of it, findes the words interlined by another hand, sues for the Legacy, and recovers it, proving Forgery in the old man. Presently after God struck this old man with sicknesse, whereupon he sends for Master *Goodman* to make his Will, but he refused to do any thing till he saw him humbled for his perjury, labouring to convince him of the hainousnesse of his sin: which discourse he would not endure, and told him, that if he would not make his Will, he had nothing to say to him. Upon this Master *Goodman* departs, but before he was well out of the chamber, blood gushed out of the old mans mouth, and so he immediatly died. This Example also belongs to the Chapter of *Disobedient children*. This relation I had from my reverend friend Master *White*, who was certainly informed of the truth of it when he lived in *Lecestershire*.

45.

One Master *Wilding*, Minister of *Watton*, two miles from *Warwick*, being slandered as having said, There was never an honest woman in the Towne but one; and the spirits of the women were greatly exasperated against him; and as he was burying a Corps, they thrust him into the Grave, intending to burie him alive; which also they had done, if he had not been helped out by one of the company, more compassionate then the rest. This project failing, three men (*William Smith*, a Gunsmith, *Thomas Whittingham* an Husbandman, and *Thomas Pickering* an Aleman,) hired one *Nan White* to take her oath that Master *Wilding* meeting her in the field would have ravished her. Hereupon Master *Wilding* is cast out of his Living. What became of the perjured wench I know not, but the the three suborners came to fearful ends. *William Smith* died of the *French-Pox*, *Thomas Whittingham* broke his neck off a waine, as he was fastening the rope, and *Thomas Pickering* died distracted and despairing, crying out, *I am damned, I am damned*. This I had from good hands.

46.



## CHAP. XCVI.

*Persecution : Martyrs : together with Examples of Gods judgments upon Persecutors.*



Here hath ever been from the beginning an inveterate antipathy between Satan and his instruments, and the children of God : whence it is that wicked men being more for number, and stronger in power then Christs flock ; have watched all opportunities to be pushing and goaring of them ; yea, solacing, and pleasing themselves in the others sufferings : So that if Christ, the great Shepheard of his Sheep, should not cut short, or break off the hornes of the wicked, there would be no living by them : yet the Lord may, and many times doth lengthen the chaine, and enlarge the power of such to do much mischief, though not to the ruine, and subversion of the Church, yet to the cutting off many of the members, but still with this promise, *That when he hath accomplished all his work upon mount Sion, and Jerusalem, he will then visit the proud heart of those his enemies,* (and like a loving and tender Father) when he hath sufficiently corrected his children, he will burne the rod in the fire : so that all shall say, *Verily, there is a God that judgeth in the earth.* The truth whereof will manifestly appear in these Scriptures, & Examples following.

Persecution complained of, *Job 19. 22. Psal. 10. 2. & 69. 26. & 71. 11. & 119. 86. 157. 161. & 143. 3. Lam. 4. 19.*

Christ is persecuted in his members, *Acts. 9. 4, 5. & 22. 7, 8. Phil. 3. 6. Rev. 12. 13.*

Persecutors prayed against, *Psal. 7. 1. & 31. 15. & 35. 3, 6. & 142. 6.*

Flight in persecution, *Matthew 10. 23. and 23. 34. Acts 11. 6.*

Persecution is to be patiently born, *Math 5. 10, &c. John 15. 20. Rom. 12. 14. & 5. 2. 1 Cor. 4. 12. Rom. 8. 35. 2 Cor. 12. 10.*

Persecutors cursed, and threatened, *Psal. 119. 84. Deut 30. 7. Jer. 17. 18. Neh 9. 11. Psal. 7. 13. Jer. 15. 15. & 20. 11.*

Their acts, and nature : They are said to grieve, and shoot at, *Gen. 49. 23.* To hunt the soul, *1 Sam. 24. 11.* To pursue, *1 Sam. 25. 29.* To beset round, *Psal. 22. 12.* To waste, and devour *Psal. 80. 13.* To consult against, *Psal. 83. 3.* Mad, and sworn against, *Psal. 102. 2.* To plow on the back, *Psal. 129. 3.* To hate, and cast out, *Isa. 66. 5.* To tread down, *Jer. 12. 10.* To rebuke with reproach, *Jer. 15. 15. & 20. 8.* To destroy, *Jer. 50. 1.* To chase, *Lam. 3. 52.* To cut off life, *Lam. 3. 35.* To hunt mens steps, *Lam. 4. 18.* They are pricking briars, *Ezek. 28. 24.* To tear, *Amos 1. 11.* Foxes, Wolves, *Luke 13. 32. John 10. 12. Acts 20. 19.* To breath threatenings, *Acts 9. 1.* Beasts, *1 Cor. 15. 32.* Exceeding mad, *Acts 26. 11.* To waste, *Gal. 1. 13.* Abuse shamefully, *1 Thess. 2. 2.* To trouble the Church, *2 Thess. 1. 6.* Antichrists, *1 John 2. 18.* To war with, *Rev. 12. 17.* Drunk with blood, *Rev. 17. 6.*

1.

*Prudentius saith, That their names that are written in red letters of blood*



blood in the Churches Kalender, are written in golden letters in Christs Register in the book of Life.

Constantine the Great used often to kisse the hollow of old Paphnatus his eye which he had lost for the cause of Christ in the precedent times of persecution. See his Life in my second Part of Lives.

Valentinian a godly Emperour, was so highly offended with his brother Valence for persecuting the Orthodox Christians, that he denied to afford him help against the Goths, when they invaded his Dominions, saying, *That it was an impious thing to strengthen the hands of a man who had spent his dayes in warring against God and his Church.* Theod.

When there was a consultation held at Rome, whether Carthage should be demolished, yea or no? Scipio perswaded the Senators to let it stand, lest the people of Rome should want an occasion, or object whereon to exercise their valour: So God could soone destroy all the persecuting enemies of his Church: but he rather suffers them to live, that they may be for the exercise of his peoples wilddom, faith, zeal, constancy, courage, patience, and the whole Panoplie of Grace in them.

See more in my two Martyrologies.

Anno Christi 1528. A certaine Jew dwelling in Constantinople, was truly converted to the Christian faith, and Baptized, which the Turks understanding, were vehemently exasperated against him for it, fearing lest his conversion should prove prejudicial to their Mahometan religion, whereupon they apprehended him, and put him to a cruel death.

*Martyrem facit causa, non supplicium.* Aug. Not the suffering, but the cause makes a Martyr. If a man suffer as an evil-doer, he hath the mends in his own hands. *Sunt qui causa humana gloria pateremur,* saith the same Father: There want not those that would suffer death, and seemingly for righteousness sake too, whereas its onely for applause of the world, and vain-glory, As

Peregrinus the Philosopher, meerly for the glory of the world, would have been made a Martyr, saith Lucian of him.

The Circumcellions, were so desirous to obtaine the honour of Martyrdom, that they would throw themselves down from high places, or cast themselves into fire, or water. Aug.

Alexander the Copper-Smith was near Martyrdome, Acts 19. 33. who yet afterwards made shipwrack of the faith, and became a bitter enemy to the truth that he had professed, 1 Tim. 19. 20. & 4. 14, 15.

Felix Manzins, an Anabaptist of Helvetia, being put to death for his obstinacy and ill practises at Zurich: praised God for calling him to seale the truth with his blood, and was animated to constancy by his mother, and brother, and ended his life with these words, *Lord into thy hands I commend my spirit.* Trapp. The Philistines died by the fall of the house as well as Sampson: *Sed diverso sine, ac fato:* Christ, and the thieves were in the same condemnation: *Similis poena sed dissimilis causa,* saith Saint Austin: their punishment was alike, but not their cause.

Saint Hierom in an Epistle to Cromatius writes, that the number of Mar-



tyrs in his time was so great, that there was no day in the year, unto which the number of fivethousand Martyrs could not be ascribed, except onely the first of January.

*Thuanus* reports of *Ludovicus Marsacus*, a Knight of France, that when he was led to execution with other Martyrs that were bound with cords, and he, for his dignity was not bound, that he cried out, *Cur non & me quoque torque donas, & insignis hujus ordinis militem cras?* Give me my chain too, and let me be a Knight of the same Order.

11. *Sabina* a *Romane* Lady, being great with child, was cast into prison for Christs truth. Now when the time came that she should be delivered, she cried out for extremity of paine, whereupon the Jailor said to her, Why doest thou make such a stir now? How wilt thou two or three dayes hence endure to be burned at the stake, or to die by the sword? To which she excellently answered, *Now I suffer as a woman the punishment of my sinne, but then I shall not suffer, but Christ shall suffer in me.* *John Manlius in Loc. Com.* In peace-offerings there might be oile mixed, not so in sin-offerings: In our sufferings for Christ there is joy, not so when we suffer for our sins.

12. *Prov.* 28. 12. *When wicked Persecutors rise, the godly hide themselves:* So *Moses* fled, and hid himself from *Pharaoh*, *Exod.* 2. 15. *David* from *Saul*; *Elijah* from *Ahab*; *Obadiah's* clients from *Jesabel*; *Jeremiah* from *Jehoiakim*; *Joseph*, and the child *Jesus* from *Herod*. Those Worthies of whom the world was not worthy, *Heb.* 11. 38. from *Antiochus*, and other Persecutors. The Christian Churches from Antichrist, *Rev.* 12. 14. For she was not then to be sought in *tectis, & exteriori pompa, sed potius in carceribus, & speluncis*: In places of worldly pomp, but in dens, and dungeons, said *Hilary*. See more of this subject in my first Part of *Lives* in the Life of *Athanasius*.

13. Master *Philpot* said, That to die for Christ is the greatest promotion that God can bring any unto in this vale of misery; yea, so great an honour as the greatest Angel in heaven is not permitted to have. See his life in my first Part of *Lives*.

14. This made *John Clarks* mother of *Melda* in Germany, when she saw her son whipt, and branded in the forehead, for opposing the Popes Indulgences, and calling him Antichrist to hearten him, saying, *Vivat Christus, ejusque insignia*; Blessed be Christ, and welcome be these marks of his. *Sculd. Anal. vol. 1. p. 175.*

15. Master *Bradford* said, God forgive me mine unthankfulness for this exceeding great mercy, that, amongst so many thousands, he chooseth me to be one in whom he will suffer. See his Life in my first Part of *Lives*.

16. *Majora certamina, majora sequuntur premia*, saith *Tertullian*. *Quisquis volens detrahit famam meam, nolens addidit mercedem meam*, saith *Saint Austin*. The more we suffer with, and for Christ, the more glory we shall have with, and from Christ.

17. *Luther*, when any man spake evil of him, was wont to say, *This will be accounted to my reckoning at the last day. They are my best friends that speak worst of me.*

18. *Manasses* King of *Judah* being reproved by that aged and reverend Prophet



Prophet *Esay*: he caused him near to the fountain of *Siloe* to be sawen in funder with a wodden saw in the eightieth year of his age, for which cruel fact, amongst other of his sins, see his punishments, *2 Chronicles* 33. 11, &c.

*Herod* the great, who caused the babes of *Bethlehem* to be slain, hoping thereby to destroy *Christ*, shortly after was plagued by God with an incurable disease, having a flow and slack fire continually tormenting his inward parts; as also a vehement, and greedy desire to eat, so that he swallowed down his meat in whole gobbets as fast as it could be thrown into his mouth, and yet nothing sufficed him: a grievous flux in the fundament, a droptick humour issuing from his feet, a rotting of his inward bowels, and an issue from his bladder; his privie members rotted, ingendring abundance of worms which flowed from the same; a short, and stinking breath, and great paine in breathing; and in all his members so violent a cramp, that nature was not able to bear it, besides his breath did so stink, that few or none durst approach unto him; All which made him to endeavour to kill himself, but not being able to performe it, he was forced to endure all the pangs of a most horrible, lingring, and languishing death, whereby growing madde with paine, he died miserably. *Iosep. Euseb.*

*Herod Antipas* who beheaded *John Baptist*, not long after falling into disgrace with the *Romane* Emperour, with his incestuous *Herodias* the suggester of that murther, they were banished, and fell into such misery, and penury, that they ended their wretched lives with much shame and misery. *Euseb. Ios.*

*Caiaphas* the high Priest who gathered the Councel, and suborned false witnesses against the Lord *Christ*, was shortly after put out of his office, and one *Jonathan* substituted in his room, whereupon he killed himselfe. *Euseb.*

*Pontius Pilate*, who condemned our Lord *Christ*, shortly after falling into disgrace with the *Romane* Emperour *Caligula*, was by him sent for to *Rome* to answer to some accusations made against him, by the way he fell into terrors of conscience, to avoid which, and his feared punishment, he hanged himself. *Iosephus. Euseb.*

*Herod Agrippa*, having slaine *James* the brother of *John* with the sword, and imprisoned *Peter*, intending to have slaine him also, presently after in the midst of all his pomp was smitten by the Angel of God, and was devoured of Wormes, *Act. 12. 23.*

*Nero*, that monster of men, who raised the first bloody Persecution, (to pick a quarrel with the Christians) set the City of *Rome* on fire, and then charged it upon them: under which pretence he exposed them to the fury of the people, who cruelly tormented them, as if they had been common burners, and destroyers of Cities, and the deadly enemies of mankind. Yea, *Nero* himself caused them to be apprehended, clad in wilde beasts skins, and torne in pieces with Dogges: others were crucified: Some he made bonfires of to light him in his night-sports: In brief, such horrible cruelty he used towards them, as caused many of their enemies to pity them: But God found out this wretched Persecutor at last. For being adjudged by the Senate an enemy to mankind, he was condemned to be



whipt to death, for the prevention whereof he cut his own throat. *Niceph. Tacit. Anal. l. 5.*

25. *Domitian* the author of the second Persecution against the Christians, was so puffed up with pride that he would needs be adored as a god: But against him rose up his owne household-servants, who (by the content of his wife) slew him with daggers in his privy chamber: his body was buried without honour: His memory curied to posterity; and his Armes, and Ensignes were thrown down, and defaced. *Sucto. Eutrop.*

26. *Trajan*, though in the government of the Common-wealth he was a good, and prudent Prince, yet by the suggestion of Satan he raised the third persecution against the Church: For which cause the vengeance of God, and his heavy hand fell upon him; For first he fell into a Palsie, then lost the use of his senses, afterwards fell into a dropsie, and died in great anguish. *Dion.*

27. *Hadrian* who raised the fourth Persecution, and caused ten thousand Christians to be crucified in *Armenia* at one time, and afterwards stirred up a hot Persecution against them in all places: was stricken by God with an issue of blood, which so weakened, and disquieted him, that he would faine have made away himselfe: Then fell he into a consumption of the Lungs which he continually spat out: and after with an insatiable dropsie: so that finding himself in such horrible torment, he desired poison to hasten his death, or a knife to cut his throat: But these being kept back from him, he was forced to endure the torment, and so died in much misery. *Spart.*

28. *Marcus Antonius verus*, who continued the fourth Persecution, exercising exceeding great cruelties against the Christians every where, especially at *Lyons*, and *Vienna* in *Daulphine*: for the same God struck him with a grievous Apoplexy, of which, after he had lien speechlesse, and in misery three dayes, he died. *Euseb. Spart.*

29. *Commodus* the Emperour, under whom also was continued the fourth Persecution against the Christians, was given over to such abominable wickednesse, that he kept three hundred Concubines, and as many Boyes for detestable uses: and for his cruelty was poisoned by his friend *Marcia*, whereupon falling into an extream vomiting he was slaine by *Narcissus*. *Euseb.*

30. *Severus* the author of the fifth Persecution after he began to persecute the Christians, never prospered; but fell into divers calamities: and at last had such an extream paine through his whole body, that languishing therewith, he would faine have poisoned himself: But being prevented, he died in much misery.

31. Also *Vitellius Saturninus* (one of the instruments of his cruelty) fell blind.

32. Another called *Claudius Herminianus* Governour of *Cappadocia*, who out of hatred against his wife that was a Christian, had extreamly afflicted many of Gods Children, was stricken by God with the Pestilence: Had vermine bred in his bowels, which devoured him alive after a most horrible manner, which extorted from him a confession that those plagues justly



justly befell him for his cruelty against the Christians. *Tert. ad Scap.*

*Maximinus* the Emperour, who raised the sixth Persecution against the Christians, especially against the Pastours of the Church, was himselfe, together with his sonne, slaine by his owne Souldiers. *Euseb.*

33.

*Decius* who raised the seventh Persecution, and laboured by all meanes to destroy the Church of Christ, using all the cruelty, and torments that mans wit could devise: For this God raised up the *Scythians* against him, whereby his Army was overthrown, and himselfe and sonne cruelly slaine: or, as others say, he leaped his horse into a whirle-pit, after which his body could never be found. *Oros. Euseb. Pomponius.*

34.

Immediately after the death of this Tyrant, God sent a grievous Plague and Pestilence upon the bloody Gentiles in every Province, which lasting ten years together, made such havock as is horrible to heare, and almost incredible to believe: And it was observed that where the Emperours Edicts had been put in execution with most severity, there it raged most, so that many places became utterly desolate. See more in my General Martyrology. p. 54. *Euseb.*

35.

*Gallus* the Emperour who continued the seventh Persecution, was himselfe with his sonne slaine by one of his owne Captaines. *Acts & Mon.*

36.

*Valerian* in the beginning of his reigne was milde towards the Christians, but afterwards proved a terrible persecutor of them through all his Dominions, which was the eight Persecution; But it was not long before he was overthrown in the *Persian* Warres, taken prisoner, being seventy years old, and made so vile a slave, that *Sapores* the King of *Persia* used his back as a block whereby to mount upon his horse: and at last caused him to be flayed alive, and powdered with salt. *Euseb.* Likewise *Claudius* a President, one of the ministers of his cruelty, was possessed by the Devil, and so tormented, that biting off his tongue in small bits, he died miserably.

37.

*Aurelian* the authour of the ninth Persecution, being about to give out an Edict for renewing the Persecution against the Christians, had at the same time a thunderbolt which fell at his feet, which so terrified him, that for a time he forbore: But afterwards returning to his bloody disposition, God stirred up his owne servants to cut his throat. *Niceph. Eutrop.*

38.

*Dioclesian* the authour of the tenth Persecution went more subtilly to work: For first, he used all politick wayes to make the Christians in his Army renounce their Faith: Then by Proclamation commanded their Churches to be beaten down; their Bibles to be burnt, and torne in pieces: that all Christians which bore any office should be deposed: that bondmen who would forsake their profession should be made free: But when after all his subtilty, and cruelty he saw that the number of Christians still increased, being satiated with blood, he gave up the Empire: After which he was tormented with divers and strange diseases: had his house burnt down

39.



by lightning, and was himself so frighted with thunder, that he fell mad, and killed himself. *Ruffinus.*

40.

*Maximinian* his fellow-Emperour was also exceeding cruel, and outrageous against the Christians. For when twenty thousand of them were met together in a Temple at *Nicomedia* upon a solemne Festival day to serve God, he caused it to be invironed by a band of souldiers, set on fire, and burned with all that were in it. Another City in *Phrygia* of Christians after a long siege he caused to be burnt to cinders with all the inhabitants therein: But God shortly after struck him with a grievous disease: Vermin bred abundantly in his body, with such an horrible stinke, that being not able to endure it, he hanged himself. *Euseb. Niceph.*

41.

*Maximinus* that next succeeded in the Easterne Empire, was a cruel and bloody Persecutor of the Saints: For which God struck him with an uncouth disease: In his privy members there grew a sudden putrefaction, and in the bottome of the same a botchy corrupt Bile, with a Fistula consuming, and eating up his intrals, out of which came swarming an innumerable company of lice, with such a pestiferous stinke that no man could abide him: And being a fat man, all his fat so putrified, and stanke so horribly, that some of his Physicians not being able to endure it were commanded to be slaine, others were cruelly put to death because they could not cure him: But at last being told that this was Gods just vengeance upon him for destroying the Christians: he seemed to repent, and commanded the persecution to cease, and thereupon it pleased God to free him from his disease: But about six moneths after he sent forth a new Proclamation for the utter rooting out of the name of Christians: whereupon his disease returned again, and assaulted him in greater extremity, so that his body being all rotten, full of corruption, and wormes, he died miserably. *Chrysostome* saith that the apples of his eyes fell out before his death.

42.

*Galerius* a chief instrument of persecution under *Dioclesian*, fell into a grievous disease, having a sore rising in the nether part of his belly, which consumed his privy members, from whence issued abundance of wormes bred by the putrefaction: This could neither be cured by Chirurgeons, nor Physicians: whereupon he acknowledged that it befell him justly for his monstrous cruelty to the Christians; howbeit he died miserably, or as some write, slew himself. *Languet. Chron.*

43.

*Licinius* the Emperour who had set forth three cruel edicts for persecuting of the Christians, was shortly after overcome by *Constantine*, and slain by the souldiers. *Simpf.*

44.

The Romane Emperours betwixt Christs, and *Constantines* time being about three hundred and thirty yeares, were all of them contemners of Christ, enemies to his Word, and many of them persecutors of his Saints, amongst which Emperours, few, or none of them escaped Gods revenging hand, so that there is numbred forty three of them that came to untimely ends. *Acts & Mon.*

45.

*Constantine* the Emperour, a Monothelite, being a cruel persecutor of godly Christians, was slain by one of his own servants, as he was washing himself in a Bath. *Hist. Magd.*

Ar-



*Arnolphus* the Emperour raging exceedingly against the Christians, the wife of one *Guido*, upon another grudge, gave him a cup of poison, by meanes whereof such rottenesse possessed his members, that lice, and wormes issuing out continually, he died a miserable death. *P. Melanct. Chron. l. 4.*

46.

*Agapetus*, a young man of the age of fifteen years for the profession of Christ was first scourged with whips, then hung up by the feet, and had scalding water poured upon him: then cast to the wilde beasts, which, (being more merciful then men) refused to touch him, whereupon he was taken, and beheaded: but *Antiochus* who passed sentence upon him suddenly fell down from his judicial seat, crying out, that all his bowels burned within him, and so he gave up the ghost. *Acts & Mon.*

47.

*Genferick* an *Arian* King of the *Vandals*, shewed a great deal of cruelty against the Orthodox: But the Lord met with him, for he died, being possessed with an evil spirit. *P. Melanct. Chron. l. 3.*

48.

*Humericus* son to a King of the *Vandals*, being an *Arian*, was a mercilesse persecutor of the godly Christians, banishing five thousand of them at one time, amongst which some of them being unable to travel, he caused cords to be tied to their legges, and to drag them through rough places, whereby many of them perished: But shortly after he was tormented with venomous bites all over his body, and in the end was consumed with vermine. *Hist. Magd.*

49.

*Anastasius* the Emperour, a Patron of the Eutychian Heresie, became a bloody persecutor of godly Christians, and by Gods just judgment was slaine with a Thunderbolt. *Plat.*

50.

*Autharis* King of the *Longobards*, who forbade children to be baptized, or instructed in the Christian faith, ere he had reigned six years, died of poison at *Pavia*. *Paulus Diaconus l. 3. c. 18.*

51.

*Arcadius* the Emperour having by the perswasion of his wife *Eudoxia* an Heretick, banished *Chrysostome*: The very next night there arose such a terrible earth-quake, that the Emperour and all the people being affrighted therewith, was faine to send Post after Post to fetch him home againe. *Mandat. of calumination. l. 2. c. 44.*

52.

*Mamuca* a *Saracen* being a cruel periecutor of the Church of God, like unto *Pharaoh*, met with the like destruction from God: for as he returned from the slaughter of many Christians, the Lord caused the sea to swallow him up with the greatest part of his Army in an hundred ships, so that few, or none escaped. *Paul. Diaconus l. 3. c. 12.*

53.

*Theodoricus* an *Arian* King of the *Goths*, persecuted the true Christians with all hostility, amongst whom he slew two noble Senators, *Symmachus* and *Boetius*, but shortly after, the Lord struck him with madnesse: and as he was sitting at the table, he had the head of a great fish set before him, which he imagining to be the head of *Symmachus*, whom he had slaine, was so overcome with feare, that anon after he died. *Evag.*

54.

At *Vassie* in *France*, fifteen hundred people being assembled in a Church upon a Sabbath-day, to hear the Word of God preached; The Duke of *Guise* suddenly compassed the Church with armed souldiers, himself stand-

55.

ing



ing in the door with a drawn sword, and sent in his souldiers, who cruelly killed all without distinction of age, or sex: but himself was shortly after slain at the siege of *Orleanse*. *Act. & Mon.*

56.

*Minerius* Governour of *Province*, who was sent by the King of *France* with an Army against the *Waldenses*, used much cruelty against them, burning some, killing others, driving others into woods, and mountaines, whereby they perished of famine, depopulating whole Townes: But the Lord smote him with a terrible disease, so that he felt like a fire burning him from the Navel upwards, and his lower parts rotted, and were consumed with vermine, which was attended with a grievous stinke, and profusion of blood in the place of his urine, and in those extream torments he ended his wretched life. *Simpf.*

57.

The Emperour *Phocas*, a most vicious and bloody persecutor, being the first that ordained that the Bishop of *Rome* should be called the universall Bishop, and the Church of *Rome* the head of other Churches, was betrayed by his own son-in-law, and delivered up into the hands of his enemy *Heracleus*, who commanded his head, feet, and privy members to be cut off, and his body to be burned. *Plat.*

58.

Earle *Simon* of *Montfort*, a cruel persecutor of the *Albigeneses*, by the instigation of the Pope, as he besieged some of them in *Tholous*, had his head parted from his body by a fire-stone, which a woman let fly out of an Engine. *Simpf.*

59.

King *Lewis* of *France* besieging *Avignon* a City of the *Albigeneses*, and vowing never to depart till he had taken it, was shortly after punished with a grievous pestilence, which daily wasted great numbers of his men: So that the King going aside to an Abby, not far distant, to avoid the same, there died out of his wits. *Acts & Mon.*

60.

King *Charles* the ninth of *France*, a bloody persecutor of the Protestants, who had caused the effusion of the blood of thirty thousand of them in the massacre of *Paris*: by Gods just judgment fell sick, and with great effusion of blood out of many parts of his body, died miserably. *Acts and Mon.*

61.

*Truchetus* an expert Captaine, imployed by the Duke of *Savoy* against the Protestants in his Dominions, who were a naked, and unarmed people, was first sore wounded with stones, and afterwards slain with his owne sword by a poor Shepherd, who was keeping of Cattel in the field. *Act. & Mon.*

62.

*Henry* the second, King of *France*, a cruel persecutor of the Protestants, caused *Annas Burgeus*, a Noble Counsellor of *Paris* to be condemned, and in a great passion said, *that he would stand by, and see him burned*: but before the time came, the King being at Tilt, put a Speare into one of his Noblemens hands, and compelled him against his will to run against him, at which time the Speare breaking, a small splinter of it entred in at the Kings eye, and pierced into his braine, whereof he died. *Acts and Mon.*

63.

King *Henry* the third of *France* in the self same Chamber wherein the Massacre of *Paris* was concluded, whereof himself (being at that time Duke of *Anjou*) was one of the chief, was stabbed by a *Jacobine* Monk, who thrust a knife



a knife violently into his small Ribs, whereof he shortly after died. *Act. & Mon.*

*Ladislavus* King of *Bohemia*, and *Hungary*, who most unjustly had caused *Ladislavus Huniades* his son, to be beheaded, and, together with many other Popish Princes, had conspired to root out the true Christians in *Bohemia*, which should have been put in execution at the time of his marriage: immediately before, in the midst of his great preparations, fell sick, and within thirty six houres died of a pestilent sore in his groine. *Act. and Mon.*

*Philip* the second, King of *Spain*, who was a great enemy to the light of the Gospel that then shined, especially in the *Netherlands*, and a bloody persecutor of the professors thereof: after that he had lost many of his Provinces, had an imposthume on his right leg, and four other upon his breast, which being broken, cast forth abundance of stinking matter, with great store of Lice, so that the Physicians could hardly cleanse them, and he was thereby so weakened, that his servants were faine to lift him to, and fro in a sheet, and so he died in much misery. *Hist. of Netherlands.*

A godly Minister being persecuted in *Hungary* by a Popish Bishop, who caused Hares, Geese, and Hens to be tied round about his body, and dogs to be set at him, whereby he was cruelly torne in pieces: within few days after, the ungodly Bishop fell sick, and ran mad, and so ravingly died. *Act. & Mon.*

*Philip de Lune*, A godly Gentlewoman of *Paris*, being caught at an assembly of the Protestants, was arraigned and condemned, some of her Popish neighbours bearing witness against her, whereof two falling out incontinently, the one stabbed the other with a knife. *Act. and Mon.*

*Peter Arandean* burned for the Protestant Religion in *France*, one *Mornay* who was his principal accuser, presently after died suddenly: and the Lieutenant which condemned him, was presently after condemned, fined, deposed from his office, and branded with perpetual infamy for bribery, and other vices. *Act. & Mon.*

The Lord of *Revest*, chiefe President of the Parliament of *Aixe* in *France*, put many godly persons to death, but shortly after being put out of his office, he was stricken with such an horrible disease, that he ran mad, and none of his friends durst come neare him, whereby he perished miserably. After him succeeded *Bartholomew Casaneus*, another pestilent persecutor, whom the Lord struck also with a fearful, and sudden death. *Act. & Mon.*

*Don John* of *Austria* being employed by the King of *Spain* to subdue the *Netherlands*, and root out the Protestants there, came with an Army against them, and a Banner with a cross, and this Motto upon it: *By this signe I overcame the Turks, and by the same I will overcome the Hereticks*: But in his first onset, he was so entertained, that after the losse of many of his Souldiers, full of blasphemy, and cursings, he was forced to retire, and shortly after he died of the Plague. *Hist. of the Netherlands.*



71.

*Wolfgangus Schuch*, a godly, and learned Minister in *Germany*, was condemned by two Popish Judges, and burnt for his Religion; Shortly after, one of the Judges fell suddenly down; and died: The other hearing some Guns discharged, was so astonished with sudden fear, that he also fell down, and died. *Act. & Mon.*

72.

*Johannes de Roma*, a Monk, was a bloody persecutor of the godly *Waldenses*: His manner was to fill Bootes with boyling Grease, and put them upon their legs, tying them backwards over a forme, their legs hanging down over a soft fire, and afterwards cruelly put them to death, and robbed them of their goods: but shortly after his own servant robbed him of all those ill-gotten goods: and he fell into a most horrible disease, unknown to any Phylician; the paines, and torments whereof did so incessantly vex him, that no meanes could give him one minutes ease, neither could any endure to come neare him by reason of his stinke, which even himself was not able to abide, his body being full of sores, and ulcers, and swarming with vermine, so that he rotted away, and his flesh fell off by peece-meale from his bones: In which torments he would often cry out, *Oh! who will deliver me? who will kill me, and deliver me out of these intolerable paines?* Yea, he often endeavoured to destroy himself, but had not power to do it, and so languishing in anguish and fearful despair, he ended his accursed life. *Act. & Mon.*

73.

*John Martin* another enemy to the *Waldenses* used to vaunt every where, that he would slit the nose of one of their prime Ministers: Shortly after himselfe was assaulted by a wolfe which bit off his nose, whereupon he ran mad, and died. *Act. and Mon.*

74.

*Sir Thomas Moore*, and *Fisher*, Bishop of *Rochester*, who had put to death *John Frith*, and some others for Religion in King *Henry* the eighth time, were themselves shortly after condemned for treason and beheaded. *Act. and Mon.*

75.

*Philips*, who betrayed Mr. *Tindall* to the Emperours Secretary, shortly after fell into a grievous sicknesse, and was consumed with lice. *Act. and Mon.*

76.

*Pavier*, Town-Clerk of the Citie of *London*, a cruell enemy to the true Professors of the Gospel, swore a great oath, *That if he thought the King would set forth the Scriptures in English, rather then he would so long live, he would cut his own throat;* But he brake promise (saith the Author) for instead thereof he hanged himselfe shortly after. *Act. and Mon.*

77.

*Foxford*, Chancellor to *Stokeley* Bishop of *London*, a bloody Persecutor and common Butcher of Gods Saints, died suddenly sitting in his chaire, his belly breaking, and his guts falling out before him. *Act. and Mon.*

78.

*Rockwood* who was a great stirrer up of persecution against the godly in *Calice*: suddenly fell sick, staring, raging, and crying out, *I am utterly damned:* and being willed to ask God mercy, he prayed, and cryed out, *All too late, for I have maliciously sought the death of many Godly persons, and that against mine own conscience, and therefore all too late, all too late;* and so he continued unto his end:

79.

The under Marshal also, who at the same time was another persecutor there, suddenly fell down in the Councell-Chamber, and never spake word more: *Act. and Mon.*

Adam



*Adam Damlip*, a godly preacher in *Calice* was falsely accused of treason and executed, and when he would have purged himselfe, one *Sir Ralph Ellerker* would not suffer him; but commanded him to be had away, saying, *that he would not depart till he saw the Traitors heart out*: Shortly after, in a skirmish against the *French*, this *Ellerker* was slaine, and after they had stripped him, they cut of his privie members, and pulled out his heart, which they did not to any of the rest of the slaine bodies. *Act. and Mon.*

80.

*Doctor Story*, a bloody persecutor in *Queen Maries* dayes, when *Queen Elizabeth* came to the Crown, could not forbear to curse her daily in his Grace at board, and was worthily hanged for his Treason therein. *Anno 1571. Camb. Eliz.*

81.

*Valence* the Emperour, that mirrour of impietie, going against the *Gothes*, was defeated in the very first battel, for which he upbraided *Trajan* his Generall at a feast with cowardize, and sloth, as the cause of his overthrow: but noble *Trajan* not enduring that indignity, told him in plaine termes, that he had lost the day by warring against God (in persecuting the Christians) whereby he had lost the victory, and sent it to his enemies: *For it is God (saith he) that overcometh, and giveth the victory to those that obey him: but such are your adversaries, and therefore having God to fight against you, how can you overcome? Niceph. Eccl. Hist.*

82.

*Antonius Heliogabulus* the Emperour, a most prodigious monster, which built a Temple to the Sun, and commanded Christians to worship in the same persecuting those that refused; but shortly after he was murdered by his own guard, and his body shamefully drawn through the Citie of *Rome* and thrown into the River *Tybur*. *Euseb.*

83.

*Anno 1530.* divers noble men in *Germany* being at supper together, and threatening horrible things against the professors of the Gospel, amongst the rest *Count Felix* of *Wartenburg*, a great Warriour, who had been in command under *Maximilian* the Emperour, said, *That he hoped before he died to ride up to the spurs in the blood of the Lutherans*, but being smitten by God that very night, he fell a bleeding in that violent manner, that his owne blood choaked him, and so he ended his life. *Flac. Illyr.*

84.

*Ballasius* Governour of *Egypt* under *Constantius* the Emperour, a great persecutor of holy *Athanasius*, as he was riding, his horse turning back his neck, bit him by the thigh, and therewithall plucking him off his back, so bruised him, that within three dayes after he died. *Athanasius.*

85.

*John Twiford* a furious papist, who used to set up the stakes for those that were burned in *Smithfield*, died, rotting above ground, so that none could endure to come neare unto him by reason of the stinke. *Acts and Mon.*

86.

*David Beaton*, a bloody Archbishop, and Cardinall of *Scotland*, who, amongst others, had condemned and burned one *George Wiseheart*, a godly Minister, was shortly after assaulted by some that brake into his Castle: who murdered him in his bed, crying out, *Alasse, alasse slay me not, I am a priest*: after which he lay seven months unburied, and at last (like a Carrion) he was buried in a dunghil. See this more fully in my *Scottish Martyrologie.*

87.

*William Gardiner* an English Merchant, being present in *Lisbone* at the marriage of the Prince of *Portugall* to the King of *Spaines* daughter, and seeing the abominable Idolatry then used in the presence of the King, and of

88.



all the States there assembled, he stepped to the Cardinal who was celebrating of Mass, and plucked the Cake out of his hand, and trampled it under his feet, and overthrew the *Chalice*: for which, by most exquisite torments, in an horrible manner they put him to death by degrees, and then burned him; a sparke of whose fire, was driven a great way into one of the Kings ships lying in the haven, and consumed it, and within halfe a year after the new married Prince died, and the year after the King himselfe also died. See my General Martyrology.

89.

*Arundel*, Archbishop of *Canterbury*, having silenced many faithfull Ministers, by Gods just judgment had his tongue swelled so bigge in his mouth, that he could neither eate, drink, nor speake for many dayes, and so died of hunger, after he had starved many poor Christian soules, and burned their bodies to ashes. *Act. & Mon.*

90.

Cardinal *Woolsey* after much opposition against the light of the Gospel which sprang up in his time, and much cruelty used towards the professors of it, falling into disgrace with King *Henry* the eighth, was sent for up out of *Torke*shire, and in his journey, suspecting the issue, took such a strong purge, that his rotten body being not able to bear it, he died thereof at *Lecester*-Abby; His dead body was as black as pitch, and so heavy, that six men could scarcely bear it, and stanke so intolerably, that they were forced to hasten his burial in the night, at which time there was such a hideous tempest, that all the Torches were put out, and withall such a stinke, that they where glad to throw him into his Tombe, and there leave him. *Act. & Mon.*

91.

*Stephen Gardiner* Bishop of *Winchester*, a bloody persecutor in Queen *Maries* time; upon the day that Master *Ridley*, and *Latimer* were burned at *Oxford*, would not sit downe to dinner till one of his servants, about four a clock in the afternoone, coming post, brought him word that they were executed; whereupon he hastened to dinner, and being very merry, having eaten a few bits, a sudden stroke of Gods hand fell upon him. so that he was carried immediately to his bed, where he continued for fifteen dayes in intolerable anguish, and torments, rotting above ground, all which time he could avoide nothing that he received, either by urin or otherwise; his tongue also hung out of his mouth swolne, and black, and so he died miserably. *Act. & Mon.*

92.

*Cyrellus*, who in the time of *Constantine* had broken in peeces many Images of the Gentiles, being afterwards taken by them, was slaine, his belly ript, his liver drawn out, which with barbarous inhumanity they chewed with their teeth: but shortly after the teeth of these miscreants fell out of their jaw-bones, their tongues rotted within their mouthes, and their eyes were blinde. *Theod.*

93.

*Henry* Arch-bishop of *Mentz*, a godly, and vertuous man, being accused of heresie to the Pope, he sent two Cardinals, who most unjustly deposed him from his place, whereupon he said unto them: If I should from this your unjust sentence appeal unto the Pope, it is like I should finde no redresse from him, wherefore I appeal to the Lord *Iesus Christ*, the just and righteous Judge, and cite you to answer me before his judgment-seat for this injury; To which they scoffingly answered, Go you first, and we will follow after: Shortly



Shortly after the Archbishop died, which the Cardinals hearing of, said jestingly one to another: *Behold, he is gone before, and we must follow according to our promise:* and indeed shortly after they both died upon one day: The one sitting upon a jakes voided out all his intrals: The other gnawing off his own fingers, all deformed with devouring himself, died miserably. *Act. & Mon.*

Judge *Morgan* who gave the sentence of condemnation against the Lady *Jane Dudley*, a most religious, and vertuous Lady, shortly after fell mad, and in his raving cried out continually to have the Lady *Jane* taken away from him, and so ended his life. *Act. & Mon.*

*Morgan* Bishop of Saint *David's*, who condemned the blessed Martyr Master *Farrar*, and unjustly usurped his Bishoprick, not long after was stricken by God after a most strange sort: for his meat would not go down, but pick up again, sometimes at his mouth, sometimes blown out of his nose, most horrible to behold, and so he continued till he died.

Master *Leyson* also, who was Sheriffe at Master *Farrars* burning, having fetched away his cattel, and put them into his own grounds, divers of them would never eat meat, but lay bellowing and roaring. and so died. *Act. & Mon.*

Doctor *Duning* Chancellour of *Norwich*, a bloody persecutor in Queen *Maries* dayes, was suddenly taken sitting in his chaire, and died. *Act. & Mon.*

*Berry*, Commissary of *Norfolk*, another bloody persecutor, as he was walking with one of his Concubines, fell down suddenly with an heavy groan, and never stirred after.

A persecuting suffragan of *Dover*, having been with Cardinal *Poole*, for his blessing, coming out of the Cardinals chamber, fell down the staires and brake his neck. *Act. & Mon.*

Bishop *Thorneton* a cruel persecutor also, as he was looking upon his men at bowles upon the Sabbath-day, fell suddenly into a Palsey, and being carried to his bed, and willed to remember the Lord. *Yea, so I do* (said he) *and my Lord Cardinal too,* and so he died. *Act. & Mon.*

Doctor *Jeffery* Chancellour of *Salisbury*, a wretched persecutour, having appointed to call before him ninety honest persons to examine them by inquisition, the day before he was looking upon his buildings, fell down suddenly dead. *Act. & Mon.*

The Cardinall of *Lorraine*, a principall pillar of the house of *Guise* in *France*, and a crafty and cruell persecutor of the people of God: as he was coming from *Rome* with a purpose to stir up the Kings of *France*, and *Polonia*, utterly to root out the Protestants in their dominions; it pleased God to work so wonderfully for his peoples safety, that by the way he fell madd at *Avignon*, and died in the flower of his youth: At the instant of whose death their fell out such an horrible tempest, that all stood amazed at it. *Act. & Mon.*

A Counsellour of the Parliament of *Provence* called *Bellomont*, was so hasty to condemn the poor people of God to the fire, that he went not from the Judgment-hall from morning till night, causing his dinners to be



brought to him that he might lose no time. But whilest he busied himself in this way of persecution, there began a little sore to rise upon his foot, which quickly grew so red, and full of paine, and so encreased the first day by rankling all over his foot, that by the judgment of Physicians, and Chyrurgions there was no cure but by cutting off the foot: which he refusing, they applyed all other meanes they could devise, notwithstanding which the second day his whole leg was infected, and the third his whole thigh: and the fourth day his whole body, upon which day he dyed: his dead body being all parched at if it had been roasted by a fire. *French Hist.*

104. The Iudg of the City of *Aix*, another Persecutor, drown'd himselfe in the River *Durance*, as he was returning home. *Idem.*

105. A cheif Judge that was principal in condemning those godly persons of *Merindoll*, and *Cabriers*, dyed suddenly, not living to see the execution of that his bloody decree. *Second Book of Martyrs.*

106. *John Cranequin*, a Lawyer of *Bourges*, and a great informer against Gods people to bring them into the Inquisition, was stricken by God with a marvellous strange phrensie, so that whatioever he saw seem'd to him to be crawling serpents: and having in vaine used all sorts of Medicines, yea, and wicked forcery too, at length he was quite bereaved of his senses, and so ended his wretched life in much misery. *Idem.*

107. The Chancellour *Pratt*, who put up the first Bill in the Parliament of *France* against those of the Religion, and gave out the first Commissions to put them to death: Dyed himselfe not long after, fearfully swearing, and blaspheming the name of God and had his stomach gnawne in peices by wormes in a strange manner. *Idem.*

108. *John Morin*, a mighty enemy of the professors of the truth, labouring continually at *Paris* in apprehending, and accusing the faithfull, died himselfe in most grievous, and horrible torments. *Beards Theat.*

109. The Chancellor *Oliver*, who had himselfe formerly beene a professor of the truth, apostatizing from the same, was restored to his office, in which he spared not to shed much innocent blood: But a fearfull judgment besel him (as was foretold by some of those guiltlesse persons whom he had condemned) for falling into extream terrors of conscience he betook himselfe to his bed, sighing and sobbing without intermission, breathing forth murmurings against God: and his distemper was so violent, that therewith he shook the bed under him as if a young man with all his strength had assayed to do it. And when a Certaine Cardinall came to visit him, he could not endure his sight, crying out, that it was the Cardinall that had brought him to damnation: and so continuing a long time in these extream horrors, he at last dyed in great anguish and feare. *Idem.*

110. *Albertus Pighius*, who was stiled the *Lutherans* scourge, being at the coronation of the Emperour, upon a scaffold to see the solemnity, the scaffold brake, and he tumbled headlong upon the guard that stood below, and falling upon the points of their halbeards his body was cleane pierced through, so that he presently died. *Idem.*

111. *Poncher*, Archbishopp of *Tours* condemning many godly persons to the fire, was himselfe surprized with a fire from God; which begining at his heele, could never be cured till member after member being cut off, he died miserably. *Second Book of Martyrs.*



An Augustine Frier called Lambert, Doctor, and Prior in the City of Liegs, and one of the cruell Inquisitors against the godly, as he was one day preaching bitterly against the faithful, was stricken speechlesse, and being carried out of the Pulpit into his cloister, was shortly after found drowned in a ditch. *Idem.*

112.

Thomas Blaver, a Privy Counsellor to the King of Scots, was a great persecutor of the faithfull in the land: but falling sick, he fell into despaire, crying out that he was damned, and cast away: that he was damned without remedy, in which miserable state he died without any signe of repentance. *Theatrum Historicum.*

113.

How heavie was the hand of God upon Hierusalem, that slaughter-house of the Saints, and afterwards upon the ten Persecutors of Rome? First, *New* (whom *Tertullian* rightly calleth *Dedicatorem damnationis Christianorum*, quippe qui orientem fidem primus Rome cruentavit, the first bloody persecutor of the Christian Religion) who lost thirty thousand of his subjects by the pestilence, had his army utterly routed, and cut off in Britany: both the *Armenia's* revolted from him: the Senators rose up against him, and compelled him to murder himselfe: Secondly, *Domitian* was butchered by his owne souldiers: Thirdly, *Trajan* dyed of a Dropsy. Fourthly, *Severus* dyed here miserably at York. Fifthly, *Maximinus* with his son was cut in peeces. Sixthly, *Decius* dyed in a far countrey. Seventhly, *Valerian* was flead by *Sapores* King of Persia, who took him prisoner. Eighthly, *Aurelian* was slain by his own men. Ninthly, *Dioclesian* poisoned himself. Tenthly, *Maximinian* hanged himself. But of these more largely before.

114.

Anno Christi 1554. in the reigne of Henry the second, King of France, many precious sons of Zion were burned there for Religion, not without the indignation of honest men, who knew that the diligence used against those poor people was not for religions sake, but to satiate the covetousnesse of *Diana Valentina* the Kings Paramour, to whom he had given all the confiscated goods for the cause of Heresie. *History of the Council of Trent.*

115.

Wo to the wicked enemies of the Church, it shall go ill with them, they are sure to be broken with a rod of iron, to be dashed in pieces like a potters vessel, Psal. 2. 9. dashed against Christ the King, who as he is *Piorum rupes*, a rock of refuge to his people: So he is *Reorum scopulus*, a Rock of revenge to persecutors to split them to pieces: Such a Rock as that out of which fire arose, *Judz. 6. 21.* the fire of Gods jealousy, *Zach. 1. 14.* which burneth to the lowest hell, *Deut. 32. 22.* Let them therefore have so much wit for themselves, as *Pilats* wife had in a dreame, to have nothing to do with just men. Let them do as *Tertullian* counselled *Scapula*: *Si non nobis, tibi, si non tibi, Carthagini parcas.* If thou wilt not spare us, yet spare thy self; If not thy self, yet spare *Carthage* thy Countrey which will certainly suffer for thy cruelty to Christians, *Zach. 12. 2, 3, 6.* Trapp.

116.

*Pharaoh* that oppressed, and persecuted the children of Israel, had first ten plagues inflicted on him, and his people; and afterwards himself and Army were drowned in the red sea.

117.



118. *Amelech* that rose up against them in the Wildernesse, was destroyed by *Joshuah*, and his poor people, though unacquainted with warre, being lately come out of bondage. *Exod. 17.*
119. For the like sin was *Arad*, King of the *Canaanites*, and *Sihon*, King of the *Amorites*, and *Og*, King of *Basan* with their people, and Cities destroyed. *Numb. 2. &c.*
120. After they were settled peaceably in their own Countrey, they were oppressed, and prosecuted by *Eglon* King of *Moab*, for which he was slaine by *Ehud*. *Judg. 3.*
121. *Jabin* for the like sin was overthrown, and his huge host, by *Baruch*, and an handful of men. *Judg. 4.*
122. So were the *Mideanites* by *Gedeon* in a wonderful manner. *Judg. 7.*
123. So were the *Philistines* by *Sampson*, whose eyes they had put out. *Judg. 6.*
124. So were the *Moabites* and *Ammonites* by *Jehosaphat*. *2 Chron. 20.*
125. It's recorded what befell *Haman* that wicked *Agazite*, when he sought the destruction of the people of God. *Est. 7.*
126. *Belshazzer* another oppressor of Gods people, was slaine in his drunken feast. *Dan. 5.*
127. *Antiochus Epiphanes* marvellously oppressed the *Jewes*, robbed and spoiled their Temple, and murdered many of them; And about ten years after, deceiving them with fair, and smooth words, whilest they imagined no mischief, he cruelly set upon them, so that the losse, and desolation that fell upon them was inestimable: For besides the destruction of their City *Jerusalem*, the slaughter of an infinite number of their people, and the captivity of women and infants, he commanded the residue of the *Jewes* that they should forsake and abjure the Law of God, and joyne with the Infidels in their religion: The books of the Scripture he rent, and burned, and those with whom any such books were found, he rigorously put to death. After all which outrages, as he was warring against the City of *Elymais* in *Persia*, seeking to spoile and rob their Temple, he was repulsed, and forced to flie to *Babylon*, where hearing of the overthrow of his armies by the *Jewes*, he fell sick with grief, and there miserably ended his dayes. *1 Mach. 2 & 6.*
128. *Antiochus* the son of this wretched father, as he succeeded him in his Kingdom, so in his wickednesse, and perjury: For (his own affaires requiring it) he concluded a peace with the *Jewes* which he confirmed with his owne oath, and with the oathes of his Princes, allowing to them the free exercise of their Religion: But not long after, he falsified his faith and persecuted them: But God suffered him not to go long unpunished: For being overcome by *Demetrius*, himself, together with *Lysias* his Governour, were put to death. *1 Mach. 6.*
129. *Antiochus* his son getting the Kingdom, being but a child, as he was going to war against the *Jewes*, was slaine by *Thryphon* the Generall of his Army; and thus perished the cursed race of *Antiochus Epiphanes*, which felt Gods wrath to the third generation. *1 Mach. 13.*
130. *Antiochus*, the son of *Demetrius* asorenamed, having chaied away *Tryphon*, usurped the Kingdom, and having broken the League that he had formerly



formerly made with the *Jewes*, gave himselfe wholly to doe them mischeife: Proudly protesting that he would make *Jerusalem* a common burying-place, and the streets thereof to run with the blood of the *Jewes*; and accordingly when he had taken it by force, he commanded his souldiers to put all to the sword that were in the same: So that within the space of three dayes, there were slain fourscore thousand, young, and old, men, women, and children: After which he executed many more villanies against the poor remainder of Gods people, commanding them to renounce the Law of their God, and putting to cruel deaths such as refused: But he escaped not the just vengeance of God; For as he was warring against the inhabitants of *Persepolis*, a Citie of *Persia*, he was shamefully put to flight; and then had his Army in *Judea* overthrown, which he no sooner heard of, but he belched out bitter threats against the *Jewes*: But as he went thitherward, God smote him with an incurable plague, whereupon he began to relent, seeming very penitent, and vowed that if he recovered, he would do many, and great things for the people of God, that he would become a *Jew*, and go through all the knowne world to declare the power of God: But the Lord knowing his hypocrisie, still continued his disease, which was a remediless paine in his bowels, intollerable torments in all his inward parts: His body breeding abundance of wormes which issued out of the same, so that he rotted above ground, and by reason of the intollerable stink of his putrified body, no man could endure to come near him; yea, he himself was not able to beare, or abide the same, whereby he ended his wretched life in much misery. *2 Mach. 5. Josephus.*

## CHAP. XCVII.

Piety, Holinesse, Godlinesse, Honesty.



Exhorted to, *1 Tim. 6. 11. 2 Pet. 1. 5, 6, 7. & 3. 11.*

Piety, and Honesty of Heathens.

*Numa Pompilius* made a Law amongst the *Romans*, That men should not serve the gods, as they passed by, or were in haste, or did any other businesse: but that they should worship and pray to them when they had time, and leisure, and all other businesses set apart. He himself did so firmly put his confidence in them, that on a time being told that his enemies were in Armes, coming against him: he answered, *At ego rem divinam facio*: But I am sacrificing to the gods. *Plut.*

The *Romans* having taken the rich City of *Veia*, decreed out of the spoiles to make, and send a Cup of masse gold to *Apollo* at *Delphos*; but when little gold was found in *Rome*, the souldiers having embezelled it, the *Roman* wives voluntarily out of their devotion brought in all their jewels, with which they made a cup that weighed eight Talents, in recompence whereof the Senate ordained that women should be openly praised in funeral Oration, which was never used before. *Plut.*

When *Brennus* with his *Gaules* had overthrown the *Roman* Army, and drew

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drew neer to the City, most of the people fled out of it, and amongst the rest, the *Vestall Nunnes* with their holy fire, and as they were going on foot, *Lucius Albinus*, one of the common people flying also together with his wife, children, and best of his goods whom he carried in a cart, overtaking them, and seeing the Vestals wearied with carrying their sacred reliquies, he caused his wife, and children to alight, and threw his goods out of the cart, which he gave to the Vestals, choosing rather to hazard the losse of all that was dear to him, then that those holy things should miscarry. *Plut.*

4. *Agessilaus* King of *Sparta*, a brave Captain, and Commander, was wonderfull religious, and addicted to the services of the gods, and so carefull of his oathes, that his very enemies, having once his oath for any thing, thought themselves more secure thereby, then if they had been tyed together by any bonds of friendship: He revered the Temples of the gods even amongst his enemies, and would never suffer them to be punished that fled to them for refuge. *Plut.*

5. *Pub. Scipio Africanus* was of so devout a disposition, that he would never undertake any businesse, but first he would go to the Capitol, and there sit before *Jupiter* with great devotion, as it were to know his mind about it, *Anr. Victor.*

6. *Agessilaus* King of *Sparta* in all his warres, would never suffer the Temples of the gods (though amongst his enemies) to be injured; but alwayes restrained his Souldiers from plundering, or profaning of them, saying; *Quod existimaret divina auxilia, non minus in hostili, quam amico solo, imploranda esse:* That he esteemed that divine help was as necessary, and as much to be sought abroad amongst his enemies, as at home amongst his friends. *Xenophon.*

7. Whilst *Antiochus* King of *Syria* besieged *Hierusalem*, there fell out the *Jewes* feast of Tabernacles, whereupon they sent out Ambassadors to him, intreating him to grant them a truce of seven daies, whilst they attended upon the service of God: The King did not only grant their request but sent them also bullocks with gilded horns, and a great quantity of incense, and sweet perfumes which he caused at the City gates to be delivered to the Priests: with which act of piety the *Jewes* were so overcome, that they made peace with him, and yielded up their City to him. *Lipsius.*

8. *Pausanias* King of *Sparta*, and at that time Captain General of all the *Grecians*, in that notable fight against the *Persians* at *Platea*, when the *Persian* Army pressed upon him, and provoked him to fight, he would not suffer a blow to be given till he had consulted with the gods: His enemies interpreting his delay to proceed from cowardise, pressed more upon him, and slew some of his men, yet neither then would he suffer them to stirre till he had an auspicious answer: after which he obtained a glorious victory over his enemies. *Lipsius.*

9. *Portius Cato* was of such an honest, and blamelesse life, that though he was often accused by his adversaries, and forced to plead his cause fifty times, yet he alwayes came off with credit, and that not by favour, friends or bribes, but against all these: And being againe accused in his old age, he desired that *Tiberius Sempronius Gracchus*, who was his adversary, might be



be made his judge : which being done, he so cleared himselfe before him, that *Gracchus* acquitted him. *Lipsius.*

*Hanibal* having given a great overthrow to the *Romanes*, and slaine the Consul *Flaminius*, the people were extremely perplexed, and chose *Fabius Maximus* Dictator, who to lay a good foundation to his government, began with the service of the gods, declaring to the people that the losse they had received, came through the rashnesse, and wilful negligence of their General who made no reckoning of the gods, and religion, and therefore he perswaded them to endeavour the pacifying of the gods, and to serve, and honour them: and himselfe before the people made a solemn vow unto the gods, that he would sacrifice all the encrease, and fruits that should fall the next year of sheep, sowes, milch-kine, and of goats through all *Italy*, &c. *Plut. in vita Fabii.*

*Alcibiades* in invading, and over-running part of *Asia* his souldiers took certaine Priests, and Nunnes prisoners: but *Alcibiades* coming to the knowlege of it, freely delivered them without ransome. *Plut. in vita ejus.*

In the times of publick danger, the manner amongst the *Romanes* was, that not onely the men, but the Ladies and Gentlewomen did visit all the Temples, and worshipped, and implored the help of all the gods therein, especially they attended most with their devotions *Jupiter Capitolinus*, which was the greatest of their gods. *Plut.*

*Antoninus* the Philosopher when he was going forth to fight with his enemies, said, *Non sic Deos colimus, aut sic vivimus, ut illi nos vince-* rent, we have not so served the gods, nor lived so, that the enemies should have the better of us. *Idem.*

When *Marcellus* the Roman General had over-come the *Gaules*, and slaine their King *Britomarus* with his own hands, in his triumph, he cut down a goodly young Oak, strait, and long, hanging all the pieces of the Armour which he had taken from the King, very orderly round about it, and then taking the Oak upon his shoulders, gat up into his triumphant Charret, and so carried it till he came to the Temple of *Jupiter Feretrian*, where he set it up in token of his gratitude: The *Romans* also for joy of this victory caused a massie cup of gold to be made of the spoiles, of an hundred pounds weight, which they sent, and offered up in the Temple of *Apollo Pythias* in the City of *Delphes*, in token of their thankfulness. *Plut. in vita Marcelli.*

*Socrates* knowing that there was but one God, in his Apology for his life, said, That if they would grant him his life upon condition to keep that truth to himself, and not to teach it unto others, he would not accept of life upon such a condition.

The *Romans* being besieged in the Capitol by the *Gauls*, so that they could not stir out of any side: yet a day coming wherein they used to offer solempne sacrifices in the *Quirinal* hill, *Q. Fabius* being stirred up with an inward devotion, resolved rather to adventure his life, then neglect that sacrifice, and accordingly clothing himself with holy garments he went through the midst of his enemies, who being either astonished at the confidence of the man, or struck with a religious fear, seeing the piety of the

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man, suffered him to passe, and repasse without molestation. *Lips. Ex-emp. Polit.*

17. Doctor *Usher* at ten years old was converted by hearing a Sermon preached upon *Rom. 12. 1. I beseech you brethren by the mercies of God, &c.* And meeting with some notes taken from Master *Perkins*, before his works were printed, concerning the sanctifying of the Lords day, he was ever after very careful to keep it holy. He was at that age so tender-hearted, that reading Saint *Austines* Meditations, he often wept in reading of them: In those tender years accustoming himself to holy duties, the Devil oft endeavoured to discourage him by divers sorts of terrors, and affrightments, both sleeping, and waking; but through Gods mercy applying himself to prayer, he at length overcame them, and was heard in the thing that he feared. At fourteen years old he was called to receive the Communion, and the afternoone before, his manner was to retire himself in private, and to spend it in a strict self-examination, and penitential humiliation for his sins, which was so effectual, that streames of teares ran from his eyes. There was a certaine retired place by a water side to which he frequently resorted, sorrowfully to recount his sinnes, and with floods of teares to bewaile them, which he found so sweet, and comfortable to his soul, that he took all occasions for such retirednesse, especially upon Saturdayes in the afternoone. One sin he much bewailed, his too much love to his book, and humane learning, being as glad of Munday to go to that, as of the Lords day for his service, which cost him many a teare, for that he could be no more heavenly minded at that age. See his *Life by Doctor Bernard*.

18. The Bishop of *Monte Pulciano* told *Charles* the fifth in the Council of *Trent*, that one of the chief instructions which they had received from the Pope, was to commend to that Assembly, *That Principalities cannot be preserved where Religion is lost.* *Hist. Coun. Trent.*

19. It was a good Law that one of our *Danish* Kings made, *That at the general Court of every shire, the Bishop of the Diocesse should accompany the Sheriffe, that the one might countenance Gods Law, and the other mans.* *Beadles Diary.*

20. Good *Jehosaphat* sent the Levites with his Princes, *2 Chron. 17. 8* to teach in the Cities of *Judah*: For as the Princes taught the Lawes of the Land, so the Levites taught the Law of God; and both did mutually help each other.

See the Example of *Charles* the Great in *Scriptures*.

21. It was a brave speech of *Lewis* the thirteenth, late King of *France* in a journey near *Paw* in his own Kingdome. The inhabitants understanding that he was coming, sent to know how he would be entertained into the Towne, and what Honour they should do him? He asked the messengers whether there were ever a Church in the Towne? If there were, he would enter as their King in state; if not, he would receive no honour in that place, where Almighty God had no house, and therefore no honour given to him. *Beadles Diary. p. 130.*

22. *Boleslaus*, King of *Poland*, when he was to speak or do any thing of concernment, would take out a little picture of his fathers that he carried about



about him, and kissing it, would say, *I wish I may speak, and do nothing at this time unworthy thy name*: So we that receive so many favours daily from God, should pray that we may do nothing that may tend to his dishonour. *Idem*.

*Godlinesse with contentment is great gain.* 1 Tim. 6. 6.

## CHAP. XCVIII.

## Plague, Pestilence.



He Pestilence was one of the plagues of Egypt, Exodus 9. 15.

Its threatned as a punishment for sin, *Lev.* 26. 25. *Num.* 14. 12. *Deut.* 28. 21. *Jer.* 14. 12. & 21. 69. & 24. 10. & 27. 8. & 29. 17. & 34. 17. & 38. 2. & 42. 17. *Ezek.* 5. 12. & 6. 11, 12. & 28. 23.

Prayer, and repentance is the way to remove it, 1 *King.* 8. 37. 2 *Chron.* 6. 28. & 7. 13. & 20. 9.

Gods people are preserved from it by God, *Psal.* 91. 3, 6.

Foretold in the latter dayes, *Mat.* 24. 7. *Luke* 21. 11.

The Pestilence is a messenger of Gods sending, an arrow of his shooting, 2 *Sam.* 24. 15. and may better be called *Morbis sacer*, then the falling sicknesse, as being an extraordinary hand of God, such as was that *sudor Anglicus* in the dayes of Edward the sixth, the sweating sicknesse that ragged very violently for forty yeares together here in England (as *Senertus* testifies) and slew so many, that strangers wondred how this Island could be so populous as to bear, and bury such incredible multitudes. No stranger in England was touched with this disease, and yet the English were chafed therewith not only here but in other Countries abroad, which made them feared, and avoided wherever they came, and so long as the heat of this sicknesse continued the Ministers were sought for, and sent for (saith Master Bradford) *Oh, you must come to my Lord, you must come to my Lady, &c.* Thus when he slew them, they sought him early, &c. *Psal.* 78. 34, 36. *Neverthelesse they did but flatter him with their mouth, and lyed to him with their tongues.* As the Fox when taken in a snare, looks pitifully, but 'tis only that he may get out: As Ice melts in the day, and hardens againe in the night: Or as Iron that is soft, and malleable whilst in the fire, but soon after returns to its former hardnesse.

In the reigne of our King Edward the third there fell out such a terrible plague that not only multitudes of men were consumed by it, but the very aire, and waters became Pestilential, so that the very fowles, and fishes had botches upon them. *English Chron.*

*Plantius Hypseus*, and *Fulvius* being Consuls, Africa was miserably devoured by an infinite number of locusts: after which there followed such a terrible Plague, that in short space consumed eight hundred thousand

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men:



men : and on the Sea coast about two hundred thousand : and in the City of *Utica* there died of it thirty thousand souldiers, so that there were carried out of the gate of the City one thousand five hundred dead bodies in one day *Orosius Lib. 5.*

3. *Anno Christi. 1562.* there died of the plague in *London*, and within the bills of mortallity twenty thousand one hundred thirty and six persons.

4. *Anno Christi. 1593.* there died of the plague in *London*, and within the bills of mortallity twenty five thousand eight hundred eighty six.

5. In the first year of King *James*, which was *Anno Christi. 1603.* there died of the plague in *London*, and within the bills of mortallity thirty eight thousand two hundred forty four.

6. In the first yeare of King *Charles*, viz. *Anno Christi. 1625.* there died of the plague in *London*, and within the bills of mortallity, three score, and three thousand, and one, viz. In *London*, and in the nine out parishes fifty four thousand two hundred sixty five : In *Westminster* two thousand five hundred and fourty : In the five parishes about *London*, six thousand one hundred ninty six.

About this great plague these things are remarkable.

First, that for the space of three moneths it encreased very hotly, encreasing almost a thousand some weeks. *July* the 28. the bill was three thousand five hundred eighty three, and *August* the 4th. it was four thousand five hundred and seventeen, and *August* the 18th. it was five thousand two hundred and five.

Secondly, the decrease of it was as admirable : for whereas it was encreasing nine moneths, viz. from *November* to *August* : It so decreased that in seven moneths space it came to nothing : for in the weekly bills given up, *March* the 8th 1625. not one was dead of the Plague, and so fast it decreased, as in one week there died less then in the former nine hundred forty four, and in another one hundred and nine lesse then in the former

Thirdly, during the rage of this plague the *Wednesday* of every week was by publike authority set apart for fasting, and prayer : and the 29th. of *January* 1625. being the Lords day, was by Proclamation enjoyned to be celebrated with solemne thanksgiving in *London*, and the places adjacent, and the 19th. of *February* following in all other parts of the Kingdome. See *Doctor Gouge his Saints Sacrifice. p. 7. 8.*

7. *Numb. 16. 44. &c.* There died of the plague in lesse then a day fourteen thousand and seven hundred persons.

8. *Numb. 11. 33.* There is mention made of a plague, which, though the precise number of those which died be not expressed, may be thought to have destroyed as many as the aforementioned plague, for it is said, *The Lord smote the people with a very great plague.*

9. *Numb. 25. 9.* Whilest the *Israelites* were yet in the wilderness, there died at one time of the plague twenty four thousand persons.

10. *2 Sam. 24. 15.* In *Dauids* time within the space of three dayes there died



died of the plague threescore and ten thousand.

2 Kings 19. 35: In *Hezekiah's* time when *Senacherib* came up against *Jerusalem* there died of the plague in one night in *Senacherib's* Host, a hundred fourscore and five thousand persons.

*Thucydides* makes mention of a plague that began in *Ethiopia*, fell down into *Egypt*, and *Affrica*, and into the greatest part of *Persia*, and invaded *Athens* on a sudden, where dying men lay rumbling one upon another: Their Temples were filled with the dead: Lawes of funeralls were broken, every one burying where he could finde roome. And whilest fires were made to burn dead corps, others were brought and cast there-into.

*Ensebius* recordeth a plague at *Alexandria* which made every man to howle through the City by reason of the multitude of dead corps, which daily yielded up the ghost: there was not an house wherein some died not, and although the Christians were not altogether free from it, yet mostly it scourged the Heathen idolaters: Besides the behaviour of the one, and other was very contrary: For the Christians refused not to visit, and comfort one another, notwithstanding the danger: whereas the Gentiles were extreemely cruel, and mercilefs each towards other; Of those which were infected, some they would cast out of doores half dead to be devoured of Dogges, and wilde Beasts: Some they suffered to lye languishing in their houses without all succour: Some they suffered to lie unburied, none daring to come neare them, and yet for all their cautionnesse, and shifting from place to place, the pestilence followed them wheresoever they went, and consumed them. In so much as *Dionysius* Bishop of *Alexandria* writes that there were not left in that City of old and young so many as there was wont to be of old men above sixty years of age. This plague though it was spread over the whole world, yet it raged most in those places where the Christians had been most persecuted a little before, whereby many of them were left wholly desolate.

At *Rome* when *Camillus* died, there died ten thousand every day of the plague.

Under *Vespasian*, and *Commodus* the Emperours, two thousand every day were taken away by that infectious disease.

Under *Iustinian* the Emperour there fell such a violent plague upon *Rixantium*, and the places adjacent, that every day there died five thousand, and some dayes ten thousand. *Alst.* in *Theaur. Chron. Anno.* 547.

At *Constantinople* the plague swept away at one time three hundred thousand persons. *Idem.* Anno. 729.

Anno Christi 1348. Under *Charles* the fourth an Epidemical plague wasted the whole world for three years together. At *Lubeck* it destroyed fourscore and ten thousand, and at *Florence* an hundred thousand. *Idem.*

Anno Christi. 1359. In *Petrarch's* time so violent a plague invaded *Italy*, that there remained alive scarce ten of a thousand through the whole countrey. *Idem.*

In the ninth year of our King *Edward* the second there was so grievous a mortality

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mortality of people as the living were not able to bury the dead. *Stow, Chron.*

21.

*Anno Christi. 1347.* in the twenty second year of our King *Edward* the third, a plague was brought from beyond sea into the townes and parts of *England* adjoyning to the sea coasts in *Dorsetshire*, where ( as in other countries ) it made the whole countrey void of inhabitants, so as there were almost none left alive : Thence it passed into *Devonshire*, and *Somersetshire* and unto *Bristol*, where it much raged : From thence to *Glocester*, *Oxford*, and *London*, and finally it spread over all *England*, and so wasted the people as scarce the tenth man was left alive. When Church-yards were not large enough to bury their dead in, they chose certaine fields appointed for that purpose : For the dead in *London*, a piece of ground called *Spittlecroft* containing thirteen acres ( where now stands the Charterhouse ) without the Barres of *West-Smithfield*, was purchased, enclosed, and dedicated, in which place were buried the year following above fifty thousand persons : Two thousand every day were buried there from *Feb. 1.* till the beginning of *May*, besides those that were buried in other places, in and about the City. Of the plague there died in *Norwich* from *January* the first, to *July* following, fifty seven thousand one hundred and four, and in *Yarmouth* seven thousand fifty two. *Acts and Mon.*

22.

*Anno Christi. 1391.* In King *Richard* the seconds time a great pestilence fell upon *Norfolk*, and other Countries : And besides what died in other places, there died thereof in a short time in the City of *York* eleven thousand persons. *Stow. Chron.*

23.

*Anno Christi. 1479.* Under King *Edward* the fourth there died an innumerable company of people of the plague in *London*, and in divers other parts of the Realme.

24.

*Anno Christi. 1513.* In the reigne of King *Henry* the eighth there was such a plague as in one house, viz. the *Minories* without *Algate* there died twenty seven professed *Nunnes*, besides lay people, and servants in that house.

25.

*Anno Christi. 1548.* In the reign of King *Edward* the sixth there was a great Pestilence.

26.

In the fourth year of Queen *Elizabeth* many *English* being sent to *New-haven* for the safe-guard thereof, such a plague fell out amongst them, that the very streets lay full of dead corps, the living not being able to remove the multitude of them that perished thereby : From thence the soldiers brought the infection into *England*. *Anno Christi. 1562.* Whereof see before, as also of the moderne plagues which have falne out since.

27.

When *Cominius* was Consul at *Rome* there came Ambassadors from the City of *Velitres*, offering up their City to the *Romans*, praying them that they would send new inhabitants to replenish the same, for that the plague had been so extreame amongst them, that there was not left the tenth person alive of all the inhabitants. *Plut. in vita Coriolani.*

28.

*Anno Christi. 1611.* The City of *Constantinople* was wonderfully afflicted with the plague which violent contagion did so rage for the space of five



five moneths that there died within that time two hundred thousand persons, and they commonly carried every day twelve or fifteen hundred bodies to be buried : which was much encreased by the obstinate belief which the *Turks* have of Predestination : For they say that so soone as a man comes out of his mothers womb, God writes in his forehead all the good, and evil that shall happen to him in his life, and of what death he shall die, the necessity whereof no humane power can avoid : and therefore they feare not infection, but contrary when any one dies (though of the plague) another takes his clothes, and weares them. *Turk. Hist. p. 1302.*

## CHAP. XCIX.

## Poverty, Poor.

**T**hey are not to be oppressed, *Exod. 22. 25. Deut. 24. 14. Prov. 22. 16, 22. & 28. 3. 15. & 14. 31. & 30. 14. Eccles. 5. 8. Isa. 3. 14, 15. & 10. 2. & 11. 4. & 32. 7. & 58. 7. Jer. 2. 32. Ezek. 18. 12. Amos 2. 6. & 4. 1. Job 31. 16, &c. Psal. 10. 2, &c. & 12. 5.*

To be relieved, *Exod. 23. 11. Levit. 19. 20. & 23. 22. & 25. 25, 35, &c. Deut. 15. 7, &c. & 24. 12. Job 30. 25. Prov. 14. 21. and 22. 9. & 28. 27. & 31. 20. Dan. 4. 27. Mark 14. 7. Matth. 19. 21. Rom. 15. 26. Gal. 2. 10. Luke 19. 8. 2 Cor. 9. 9.*

What brings Poverty, *Prov. 6. 11. & 11. 24. & 13. 18. & 20. 13. & 23. 21. & 24. 34. & 28. 19, 22.*

A poor mans livelihood is his life, *Mark 12. ult. Luke 8. 43.* he is in his house as a snail is in his shell, crush that, and you kill him quite.

*Alexander the Great, having taken the Kingdome of Sidon, gave it to Hephestion to dispose of it to whom he pleased : Hephestion to shew his gratitude, proffered it to his Host with whom he quartered ; but he, not being of the Kingly family, refused it, saying, It is not our Countrey fashion that any one should be King, but such as are of the King's line : and such an one, saith he, lives hard by, a good and a wise man, but very poor, and one that lives by his hard labour : then Hephestion, taking Kingly apparel with him, went to this poor man, and saluted him King, bidding him wash off his dirt, and put off his rags, and put on that Kingly apparel : The poor mans name was Abdolonimus, who thought he had been in a dream, but being by the standers by washed, and adorned, Hephestion led him into the Palace, saying, When thou sittest on thy Throne, and hast power over the lives of all thy Subjects, forget not thy former condition. Alexander hearing of it, sent for him, and asked him with what patience, he being of such a noble extraction, could bear his former poverty ? To whom Abdolonimus answered, I pray God that I may bear the Kingdome with the same mind ; for, said he, these hands provided for my necessity, and as I had nothing, so I wanted nothing. Just. Cur. Diod. Sic.*



2. The poorer sort of *Swethland* do alwayes break the Sabbath, saying, *that it is onely for Gentlemen to keep that day*: But *Paul* a poor Tent-maker, could say, *Our conversation is in heaven*. And Gods people are afflicted, and poor, and yet they trust in the name of the Lord, *Zeph. 3. 12*. Who ever richer then *Adam* in Paradise? Who poorer then *Job* on the dunghill? Yet in Paradise *Satan* foiled *Adam*. On the dunghill *Job* foiled *Satan*. Poverty cannot excuse from duty.
3. Poverty brings usually contempt, *James 2. 16*. According to that of the Poet.
- Nil habet infelix Paupertas durius in se,  
Quàm quòd ridiculos homines facit —*
4. The world looks over a poor, though vertuous man. As *Luke 15. 30*. *This thy son, not this my brother*. And why? Because in poverty. The Heathen could say, *ἀλλοτρίον τὸ δούλον*. Adversity findes few friends. *Et cum Fortuna statque, caditque fides*. Few will appear for poor suffering Saints. This *Job* and *David* much complained of. For as when a Dear is shot, or but blown, the rest of the herd push him out of their company. So here, *Tempora si fuerint nubila, solus eris*. The Samaritans would not so much as own the Jewes when poor, and afflicted, but in prosperity they called them their sweet Cousins. *Iosephus*.
5. When it was disputed in the Senaté at Rome whether Christ should be Deified, because he had done many wonderful works: It was resolved that he should not, *propter hoc quod paupertatem predicavit, & elegerit, quam mundus contemnit*; because he preached poverty, and chose poor men, whom the world cares not for. *Purchas*.
6. Few such are to be found as with *Ittai* the Gittite, and *Hushai* the Archite will stick close to a *David* when stripped of all.
7. *Prov. 28. 3*. *A poor man that oppresseth the poor, &c.* Such an oppressor doth bite hard (as a leane louse) makes cleane work: Plunders to the life, *omnia corrumpit, & convertit*. Poor men should pity poor men, as knowing the misery of Poverty: But to oppress, or defraud their compeers, is the greatest inhumanity, as the mercilesse fellow-servant did, *Mat. 18. 28, &c.* A Wefell is a ravenous beast as well as a Lion. A Sparrow-hawke as greedy as an Eagle: and more mercy is to be expected from those more noble creatures, then from the base and abject. *Trapp*.
8. Poverty is a fore temptation; as *Agur* feared; *Prov. 30. 9*. and that good man felt mentioned by Master *Perkins*, who being ready to starve, stole a Lamb, and being about to eate of it with his poor children, and (as his manner was) to crave a blessing, he durst not do it, but fell into a great perplexity of conscience, acknowledged his fault to the owner, and promised restitution if ever God enabled him.
9. *Eccles. 4. 13*. Well doth the Preacher joyne poverty with wisdom, for, *Nescio quomodo bona mentis soror est paupertas*. The wisest of the Greeks were very poor: *Aristides, Phocion, Pelopidas, Epaminondas, Socrates, Ephialtes*.
10. So were those worthies of whom the world was not worthy. *Heb. 11. 38*.



*Sæpe sub attrita latitat sapientia veste.*

Sweet smelling *Smyrna* was the poorest of all the seven Churches, yet had the richest price set upon it. *Rev. 2. 9.*

11.

*Lactantius* died miserably poor.

12.

Of *Archimedes* it is said by *Silius*, *Nudus opum, sed cui calum, terra-que patebant.*

13.

Of Queen *Elizabeth* it is said, that she hated no lesse then did *Methridates*, such as despised vertue because it was forsaken by fortune. *Camb. Eliz.*

14.

Within a leatherne purse may be a pearle of great price. In earthen pots there may be abundance of golden treasure. *I know thy poverty, but thou art rich. Rev. 2. 9.*

15.

The *Thebans* buried *Epaminondas* (their gallant General under whom they had won so many glorious victories) at the common charges of the people, because he died in so great poverty, that when he was dead, they found nothing in his house, but a little iron spit. *Plut.*

16.

When *Paulus Æmilius* was Consul, there were in *Rome* sixteen persons, all of one name, of the house of the *Ælians*, very near a kin each to other, who all had but one little house in the City, and a small Farme in the Countrey, wherewith they entertained themselves, and lived altogether in one house with their wives and many little children. One of their wives was the daughter of *Paulus Æmilius*, after he had been twice Consul, and had twice triumphed, not being ashamed of her husbands poverty, but rather wondring at his vertue that made him poor. *Plut.*

17.

*Paulus Æmilius* when he rewarded his souldiers after their conquest of *Macedonia*, he gave his son-in-Law *Æmilius Tuberus*, a cup weighing five Talents for his great valour. This cup was the first piece of plate that ever came into the house of the *Ælians*, and it came for the honor, and reward of vertue: But before that time neither themselves, nor their wives, would ever have, or wear any gold or silver. *Plut. in vita P. Æmylii.*

18.

*Alexander* the son of *Perseus*, King of *Macedonia*, being carried captive with his father to *Rome*, was in such poverty, that he was forced to learn the Art of a Turner, and Joyner, whereby he gat his living. *Idem.*

19.

*Aristides*, who by his Valour, Prudence, and Justice had made the *Athenians* rich, and honorable, at his death was so poor, that they found nothing in his house to bury him with, but he was feigne to be buried at the charges of the Common-wealth. *Plut in vita ejus.*

20.

See more in *Humility*, and *Riches contemned.*



## CHAP. C.

Examples of the power, and prevalency of Prayer.



Is any sick amongst you? Let him call for the Elders of the Church, and let them pray over him, and the prayer of Faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to the like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years, and six moneths: And he prayed again, and the heaven gave rain, and the earth brought forth her fruit, Jam 5.14, &c.

Fervent prayers are effectual, Psal. 34. 4, 6, 15, 17. Mat. 7. 8. Mar. 11. 24. Jam. 1. 5, 6. & 5. 16. Psal. 3. 4. & 107. 6, 13.

God is a Prayer-hearing God, Psal. 65. 2. Delighting in it, Cant. 2. 14. It's as incense to him, Psal. 141. 2. Promising to give if we ask, Luk. 11. 10. Rom 10. 12. which promise is sealed with the blood of Christ, and back'd with an oath, Mich. 7. 20. John 15. 7. Commanding to ask in full assurance, Heb. 10. 22. Jam. 1. 6. Encouraging by Parables, Luk. 11. 8, 9, 11, &c. & 18. 2. &c.

Sighs, and groans are prayers, Exod. 2. 23, 24. Psal. 79. 11. & 12. 5. & 39. 12. & 56. 8. Rom. 8. 26. Isa. 38. 5.

Christ perfumes our prayers with his merits, Rev. 8. 3, 4.

It obtaines temporal blessings, 1 King. 18. 42, &c. Zachariah 10. 1.

God will be sought to, Ezek 36. 37.

We shall not seek him in vain, Esay. 45. 19.

It must be tendered in the hand of a Mediatour, Mat. 3. 17. John 14. 13, 14.

We must see that we belong to God, if we will prevail, Psal. 34. 17. &

73. 1.

Before we ask God heares, Isa. 65. 24. Dan. 9. 23.

Scriptural Examples of the efficacy of Prayer, Abraham praying for Ishmael, Gen. 17. 20. For Sodom, Ch. 18. 23, &c. For Abimelech, Ch. 20. 17. Jacob, Gen. 32. 24, &c. Hos. 12. 4. Moses, Exod. 14. 15. & 15. 25, & 17. 11, &c. Numb. 14. 12, &c. Exod 32. 10. Numb. 12. 13. & 21. 7. Samuel, 1 Sam. 7. 9. Joshua, Ch. 10. 12. Elijah, 1 King. 17. 20. Elisha, 2 King. 4. 33. Solomon, 1 King. 3. 11. & 9. 3, &c. Asa, 2 Chron. 14. 11. Hezekiah, Isa. 37. 15, &c. Jehoshaphat, 2 Chron. 20. 3, &c. Amos Ch. 7. 2, &c. The Syrophenician woman, Mat. 15. 22, &c. Importunate widow, Luke 18. 2, &c. Isa. Chap. 62. 1, 6, 7.

The persons of Saints are like secret pledges of common quiet, and their meditations are a shield to the earth against the wrath of heaven.

Gregory



Gregory Nazianzen reports of his sister Gorgonia, that her knees seemed to cleave to the earth by reason of her often praying.

And Gregory of his aunt Trucilla, that her elbows were as hard as an horn, by often leaning upon a desk when she prayed,

And Eusebius of James Justus, that his knees were as hard as a Camels knees, bereaved of sense by often praying.

One reports of Joachim the father of the Virgin Mary, that he used to say, *Cibus, & potus mihi est Oratio*: Prayer is my meat, and drink.

A Gentelwoman being in her Parlour exercised in meditation, and prayer, cryed out; *O that I might ever enjoy this sweet Communion with God.*

The Queen-Mother of Scotland in her Warres against the first Reformers, confessed openly, That she feared more the fasting, and prayers of that man of God John Knox, and his Disciples, then an Army of twenty thousand men. Looking-glasse of the Holy War.

Leolin Prince of Wales being perswaded by some about him to make war against our King Henry the third, replied thus: *I am much more afraid of his Almes, and prayers, then I am of his Armies.* Doctor Powel.

Frederick the Elektor of Saxony intending to make war against the Arch bishop of Magdeburg, sent a Spie into his Countrey to see what preparations the Arch-bishop made for his owne defence. By whom being informed that the Arch-bishop wholly applyed himselfe to fasting, and prayer, and reforming his Church, *Let him fight* (said the Duke) *that hath a mind to it; for I am not so mad as to fight against him that trusts to have God for his deliverer.* Buchol.

Numa Pompilius being told that his enemies were coming upon him as he was offering sacrifice, thought it sufficient for his safety that he could answer, *At ego rem Divinam facio!* But I am about the service of my God. Buchol.

Tertullian's manner was constantly in private to pray threetimes a day, at the third, sixth, and ninth houres. See his Life in my first part of the Marrow of Eccles. history.

Petrus Chrysologus alwaies before he penned any thing, would with great ardency, and humility, set himselfe by prayer to seek unto God for direction therein. *Idem*, P. 164.

Master Laurence Saunders used to be very frequent and fervent in prayer and when he was assaulted by any temptations, he still found much support, and comfort by prayer, whereby he gained such experience, that he became a great comforter of others with the same consolations which himself had found from God. *Idem*, P. 491.

Master Hugh Latimer used constantly in his prayers to beg, that God of his mercy would restore his Gospel to England once again, once again, which he often inculcated in his prayers, and that with such ardency as though he had seen God before him, and spoken to him face to face. *Idem*. P. 528.

Master Robert Bolton used constantly to pray sixtimes a day, twice with his family, twice with his wife, and twice in secret; Besides, he kept many daies of private humiliation; as alwaies before the Sacrament, and upon oc-



casion of the miseries of the Church both at home, and abroad, which he performed with much ardency of spirit. *Idem.* p. 926.

15.

Master *William Whateley's* constant practise was, besides family-prayer twice a day, to pray also with his wife, and alone both morning and evening: He also set apart daies of private humiliation for his family upon special occasions, and oft for their preparation to the Lords Supper, at which times he would exceed himself in pouring out his soul to God with many teares: He was much also in dayes of private fasting, and humbling himself alone before God, &c. *Idem.* p. 932.

16.

Saint *Augustine* was very powerfull in prayer, so that thereby he sometimes cast out Devils, and restored sick men to their health again. *Idem.* p. 160.

17.

*Fulgentius* was very powerfull in prayer: and before his death the barbarous *Moors* invading the Territories of *Ruspa*, filling all places with Rapines, murthers, &c. yet so long as *Fulgentius* lived, the City of *Ruspa* remained in safety; and when all the rest of the Province was under miserable captivity, that City alone enjoyed an happy peace. *Idem.* p. 176.

18.

*Vitus Theodorus* writing of *Luther*, saith thus of him: No day passeth wherein *Luther* spends not three houres at least in prayer: Once it fell out (saith he) that I heard him: Good God! what a spirit, what a confidence was in his very expressions: with such a reverence he sued as one begging of God; and yet with such hope, and assurance, as if he spake to a loving father or friend: See many examples of his prevalency in prayer in his *Life in my first part.* p. 245, &c.

19.

Anno *Christi* 1564. there brake out a great plague in *Zurick*, whereof Master *Bullinger* fell so sick, that all men despaired of his life: But the Church by their frequent, and fervent prayers prevailed with God for the restoring of him to health again. *Idem.* p. 742.

20.

See an admirable example of the power of prayer in the life of Master *Perkins* in my first part, p. 853. and divers other examples in my two *Martyrologies*.

21.

*Pro. 12. 2.* A good man obtaineth favour of the Lord, &c. i. e. hath what he will of God: *id quod vult a Domino impetrat: quia ejus voluntas est ipsissima Dei voluntas, nec aliud vult:* As *Mercer* saith out of *Rabbi Levi*. Its written of *Luther* that by his prayers he could prevaile with God at his pleasure. Praying for the recovery of *Myconius* he let fall this transcendent rapture of daring faith, *Fiat voluntas mea*, let my will be done, and then comes off sweetly, *Mea voluntas Domine, quia tua*. My will Lord because thy will. *Beatus est qui habet quicquid vult, et nihil malé vult*. Blessed is he that hath what he will, and wils nothing but what he should. *Trapp*.

22.

*Sozomen* saith of *Apollonius* that he never asked any thing of God in all his life that he obtained not.

23.

Anno *Christi* 1584. neere unto the City of *Bern* in *Switzerland*, a certain hill in an earthquake was carried violently over, and beyond other hills, and covered a whole village consisting of ninety families, one half house only excepted wherein the Master of the family together with his wife and children were earnestly calling upon God. This is attested by *Polanus* who lived then in those parts. *Syntag.* p. 841.

When



When *Marcus Aurelius* the Emperour could by no perswasions be prevailed with but that he would persecute the Christians, whilst he was warring against the *German*s his Army was ready to perish for want of water, whereupon one of his Legions, being all Christians addressed their fervent, and faithfull Prayers unto Christ, who immediately sent such abundance of raine as satisfied the *Romane* Army, and withall dashed their enemies with thunder, and fire, In remembrance whereof that Legion was called *Καταιγιστική* or the Lightening Legion, and the Emperour after this miracle stayed the Persecution. *Enseb.*

*Theodosius Senior*, a godly and pious Emperour fighting against the Tyrant *Eugenius*, was in great danger of being utterly overthrown, whereupon alighting from his horse, upon his knees in the field he powred forth his fervent prayers unto God for assistance, who immediately sent a mighty tempest of wind which blew so vehemently into his enemies faces that it drave back their darts upon themselves, which proved their finall overthrow. See his life in my second *Part of the Marrow*, &c.

The City of *Nisibis* being straitely besieged by *Sapores*, King of *Persia*, the Citizens were brought into great straits, whereupon they had recourse to one *James*, a holy and devout man, beseeching him that he would stand upon the wall, and pray unto God for them, which accordingly he did, and God immediately sent an Army of Gnats and Flies amongst the *Persians* which so vexed, and tormented them, that they were forced to raile their siege, and depart. *Symps. Eccles. Hist.*

*Potamiæna*, a young, and beautifull virgin being condemned to death because she was a Christian, was delivered to a Captaine called *Basilides* to be led to execution; this Captaine restrained the rage, and fury of the people, who would have wronged her as she was going to bee executed, whereupon she prayed for his conversion, and was heard of God, so that he became a Christian, and afterwards suffered Martyrdom for the same cause. See my *Generall Martyrologie*.

The Mahumitans in the *East Indies* pray with a soft, and still voice using many words which set forth the Omnipotency, eternicity, and other attributes of God with many words of humiliation, confessing with diverse submissive gestures their own unworthinesse, and in their prayers they cast themselves low upon their faces sundry times, and then acknowledged that they are burdens to the earth, and Poison to the aire, &c. and therefore dare not so much as look up to heaven but at last comfort themselves in the mercies of God through the mediation of *Mahomet*, and many amongst them (to the shame of us Christians,) what impediment soever they have, either by pleasure, or profit, pray five times everie day, viz at six, nine, twelve, three and six at night. *Pur. Pil. p. 1477.*

King *Edward* the sixth as he was constant, and fervent in his private prayers, so was he as successfull therein, witnesse this example, *Sir John Cheeke*, his Schoolmaster, fell desperately sick, of whose condition the King enquired everie day: at last his Physicians told him, That there was no hope of his life, and that he was given over by them for a dead man. *Wey* (said the King) *he will not die at this time, for this morning I begged his life of God in my prayers and obtained it:* which accordingly came

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came to pass, and soone after Sir *John* beyond all expectation, wonderfully recovered. Master *Ful. Hist. of the Church*. p. 424.

30. The Lady *Herrick* living at her house in *Leicester-shire* in the time of our late wars; there came one to her, and told her, that if she stayed in her house a party of the Kings soldiers would come presently, and take her away prisoner; she thanked him, and retired her self to seek unto God by prayer for direction, and was encouraged to stay: presently after came another with the same message, importunately desiring her to absent herself, she thanked him also, and againe retired unto prayer, and was still encouraged; Then came a third messenger from Justice *Babington*, and she as before sought to God for direction, but found her former confidence abated: yea, the more she prayed, the more her heart failed her. whereupon she left her house, and immediately came in a troop of soldiers which searched all the house for her. This she told my Reverend friend Master *White*.

31. One who had a brother that spent his time in hawking, drinking, and swearing, upon a Saturday when he was gone upon an hawking match, resolved to set that day apart by Fasting, and prayers to begg of God the conversion of his brother, and it pleased God to answer his prayers: For on Monday his brother coming home was much reformed, left his former wicked practises, kept many private dayes of humiliation, and made a very godly end; Master *White* knew these parties well.

32. Master *Welch*, a pretious, and godly Minister whose living was not worth above twenty six pounds *per annum*, as he was in a journey lodged at an Inn, where his owne meate coming to more then he expected, he had not the next morning mony to pay for his horse meate; whereupon the hostler coming up to his chamber swore and took on exceedingly for his mony: Master *Welch*, shut his chamber doore, and went to prayer, which the Hostler standing at doore heard, and it pleased God thereby to convert him so that he would take no money of him neither at the time, nor at any other time when his occasions drew him that way. Master *White*.

33. About the year 1646. we kept a publike Fast in new *Sarum* in the County of *Wilts*, where a woman, whom (to my knowlege) I never saw before or since sent a bill to be prayed for, largely setting forth how she was vexed by Satan, and accordingly the bill being read, effectual prayers were made for her deliverance from that sore and strange affliction; The next Lords day following the Fast, the same woman sent another bill, desiring that thanks might be rendred to the Lord for hearing the prayers of that Congregation on the womans behalf, and for his mercy in delivering her from the Devils power. On both those dayes there was a Citizen present, who cursed both the Minister and woman in his heart, saying within himself, *This is a meere juggle, a holy sister (forsooth) must be brought in pretending to be possessed of the devil, and then prayers must be made for her deliverance, and after thanks must be returned for the mercie obtained by their prayers: and whereto doth all this tend, but to win credit to them and their prayers?* But while the citizen became thus a judg of unrighteous thoughts, the righteous God met with him; for immediately was the man surprised by Satan in like manner as the woman formerly had been, as he himselfe (about a month after being weary of his life) coming to mee of his own accord,



accord, confessed, and after private conferences, and both publike and private prayers, he found reliefe. Here was a judgment turned into a blessing; for by this meanes God was pleased (I hope) to work a good chang in Him. Doctor Teate.

About a yeare after another inhabitant in that City was addicted to some courses displeasing to God and his friends, especially his wife, who desired nothing more then his conversion, and perceiving the next Lords day by the drift of a text whereon the minister then treated, that some thing might be handled the next Lords day following, which would highly concerne her husbands spiritual condition, she importunately sought God for him, and invited him to be present at the next Sermon: but he, whether he suspected any thing or no, that she had informed the Minister ought concerning him, that so he might fit his matter to his particular, I cannot say: but so it was, when the morning of the sabbath-day was come, he could by no meanes be perswaded to arise out of his bed, till the Sermon bell had ceased, and then said he presumptuously, *now will I arise in spite of any*: but having raised himself half up he was their held, how they knew not: but so, as he could not rise up, nor lie downe againe, this continued for some time, till his wife by her earnest prayers obtained his release: and then he got up, dressed himself, and made hast to the Church, and by reason of some occasion falling out at that very time, he came before prayers or Sermon began, and heard the subject which his wife had desired of God he might hear.

At Ballyhaes in the County of Cavan, after the *English* were almost all departed, the Rebels stopt three brethren, viz. *Thomas North, Richard North, and William North*, &c because they were skilful workmen, they stayed them to work for them. At length there came to the house where they were a Jesuite, a Priest, and a Friar with souldiers attending them, who told them, that unlesse they would turne *Roman Catholicks*, they should be hanged; who answered, We hope you will satisfie our consciences first about the truth of your religion. Why? said the Jesuite, *What do you make doubt of in our religion?* Sir, said *Thomas North*. Do not you affirme, that some of you can keep the whole Law of God? Yea (said the Friar,) *so can I.* Then *Thomas* replied, Saint *John* teacheth us, *If any say he hath no sinne, he deceiveth himself, and there is no truth in him.* Whether now shall we beleewe Saint *John* or you? In the meane time the Priest found a Bible lying in the shop, which the Friar took and opened, and perceiving it to be an *English* Bible, He tore it in pieces and uttered these words, *This is the book which maketh so many Hereticks.* Then said *Thomas North*, Sir, you said even now, you could keep the Moral Law, but now you have broken both Law and Gospel, which words so incensed them, that they commanded the souldiers to take the said *Thomas*, and to pinion his armes behind him, and to carry him to the gal-house, which they did, and when they came to the place of execution, *Thomas* had a cloth before his eyes, and he desired so much liberty as to pray before he went up the ladder, and obtaining leave, he fell upon his knees, and imagining that to be his last prayer, continued therein a good while: when he had done, he raised up himself, but heard no body about him, then he



made a shift to pluck the cloth from before his eyes, and saw no man, and so came home to his brethren, who unbound his armes, and told him that the Jesuite, Priest, and Friar had been there before him, and told them, *Their brother was yet alive, and that they were beaten with lightning from the gallhouse.* That was strange (said Thomas) That there should be lightning on such a fair day as this hath been, for my part, I saw none, neither did I mind their departure, my spirit being taken up in prayer. These passages the three brethren coming afterwards safe up to Dublin, all justified to be true. Doctor Teate.

*A Scoffer at Prayer.*

A certain profane Earle of *Westmoorland* used profanely to say that *he needed not to pray at all, for he had Tenants enow to pray for him.* Camb.Eliz.

CHAP. CI.

*Prediction, Prophecies.*

1.



He same day that *Alexander* the Great was borne in *Macedonia*, *Diana's Temple* at *Ephesus* in *Asia* was burned down, at which time divers *Magicians* being present, they ran up, and down tearing their haire, and crying out that that day was borne the great plague, and Pest of *Asia*. *Diod. Sic.*

2.

The same day that *Philip* King of *Macedon* had the City of *Potidaa* surrendered to him, three Messengers one after another brought him word first of a great Victory that *Parmentio* his General had obtained over the *Illyrians*: Secondly, of a Victory, or prize that his horse had gotten at the *Olympick* games: Thirdly, of the birth of his son *Alexander*: whereupon his Southsayers told him that his son which was born at that time wherein he had begotten three such victories, should prove unconquerable. *Juslin.*

3.

*Domitius Anobarbus* when his son *Nero* was born, his friends coming to congratulate him for the birth of his son, said unto them, *There can be nothing borne to me, and Agrippina, but that which is detestable, and that which is borne for the publike hurt.* *Pez. Mel. Hist.*

4.

*Nero* sending to the Oracle at *Delphos* to know his final fortune, received this ambiguous answer, *Beware of the seventy third year*; which he understood to be meant of his own ages date, but it proved *Galba's* who de-throned him. Superstition is worthily fed with illusion, and irreligion as worthily punished with credulity. *Suet.*

*Lying Prophecies.*

Learned *Gerard* tells us of a certain woman called *Thoda* in *Suevia* in *Germany*



Germany, who *Anno Christi* 848. Prophesied that that year the world should end, which (as she said) was revealed to her by an Angel.

*Anno Christi* 1526. There was an *Anabaptist* that ran up and down the streets in the City of Saint Gallus in *Helvetia*, crying with horrid gestures, that the day of the Lord was come, that it was present.

And *Anno Christi* 1530. Upon the like Prophecie another so strongly prevailed with some, that he perswaded them the last year of the world was come: whereupon they grew prodigal of their goods, and substance, fearing that they should scarcely spend them in so short a time as the world was to continue. *Sleidens. Com.*

An unknown woman came to *Tarquinius Superbus* in Rome, and proffered him the nine books of the *Sybil's* Prophecies at a very great rate which he refused to give her: She burned three of them, and offered him the other six at the same rate, but he refused again; whereupon she burnt other three, and asked him the same rate for the three remaining: which he then bought and layed them up in the *Capitol*, where they continued as Oracles, till both Temple, and books were burnt. *Dionys.*

*Anno Christi* 1279. There lived in Scotland one *Thomas Lermouth*, a man greatly admired for his foretelling things to come: His Prophecies are yet extant in *Scottish Rymes*, whereupon he was commonly called *Thomas the Rymr*: He may justly be wondered at for foretelling so many ages before the union of the Kingdomes of *England* and *Scotland* in the ninth degree of the *Bruces* blood, with the succession of *Bruce* himself to the Crown, being yet a child; and diverse other particulars which the event hath made good. The day before the death of King *Alexander*, he told the Earle of *March*, that before the next day at noone such a tempest should blow, as *Scotland* had not felt many years before: the next morning proving a clear day, the Earle challenged *Thomas*, calling him an *Impostor*: He replied, that noone was not yet past: About which time a Post came to informe the Earle of the Kings sudden death: then said *Thomas*, this is the Tempest I foretold, and so it shall prove to *Scotland*: and so indeed it did as the event shewed. *Arch-bishop Spottes. Hist. of the Church of Scott. p. 47.*

*Anno Christi* 1601. Popery much increasng in *Ireland*, and there being too much connivance at them, the spirit of Doctor *Usher* was stirred in him, so that preaching before the State at *Christ-Church, Dublin*, he gave them his sence about that toleration, boldly applying that passage in the Vision of *Ezek. chap. 4. 6.* where the Prophet by lying on his side was to beare the iniquity of *Judah* forty dayes, each day being appointed for a year, signifying the time of forty years to the destruction of *Jerusalem*: whereupon he added, *From this year will I reckon the sinne of Ireland, that those whom you now embrace shall be your ruine, and you shall bear this iniquity:* which accordingly came to passe at the end of forty years, viz. *Anno Christi* 1641. in the late Rebellion, and Massacre in *Ireland*, effected by those Papists that were then connived at. See his life by Doctor *Bernard*.

It would seeme incredible to relate how many years ago he did confidently foretell the changes, and miseries which have lately fallen out in *Ireland* and *England* both in Church and State: As also of the poverty which in the midst of his plenty he foretold would befall himself before his death. *Idem. p. 86.*

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*Daniel Chamier*, a godly and learned Minister in *France*, was slain at *Mountabon* by a Cannon bullet, which had a C. on it, upon the Lords day. Being asked that morning whether he preached on that day? He answered no, for it was the day of his repose or rest, and so it proved though he meant it in another sence. Master *Leigh's Rel. and Learning.* p. 160.

## CHAP. CII.

*Examples of Pride, and Arrogance, Ambition, and vain-glory.*



ANY men when they grow great in the world, are so puffed up with pride, that they scarce know themselves; which is, as if the silly Ant the higher that she gets upon her hill, the bigger she should conceit her self to be: It is the devils last stratagem, if he cannot beat us down to sinne, he will labour to blow us up with pride; and yet there is nothing that the Lord doth more hate, for he beholds the proud afar off, as if he were not fit to be touched with a paire of tongs: Besides, men by pride do but hasten their own ruine,

— Tolluntur in altum  
Ut lapsu graviore ruant —

*Solomon* assuring us, that *Pride* goeth before destruction, and an high minde before a fall: as these Scriptures and Examples following will further manifest.

Pride forbidden by God, *Gal.* 5. 26. *Phil.* 2. 3. *Dan.* 4. 37. *Mark* 7. 22. *1 Tim.* 3. 6. *1 John* 2. 16. The evils of it, *Job* 35. 12. *Psal.* 10. 2, 4. and 59. 12. and 73. 6. *Prov.* 8. 13. and 11. 2. and 13. 10. and 14. 3. and 16. 18. and 29. 23. Threatned by God, *Lev.* 26. 19. *Isa.* 9. 9. and 16. 6, &c. and 23. 9, 10. and 25. 11. and 28. 1, 3. *Fer.* 13. 9. and 48. 29. *Ezek.* 30. 6. *Zeph.* 2. 10. and 3. 11. *Zach.* 9. 6. and 10. 11. and 11. 3.

Mourned for, *2 Chron.* 32. 26. *Fer.* 13. 17.

Prayed against, *Psal.* 31. 20. and 36. 11.

Complained of, *Fer.* 49. 16. *Ezek.* 7. 10. *Ezek.* 16. 49, 56. *Dan.* 5. 20. *Hos.* 5. 5. *Oba.* 3.

Scriptural Examples: *Eve*, *Gen.* 3. 6. *Hezekiah*, *Esay* 39. 2. *Baruch*, *Fer.* 45. 5. *Christs Disciples*, *Mark* 9. 34. The lapsed Angels, *Jud.* 6. *Babylon*, *Ier.* 50. 29, 32. *Senacherib*, *Esay* 10. 8, &c.

*Abimeleck*, *Absalom*, *Adoniah*, *Athaliah*, for their ambition were slain.

*Belshazzar*, *Dan.* 5. 1, &c. *Babylon*, *Isai.* 47. 7. *Nimrod*, *Genesis* 11. 4.

*Balaam*, *Numb.* 22. 17, &c. *Nabal*, *1 Sam.* 25. 10. *Oreb*, &c. *Psal.* 83. 12.

The two Captaines, *2 Kings* 1. 9, 11. *Edom*, *Ier.* 49. 7, 16. *Obad.* 3. *Hagar*,



Hagar, *Gen.* 16. 4. Haman, *Est.* 3. 5, &c. Herod, *Acts* 12. 21. Israel, *Esa.* 9. 9, &c. Rabshakeh, *2 Kings* 18. 33, &c. Rehoboam, *1 Kings* 12. 14. Tyrus, *Ezek.* 28. 2, &c. Korah, *Numb.* 16. 3. Nebuchadnezzar, *Dan.* 3. 15. and 4. 30. The Pharisee, *Luke* 18. 11, &c. Zebedeesonnes, *Mat.* 20. 21.

Other Examples; *Sethos* King of *Egypt*, growing mighty, grew so proud withal, that he made his tributary Kings to draw his Chariot by rumes: till (on a time) he espied one of the Kings to look earnestly on the wheele, and demanding the reason thereof, was answered by him, *That with much comfort he beheld the lowest spokes turne uppermost by course*: whereupon (apprehending the moral) he left off that proud and barbarous custome. *Isac. Chron.* p. 61.

*Maximus* dying the last day of his Consulship, *Caninius* petitioned *Cesar* for that part of the day that remained, that he might be Consul, which made *Tully* jeer him, saying, *O vigilant Consul, who never sleepest sleep all the time of thy office.*

*Pharaoh Ophra* called also *Apries*, used to boast that he cared not either for God or man, that should seek to take away his Kingdome, but not long after he was taken by *Amasis* his owne officer, and strangled. *Herod.*

*Cesar Borgia*, emulating and imitating *Iulius Caesar*, used to say, *Aut Cesar, aut nullus*: but not long after he was slain in the Kingdome of *Navarre*.

*Alexander the Great*, was so puffed up with his victories, that he would needs be accounted the sonne of *Iupiter Hammon*, and be worshipped for a god, which *Calisthenes* the Philosopher, a special friend of his, speaking against, he could never endure him afterwards, and at last caused him to be slain. *Val. Max.*

*Menecrates* the Physician, because he had cured some dangerous, and desperate diseases, assumed to himself the name of *Iupiter*, the chiefeft of the gods. *Alian. Lib.* 12.

*Empedocles* the Philosopher, having cured one of a dangerous disease, and seeing that the people almost deified him for the same: that he might seeme immortal, and translated into the number of the gods, leaped into the burning mountain of *Atna Fulgos.* *Lib.* 8. c. 15.

*Cyrus* the first King of the *Persians* suffered himself to be worshipped with divine honours. *Alex. ab. Alex.* 12.

*Antiochus* King of *Syria* would needs be called god, and have divine worship given unto him. *Ibidem.*

*Caligula* the Emperour commanded himself to be worshipped as a god: caused a Temple to be erected for him: built his house in the Capitol, that so he might dwell with *Iupiter*: but being angry that *Iupiter* was preferred before him, he afterwards erected a Temple in his Palace, and would have had the statue of *Iupiter Olympius* in his forme translated thither, but the ship that should have fetched it, was broken in pieces with a thunderbolt: He used to sit in the mid'st of the images of the gods, and caused the most costly fowles, and birds to be sacrificed to him: he had also cer-



taine instruments made, whereby he imitated the thunder, and lightning : and when it thundered indeed, he used to cast stones towards heaven, saying, *Either thou shalt kill me, or I will kill thee*: He caused the heads of most of the Idols in Rome to be broken off, and his own to be set in their roomes: Sometimes he would sit with a golden beard, and a thunderbolt in his hand, like *Jupiter*: other sometimes with a *Trident*, like *Neptune*: He invited the Moon like a woman to come, and lie with him; and boasted that he had got her virginity, for which victory he caused himself to be crowned. He also threatened to banish *Jupiter* out of the City, for that by rain he had hindered his pastime, *Fulgos. l. 9. c. 5.*

11. *Domitian* the Emperour boasted that he had given the Empire both to his father, and brother, and that they did but restore his own to him again. He commanded that in all writings he should be stiled a God, and that all the Images that were made for him, should be made of gold, or silver at the least, which must also be placed in the Capitol amongst the gods, *Ravissus.*

12. *Heliogabalus* the Emperour would needs be accounted a god, sometimes he would be drawn in his Chariot with Lions, sometimes with Tygers, and then he would be called *Bacchus*. Being angry with the Senators, he drove them all out of the City, and called them *his gowned servants*. *Fulg. l. 9 c. 5.*

13. *Commodus* the Emperour commanded divine worship to be given him, calling himself the golden *Hercules*, and caused his statues to be made in the habit of *Hercules*: He cut off also the head of the *Colossus*, causing his own head to be set upon it, and a club to be put into his hand, and a brazen Lion at his feet, that so he might be like to *Hercules*. *Theat. vi. hum.*

14. *Dioclesian* also caused himself to be called god. *Idem.*

15. *Sapor* King of *Persia*, writing to *Constantine* the great, stiled himself, *Brother to the Sun, and Moon, and partner with the Stars*. See more in *Folly.*

16. *Abimeleck* made way for his government, by murdering the seventy sons of *Gideon*. *Jud. 9.*

17. *Tryphon* to make way for the coming to his Kingdom, murdered his Master, the young *Antiochus*, as he was walking with him, *1 Mac. 3.*

18. For this *Herod* murdered the babes of *Bethlehem*

19. *Archelaus* King of *Macedon* had a Concubine called *Cratæus* who out of an ambitious desire after the Kingdom, slew *Archelaus*, but within three or four dayes after, her self was slain. *Alian. l. 8.*

20. *Phraartes* son to *Orodes* King of *Parthia*, to make way for his own coming to the Crown, slew his father, and all his brethren. *Theat. vita hum.*

21. *Tarquinus Superbus*, enflamed with an ambitious desire of rule, suborned some souldiers to murder his father in law *Servius Tullius*, a brave, and valiant King of the *Romans*, and afterwards assumed the government and Kingdom into his own hands. *Plinius.*

22. Ambition caused *Remulus* to murder his own brother *Remus*.

23. This set *Caesar*, and *Pompey* together by the eares: *Non vult Cæsare Priorem, Pompeius sue Paremi! Lucan.*

*Tiberi-*



*Tiberius Caesar*, fearing to be deprived of the Empire, caused many to be put to death, especially such as excelled in estate, and vertues. *Dion.* But examples of this kind are innumerable.

*Alexander* when he was returning out of *India*, caused huge armour, both for horses, and men to be made, and left there, that so after-ages might think that in every thing he excelled all others. *Falg.* l. 8.

*Alexander M.* having in his army not above fifty thousand, and *Darius* having a million of men, *Alexanders* Captains advised him to set upon *Darius* by night, that so his men might not be discouraged with the sight of the number of their adversaries: to whom he proudly answered, *I scorn to steal a victory: for I mean to conquer by valour, not by subtilty: for a victory gotten by stealth, is dishonourable.* O. Cur.

*Curius Dentatus* the Roman Consul, overthrew the *Samnites* in a great battel, and pursuing them to the sea, took many prisoners, whereupon at his return to *Rome*, he publicly boasted that he had taken so much land as would turne to a wast wildernesse, if he had not taken so many men to plant it; and that he had taken so many men, as that they would perish of famine, if he had not taken so much land to maintaine them. *Aur. Victor.*

*Pompey* the Great, when he heard that *Julius Caesar* was coming with his army towards *Rome*, boasted in the Senate, that if he did but stamp with his foot, he could fill Italy with armies; yet presently after when he heard that *Caesar* had passed the river *Rubicon*, he fled from Italy into *Epyrus*. *PeZ. Mel. Hist.*

*Agrippina*, *Nero's* mother consulting with the South-fayers concerning her sons fortune, they told her that he should reigne, but that he should murder his mother: whereupon she in the fury of her pride said aloud: and Let him kill me so that prove true. *Nero's* Life.

*Oppia Sabina*, *Nero's* wife was excessively proud: Her Mules had bridles, and furnitures of gold, were shod with silver, and sometimes with gold: she kept five hundred female Asles alwayes about her Court, in whose milke she often bathed her body; for the care of her skin was such, that she rather wished death, then the decay thereof. *Suet. Pliny.*

*Solon* the Athenian Law-giver said concerning one of his prime Citizens, called *Pisistratus*, that if he could but pluck out of his head the worne of ambition, and heale him of his greedy desire to rule, there could not be a man of more vertue then he. *Plut.*

See the Example of the Grecian Captains in *Envi.*

*Themistocles* out of an ambitious humour, when he was chosen Admiral by the Athenians, would dispatch no businesse, till the day whereon he was to depart, that men might take notice of his dispatching so many busineses, and talking with so many persons in so little a time. *Plut.*

*Damaratus* the Lacedemonian, being at the King of *Persia's* Court, and in favour with him, the King bid him ask what he would of him: *Damaratus* desired him to give him leave to go up and down the City of *Sardis* with his Royal hat on his head, as the Kings of *Persia* used. But *Mithrapanstes* the Kings cozen taking him by the hand, said, if the King should grant thy request, the hat on thy head would cover but a little wit. *Plut.*

*Camillus*

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34. *Camillus* the *Romane* Generall, having after ten years siege, taken the strong, and rich City of *Veia*, grew very proud upon his successe, and was more puffed up by reason of the praises of the people, so that he rode through *Rome* in a triumphant Chariot, drawn by four white horses, which was judged a solemnity only meet for the father, and chief of the gods. *Plut.*
35. Some *Germane* Ambassadors coming to *Alexander M.* to make peace with him, he seeing them to be men of such great bodies, asked them, *what it was that the Germanes stood in most feare of?* supposing that they would have said, *of him*: But they answered, that the only thing that they feared was, *lest the heavens should fall upon their heads.* *Diod. Sic.*
36. *Darius* King of *Persia* hearing that *Alexander M.* was come over into *Asia* with an Army to make a conquest of it, wrote letters to his Lieutenants, wherein he stiled himself *King of kings, and kinsman to the gods,* calling *Alexander* his slave, and commanding them to take that *Grecian* boy, and whip him with rods, and to put a purple garment upon him, and send him in chaines to him, and then to drown all his ships, and mariners, and to transport all his souldiers beyond the red-sea. *Diod. Sic. Q. Curtius.*
37. *Alexander M.* going out of *Egypt* to the Temple of *Jupiter Hammon*, at his coming thither the priest, being suborned thereunto, saluted him as the son of *Jupiter*, which so puffed him up with pride, that he commanded himself to be worshipped with divine honours, and to be called *Jupiters* son. *Q. Cur.*
38. *Darius* King of *Persia* being overcome in a second battel by *Alexander M.* sent Ambassadors to him, wherein he gave him thanks for his courtesie to his mother, wives, and children, proffered him the greatest part of his dominions if he would marry his daughter, and one thousand Talents for the rancome of the other captives. *Parmenio* told *Alexander*, that if he were *Alexander* he would accept of those termes: And I, said *Alexander*, if I were *Parmenio*, would rather have the money then glory: But now, said he, I am secure from poverty, and must remember that I am a King and not a Merchant: and so he returned this proud answer: Tell, saith he, *Darius*, that it's superfluous to returne thanks to his enemy, and wherein I have dealt mildly, and liberally with his family, it proceeds from my good nature, and not to curry favour with him: I would do what he desires if he would be my inferiour, but not if he would be my equal: for as the world cannot have two Suns, so neither can it containe two Emperours: therefore let him either yield up himself to me to day, or expect the fortune of warre to morrow. *Q. Cur. Plut.*
- See the example of *S. Tullius* in Parricide
39. *John Cappadox* Bishop of *Constantinople*, and *John* surnamed *Fejunator*, out of their ambition obtained that they should be stiled *universal Bishops*, which *Gregory the Great* earnestly opposed, *Theat. vite hum.*
40. *Julius Caesar* earnestly affecting the office of High-priest, wherein he had *Quintus Catulus*, a worthy man for his competitor, laid unto his mother when they were going to the choice; *O mother, this day you shall have your son either High priest: or an exile.* *Plut.*
41. *Pompey* the Great being sent with a great Navy against the Pirates, and hearing that *Metellus*, *Prator* of *Crete*, had begun the Warre against them: he



he with his Navy assisted them against *Metellus*, so ambitious he was, that he would endure no competitor in conquering those pirates. *Falſof. Lib. 8.*

*Phidias* that made a curious shield for *Minerva*, was so ambitiously desirous of glory thereby, that he so wrought in his own name, that it could not be defaced without spoiling the shield. *Val. Max.*

*Themistocles* was so ambitious of honour as that he could not sleep in the night: and being asked the reason of it, he answered: *Because the Trophies of Miltiades run so in my head, that they will not suffer me to rest.* And being asked in the Theater whose voice pleased him best: he answered, *Of them that most sing my praise.* *Plut. Cicero.*

*Alexander* the Great when he was young, hearing his Master *Democritus* affirming that there were many worlds, cried out, *Heu me miserum, quod ne uno quidem adhuc potitus sum;* woe is me, that have not yet gotten the dominion of one of them. *Val. Max.*

*Xerxes* having made a bridge of boats over the *Helespont* for the transportation of his huge Army out of *Asia* into *Europe*, there arose a great tempest which brake his bridge insunder, wherewith he was so enraged, that he caused his men to give the sea three hundred stripes, and to throw fetters into it to binde it to its good behaviour: his officers performing his command, cried, *O unruly water, thy Lord hath appointed thee this punishment, for that thou hast wronged him that deserved it not from thee, but whether thou wilt or no he is resolved to passe over thee.* *Herod.*

*Themistocles* was exceeding ambitious of popular applause, and for that end he gat all the names of the Citizens of *Athens* by heart, that when he met them he might salute them by name: And after his great victories against the *Persians* he went to the *Olympick Games*, where all the people gave over beholding the sports that they might look upon him, which so pleased his ambitious humour, that he said to his friends, *That now he reaped the fruit of all the dangers, and labours that he had gone through for the safety of Greece.*

Also after the great overthrow given to the *Persians* by sea, he, with one of his friends walking by the sea-side, and seeing many dead bodies cast up, he shewed his friend the bracelets, and chaines of gold which they had upon them, saying to him: *Ea tibi accipe, tu enim non es Themistocles:* Take thou those things, for thou art not *Themistocles.* *Plut.*

*Pericles* the *Athenian* a little before his death in an oration which he made to the people, told them that he was second to none in knowing, and speaking those things which were necessary to be known, and spoken, and that he so loved his country, that he would never suffer himself to be corrupted with money, to speak or do any thing to the prejudice of it. *Plut.*

King *Henry* the second of England, Anno Christi 1170. in his life-time caused his son [young *Henry*] to be crowned King, and on his Coronation-day, for honours sake, placed the first dish upon the table himself: Whereupon the Arch-bishop of *Tork* said pleasantly unto him: *Be merry my best sonne for there is not another Prince in the whole world which hath such an Officer to serve him at the table this day:* To whom the young King scornefully answered: *Why do ye wonder? My father doth not think that*



he doth more then what becomes him; For he being a King onely by the mothers side, serveth me who had a King to my father, and a Queen to my mother. Pol. Virgil.

50. The Great *Cham* of *Tartary* had wont, when he had dined to call his trumpeters to sound their trumpets before his palace-gates, thereby to give notice to all the Kings in the world that now the great *Cham* had dined they might take leave to go to dinner. *Pride of Spaniards*

51. A poor Spanish Cobler lying on his death-bed, his eldest sonne came to him for his last blessing: upon whom he laid a special charge, that he should alwayes remember to retain the Majesty worthy his family.

52. A Spanish Cavalier for some faults by him committed was whipped thorow the principall streets of *Paris*: and keeping a sober pace, he was advised by some that pitied him to go faster that he might scape the better: but he halfe in choler replied. *That he would not alter one step of his pace for all the whipping in Paris.*

53. A poore woman in *Spaine* attended by three of her brats went a begging from doore to doore: some *French* Merchants travelling that way, out of pittie, proffered to take the bigger of her Boyes into their service: but she (poore and proud) scorned, as she said, that any of her lineage should endure an apprenticeship, for, for ought that she knew, or they either, her son (as simple as he stood there) might live to be King of *Spaine*.

54. The *Spaniard* begs in this Method: first he looks about to see whether the coast be clear, before he will utter one suppliant word: then he approaches in a more submisse strain: yet if any one chance to cast an eye that way, he retreats to familiarity: pressing the justnesse of his demands till he obtaines the almes; If it be but a penny or so, he casts it contemptibly into the donors face, but soon after peaceably searches for the money, and when it's found, prayes for the benefactor.

55. *Sigismund* King of *Hungary* having raised a mighty great Army against the *Turks*, when he heard that his enemies approached, in great pride said to his souldiers, *What need we fear the Turks, who need not fear the falling of the Heavens, who with our Speares, and Halberds are able to hold them up if they should fall?* But thus relying upon the arme of flesh: his great Army was presently routed, and himself hardly escaped in a little boat over the River *Danubius*, leaving most of his Army to the slaughter, and captivity of the *Turks*. Turk. Hist.

56. *Eunomius* the Heretick proudly boasting that he knew God, and his Divinity: *Basil* to convince him of his ignorance, and folly, gravelled him in twenty one questions about the body of a *pismire*. Epist. 168. ad *Eunom*.

57. *Philip* King of *Macedonia* proudly boasting of his great victory over the *Grecians* at *Cheronea*: *Archidamus*, son to *Agessilaus*, took him wisely down with this cooler: *You cannot (saith he) see your shadow one jot longer, after this great victory then it was before.* Look. of the H. War.

58. *Henry* the sixth, the Emperour of *Germany*, being tired out by his Warres with the Pope, at last submitted to be crowned by him: The Pope also upon some advantageous conditions to himself assented thereunto: and sitting in his chaire Pontificall, he held the Crowne of gold betwix his feet: the



the Emperour kneeling and bowing down his head, received it thereon: but presently the Pope with his foot struck it off again to the ground, declaring that he had power to depose him again, in case that he offended him.

*Act. & Mon.*

In the beginning of Queen *Maries* reigne, Doctor *Pendleton*, and Master *Sanders* meeting together, began to speak of the Persecution that was like to ensue, about which Master *Sanders* shewed much weaknesse, and many teares; to whom *Pendleton* said, *what man there is much more cause for me to feare then for you, forasmuch as I have a bigg, and fat body, yet will I see the utmost drop of this grease of mine molten away, and the last gobbet of this flesh of mine consumed to ashes before I will forsake Jesus Christ, and his truth which I have professed: yet not long after upon trial, poore feeble, faint-hearted Sanders* (by the power and goodnesse of God) boldly, and stoutly by his Ministry confirmed his flock, and sealed the truth with his blood; whereas this proud *Pendleton* played the Apostate, and turned *Papist*. *Act. & Mon.*

*Alexander* was not so great in his victories as in his desires, whom one world could not satisfie: Nor *Pompey* in his Triumphs, as in his ambition, to whom it was not enough to be great, except he might be the greatest.

*Basil* complaines of the Western Churches, that they were growne so proud, *ut quid verum sit neque sciant, neque sustineant discere*, that they neither knew what was truth, neither would endure to be taught better.

It was a proud passage of *John Oneal*, father to the Earle of *Tyr-owen*, who inscribed himself in all places: *I am Great John Oneal, friend to Queen Elizabeth, and foe to all the world besides.* *Camb. Eliz.*

The like wicked pride was in that Emperour, who used to say, *When I die, let the world be confounded: Nay, whilest I live, let it be so*, said another.

The Duke *de Alva*, a proud, and arrogant man, caused the Cannons which he had taken from *Lewis* of *Nassau* in the battel of *Geming* to be molten, making himself thereof a Trophey of Brasse to be set up in the Fort of *Antwerp*. It was his effigies in compleat Armour, bare headed, his right arme naked, and his eye upon the town, treading upon two brasse Statues, signifying the two estates of the Low-Countries, the Lords, and Commons. These two prostrated figures had many hands, and were armed with Petitions, Purfes, Axes, and Torches: their faces vizarded, their cares and necks hung with little dishes, and wallets, and other accoutrements of Beggars, &c. *Strada.*

When none else would lift *Hildebrand* up into *Peters* chair, he gat up himself; For *who* (said he) *can better judge of my worth then my selfe?*

Harden thy forehead (said *Calvus* to *Vatinius*) and say boldly that thou deservest the Pretorship better then *Cato*. *Quintil.*

Ambition rides without reines, as *Tullia* did over the dead body of her own father to be made Queen. *Trapp.*

*Cineas*, a prudent Orator, seeing *Pyrrus* King of *Epyrus* marvellously bent to the wars of *Italy*, discoursed thus with him. *It is reported* (saith he) *that the Romanes are great warriors, yet if it please the gods that we*



conquer them, what benefit shall we have of that victory? Pyrrus answered, when we have once overcome the *Romans*, there can neither *Grecian*, nor barbarous City withstand us, so that we shall be Masters of all *Italy*. *Cineas* replied, when we have taken *Italy*, What shall we do then? *Pyrrus* said, then *Sicily* is nigh, a rich, and populous Countrey, and we will take that: But when we have wonne *Sicily* (said *Cineas*) shall our wars take an end? No, said *Pyrrus*, but then we would go into *Africk*, and conquer *Carthage*; yea, and *Macedon*, and all *Greece* after that: But when we have all in our hands (said *Cineas*) what shall we do in the end? *Pyrrus* laughing, said, we will then be quiet, take ease, and make feasts every day, &c. *Cineas* then said further, Why my Lord? What lets us now to be quiet, and merry together, seeing we enjoy that presently without further travel, and trouble which we now are going to seek abroad with so much bloodshed and manifest danger? and yet we know not whether we shall ever attaine unto it after we our selves have suffered, and caused others to suffer infinite dangers and troubles. *Plut. in vita ejus.*

69. *Metellus* the *Romane* General having once by chance won a battel of *Sertorius*, he was so proud of his victory, that he would needs be called *Imperator*, and would have the people set up Altars, and do sacrifice to him in every City where he came: He wore garlands of flowers on his head, sitting at banquets in a triumphing robe, and had Images of victory to go up and down the roome, moved by secret engines, carrying tryumps of gold, and crowns, and garlands; and lastly, had fine young boyes and girls following with songs of triumph in his praise. *Plut. in vita Sertorii.*

70. *Cyrus* intending to make war against his brother *Artaxerxes* sent to the *Lacedemonians* for aid, promising to give the foot-men they sent, horses, and the horse-men Charets, landed men whole villages, and to those that had villages, to give them Cities: Adding, that for the ordinary wages of those that served him, he would not pay them by account, but by full measure: and boasting of himself, he said, that he had a greater minde then his brother, and that he could better endure hardshipp then he, and that he understood Magick better then he, and that he could drink more wine then he, and carry it better. *Plut. in vita Artax.*

71. It was the proud humour of the Duke de *Alva* to neglect the advice of others, if they were inferiour to him, though never so good, and chose rather to stumble, then to avoid that block that others warned him of, because he scorned the instrument. *Beadles Diary.*

72. Such another was Cardinal *Matteo Langi* Arch-bishop of *Salzburg*, who at the Diet of *Ausburg*, confessed that the reformation of the Masse was needful, and that liberty of meats was convenient: but that *Luther*, a poor Monk, should reforme all, and tell them what was to be done, that might not be endured. *Idem.*

73. *Basil* speaking of the Church of *Rome*, saith, *Odi fastum istius Ecclesie*, I hate that proud stateliness of the Western Church: the pride whereof occasioned at length that lamentable separation of the Eastern, or *Greek* Church from communion with the *Latine*, the other four Patriarchs dividing themselves from the Bishop of *Rome*, at their parting using these or the like words: Thy greatnesse we know: Thy covetousnesse we cannot satisfie: Thine



*Thine intolerable insolencie we can no longer endure : Live to thy self, &c.*  
Trapp.

*Weak, and yet proud, and wilful.*

Many, great men especially, are weak, and wilful, short-witted, and yet self-conceited. As *Saul, Rehoboam, Jehoiakim, Nebuchadnezzar*. Our King *Henry* the third, who was called *regni dilapidator*.

74.

It is storied of *James* King of *Scotland*, who reigned in the time of our King *Edward* the fourth, that he was so much wedded to his own opinion, that he could not endure any mans advise how good soever, that he fancied not. He seldome asked counsell, but never followed any. *Dan. Hist.*

75.

*Xerxes* in his expedition against *Greece*, calling his Princes together, thus spake to them. *Least should seeme to follow mine own Counsel, I have assembled you : But do you now remember that it becomes you rather to obey then to advise.* *Val. Max.*

76.

*Attilas* King of the *Hunnes* proudly gave out that the starres fell before him, the earth trembled at his presence; and that he would be the scourge of all nations: But shortly after he died by a flux of blood, breaking out at his mouth which choaked him on his wedding day at night. *Paulus Iovius*, with *God* is terrible Majesty, *Job* 37. 22. He is terrible to the Kings of the earth whilest he cutteth off their spirits: In *Hebrew*, slippeith them off as one would slip off a flower between his fingers, or a bunch of grapes of the vine, *Psal.* 76. 12. As he dealt with *Pharaoh, Nebuchadnezzar, Antiochus, Herod* and other proud Tyrants.

77.

*Darius* in his proud Embassie to *Alexander* the Great; called himselfe the King of Kings, and cousen of the Gods, and for *Alexander*, he called him his servant.

78.

When *Alexander* the Great heard of any great City that his father had taken, he used to be very sorrowful, and say to his companions: *My father will take away all occasions from me of achieving any great matters.* *Quint. Cur.*

79.

*Alexander M.* would have no man to draw his picture but *Lysippus* who was the best workman in the world. *Plut. in vita ejus*. He used to say that *Achilles* was happy, who whilest he lived he had a faithful friend, and after his death an excellent Herald to sing his praise, meaning *Homer*. *Idem*

80.

*Timotheus* the son of *Canon*, a noble Citizen of *Athens*, after he had proudly said in a great assembly: *Hæc ego feci, non Fortuna*: These things I have done, and not Fortune (which they accounted a God) he never prospered, but lost all the glory he had formerly gotten. *Beadles Diary*, p. 173.

81.

*Cyprian*, and *Augustine* say, that superfluous apparel is worse then whoredome, because whoredome onely corrupts chastity, but this corrupts nature.

82.

*Hierom* saith, that if women adorne themselves so as to provoke men to lust after them, though no evil follow upon it, yet those women shall suffer eternal damnation, because they offered poison to others, though none would drink it.

83.



Examples of such as have proudly and ambitiously hunted after honours, and riches.

84. Adonijah leaped into the Throne without his fathers leave.
85. Absolon made himself King.
86. Jeheabaz the younger son of Iosiah, would needs be King after his father, putting by his elder brother Jehoiakim, but he was soone dethroned, and put into bonds by Pharaoh Necho, 2 King. 23.
87. He pourtraied the Ambitionist to the life, that pictured him snatching at a Crowne, and falling, with this Motto, *Sic mea fata sequor.*
- Ambitious after riches.
88. Achan.
89. Ahab.
90. Gebezi.
91. Cicero was very ambitious, & desirous of honor, for which end he learned by heart all the names of the men of quality in Rome, & the streets where they dwelt, that he might get the more praise for his good memory. As he came out of Sicily, where he had been Prætor, he met a very good friend of his, and asked of him what they said of him at Rome, and what they thought of his doings? His friend asked him again, and where hast thou been Cicero all this while that I have not heard of thee at Rome? This killed his heart: For he took great pleasure to heare his own praise, and was overmuch given to hunt after honour, and estimation, which two things continued with him to his dying day. *Plut in vita ejus.*
92. Some seem to delight in wisdom: but its only for a name, and that they may, by setting their parts a sunning, gaine the applause, and admiration of the world for men singularly qualified: But why should any affect the vain praises of men, and not rest content with the *Euge* of a good conscience?
93. Cleopes King of Egypt began to build a huge Pyramid, but wanting money before he had finished it, and having a beautiful daughter, he prostituted her amongst his workmen, thereby to get money to perfect his great work which he left as a perpetual monument of his wickedness, and folly. *Herod l. 4.*
94. Rhodophe, a famous strumpet in Egypt, having gotten a vast sum of money by her whoredomes, to get her selfe a great name, built a Pyramid, though lesse then the other, yet of farre more curious workmanship *Plut.*
95. Erostratus a young man, to make himselfe famous, and to perpetuate his name, set Diana's Temple at Ephesus on fire, which for the stately fabrick was one of the wonders of the world. *Val. Max. Lib. 8. c. 15.*
96. Pausanius asking one by what meanes he might suddenly become famous? the other answered, *If he would kill some famous man:* whereupon he presently slew King Philip. *Ibidem.*
97. Caligula seeing that he could not attaine a great name by his vertue, used



used often to wish that some notorious judgement might fall out in his time, that thereby his name might be remembred. *Fulg. Lib. 8 ch. 15.*

Prov. 20. 9. *Who can say I have made my heart cleane?* That can I, saith that proud Pharisee, and the Popish Justiciary. *Non habeo Domine, quod mihi ignoscas:* I have nothing Lord for thee to pardon: said *Isidore the Monk.*

Prov. 25. 27. *So for a man to search his own glory, &c.* We must not be desirous of vain-glory, *Gal. 5. 26.* Hunt after the worlds *Plaudite:* To say to it as *Tiberius* once answered *Justinus:* *Si tu volueris ego sum, si tu non vis ego non sum:* I am wholly thine, I am only thy clay, and wax: this is to be *Gloria animal, popularis, aut a vile mancipium:* the creature of vain-glory and a base slave to popular applause: as *Hierom* calls *Crates* the Phyloso-pher who cast his goods into the sea meerly for a name.

Some do all for a name, as *Jehu*, and the Pharisees: like Kites, they flutter up a little, but their eye is still upon the Carrion.

*Pride in haire plagued by God.*

A most loathsome, and horrible disease, bred by Luxury, and excesse, seized especially upon women, and by reason of a viscus, venemous humour, glues together the haire of the head, with a prodigious, ugly implication, and entanglement: sometimes taking the forme of a great Snake, sometimes of many little Serpents, full of nastinesse, vermine, and noysome smell: and that which is most to be admired, and never eye saw before, pricked with a needle, they yield bloody-drops: and at the first spreading of this dreadful disease in *Poland*, all that cut off this horrible, and snaky haire, lost their eyes, or the humour falling down upon other parts of the body tortured them extreamly: It began not many years ago in *Poland*, and afterwards entered into many parts of *Germany:* And me thinks (saith mine authour) our monstrous Fashionists, both males and females: The one for nourishing their horrid bushes of vanity: the other for their most unnatural, and curfed cutting of their haire, should every houre fear and tremble, lest they should bring it upon their own heads, and amongst us in this Nation. *Bolton.*

*The wicked through the pride of his countenance will not seek after God: God is not in all his thoughts, Pſal. 10. 4.*



## CHAP. CIII.

## Examples of strange Prodigies.



They are fore-runners of Judgement, *Mat. 24 29.*

Scriptural Examples. *Moses* rod turned into a Serpent, *Exod. 7. 9.* and the other wonders which *Moses* did in *Egypt*.

Before the last destruction of *Hierusalem* (which calamity befell the *Jews* for crucifying the Lord of life, and contemning his Gospel) a Comet in the likeness of a fiery sword hung over the City for a yeare together. Also at the Feast of the *Passover* a great light appeared about the Altar at midnight, which continued half an houre. Also a Cow that was led to be sacrificed at the Altar, brought forth a Lamb. And the inward gate of the Temple, which was made of massie Brasse, and used to have twenty men to shut it, being fastened with locks, and barres of Iron, at the fifth houre of the night opened of its own accord. Also a little before Sun-set were seen in the aire Iron Chariots, and an Army in Battell-array as it were begirting the City. At the Feast of *Pentecost* the Priest going into the Temple felt the place to move, and tremble, and a voice was heard, saying, *Let us go hence to Pella.* Also one *Iesus* the sonne of *Ananias*, eight yeares before the war began, went up, and down continually crying, *A voice from the East, a voice against Hierusalem, and the Temple: A voice against new married persons: A voice against all this people.* And when the City was besieged by the *Romanes*, going upon the Walls about the City, he cryed, *Woe, woe to the City, Temple, and people,* and at last he said, *Woe also unto me:* which words were no sooner uttered, but a stone shot out of an Engine, slew him. *Ioseph. Hist.*

Before the *Peloponnetian*, or Civil Warres, amongst the *Grecians*, there was a Comet, which continued fifty seven dayes together. There was also so great an Eclipse of the Sun, that the stars appeared at noon day. *Idem.*

*Præcedunt pænas nuntia signa graves.*

The same year that *Nero* was adopted by *Claudius*, there appeared three Suns, as if the heavens, privy to impendent effects, had by their mystical character revealed what a prodigie was in breeding. *Nero's Life.*

Before the terrible wars between the *Britans*, and *Romans* in *Nero's* time, the Seas between *Britain*, and *France*, at the full tide did overflow of a bloody colour, and at low water the prints of mens bodies were seen upon the bare sand at the mouth of the *Thames*. *Tacitus.*

*Irene* the Emperesse ruling in *Constantinople*, after the murder of her son *Constantine*, the Sun was darkened for seventeen daies together. *Isac. Cron. p. 276.*

Anno 688. it rained blood seven daies together through all *Britain*, and the milk, cheefe, and butter turned into blood. *Isac. Chron. p. 261. Scotland.*



In the time of a great Pestilence in *Germany*, Serpents bred in the dead bodies of men and women, so that they could hardly be buried. *Isac. Chron.* p. 304.

In *Flanders*, Anno 1088. was seen a fiery Dragon flying in the air casting out flames from his mouth; and shortly after followed the disease called *Ignis Sacer*. *Isac. Chron.* p. 315.

A little before the coming in of the *Normans* to this Kingdome about the Feast of *Easter*, there was seen for a week together a blazing Star or an hideous, and fearfull form, which turned mens minds to fore-feeling of some dismall events. *Camb. Brit.* p. 147.

In the year 1298. there was a great battel fought between the *English*, and *Scots*, wherein many of the *Scots* were slain: the Sun the same day appeared as red as blood so long as the battel continued. *Camb. Brit. Irel.* p. 162.

In the year 1299. there was a battel or fight of Dogs in *Burgundy* at *Genelon* Castle, wherein every one killed another, being in number three thousand, no Dog escaping alive but one onely. *Camb. Brit. Irel.* p. 162.

In the year 1342. the leventh of *October*, when the Moon was eleven daies old, there was seen two Moones at *Dublin*: the one according to the course of Nature in the West: the other in the East casting but a mean and slender light. *Camb. Brit. Irel.* p. 188.

In the year 1406. in the time of the holy Warres there appeared in *Funda* a Comet for fifty daies decreasing: Also three Suns, two on each hand of the true but smaller both in quantity, and light: a great white Circle environing them, and in it a Rainbowe of four colours, the Bowe towards the Sun, and reaching to the other two Suns, and shortly after the stars of heaven seemed to rain. *P. Pilg. Vol. 2.* p. 1207.

The strong City of *Strigonium* in *Hungary* being besieged by the *Turks* about the year 1610. during the siege there appeared a dreadfull fiery impression in the air in fashion much like a Rainbowe, of a fiery red colour, which beginning over *Cockers*, and arising higher over *Strigonium*, at length vanished away over the Fort of *St. Thomas*. *Turk. Hist.* p. 1223.

About the same time also the City of *Constantinople*, and the countreys thereabouts were so plagued with clouds of *Grashoppers*, that they shadowed the very Sun-Beames, they left not a green herb, or leaf in all the Countrey; yea, they entred into their very bed-Chambers where they annoyed them much, being almost as big as *Dormice* with red wings. *Turk. Hist.* p. 1308.

About the year 1611. three Suns were seen in the firmament over *Vienna*. *Turk. Hist.* p. 1311.

In the year 1614. over the same town the heavens grew so red, and fearfully dark on a sudden, that the inhabitants feared that either the last day was come, or else that there would follow some horrible effusion of blood. p. 1334.

In the year 1618. there appeared in the night over *Constantinople* a Comet in the form of a crooked sword, it was of a vast bignesse, at the first appearing it was somewhat whitish, but the more it rose, the redder it was, and like unto blood. p. 1379.



19.

Anno Christi 1096. in the Reign of William the Conqueror a Well of blood sprang out of the ground for fifteen daies together at Finchamsted in Barkshire. *Isac. Chron. p. 316.*

20.

Anno Christi 1176. in the Isle of Wight it rained blood, the shower continuing for the space of two houres together, to the great wonder, and astonishment of the beholders. *Speed's Isle of Wight.*

21.

Anno Christi 1586. the fourth day of August, at Mottingham in Kent, eight miles from London, suddenly the ground began to sink, and three great Elmes that grew thereon were carried so deep into the bowels of the earth, that no part of them could any more be seen, the hole that was left was in compasse eighty yards about, and a line of fifty fathoms plummed into it, could finde no bottom. *Speed in Kent. J. Stow.*

*Strange, and wonderfull Apparitions at Portendown Bridge within the Province of Ulster in Ireland; as it was given in Anno 1642. upon oath by sundry persons examined about the same.*

22.

The Irish Inhabitants thereabout were so affrighted with cryes, and noises made there by some spirits, or visions for revenge, that they were enforced to remove their habitations, not daring to return thither again.

23.

Also the blood of some of those innocents that were knocked on the head there, remained long upon the Bridge, and could not be washed out.

24.

Also there often appeared visions, or apparitions, sometimes of men, sometimes of women breast-high above the water, which did most extremely, and fearfully screech, and cry out for vengeance against the Irish that had murdered their bodies there.

25.

Also about the twentieth of Decemb. 1641. the bloody Rebels having at one time drowned 180 Protestants, men, women, and children in the River by the Bridge, about nine dayes after a spirit in the shape of a man appeared in that place bolt upright breast-high above the water, with his hands lifted up, standing in that posture till the latter end of Lent next following, and was seen so by very many.

26.

Also a Mother of some of those children that were drowed there, going one evening to the bridge with some other women, whose husbands had likewise been drowned, upon a sudden there appeared unto them a vision of a woman waste-high in the water naked, with elevated, and closed hands, her hair hanging down very white, her eyes seeming to twinkle, and her skin as white as snow, often repeating the word, *Revenge, Revenge, Revenge.*

27.

Also thirty women, and young children, and seven men were flung by those barbarous Rebels into the River of Belterbert: and when some of them swam for their lives towards the bank, they were knocked on the head with poles by those merciless Tygers: after which their bodies appeared not in the River till about six weeks after: at which time one *Mulmore O Rely* (who had commanded their murdering) coming to the place, all the bodies came floating up to the Bridge.

28.

Sir *Con Mac Gennis* with his Souldiers murdered one Master *Truge* Minister of the *Newry*: but shortly after falling sick, upon his death-bed he

was



was terribly affrighted, seeming alwaies to see the same Master Truge in his presence.

Also Robert Maxwell Arch-Deacon of Down testified upon oath, that the Rebels themselves assured him that most of those which were thrown from that bridge were daily, and nightly seen to walk upon the River, sometimes singing of *Psalmes*: Sometimes brandishing of Swords: Sometimes screeching in a most hideous, and fearful manner. p. 126.

*Examples of sundry Prodigies seen in England since the beginning of our late wars.*

Presently after the *Scottish* Army came into *England* to assist the Parliament it rained Blood, which covered the Church and Church-yard of *Bencastle* in *Cumberland*.

The day before *Edg-hill* Battel three Suns were seen in the *North*.

A little before *Marquesse Hambleton* came with his Army into *England*, two Armies were seen in *Yorkshire* in the air, discharging, and shooting one against the other, and after a long fight the Army which rose out of the *North* vanished.

*January* the eighteenth 1650. In the night-time was a terrible storme, and Armies, and Armed Troops (in every Town for twelve miles compass about *Molton* in *Yorkshire*) were heard to ride and march thorow the Towns: the Cattel, and Beasts in these places were so frightened, that most of them brake out of their pastures; some by leaping brake their necks, and some their legs; some ran away four miles, and some more, who when they were found, were extreemly heated: One Oxe that lay in a stack-yard lame, and could not rise without help, in this fright brake forth, and was found a mile off, and was fain to be brought home on a sled.

In *March* following three glorious Suns were seen at once in *Cumberland*, to the astonishment of many thousands which beheld them.

In *April* the same year about five a clock in the afternoon in the Countries of *Cumberland*, and *Westmoreland*, was a general Earth-quake, where-with the people were so affrighted that many of them forsook their houses, and some houses were so shaken that the Chimnies fell down.

In *January* Anno Christi 1648. there was seen a great fiery meteor in the air near *Bristow* on the *South*-side of the City for divers nights together in form long, with fiery streames shooting out *East* and *West*: which was the week before the beheading of the late King; This I was informed of by an eye-witnesse.

Also the day before he was beheaded, a great Whale ran himself on shore three miles from *Dover*, where he died; He was sixty six foot long: A thing rarely seen in this Island.

*November* the Thirtieth Anno Christi 1650. being *Saint Andrews* day, a little before, or about Sun-rising the skie opened in a fearfull manner in the *South-west* over *Standish*, a Town five miles from *Gloucester*, and there appeared a terrible fearfull fiery shaking sword, with the hilt upwards towards the heavens, the point downwards towards the earth; the hilt seemed to be blue, the Sword was of a great length, shaking hither and thither,



and coming lower towards the earth: There was a long flame of fire towards the point, sparkling, and flaming in a fearful manner, to the great astonishment of the Spectators, who were many. At last the heaven closing, the Sword vanished, and the fire fell to the earth, and ran upon the ground *This I had from an eye-witnesse.*

39. In *June Anno Christi 1653.* a black cloud was seen over the Town of *Pool*, which a while after was dissolved into a shower of blood, that fell warm upon mens hands; some green leaves with those drops of blood upon them were sent up to *London*. Attested by eye-witnesses.

40. A little before the Civil broiles between the houses of *York* and *Lancaster* wherewith *England* for a long time was rent in pieces, the River *Ouse* in *Bedfordshire* stood still, and by reason that the waters gave back on both sides, men might passe on foot in the very chanel for three miles together, not without the astonishment of all that saw it, who took it as a presage of the divisions ensuing. *Camb. Brit. p. 399.*

41. Not long before the contention between *Galba*, *Otho*, and *Vitellius* about the *Roman* Empire, there appeared three Suns, as it were, pointing out that tripartite contention for the Imperial Diadem.

42. *April* the seventh *Anno Christi 1233.* there appeared here in *England*, four Suns besides the natural Sun, and presently after fell out the great contention between our King *Henry* the third, and his Barons, and the year after *England* was wasted with fire and sword, from *Wales* to *Salisbury*: there ensued also a great drought, and *Pestilence*. *Stow.*

43. *Anno Christi 1460.* three Suns appeared the very day before the three Earles, *viz. Edward* Earl of *March*, with the Earl of *Pembrook*, and the Earl of *Wiltshire* fought that great battel in *Wales* at *Mortimer's Crosse*, where the Earl of *March* put the other two to flight, and slew many of their men. *Idem.*

44. *Anno Christi 1233.* a little before the Warres brake forth between King *Henry* the third, and his Barons, there appeared in *April* in *Hereford*, and *Worcestershire* five Suns at once, and a certain great circle of a Crystal colour of about two foot in breadth, as it were, compassing all *England*. *Matth. Paris.*

45. Before the war betwixt *Pompey* and *Caesar* the Sea seemed to be bloody.

——— *Superique menaces*  
*Prodigiis terras impleant, æthera pontum,*  
*Ignota obscuræ viderunt sidera noctes;*  
*Ardente æque Polum flammis, Caloque volantes*  
*Obliquas per inane faces*  
*Fulgura fallaci micuerunt crebra sereno,*  
*Et varias ignis denso dedit ære formas. Saith Lucan.*

46. Before *Caesars* death, not onely drops of blood fell from heaven, but also pits, and pools flowed with blood. *Plut.*

47. *Anno Christi 874.* in *Brixia*, in the entrance of *Italy*, it rained blood for three dayes and three nights together.

48. *Anno Christi 1505.* There appeared in *Germany* upon peoples garments,



ments, and womens rocks as they were spinning, divers prints and tokens of the nailes, of the sponge, of the speare, of the Lords coat, and of bloody Crossies, &c. *Maximilian* the Emperour of *Germany* at that time shewed the same to *Francis Mirandula*, who thereupon wrote his book called *Stansfitchon*, wherein are these verses:

*Non ignota cano, Caesar monstravit & ipsi  
Videmus: innumeros prompsit Germania testes.*

Such prodigies are usually sad presiges, *nec inania terribilamenta hæc esse res ipsa testatur*, saith *Gualter*: Event proveth that these are no vaine fray-bugs.

On the very night wherein the *Powder-plot* was detected, and defeated, there were very terrible apparitions in the aire, as hath been testified by eye-witnesses.

*Anno Christi 788*. Before our invasion by the *Danes*, there were Meteors in the aire like unto fiery Serpents, which fell in many parts of *England*.

*Anno Christi 1572*. In *November* there appeared a new star in *Cassiopeia*, which continued sixteen months, soone after which *Charles* the ninth King of *France* (who was the author of the *Parisian* massacre) died of exceeding bleeding from divers parts of his body, *inter horribilium blasphemiarum diras*; cursing, and swearing, saith *Cambden* in his *Elizabetha*, *Trapp*.

Before the civil wars betwixt *Mark Anthony*, and *Octavius Caesar*, many Prodigies happened in sundry places. The City of *Pisaurum* which was a *Roman* Collony, and was replenished with peop'le by *Anthony* standing by the *Adriatick* Sea, by a terrible Earth quike sink into the ground.

In the City of *Alba*, an Image of stone that was set up in honour of *Anthony*, did sweate many dayes together, and though some wiped it off, yet it did not cease sweating still.

In the City of *Patras* whilst *Anthony* was there, the Temple of *Hercules* was burnt with lightning.

In the City of *Athens* the Statue of *Bacchus* was with a terrible wind thrown down, and two other great monstrous Images called the *Antonians*, were overthrown with the same wind, and yet no hurt was done by it to the other Images, which were many. *Plut. in vita ejus.*

*Anno Christi 1620*. There was a strange Apparition, or Vision seene by the *Turks* at *Medina*, where their Prophet *Mahomet* was buried, which continued three weeks together, and exceedingly terrified the whole Countrey, and it was this: About the twentieth of *September* there fell a great tempest, which as attended with a fearful thunder about midnight: but when the clouds were dispersed, and the element clear, the people might read in *Arabick* characters these words in the firmament, *O why will ye believe in lies?* And between two or three a clock in the morning, there appeared a woman in white, compassed about with the sun, having a chearful countenance, and a book in her hand, and over against her were armies of *Turks*, *Persians*, *Arabians*, and other *Mahometans* in battel array ready



to charge her; but she, keeping her station, onely opened the book, at the sight whereof the armies fled away; and presently all the Lamps about *Mahomets Tomb* were put out. *Turk. Hist. p. 1384.*

58. *Anno Christi 1611.* Not many years before *Frederick*, Prince Elector Palatine was chosen King of *Bohemia*, there appeared in the firmament over the City of *Prague*, about the middest of *October*, a Crown that gave a very great light, and about it armies of men fighting as if it were who should have it. *Idem. p. 1310.*

59. *Anno Christi 1033.* When Antichrist was come to his height, and the darknesse of Popery had over-spread the Christian world: upon *June 29.* at six a'clock in the morning the Sun began to be eclipsed, continuing until eight a'clock in a very strange manner: the body of it being of the colour of a Saphire; so that the countenances of men looked as if they were dead, pale, and wan: and whatsoever was in the aire seemed of a yellow saffron colour, to the great terror of all men. *Glaber. Imperi. Hist.*

60. *Furius Camillus* being Cenfor in *Rome*, the Lake *Albanus* being environed with Mountains on every side, in the time of Autumne when other Lakes, and Rivers were almost dry, the waters of this Lake after a wondrous manner began to swell, and rise upwards, till at last they were equal with the tops of the Mountains, and after awhile they brake thorow one of those Mountains, overflowing, and bearing all down before them till they emptied themselves into the Sea. *Plut.*

61. *Anno Christi 1510.* God sent a great plague upon the County of *Essex* by an Army of Mice, which so over-ran the Marshes in *Dengey* hundred, near unto *South-Minster*, that they shore up the grasse by the very roots, and so tainted it with their venomous teeth, that a great murraine fell upon the cattel that grazed thereon. *Speeds Essex.*

62. This last year whilest the States of the united Provinces were contending about choosing the young Prince of *Orange* Governour, that horrible blow happened at *Delft*, *October* the twelfth, between ten and eleven a'clock, were fire got into the Magazine of powder, and so destroyed one part of the towne, that few houses remained whole, and untouched, either in the walls, or windows. *Hist. of this iron age.*

63. The like judgment fell out at *Graveling*, towards the spring, which killed many people; which prodigious accidents, made many, who were astonished at them, beleeve, that the great day of judgment was coming; and others that they prognosticated nothing but misery. *Idem.*

64. Upon the two and twentieth of *June*, there happened such an extraordinary thunder and lightning at *Gulick*, or *Juliers*, that it put all the people in excessive feare; and there fell a Thunderbolt upon one of the Magazines, whereby not onely the house, and all the amunitions were blowne up, but many other houses also near to it were set on fire, and rent in pieces, and much goods spoiled and lost. *Idem.*

65. That fatal Comet which appeared towards the end of the year 1618. with a long and formidable taile like a great rod, anonced to us the wrath of God which we have since felt all over Christendome, God endeavouring thereby either to quicken us to repentance, or else to prepare us patiently to suffer the evils which we could not avoid: After which followed strange



strange sights seen in the air in many places, unusual tempests, uncouth exundations of rivers, disruptions, and shivering of Bars by the merciless Ocean, earthquakes, monstrous Productions, waters turned into Blood, impetuous Winds, which overthrew many Towers, and tore up many Trees by the roots: bloody raines, and so many other supernational accidents as shewed the Divine indignation: Though Fooles who say in their hearts *that there is no God*, have despised these advertisements, and gone on impenitently in their sins, *Idem*.

The late Warres of the *French* in *Savoy* were pre-monstrated by many Prodigies which preceded, *viz.* By a terrible earthquake in *Apulia* whereby more then sixteen thousand persons were overwhelmed: By dreadfull floods, streames of blood, and the like, after which ensued the Warre which devoured more then a million of mortalls. *History of this Iron age.*

*Anno Christi. 1631.* Not long before the troubles of *Naples* there fell out a terrible earthquake in, and about the City, and the mountaine of *Soma* after many horrible bellowings, vomitted out burning streames of fire which tumbled into the *Adriatick* sea, and cast out a huge deal of ashes. The like happened the year following in the moneth of *February* with so great hurt, and losse to the circumjacent places as well in houses, men, women, children, and cattell, that it cannot be expressed, nor comprehended. *Idem.*

*Anno Christi. 1635.* by reason of a flood which happened near *Glucstat* in *Holstein* there were drowned above six thousand persons, and more then fifty thousand Beasts: The like judgment befell them in *Catalunia* not many years before. *Idem.*

*Anno Christi. 1651.* The River of *Seine* at *Paris* rose so high, that all the houses near it were in danger to be sacrificed to the wrath, and indignation thereof, and much hurt was done.

The same year, *March* the fourth (which was the day before the late Prince of *Oranges* burial) a full Tide of the Sea brake the Damme, or Bank of *Saint Anthony*, and overflowed all that part which is called *Diemer-Meer*. There happened also thereby no small dammage in *North-Holland*: But at *Amsterdam* the water grew so high that people were forced to go by boates in the streets, besides that, it entered into the Cellars, and spoiled the worth of many Tunnes of Gold in Merchandises. *Idem.*

This present *July 1656.* they write from *Vienna* in *Germany*, that there hath falne such abundance of raine that the River *Danubius* so swelled above his banks, that the violence of the waters hath broken down all the bridges, and most of their Mills: Yea, the water came into their suburbs, called the *Fewes suburbs*, drowning many persons, carrying away a very great number of cattle, and done so great mischief in the countrey, that the losse is inestimable, there being sixteen townes and villages swept away by the waters.

About twenty nine yeares before the birth of Christ, was so terrible an earthquake in *Fury* that thirty thousand persons perished in the same. *Lanquet's Chron.*



73. In the fifth year of the Emperour *Tiberius* there fell out so dreadfull an earthquake that thirteen Cities in *Asia* were destroyed, and overthrown by the same. *Tacit. Euf.*
74. In the sixty sixth year after Christ, there happened such another earthquake as destroyed three other Cities of *Asia*, viz. *Laodicea, Hierapolis, and Colossus.* *Idem.*
75. *Anno Christi 79.* Three Cities in *Cyprus* were overthrown by an earthquake. *Lang. Chron.*
76. *Anno Christi 114.* The City of *Antioch* was much defaced by an earthquake, at which time the Emperour *Trajan* being there, escaped the danger with much difficulty: and *Eusebius* mentioneth another in the seventh year of *Trajan* which destroyed nine several Cities in *Asia, Greece, and Calabria.* *Buchol.*
77. About the year 182. the City of *Smyrna* came to ruine by an earthquake; for the re-edifying whereof the Emperour remitted ten years tribute. *Euseb.*
78. *Anno Christi 1456.* There perished about *Püell*, and *Naples* in an earthquake forty thousand people. *Chronica Chronicorum.*
79. *Anno Christi 1531.* In the City of *Lisbon* about one thousand and four hundred houses were overthrown by an earthquake, and about six hundred more were so sore shaken that they were ready to fall, and many of the Churches were cast to the ground. *Lang. Chron.*
80. *Anno Christi 1400.* There was such a terrible earthquake at *Larr* in *Persia* as overthrew five hundred houses: And *Anno Christi 1593.* There fell out such another as overthrew three thousand houses, quashing to death three thousand men in their ruines: Yea, the Castle though built upon the top of a solid rock groaned in the like affrighting downfall. *Herb. Travells.*
81. Before the *Peloponesian*, or Civill Warres amongst the *Grecians*, one of their Island called *Delphus* (famous for the Temple of *Apollo* therein) was wholly ruined by an earthquake, which foreshewed those wonderful alterations, which presently after befell *Greece.* *Pezel. Melancthon Hist.*
82. *Pliny* observed that there was never any earthquake in *Rome*, but it was the fore-runner of some strange event. *Idem.*
83. *Anno Christi 1618.* *Pleurs* a town in *Rhetia* was in an earthquake overwhelmed with an hill, which, with a most swift motion oppressed one thousand five hundred men. *Alsted. Chron.*
84. In the year 1509. there was a great, and terrible earthquake in *Constantinople*, and the Countries thereabouts, by the violence whereof a great part of the Walls of that City, with many stately buildings, both publick, and private, were quite overthrown, and thirteen thousand people overwhelmed, and slain therewith: the terrour whereof was so great, that *Bajazet* himself the Great *Turk*, and the people generally forsook their houses, and lay abroad in the fields: it endured for a moneth together with very little intermission: after which ensued a great plague, whereby the City was for the most part unpeopled. *Turk. Hist. p. 476.*
85. About the year 105. in the reign of *Trajan*, who raised the third Persecution,



cation, on the 22 day of *October* there fell out one of the most terrible Earthquakes that ever was: First there arose furious and violent winds, which tore up trees by the roots, made birds fall to the earth, uncovered houses and overthrew many; then followed thunder, and lightning, which made the night like noon-day; then fearful Thunderbolts, which brake down stately buildings, and slew many men. The Sea was wonderfully troubled, after which came such a violent heat, that men not able to endure it, stript themselves, and hid themselves under ground, the skie was so dark, and dust so great, that one could not see another, so that shocking together many fell down dead. Many Cities were ruinated, much people perished; many mountains and hills sunk, and became plaines: many Rivers were dried up, fountains and springs brake out where never was any before. Almost all the houses in *Antioch* were demolished.

*Dion.*

*Bartholinus* tells us that in the yeare of Christ 1551. a very great multitude of men, and cattell were drowned by a terrible tempest, the clouds suddenly dissolving, and the waters powring down a maine, with such a strange stupendious violence, that the massie walls of many Cities, diverse vine-yards, and faire houses were utterly destroyed, and ruined thereby.

A while after *Charles* the fifth sickned, whereof he died, there was seen a blazing star in *Spain*, at first somewhat dim, but as his disease increased, so it grew in brightnesse, at last shooting its fiery haire point blank against the Monastery where he lay, in the very houre the Emperour dyed, the Comet vanished, which was Sep. 21. 1558. *Strada.*

*Alexander Medices*, made by the Pope Duke of *Florence*, was married to *Margaret* daughter to *Charles* the fifth: The nuptials were celebrated with great Pomp, and military Revels, about Anno Christi 1536. At which time a great part of the body of the Sun was darkened whilst they were at the Feast, which much terrified the Guests, and the very yeare after the said *Alexander* was murdered by his kinsman *Lorenzo Medices*, who was alwayes gracious with him, and privy to all his uncleannesse. *Strada.*

When the Duke *de Alva* came first into the *Low-countries*, the future calamities were prefiged by a Boy borne at *Liege* with two Heads, foure feet, and as many hands: the terror whereof was increased by a Fire immediately after happening in the City of *Machlin*, by a spark falling amongst Gunpowder which took hold of sixty Barrels with such an horrid thunder, and earth-quake that in most of the Cities of *Brabant*, the men, and houses trembled at the dreadfull noise. *Strada.*

Not long after Anno Christi 1568. a little before the Prince of *Orang* brought an Army against him in the behalf of the Protestants, there was seen in diverse places, on a clear night two Armies in *Battalia*, brandishing their glittering pikes as if they were ready for a charg. *Strada.*

At *Hanibals* first coming into *Italy*, the *Romans* quaked for feare by reason of the many strang signes, and prodigies which fell out about that time: For besides extraordinary thundrings, and lightening, Many targets grew all bloody of themselves, and about the City of *Antium*, they found wheat eares which were all bloody when they were reaped: There fell also from heaven burning stones all on a flame of fire: and in the Countrey



- of the *Phalerians* the element seemed to open after a marvelous sort, and many little scroles fell down upon the ground, in one of which were written these words, *Mars doth now handle his weapons Plut. in vita Fabii.*
92. *Anno Christi 1550.* the persecution waxing hot in Scotland against the professors of the truth, many Prodigious signes were observed; A Comet like a fiery Bessom flamed the whole moneths of November, December and January. Great Rivers in the middest of winter were dried up, and in Summer swelled so high, as diverse villages were therewith drowned, and numbers of cattell feeding in the low grounds were carried into the Sea. Whales of an huge bigness were cast up in sundry parts of the River of *Forth*. Hailstones of the bigness of a Doves egg fell in many places, which destroyed abundance of Corne; And which was most terrible, a fiery Dragon was seen flying neere unto the earth, vomiting forth fire both day, and night which continued a long time, and so affrighted the people that they were faine to watch their houses, and Corne-yards continually. Arch-Bishop *Spotteswood Hist of the church of Scot.*
93. Before the Civill Warrs in Rome by *Marius* and *Sylla* many wonderfull signes preceded the same. For fire of it selfe took in the staves of the ensignes which could hardly be quenched. Three Ravens brought their young ones into the high way, and did eate them up in the sight of many people, and then carried their garbage to their nests: upon a faire bright day when there was not a cloud to be seen the people heard such a sharp sound of a Trumpet that they were almost out of their wits with feare by reason of the same, *Plut. in vita Sylla.*
94. A little before the warrs between the *Lacedemonians*, and the *Ilota*, who were their slaves and bond-men in the Countrey of *Laconia* there happened in the City of *Lacedemon* the most wonderfull, and fearfull earthquake that ever was heard of: For the earth in many places of the countrey opened, and fell in as into a bottomless pit: The mountaine *Taygetum* shook so terribly, that parts of rocks fell down from it: And all the city of *Lacedemon* with the violence of it was throwne down to the ground, five houses only excepted. *Plut. in vita Cimonis.*
95. *Anno Christi 1169.* February fourth, there happened such a vehement earthquake all over the Iland of *Sicily*, that it was perceived in *Calabria*: and the wealthy, and stately city of *Catana* was so utterly destroyed by it, that there was not one house left standing: and above fifteen thousand men, women, and children perished in the ruines thereof. *Imp. Hist.*
96. In the year 1625 on munday the 29 of June, at *Constantinople* there began a most terrible tempest with so violent, and continual thunder, and lightening, that all the City shewed as if it had been on fire: at the end whereof fell a storm of hail that brake tiles, and glasses, so that stones were taken up of an hundred and fifty drammes, and the next morning some of them being weighed, they were of about seven, and eight ounces apiece; wherewith many were sore wounded: and the third of July after there fell out another tempest of thunder, and lightening which burned a woman, and child, and slew much Cattell in the field. *Turk. Hist. p. 1452, 1453.*
97. *Anno Christi 1568.* upon All Saints Eve the Sea excessively swelling,



in some places overflowing, and in other bearing down the banks, such a prodigious and unheard of Deluge covered certaine Islands of *Zeland*, with a great part of the Sea-coast of *Holland*, and almost all *Frisland*, as, that inundation which forty years before swallowed up seventy two Villages, was not so high as this by a foot. Hereby there was not onely an incomparable losse of estates, but of men. In *Frisland* alone there were twenty thousand persons drowned, whose bodies, with the carkasses of cartel, household goods, and broken ribs of ships floated all over the fields, the land being indistinguishable from the sea. Many men who had climbed to the tops of hills, and trees, being ready to give up the ghost through hunger, were in time saved by boats: Amongst the rest, upon a hill by *Sneace*, they found an Infant carried thither by the water in a cradle, with a Catt lying by it, and soundly sleeping without any fear. *Strada*.

Anno Christi 763. When the *Turks* first brake forth from about the *Caspian* Sea, there was such an extraordinary cold winter, that the *Enxine* Sea was frozen thirty foot thick, and men walked upon the Ice for an hundred miles into the Sea: Yea, all the countries from *Lycia* to *Danubius*, and on the other side as far as to *Euphrates* were so associated by the frost, as if they had been all one countrey. And at the end of Winter began a most dry Summer, so that the fountains of water were dried up: Some pieces of Ice like unto mountains fell upon, and beat down the Walls of several Cities: Stars were seene falling from heaven, so that men thought the end of the World had been come. *Cluverus Hist. Mundi*.

A little before *Nero* slew his mother *Agrippina*, the Sun was strangely darkened, as abhorring to behold such a sight: and a certaine Woman in *Rome* brought forth a Snake. *Idem*.

Anno Christi 1586. It rained Locusts in *Thracia*: and Ducks, and Geese in *Croatia*, as *Leonclavius* testifies, who was an eye-witnesse of it. The Locusts fell in such multitudes, that they devoured all the countrey: And on the contrary, the Geese, and Ducks fed and nourished many. *Cluverus Hist. Mundi*. p. 742.

Anno Christi 1598 February 25. which was a little before the Earle of *Essex* went into *Ireland*, the Sun being totally eclipsed it was so dark for the time, that the like had never been seene in the memory of man. *Vale-Koyal of Eng*.

98.

99.

100.

101.



## H A P. CIV.

## Examples of strange Providences.

1.



*Matthias Huniades* (the thundering son of a lightning father) being cast into prison by *Vladislaus* King of *Hungary*, and *Bohemia*, was sent into *Bohemia* to his execution, but *Vladislaus* immediately after, dying upon the eating of a poisoned Apple: the *Hungarians*, partly affected with the merit of his father, and hopes of the sons valour, and partly by means of the solicitations of his friends, chose *Huniades* for their King; and to give him notice thereof, they sent Letters by Ambassadors to *Pogiebrachius*, King of *Bohemia*, with whom *Matthias* was prisoner: which he receiving at supper, presently raised *Matthias* from the lower end of the table where he sat, and set him above himself; wishing him not to be dismayed, for he had glad-tidings for him, which he would impart after supper, and so he did, saluting him King of *Hungary*, and gave him *Katherine* his daughter to wife. *Look. Glass. of the Holy War.*

2.

A young man, the son of *Sinan the Jew* [a famous Sea-Captain under the *Turk*] having been taken prisoner by the Christians, was at length delivered, and sent home to his father: The old man over-joyed at the sudden, and unexpected return of his son, in embracing of him, fainted, and presently died in an extasie of joy. *Turk. Hist. p. 756.*

3.

*Dudilius* relates a sad story of one *Bachna*, a woman who had but two sons, and whiles she was walking with one towards a river, she heard the other cry out, whereupon returning hastily to him, she found a knife sticking in him, which soone ended his life. Then did she returne to her other child, thinking yet to solace her self with her now onely son: but he also in her absence was fallen into the River, and drowned, whereby she was deprived of them both in one hour.

4.

*Charles* the second, King of *Spain*, having wasted his spirits with voluptuousnesse and Luxury, in his old age fell into a Lethargy: And therefore to comfort his benumbed joynts, he was by the advice of his Physicians sowed up in a sheet steeped in *aqua vite*; The Chirurgion having made an end of sowing the sheet, wanted a knife to cut off the thread, whereupon he took up a wax Taper that stood by to burn it off: But the flame running by the thread, caught hold of the sheet in an instant, which (according to the nature of *aqua vite*) burned so violently, that the old King ended his dayes in the flame.

5.

*Eschilus* the *Athenian*, who fought stoutly in the battel of *Marathon*, was afterwards warned by the Oracle to take heed of a blow from above upon such a day: whereupon he removed out of the City when that day came, and went without his hat into the fields, thinking to make all sure: But an *Eagle* taking his bald head for a stone, let a *Tortoise* fall upon it, which dashed out his brains. *Plin.*

6.

One *Palevizi*, an *Italian* Gentleman, and kinsman to the learned *Scaliger*,



*Scaliger*, had in one night all his hair changed from black to gray. *Scal. de sub. p. 18.* The like befel a Gentleman not many years since, who was by the late long Parliament condemned to death, and should the next day have been executed.

*Vergerius* the Popes Nuncio, intending to write a book against the *Lutheran* Apostates, (for so he stiled them) whilst he was searching into their tenents, with a purpose to confute them, was himself converted: so that leaving his Bishoprick, he lived and died a powerful Preacher in *Germany*. See his Life in my first Part.

It is a rare happinesse of the family of Saint *Laurence*, Barons of *Hoath* in *Ireland*, that the heires thereof for four hundred yeares together alwayes have been of age before the death of their Fathers. *Holy War.*

At the siege of *Perugia* in *Italy*, when the City was as good as wonne, only a Chain which was laid athwart the gate, wanted cutting in sunder for a fuller entrance of the Army; upon a meer mistake of a Souldier, crying *Give back*, meaning to get a fuller blow at the Chain, all behind taking it for a word of command, ran quite away.

At the Battle of *Munda* in *Spain* between *Caesar*, and *Pompey*, where the whole world lay at the stake, when *Caesar's* Souldiers began to shrink apace, and nothing but meer shame kept them from running away, by a meere mistake of King *Boguds* sudden wheeling about to have surpris'd *Caesar's* Camp: *Pompey's* Souldiers utterly lost the day.

Whilst *Brennus* with his *Gaules* besieged the *Roman Capitol*, some of them in the night-time had with much difficulty climbed up a sleep rock upon which it stood, and now were ready to scale the walls, and to set upon the sleeping watch, for neither man nor dog heard them: but it fell out that there were some holy geese kept in *Juno's* Temple, which hearing the *Gaules*, began to run up and down, and to cry for fear, by which noise the watch was awakened, and by this providence the foolish geese betrayed the *Gaules*, and preserved the *Capitol*. *Plut.*

*Agathocles* had for his father a Potter, himself was brought up in the mire and clay: in his youth he learned nothing but impudence, whoredomes, and uncleannesse: but then turning Souldier, he was afterwards made a Captain, and marrying his predecessors Wife whom he had first defiled, he gat great riches by her, so that at last he began to attempt the Kingdome of *Syracuse*, but was repelled: then he joyned with the *Sicilians*, and brings an Army to besiege *Syracuse*, but prevails nothing: then he called the *Carthaginians* to his assistance, yet could not prevail; at last he gat the Kingdome by craft, and subtilty: turned Tyrant, murdered the Princes, and people: then passing with his Army into *Africk*, he makes war with the *Carthaginians*, that had holpen him to the Kingdome: and strangely prevails in many Battels, yet at last was beaten, forsaken by his Army, Children, and Friends, so that almost alone he returned into *Sicilie*: keeps his Kingdome. Yet at last his Nephew usurpes the Crown, drives away his Wife, and Children from him, and slew *Agathocles*. *Lipsius.*

*Leontius* the *Athenian* Philosopher had a daughter called *Athenais*, who



was very beautiful and witty : and therefore the old man on his death-bed divided his estate amongst his Sonnes, leaving her only a small Legacy : Hereupon she went to Law with her Brothers, hoping to recover more of them, but being overthrown in the suit, she went to *Constantinople* ; there she insinuated her self into the acquaintance of *Pulcheria* the Emperours Sister, who enquiring whether she was a Virgin, brought her into the Court, caused her to be instructed in the Principles of Christianity, and Baptized, giving her the name of *Eudocia* : and took such a liking to her, that she prevailed with her brother *Theodosius* to take her to wife : long she continued in that happy condition, but at length fell into suspicion upon this occasion : One presented the Emperour *Theodosius* with an apple of an extraordinary greatnesse, which for the rarity of it he sent to his wife *Eudocia* : she presently gave it to *Paulinus*, a facetious, and learned man : he knowing nothing whence it came, again presented it to the Emperour ; the Emperour marking it well, knew that it was the same which he had sent to his wife : hereupon he goes to her, and asks her for the apple he sent her, she rashly affirms, that she had eaten it : he asks again more earnestly, and she affirms the same with an oath : Then the Emperour being very angry produced the apple, and suspecting that *Paulinus* was too familiar with his wife, he caused him to be slain ; and divorceth his wife : she hereupon went to *Jerusalem* where she led the remainder of her life holily, and chastly. *Lipsius*.

14. *Polycrates* King of *Samia* had never any adversity befall him in all his life : but all things happened to him according to his desire : Heaven, Earth and Sea seemed to favour him : wherefore having a Ring that he much prized, he threw it into the Sea : but shortly after a fish being brought to his Table, he found his Ring in the belly of it : But his end was not such, for fighting with *Oroetes*, a Lieutenant of *Darius*, he was overthrown, taken prisoner, and hanged upon an high Cross, whereby he died a miserable, and shameful death. *Lipsius*.

15. *Dion* with a great courage, but a small Army, went into *Sicily* to free *Syracuse* from the grievous Tyranny of *Dionysius*, and Providence so ordered it, that when he came thither, *Dionysius* was gone into *Italy* about other affaires : *Timocrates* being left his substitute in *Syracuse*, presently dispatches away a messenger to *Dionysius* to assure him of *Dion's* coming, and therefore to request him, ( all other busineses being set aside ) to hasten his return : the messenger in his journey met with a friend who had beene offering sacrifice, and gave him a piece of the flesh, which he put into his budget where the Letters to *Dionysius* were, and not long after being weary, laid him down on the grasse to sleep, presently came a Wolfe, and smelling the meat, snatched up the budget, and ran away with it : the man awakens, and missing his budget, durst not go to *Dionysius*, but turns another way : By this means *Dion* had opportunity to get *Syracuse*, and *Dionysius* lost his Kingdom. *Lipsius*.

16. In that great battel in the *Philippic* fields between *M. Erutus*, and *Cassius* on the one party, and *Octavian Caesar*, and *M. Anthony* on the other party : *Erutus* had routed and put to flight *Octavian* in the right wing ; and *Anthony* had caused *Cassius* to retire in the left wing : yet *Cassius* onely re-

treated



treated to an hill not far off, where he could easily have rallied his men again; but by reason of the dust not knowing of *Brutus* his Victory, he sent *L. Titinnius*, his intimate friend, to see what was become of *Brutus*: *Titinnius* meets with *Brutus* his Souldiers triumphing for their victory, they enquire after *Cassius*, he tells them where he was; whereupon they accompany *Titinnius* to *Cassius* to acquaint him with the good newes: *Cassius* seeing them coming, and suspecting them to be enemies, and *Brutus* to be overthrown, causes his freeman to cut his throat; *Titinnius* finding him dead through his default, he cuts his own throat also: *Brutus* hearing of these sad accidents (with *Cassius*) loses his courage, and Victory. *Justinus*.

*Ludit in humanis divina potentia rebus.*

See the Vanity of all earthly things.

When *Philip* King of *Macedonia* heard so much good newes together; viz. That *Parmenio* his General had obtained a notable victory over his enemies: That *Alexander* his son was born: And that his Chariots had wonne the prize at the *Olympick* games, all in one day, he called upon Fortune to spice his joyes with some bitterness, lest he should surfeit of them, and forget himself. *Plut.*

17.

*Diagoras* having seen his three sonnes crowned with Garlands of Olive for their Victories in the *Olympick* Games, One came running to him with this Gratulation, *Morere Diagoras, non enim in caelum ascensurus es*: As if he could have enjoyed no greater happiness on earth, then what had already befallen him. *Plut.*

18.

At that time when *P. Rupert* plunderd the town of *Bolton* in *Lancashire*; amongst others that were cruelly slaine by his party, there was one *William Isherwood*, and his wife both slaine, and *Felice* their daughter being then eleven weeks old, lay pitifully crying at the breast of her dead mother: But it pleased God that an old woman, the wife of one *Ralph Holme* of the same towne, aged above seventy yeares, who had not given suck above twenty years before, seeing and hearing the child, compassioned, and took it up, and having neither food for her self, nor for the infant in that common calamity, to stil the child, laid it to her breast: and behold the goodness of God, who provides for the young ravens that cry! the child sucking, milke came into her breasts, wherewith she nourished it to the admiration, and astonishment of all beholders. This is attested by three godly Ministers, and divers others of good credit, who were eye-witnesses of the same.

19.

*Saint Augustine* as he was preaching to the Congregation, and forgetting the argument which at first he proposed, fell upon a confutation of the errors of the *Manichees*, which he never intended, and by that meanes converted one *Firmus* his auditor, who afterwards came, and fell downe at *Saint Augustines* feet: weeping and confessing that he had lived a *Manichee* many yeares, and now by Gods mercy, and this Sermon was converted to the true Catholick belief. See his life in my first part of *Lives*.

20.

The Lady *Marguerit* of *Holland*, Countesse of *Hausberg*, was miraculously delivered of three hundred sixty foure children at one birth, whereof *Eraf. Rot. Lod. Vives*. and many other famous Authors make mention:

21.

Also



Also *Albertus Crantzius*, and others write, That about thirty seven yeares after, the like happened to the Lady *Marguerit* daughter to the Earl of *Holsteine*, which were all Baptized. Also *Martin Cromer* in his *Chronicles of Poland* writes, That in *Cracovia* Anno 1269. the wife of the Earl *Eubostas* was delivered of thirty six children all living. *Belg. Com. Wealth. p. 127.*

22. One *Peter* a Christian *Cesar* at *Sofala*, his wife dying in travel of a daughter, nourished the child with the milk of his own breasts a whole year, at end whereof the child dyed of the worms, and then the milk dried up in his breasts: He told me (saith the Relator) that pity of the Motherlesse crying Infant (which his poverty could not otherwise relieve) caused him to seek to still it by laying it to his breast, and then gave it something to drink, which having continued two or three daies his breast began to yield Milk. *P. Pil. v. 2. pag. 1542.*

23. *Prov. 15. 3 The eyes of the Lord are in every place &c.* He is *παντοδυνατος* All eye, and his providence is like a wel-drawn picture, that viewes all that come into the roome: And as for the offender, though he think to hide himself from God, by hiding God from himself, yet God is nearer to him then the bark is to the tree. *For in him all things subsist. Col. 1. 17. and move Act. 17. 28.* And this the very heathen saw by natures rush-candle: For *Thales Miletus* being asked whether the gods knew not when a man doth ought amisse: yea, said he, *if he do but think amisse. Deus intimior nobis intimo nostro:* said *Seneca*, God is neerer to us then we are to our selves, *Trapp.* Think not that he who is invisible cannot see; God, like the Optick virtue in the eye, sees all, and is seen of none. No man needs a window in his breast (as the heathen *Momus* wisht) for God to look in at: Every man before God is all window. *Iob 34. 22. Trapp.*

24. *Prov. 16. 1. the answer of the tongue is from the Lord.* For though a man hath never so exactly marshalled his matter in his hand, as it were in battell aray (as the *Hebrew* word heere imports) though he hath set downe with himself both what, and how to speak, so that it is not only *scriptum in animo, sed sculptum etiam*, as the Orator speakes: yet he shall never be able to bring forth his conceptions without the obstetrication of Gods assistance; as appeares in these examples.

25. The most eloquent *Demosthenes* being sent sundry times on Ambassies to *Philip* King of *Macedonia*, thrice stood speechlesse before him, and thrice more forgot what he intended to have spoken.

26. *Latomus* of *Lorraine* (a great scholler) having prepared a set speech to be made before the Emperour *Charles* the fifth, was so confounded when he came to deliver it, that he uttered nothing but non-sence, and thereupon fell into a fit of despaire.

27. *Cambyfes* lighting off his horse (after he had been exercising great cruelty against them of *Athens*) his sword fell out of his scabbard, and slew him.

28. *Feroboam* the son of *Foasb*, though he was a very wicked man, yet he was very prosperous, and victorious. *2 King. 14. 25, 28.* He reigned forty yeares, and did great exploits.

29. *Augustine* going to visit, and instruct the people of a certaine place, took a guide with him to direct, and conduct him thither; but by a speciall providence



providence of God his guide mistook the ordinary way, and led him thorough by-paths by which meanes he escaped the bloody hands of some *Donatists*, who, knowing of his journey, way-laid him to have taken away his life. See his life in my first part of the Marrow of Eccles. History.

It was a speciall providence of God that the same day *Pelagius*, the Hereticke, was borne in *Britaine*, *Saint Augustine*, the great confuter of the Heresie, was borne in *Africk*. Divine providence so disposing it, that the Poison, and the Antidote should come into the world together. *Dempster. Hist. Scot.*

*Gregory Thaumaturgus* Bishop of *Neocæsaria* in *Pontus*, blessed God that when he came first to his charge he found not above seventeen Christians, and when he departed from them, he left not in all his Diocess so many unbelievers unbaptized. Master *Leighes Relig. and Lear.* p. 214.

*Julia* the wife of *Pompey* seeing certaine clothes of her husbands, brought to her, all besmeared with blood, by the killing of some beasts at a sacrifice, whereat he was present, with very feare (apprehending that some mischief had befallne him) suddenly fell downe, and dyed. *Plur.*

A poore woman in *Holland* being great with child, and neere unto the time of her delivery, for the space of fifteen dayes before the same, the child in her womb was heard almost continually to cry, and lament: the which many worthy persons for the greater approbation of the truth went daily to heare, and have testified the same. *Neth. Hist.*

*Hanibal* having overthrowne the *Roman* consul *Flaminius* in a great battell, there was great lamentation in *Rome*, some bewailing the publick, others their private losses: amongst whom two women supposing their sons to be slaine, mourned greatly for them, but when, contrary to their expectation, they came home in safety, they were so overcharged with excess of joy, that they fell down, and dyed presently. *Plut. in vita Han.*

*Arthur*, Lord *Lile* being imprisoned in the Tower by King *Henry* the eighth, and daily expecting death in regard of the Kings implacable cruelty: when, contrary to his expectation, he was set free, being overjoyed, he presently fell down, and dyed. *Goodwin in Hen. 8.*

*Isenbard*, an Earle in *Suevia*, had to wife one *Fermentrudis*, who grievously accused one of her neighbours for adultery, because she had been delivered of six children at a birth: But it so fell out afterwards that her self (her husband being abroad in the fields) was delivered of twelke children, all males: She fearing the like infamous punishment, as by her instigation had been inflicted on the former woman, commanded the nurse to kill eleven of them: The Nurse going to execute the will of her Lady, was met by her Lord then returning homewards: He demanded what she carried in her lap: She answered, *Puppies*: He would needs see them, & opening her apron, found the infants; whereupon he examined the matter, found out the truth, enjoined the old trot to be secret, and put the children to nurse: and when they were six years old he made a feast, apparelled the young boyes alike, and presented them to their mother: She misdoubting the truth, confessed her fault, obtained pardon, and owned her children. *Heil. Geog. p. 316.*



37. The *Indian* Ambassadors that came to *Augustus* the *Romane* Emperour amongst other rarities that they brought him, they presented him with a boy borne without armes, who yet could with his feet bend a bow, shoot, and play on wind instruments as exactly as others could with their hands. *Heil. Geog.* p. 676.

38. About the year 1635. the strong City of *Hannaw* in *Germany* having been besieged by the Emperours forces by the space of a year, and an half, was at last relieved by the Landgrave of *Hesse*, at which time there was in it one *Daniel Lanter*, a chiefe Burger, who being above in his house, and seeing the victory, was overcome with such an extasie of joy that he presently fell down, and dyed. *Crownes Fornall.*

39. There was likewise a woman, who during that siege had killed many Dogs, and sold their flesh for other meate at a great rate, one day as she went along the streets, she had like to have been devoured by Dogs, had not some poore Souldiers by chance rescued her, whereupon she confessed what formerly she had done. *Idem.*

40. The same author relates, that he was by credible witness informed that in *Moravia* there was a Baron whose name was *Rabel*, who with his wife had lived forty yeares in a married condition, and had divers children: and when he was eighty two yeares old, and his wife seventy five, she conceived, and brought him forth two children at a birth, a son, and a daughter which lived a year before they dyed.

41. *Pyrus* King of *Epyrus* had no teeth in his upper jaw distinct one from another, but one entire bone through out his gum, marked a little at the top only with certaine notches where the teeth should be divided, and when he was dead, and all his body consumed in the funerall fire, his great toe was whole, and had no hurt at all. *Plut. in vita ejus.*

42. In *Aleppo* though the Plague be many times very hot all the Spring, yet so soone as the Sun enters into *Leo*, which is the twelfth, or thirteenth day of *July*, the Plague immediatly ceaseth though it be never so violent, and all that are then sick of it amend, and such as are well, need not from that day feare the infection. *Pur. Pil. v. 2. p. 1345.*

43. *Marcus Valerius* a *Romane* Consul, wan two great battells against the *Sabines*, in the latter whereof he slew thirteene thousand of his enemies without the losse of any one of his owne men. *Plut.*

44. *Anno Christi 1559.* In the Warrs between the Reformers in *Scotland*, and the Popish, and *French* faction, the greatest hurt still fel upon the lands, and goods of that Popish party from the *French* that assisted them: the Lords that adheared to them being forced to furnish them with Corne, Cattel, and all other provisions, and necessaries, or if the *French* Souldiers lacked any thing, the readiest goods upon their ground were taken to supply them: and when as they complained hereof to the *French* Captaines, the poore owners were scornefully answered that their goods were the Protestants: and if they took their oaths that they were their owne proper goods, they were railed upon, and called cowards, and niggards that made more account of their goods, then of their friends, whereas by Gods providence, such as professed Religion and expected the worst, either by removing their goods, or standing in their owne defence, sped much better



ter. *Spotteswoods Hist of the Ch. of Scotland*. The like we saw ordinarily to fall out in the time of our late Civill Warrs: that the Cavallier, and Popish party suffered more from their own Army, then the *Round-heads*, as they reproachfully called them.

The *Lacedemonians* under the conduct of *Archidamus* won a great victory against the *Archadians*, which was called the *Tearless Battel*, because therein they lost not a man, though they slew many of the *Arcadians*. *Plut.*

*Julius Caesar* in a great battel that he fought in *Africa* against *Scipio*, and King *Juba*, slew above thirty thousand of his enemies, and lost not of his owne men above a thousand.

At an other time in the same countrey in one peece of a day, he tooke three Camps, and slew fifty thousand of his enemies, and lost but fifty of his owne souldiers. *Plut. in vita ejus.*

In the great battel which was fought between the *Persians* and *Grecians* by the City of *Plataea*, there were slaine of the *Persians* two hundred, and threescore thousand, onely fourty thousand escaping; and of the *Grecians* there fell onely one thousand three hundred and sixty. *Plut. in vita Arist.*

*Sylla* in a great battel with *Taxilles*, Lieutenant to the great King *Me-thridates*, who had in his Army an hundred thousand footmen, ten thousand horsemen, and fourscore and ten thousand Chariots armed with siths, whereas *Sylla* had in his Army but fifteen thousand footmen, and fifteen hundred horse men, yet did he give a great overthrow to *Taxilles*, so that of that infinite multitude of fighting men, there escaped onely ten thousand, who saved themselves by flying into the City of *Chalcide*: whereas *Sylla* writeth in his *Commentaries*, that he could make reckoning of no more but fourteen of his own souldiers that were slaine. *Plut. in vita ejus.*

The same *Sylla* in a great battel that he fought against *Marius* the younger with his *Roman* souldiers, slew twenty thousand of his enemies, and took eight thousand prisoners, and yet lost but twenty three of his own men. *Idem.*

When *Lucullus* the *Roman* General went against *Tigranes* King of *Armenia*: *Tigranes* being elated with the sight of his huge Army, vaunted amongst his familiars, that nothing grieved him but that he should fight with *Lucullus* alone, and not with the whole force of the *Romans*; and no marvel though he was so proud when he saw himself compassed about with so many Nations, and so many Kings that followed him: For he had in his Army twenty thousand bowmen and slingers, fifty five thousand horsemen, whereof seventeen thousand were men at armes, armed *Cap a pe*, and one hundred and fifty thousand armed footmen; of *Pioneers*, *Carpenters*, &c. thirty five thousand that came in the rear: whereas *Lucullus* had in his army not above ten thousand armed foot-men, one thousand bowmen, and slingers, besides his horsemen; so that they seemed but an handful to *Tigranes* Camp, and thereupon his Parasites made a may-game of them; Some mocking them to scorn; others drawing lots, and playing away their part of the spoils as if they had already won the field; and every one of the



Kings and great Captains came to *Tigranes*, and besought him each for himself, that he would give him the honour to lead the battel, and that himself would sit by in some place to see the sport. *Tigranes* to shew himself as pleasant as the rest, said; *If these men come as Ambassadors, they are very many, if as enemies, they are very few.* Yet when it came to the trial *Tigranes* horsemen first fled without striking a stroak, and ran over, and disordered the footmen: *Tigranes* himself was one of the first that fled, and gave away his Diadem, which fell into *Lucullus*' hands, and there were slain of *Tigranes* men above one hundred thousand footmen, and of the horsemen very few escaped; But on the *Romans* side there were onely one hundred hurt, and five slaine: so that they were ashamed, and laughed at themselves for drawing their swords against such dastardly cowards. *Plut. in vita Luculli.*

52. One living in *Basil*, by the position of the Stars was instructed that such a day should prove fatal to him, whereupon he resolved for his safety to keep himself shut up in his chamber all day: But reaching up his hand to a shelf to take down a book, the book falling upon his head, gave him his death's wound, of which he shortly after died. *Acts & Mon*

53. Two watermen of *Gravesend*, the one called *Smith*, the other *Garney*, being some years since hired by a *Grasier* to carry him down to *Tilbury-Hope*, intending to go to a certaine faire in *Essex* to buy cattel, these villains by the way perceiving that he had money, conspired to take away his life, and accordingly one of them cut his throat, and the other taking his money threw him over-board, and this murder was concealed divers years: But this summer 1656. these murtherers as they were drinking together, fell out, and one of them in his passion accused the other of murder, and he again accused him; upon which being apprehended, and examined, they confessed the fact, were condemned at *Maidston* Assizes, and are hanged in chaines at *Gravesend*. This belongs also to the chapter of *Murthers strangely discovered.*

54. About the year 1623. there fell out a hot contention between *Doctor Bugs* Minister in *Coventrey*, and *Master Gardiner*, Minister of *Anstey*, but Lecturer in *Coventrey*; against which the Lord was pleased to witnesse from heaven by this remarkable judgment. The people being assembled together to hear the Lecture upon a Wednesday morning in *Saint Michaels* Church in the same City, there fell out a terrible tempest of thunder and lightning, whilst the Minister was in his Sermon, at which time the lightning fell upon the steeple of that Church, making a crack, and an hole in it, and thence descended into the Belfree with a flame of fire about the bignesse of a sheet, which being a pretty way distant from the Pewes where the people sate, at first amazed the beholders, but not staying there, it moved slowly towards the people, which so astonished them, that some swooned, others were exceedingly distracted, not knowing which way to flie: Hereupon the Major spake to the Minister to give over his Sermon, and to go to prayer, which accordingly he did, and when the fire came very near unto the place where the people were, it pleased God that it wheeled about on the one hand, and so went out of the Church. I presume there are many living that were eye-witnesses hereof.

Not



Not many years before, at a village in *Tarvin* Parish in *Cheshire* there fell out a great, and sudden tempest of thunder, and lightning: In which the bolt fell upon the chimney of an house in the said Town, there being an old man sitting in the chimney corner, and the woman of the house with a child on her lap sitting before the fire, and a dog sleeping at her feet: with the violent motion of the bolt the old mans head was so knocked against the wall that he fell into a swoon: the dog at the womans feet was stricken dead: But to my remembrance neither woman nor childe had any hurt, and the old man after a while recovered again: the bolt also breaking through the chimney strake a broad Axe out of a Carpenters hand that was squaring a piece of timber in the yard, yet hurt not the man: upon which mercifull deliverance, the people kept an aniversary day of Thanksgiving upon the same day for many yeares after: at which Master *John Bruen* of *Bruen-stapleford*, being their neighbour used to be present.

55.

Anno Christi. 1638. October 21. Being Sabbath day in the Parish Church of *Wishycomb* in *Devonshire*, there fell out in the time of Divine service a strange darknesse encreasing more and more, so that the people could not see to read in their Bibles, and suddenly a mighty, and fearful thundring was heard, the sound whereof was like the report of many great Canons, which was accompanied with terrible strange lightning, which amazed, and astonished those that heard, and saw it: the darknesse still encreasing till they could not see one another. Presently there came such an extraordinary flaming lightning as filled the Church with fire, and smoake, stinking loathsomely like to Brimstone: Some saw at first a Ball of fire come in at the window, and passe through the Church, which so affrighted the Congregation, that most of them fell down in their seates: Some upon their knees, some on their faces, and some one upon another, crying out of burning, and scalding: all giving themselves up for dead.

56.

Master *George Lyde*, the Minister of the Parish, being in his seat or pulpit, though much astonished, yet through Gods mercy had no hurt, yet was a sad spectatour of the hurt, and sufferings of others. The lightning seized on his wife: burnt her ruffe, smock, and other cloathes, to the burning of her body in many parts in a pitiful manner. And one Mistress *Disford* sitting in the pew with her was also much scalded: But her maid, and childe sitting at the pew door had no harme. Another woman attempting to run out of the Church had her cloathes set on fire, and was not only strangely scorched, and burnt, but had her flesh on her back torne almost to the very bones. Another woman had her flesh so torne, and her body so grievously burnt, that she died the same night. One Master *Hill*, a Gentleman of note in the Parish, sitting in his seat by the Chancell, had his head suddenly smitten against the wall, through the violence whereof he died that night, no other hurt being found about his body: his son sitting by him had no harme.

At the same instant another man that was Warrenner to Sir *Richard Reynolds*, had his head cloven, his skull rent in three pieces, and his braines thrown upon the ground whole: The haire of his head through the violence of the blow stuck fast to a Pillar that was near to him,



Some seates in the body of the Church were turned upside down, yet they which sate in them had little or no hurt. One man as he was going out at the Chancel door, and his Dog runing before him, the Dog was whirled about towards the door, and fell down stark dead; at the sight whereof the Master stepped back, and God preserved him alive. The Church it self was much torne, and defaced with the Thunder and Lightning: A beam also being burst in the midst, fell down between the Minister and Clerk, and hurt neither. A great and weighty stone near the foundation of the Church was torne, and removed out of its place: The steeple also was much rent. Yet this is observable, that where the Church was most rent, there was the least hurt done amongst the people. Another remarkable Providence was this, that not any one person was hurt with the timber or stones but only a maid of *Manaton*, who came thither that afternoon to see some friends, and was slain: and by circumstances at the Coroners inquest they judged that she was killed by a stone. There were also thrown stones down from the Tower of the Steeple as thick as if an hundred men had been there throwing them: also a Pinacle of the Tower being torne down, beat through into the Church.

The Pillar against which the Pulpit stood, being newly whited, was turned black, and Sulphary. A man that stood in the Chancell, with his face toward the Belfree, observed as it were dust, or Lime rising in the lower end of the Church: which suddenly (as with a puffe of winde) was whirled up, and driven into his eyes so that he could not see in twelve houres after, yet had no other hurt. The lightning being past, and the people in a terrible maze, Master *Raphe Rouse*, a Vintener living in the Town, stood up, saying, *Neighbours in the Name of God shall we venture out of the Church?* To whom the Minister, Master *Lyde*, answered, *Let us make an end with prayer, for its better to die here then in another place:* But the people looking about them, and seeing the Church so terribly rent, and torne over their heads, durst not proceed in the publick devotions, but went forth of the Church.

And as this was done in that place, so there were strange accidents elsewhere: For there was a Bowling-Ally neare the Church-yard, which was turned up into pits, and heapes as if it had been plowed. At the same time also at *Brixston* neare *Plimouth*, there fell great store of haile with such huge Hailestones as were judged to be as big as an ordinary Turkie egg: Some of them were of five, others of six, and some of seven ounces weight. There was also certaine information that at the very same time (so neare as could be guessed) there fell out the like judgment at *Norton* in *Summersetshire*: But I have not met with the particulars thereof. Thus we see the great power, and justice of God, who in a moment can do mighty things, and arme his creatures against us at his own pleasure.

*Discite iustitiam moniti, & non temere Divos.*

The truth of these things was attested by the Minister, and diverse of the inhabitants that were present, and from other Ministers in the neighbouring places.



*July* the twentieth being Sabbath day, *Anno Christi. 1656.* about four of the Clock in the afternoon there was a great, and sudden Tempest in, and about the City of *Norwich*, attended with Thunder and Lightning, the flashes whereof were very violent, and dreadful; and the claps of thunder so hideous, and fearful as astonish'd the hearers: And about an houre after there appeared to the view of many, a black cloud of smoake, like the smoake of a furnace, which ever and anon did cast forth flames of fire: After it followed a white cloud, labouring (as it were) to overtake the other: But the black cloud being first come, and covering the face of the City, there arose a sudden whirlwind, which raised such a dust in the streets that one man could not discern another, and to encrease this wonderfull darknesse the clouds grew thicker and thicker, especially in the South, and South West, out of which there brake forth fearful lightnings, and thunderclaps, together with such a ratling, and stupendious storme of haile, that some of the hailstones being measured, were five inches about, so that all the Glasse-windows on the weather side of the City were dashed in pieces, that some thousands of pounds could scarce repaire the same. In the Countrey adjoyning many Corne fields were destroyed: Trees were tore up by the roots: Conies, and Birds were killed: Yea some Sheep, Cowes, and Horses. The Lightning passing through some houses that had thorow lights was seen afterwards to run along, and lick the ground: Many houses were fired by it, and more had been consumed, but that it pleased God to send an extraordinary showre of rain to quench the same: Some men and women were struck dead by it, but the Lord in mercy restored them to life again. One thing more is remarkable, that many of the Hailstones were not round as usually they are, but flat pieces of Ice. These things were attested by sundry good hands from thence.

A childe, whilst a Christian family, with some other friends, were met together to fast and pray in the time of an hard frost, went out to a pond that was trozen over to play upon the Ice, where two holes were made in the Ice for the safety of the fish, into one of which the childe fell up to the arme-holes: and being quickly mist, search was made after him, and so being found, by a special providence his life was preserved: Had the hole been wider, or he not spread out his armes, or not speedily found, he had perished. See *Beadles Diary*, p. 57.

When Queen *Elizabeth* sent over some Auxiliaries to assist *Henry* the fourth King of *France*, a certaine *English* Captaine was quartered in a Town lately taken from the enemy, where he carried himself so civilly, and prudently towards his Landlord that he gained his love thereby: and not long after the enemy having taken that Town again, and beaten the Kings party, they slew many, and wounded more: At the end of the day the Armies being retired, the Towesmen went out to cut the throats, and take the pillage of the wounded: But by Gods Providence the Landlord happened upon this Captaine, and knowing him, he bestrides him, and drawing his sword protested that he would die rather then his friend should suffer any harme: and so with the help of others, he brought him home to his house, where by good diet and careful attendance he recovered of his wounds, and returned into his own Countrey. *Idem.*

*Charles*

57.

58.

59.



60.

Charles the fifth Emperour of Germany, a prudent man but a bitter enemy to the Church of Christ, was so over-ruled by Gods providence, that when (after he had conquered the Protestant Princes) he had many of those famous reformers in his power, as Melancthon, Pomeran, &c. he not onely did not determine any thing extreamly against them, but intreating them gently, he sent them away, not so much as once forbidding them to publish openly the Doctrine which they professed. *Slid. Com.*

61.

By the like good Providence God turned the heart of Pharaoh to Joseph; of Saul to David; of Nebuchadnezzar to Jeremy; of Darius to Daniel; of Cyrus to the Jewes, &c. And of some of the Roman persecutors to the Primitive Christians.

62.

Strada the Jesuite writing of the admirable Providences which fell out in Antwerp, Anno Christi, 1566. when the Protestants defaced the Images in the Cathedral Church, attributes it indeed to the Devil, but we may acknowledge it to the wonderful mercy of God: Yet I will give you his owne words. The greatest wonder (saith he) was to see them make such quick dispatch, that one of the fairest and greatest Churches of Europe, full of pictures, and statues, richly adorned with about seventy Altars, by a few men, not above an hundred at most, beginning but in the evening, should before midnight have nothing at all left entire, or unpurfaned. Truly if the hundred men had not an hundred hands apeece, that in short a space demolished such a multitude of things, it is not unreasonable to beleieve that Devils mixing with them joyned in dispatching their own work: or at least, that the furious violence which stripped the Altars, mangled the Statues, and Pictures, and in four hours time robbed, and laid waste so rich, and goodly a Church, could not have any other cause but the immediate impulsions of those rebellious, and infernal spirits that added both rage, and strength to sacrilegious villaines, offering an acceptable sacrifice to hell: especially considering that in such an hurry, and croud of hasty labourers, whilst they run about the Church, mount the rounds of their ladders, whilst they with great paines loosen the brasie and marble, whilst they endeavour to spoile the richest things, none of all their number had so much as a fall, or knock, though such loads of stone and wood came tumbling down, and so many fragments, and splinters flew about; nor received any of them the least hurt by the workmens tooles, which they ran with in their hands. Admirable providences indeed, and which shew how pleasing the work was unto God, howeur the Jesuite attributes it to the Devil.

63.

William of Nassau, Prince of Orang, as he lay in Camp near to the Duke of Alva's Army, some Spaniards in the night brake into his Camp, and some of them ran as farre as the Prince of Orenge's Tent, where he was fast asleep, but he had a dog lying by him on the bed, that never lete barking, and scratching him by the face till he had awaked him, whereby he escaped the danger. *Strada.*

64.

Pliny tels us of a very great town in Spain that was undermined, and over-turned by Conies. Another in Thessaly by Moles. A third in France undone by Frogs. A fourth in Africa by Locusts. A fifth in Italy by Serpents, &c. God can never want a weapon wherewith to beat his rebels. *Trapp.*



*Cato* when he was sent General into *Spain*, took more Cities then he remained there dayes; For he took four hundred Cities. *Plut. in vita ejus.*

*Anno Christi 1539.* there lived in *Scotland* one *John Scot*, no way commended for his learning; for he had none, nor for his good qualities, which were as few: This man being overthrown in a suit at Law, and knowing himself unable to pay that wherein he was adjudged, took sanctuary in the Abbey of *Halyroodhouse*, where, out of discontent he abstained from all meat and drink by the space of thirty, or forty dayes together: Fame having spread this abroad, the King would have it put to trial, and to that effect shut him up in a private roome within the Castle of *Edenburgh* whereunto no man had access: He caused a little bread, and water to be set by him, which he was found not to have diminished at the end of thirty, two dayes. Upon this he was dismissed, and after a short time he went to *Rome*, where he gave the like proof of his fasting to Pope *Clement* the seventh: From thence he went to *Venice*, carrying with him a Testimonial of his long fasting under the Popes seal, and there also he gave the like proof thereof: After long time returning into *England*, he went up into the Pulpit in *Pauls Church-yard*, where he gave forth many speeches against the Divorce of King *Henry* the eighth from Queen *Katherine*, enveighing bitterly against him for his defection from the See of *Rome* whereupon he was thrust into prison where he continued fasting for the space of fifty dayes. What his end was I read not. Arch-bishop *Spotteswood Hist. of the Church of Scot.*

*Pithias*, a Merchant of *Ithaca* being at Sea espied an aged man taken Captive by some Pirates, which *Pithias* seeing, and being moved with compassion, redeemed him, and with his person, bought also his goods that they had taken, which were certaine barrels of Pitch. The old man considering that he had not redeemed him for any good service that he could do him, nor for any gaine that he could make of his goods, but meely out of pity, and compassion, he discovered to him a great masse of treasure hidden in the pitch, by which meanes the Merchant in a short time became very rich, whereby was fulfilled that promise, *He that gives to the poore shall not lack*, Prov. 28. 27. *Beadles Diary* p. 136.

A child of one Master *Maxey* of *Linn*, when it was but two years old, would use to kneel down often, and with eyes and hands lit up towards heaven seeme to be very serious in prayer; and as it grew older would often be at prayer by it self, and aske very strange questions of its mother concerning spiritual matters, much beyond its age: The mother expounded all these things as proceeding rather from childish imitation, then from any relish or understanding that it had of those things. At last when the child was five years old, in the middle of his sports, as he was whipping a top, on a sudden he cast away all, and went to his mother, saying to her with much joy: *Mother, I must go to heaven, will you go with me?* asking her the same question the second time. His mother answered, yes, deare child, when God shall please. But how dost thou know that thou shalt go to heaven? the child answered, *God hath told me so, I must go to heaven, for I love God, and God loves me:* after which time he never played more: about three weeks, or a month after he sickned, and dyed, speaking much



during his sickness of his going to heaven, still asking his mother whether she would not go with him: and when his mother asked him whether he would not stay with her heere: he refused, rather desiring that *she should* go with him thither. Master *White*.

68. There was a certain Christian woman, who being very sick sent for me (saith mine Author) amongst other things to order, and dispose of things concerning her outward estate: I knowing that she was a woman of many and great experiences of Gods goodnesse, intreated her to impart some of them to me, which she did, and was so very much affected therewith her self, that the joy of the Lord proved her strength, and so raised up her spirits that she recovered of her disease, and was well from that very hour, though it was sometime before she recovered her strength.

69. There was one Master *Abbot*, a Citizen, who being at a Sermon, where the Minister spake much of our duty in making our Calling and Election sure, and of the singular comfort that comes thereby, and by knowing God to be our God, was much affected with it; and when he came home, went into his closet, and made a vow unto the Lord that he would not depart thence before God had sealed up the pardon of his sin, and manifested his love to him, and accordingly he wrestled with the Lord in prayer, and would not depart untill he had blessed him: And at last the Lord was entreated of him, and gave him full assurance, after which he lived up to that mercie in all strictnesse, and holinesse of conversation: But was much humbled for his rash vow. *Blessed be God that pardons the infirmities, and hears the prayers of his people. Idem.*

70. A Minister dwelling in *Ballyhaes*, in the County of *Cavan* in the North of *Ireland*, on the twenty one day of *October* 1641. the first day of the Rebellion, was constrained to flie for his life to *Dublin*, forty seven miles distant, and to leave his wife and many children among the Rebells, for his friends understanding that the bloody Rebells had agreed upon his destruction; not only advised, but also compelled him, being very unwilling to leave them, to depart by night; and about a fortnight after his wife and some hundreds more being in hourly danger, finding the Rebels rage (by Gods great mercy and over-ruling power) something abated for a time, resolved to follow after; although they knew that they must passe through the pikes, and could not but expect every mile to be stripped by the merciless *Irish*, who lay upon the road for that end. It pleased God to put it into the minde of a young youth among them, about thirteene years of age, now a Preacher of the Gospel of good note, to advise his friends, not to put on any good apparel, for then said he, *you will be surely stripped, as you see many hundreds are who daily passe by naked, both men, women and children: but put on the worst clothes you can get, rent and teare them, and patch them with rags, onely to keep you from the injurie of the weather in your journey; yet some would not be advised, but put on their best suits, and were soone divested of them, the goodnesse of their raiment inviting the greedy proud Rebels to strip them: When as the enemy coming to them whom they saw to be in patched and torne vestures, conceived that they had beene formerly pillaged, and let them passe, onely taking from them their victuals and money, if they found any about them, and stripped*



ped them that had any good apparel as naked as they were borne, and left them so to go many miles, and then the Gentlewomen remembring what was written in the third of *Iſa.* said one to another, *Now hath the Lord humbled us for our former excessive pride.*

When night came they all agreed being very wearie to sit down together under the lee of an *Irish* mountain, where they might be defended from sharp winds till morning, for it was frost and snow: the Ministers wife had a young child called *John Teate* hanging upon her breasts, which were become dry through her manifold feares, griefs, and want of sleep three nights together, the child cried and groaned, and for want of nourishment was ready to dy, in such sort that the sad mother not being able any longer to endure the groanes and cries of her babe arose up from the company (who sate altogether as close as they could with children in their laps to keep one another warme) and she thought to leave her child by himself to cry and dy, that she might be freed from those her heart-piercing sobs and wailings. And here behold the Lord, who feeds the young ravens when they cry, and hath promised to be seen of his servants in the mount, in a time of need appeared even literally *in the mount*; for as she stooped down with a bleeding heart and her eyes full of teares: there to leave her little one upon the ground, (as *Hagar* did her son *Ishmael*, in the like case, she espied, or rather felt upon the rock (it being then some thing dark, only the snow cast some little light) a suck-bottle, which she opening tasted of what was within it, and found it to be full of good milk, which the *Irish* call *Bonny-clabbo*, she put it to the child's mouth with feare lest he, never having sucked before out of any bottle besides the breast, would not draw it: but he readily sucked his belly full and fell asleep. The mother hereat astonished returned unto the company, & shewed them what she had found, who much admired at it, how or whence that bottle could come thither, considering that the place was far remote from any habitation at all, no English dwelling being within three or foure miles of it, and there was no way or passage for people beyond it; neither did the *Irish* make use of any such bottles, and the vessel lay upon the top of the snow lately fallen; but some of them called to minde *Hagar's* story in *Gen.* 21. 15, 16. and related it to the rest. How that when she was wandring in the wilderness of *Beer-sheba*, the water was spent in the bottle, and she cast her child under one of the shrubs, and went and sate her down a good way off: for she said, *Let me not see the death of the child, and lift up her voice and wept, and then God opened her eyes, and she saw a Well of water, whereat she filled the bottle and gave the lad drink.*

These things compared and laid together afforded them matter of thankfulness to God for his Providence, and of more comfort then any feast could have done; for thence they concluded that God who had so wonderfully preserved the infant, would in like manner preserve them all, which accordingly came to passe; for the next day they all came in health, though through a purgatory of much difficulty and danger to *Virginia*, a place in that County so called, where they all found free, unexpected, and plentiful refreshing, even a table in the Wilderness; and within two or three dayes after they came safe to *Dublin*, their desired harbour. Doctor *Teate*.



*Providences of Mercy in great comforts after great disersions.*

70.

A godly woman told Master *White* that she much frequenting Sermons, and desiring to walk in the wayes of God, afterwards fell into great disersions: but being in secret prayer, God came in with abundance of light, and comfort, sealing unto her soul that part of his Covenant, *viz. I will take away the heart of stone out of thy flesh, and give thee an heart of flesh,* and withal assured her that she should never want, which seemed the more strange unto her, because she had a very plentiful estate at that time. But within a moneth after these comforts, she being to receive the Lords Supper, all her former feares and troubles returned upon her, insomuch as a little before the bread was to be administred to her, though she could not say that the Devil appeared to her in a bodily shape, yet he seemed to her as if he did, and told her that she should not eat: But then the Lord was pleased to bring into her minde that passage in the *Canticles, Eat ye Oh my friends.* Notwithstanding Satan still continued terrifying of her, and when she had eaten, told her she should not drink: But the Lord brought that second clause of the verse into her minde, *Drink, yea, drink abundantly my beloved,* and so she drank also, and presently was filled with such unspeakable joyes that she knew not how she gat home: which soul-ravishing joyes continued for a fortnight after, and filled her mouth with songs of praise, so that she could neither sleep nor eat more then she forced her selfe to do out of conscience of duty. At the fortnights end when God was pleased to abate her measure of joy, she came to a settled peace of conscience and assurance of the love of God: So that for twenty yeares after she had not so much as a cloud upon her spirit, or the least questioning of her interest in Christ, but hath lived chearfully, and contentedly, without the least murmuring against any of Gods dispensations though she hath had many and great afflictions; but her carriage hath been eminently Christian-like, full of patience, yea rejoycing in the Lord in the midst of all her sufferings.

71.

One having in dispute said that if Gods children could nor fall away: then that supposition *Heb. 6. 6. If they shall fall away, &c.* is non sence: But some years after being convinced of the persevearance of the Saints, it came to his remembrance what words he had spoken concerning that place of Scripture, and he presently apprehended that he had charged the Spirit of God with non-sence, and by consequence that he had blasphemed the holy Ghost: and the tentation came with so much violence, that he could not withstand it, which filled his conscience with terrors, and he received the sentence of condemnation within himselfe, believing that his sin was unpardonable. And so being in much terror Satan followed him with tentations, perswading him that it was in vaine for him to pray, or to serve God any more, seeing he must certainly go to hell: yet did he presently goe to prayer, begging of God, that though he must go to hell when he dyed, yet that he would be pleased to give him leave to serve him whilst he lived: upon which his former terrours immediately vanished, being clearly convinced that none could pray that prayer that had committed the



the sin against the holy ghost. Master *White* was well acquainted with this party.

There was a woman who was thirteene yeares under disersion which was so vehement that for most of the time she was faine to keep her bed through weakness: Master *Ludlam* a godly Minister in *Lecestershire* went to comfort her, and to pray with her, but when he came, and proffered to do it, she shrieked out, utterly refusing, and forbidding him to pray with her: For (said she) *I have too many mercies abused to answer for already: yet would not he be put off, but prayed by her, and so prevailed with God on her behalf, that the next morning she was delivered from all her feares, and had such exceeding joy, that the like hath scarce been heard of. Master White.*

This Master *Ludlam* himself on his deathbed the night before he dyed, had a great conflict with Satan: but though heaviness endured for a night, yet joy came in the morning, whereupon he spake to this purpose: *This night hath been as the shadow of death to me, but now I can say, and am assured that God is mine, and I am his, and so he dyed. Idem.*

A godly woman told this Master *Ludlam*, that having been under great disersions, on a time being at a Sermon wherein the Minister wholly preached of promises, and mercies; she was never more terrified at any Sermon in all her life, because she saw such sweet mercies, such precious promises, and such unspeakable joyes, and yet she had no share in them: she told him also to the glory of God, that during the time of her disersion she had sometimes prayed with that earnestness that the very blood hath gushed out of her nose: and that when she hath been walking in the streets in the midst of all her horrors, expecting every step that the earth should open, and that she should sink down to hell: yet that even then if she heard but an oath sworne she was ready to fall down as dead, so exceedingly was she troubled that God should be so dishonored. *Idem.*

A precious, holy man told Master *White* of a woman that was six years in disersion, and by Gods providence hearing Master *Rollock* preach, she of a sudden fell down, overwhelmed with joy, Crying out, *O he is come whom my soule loveth!* and so was carried home for dead: and for divers dayes after she was filled with exceeding joyes, and had such pious, and singularly ravishing expressions so fluently coming from her, that many came to heare the rare manifestations of Gods grace in her: and amongst the rest that went to heare, there was one that could write short hand, who yet a great while stood so amazed at her expressions that he could not write: at last recovering himself he wrote a whole sheet of paper which this Minister read, and told Master *White*, that of all the expressions that ever he read in the book of *Martyrs*, or else where, he never read any so high as the lowest of them.

Master *Deering*, an eminent Minister in Queen *Elizabeths* dayes, being at a great feast, had a young gallant that sate over against him, who amongst other vaine discourses, brake forth into swearing; whereupon Master *Deering* gravely, and sharply reprov'd him; the gallant, being impatient of reproofe, flung a glasse of beere into his face: Master *Deering* took no notice of the abuse, but wiped his face, and fell to his meate as before. The



young gallant fell to his old discourse, and swore againe: and Master Deering reprov'd him as afore, upon which with more violence, and rage he flung an other glasse of beere into his face: but he againe shewed his zeal for Gods glory to be right, by his meek, and silent bearing of this injury also: At which the young gallant being astonish'd, rose up from the Table, fell down on his knees, and asked him forgiveness, professing that if any one had offer'd him those affronts he would have stabbed him to the heart. Master Calamy.

77.

A certaine Knight not many years since was playing at Tables, his Chaplaine standing by, the Knight being angry, swore, whereupon his Chaplaine reprov'd him; and he swearing againe, he reprov'd him againe; whereupon the Knight in much anger turning to him said, *Who art thou that thou darest thus reprove me?* to whom the Chaplaine answered, *Nay, but who art thou that thou darest thus blaspheme thy Maker?* The Knight being convinc'd by this just reproofe, retired into his chamber, and gave his Chaplain twenty peices for his faithfulness to him. Master White.

78.

A miller in Lecestershire sitting in an alehouse on a sabbath day with one of his companions, said to him, *I heare that bawling Hooker* (meaning Master Thomas Hooker, that pretious servant of Christ that dyed in New-England) is come to Town, let us go and heare him, we shall have excellent sport: and accordingly they went on purpose to see him: But it pleas'd God the Sermon so wrought upon him, that being prick'd to the heart, he went to Master Hooker intreating him to tell him, *what he might do to be saved?* and afterwards went with him to New-England. Master White.

79.

There was one at Colechester who was a professed Atheist: that on purpose would walk at dismale times, and in solitary places to confute those that said there was a Devil: and at last in a Church-yard the Devil appeared to him like a great Dog, to whom he said, *In the name of the Father, and of the Son, and of the holy Ghost what art thou?* The Devil answered that he was neither a comer to, nor a goer from, but a passer by; and withall rushing by, flung him down, and bruised him very much of which he was long before he recovered: and though it pleas'd God to humble him much for his former Atheisme, yet the Devill dayly appeared to him to his dying day, terrifying, and tormenting him exceedingly, especially when he went to publick or private Fasts, and Christian meetings: at other times he appeared without terrour. On a time some of Gods people being with him, intended to stay till the time of the Devills appearing, spending their time in holy conference: At last he was in extraordinary terrour, and amazement, that whatsoever they said to him he minded it not at all, but looking gantly, would sometimes think in one arme, sometimes an other, and his legs likewise, which continued for about the space of an hower. At last when he came to himself they asked him what was the cause of his terrour, and of such gestures, for they saw nothing? He told them that the Devill had appeared to him like a Lyon all that while, flying at him, and that he had bruised him much, as appeared also, for his legs were black, and blew; The Devill usually appeared to him in the likenels of his dearest friends, and would thereby delude, and entice him into places of danger, as into ditches, quagmires &c. As he hath come from a Fast, he hath appeared to him



him like his wife, saying, *Alas poore husband, thou hast been fasting all day, come, and go with me, I have provided some good thing for thee,* and then would lead him into a filthy ditch. His friends advised him to escape these delusions by feeling of him when he came to him, which the Devill would not endure, but shunned to be touched: In this condion he continued six, or seven years before his death. This was since our late civill warres. Master *White*.

This belongs also to *Atheists*.

See more in *Conversion*.

*Thomas Ward* of *Tise* in *Warwickshire* was all his younger daies very loose, and dissolute, a scoffer at, and enemy to a l goodnes, and an hater of good men: But it pleased God at last to convert him after a strange and wonderfull manner, which was this: In a morning as he lay in his bed plotting, and contriving how to molest, and persecute some of his godly neighbours, and to bring them into the Bishops Court at *Worcester*, there appeared a vision to him, of a City wherein were many poore ragged lambs in the streets, and a man driving of them; and he heard a voice saying to him, *What are these?* To which he answered, *Sheep*: then said the voice again, *These are my sheep whom thou persecutest*. Presently after he saw an other vision of a Pile of fagots, and heard the voice saying, *what are these?* He answered, *Fagots*: then said the voice, *as these are bound up for the fire, so thou deservest to be bound hand, and foot, and cast into everlasting fire*: Truth Lord, said he, yet withall he cryed earnestly to the Lord for mercy: and presently after he saw in another vision, a pillar of brasse, but so bright, and glorious that he was not able to looke upon it: then said the voice, *be of good comfort, for thou art a chosen vessel which shall suffer many things for my names sake*: To which he said, Lord if it be thy wil let it be now; and presently he had a blow given him on his side as with a dagger, the marke whereof he carried with him to his grave: After this it pleased God to raise him up with comfort, and he became an eminent professor, and was very zealous for the truth, though he met with much persecution by the prelaticall party, from which he was scarce ever free till they, and their Courts were taken away. This he himselfe related to Master *Benjamin Lovell*, a godly Minister that lived neere to him, and who was intimately acquainted with him; and from whose mouth I wrote this.

An exceeding poore woman, that was given much to scoulding, and debauchery, used to speake much against going to be examined by the Minister before admission to the Sacrament: yet at last by the importunity of her husband she was prevailed with to go to her Minister, Master *Fairclough*, who finding her gross ignorance, discovered the great danger of it to her, and withall instructed her with so much mildness, and sweetness, that she brake forth into teares, beseeching him to give her some directions in spirituall matters, which accordingly he did, and withall referred her to a godly neighbour that might read them unto her, and ever after she became eminent for Piety, insomuch that she, and her husband being very poore, in the evening she would fetch an handfull of thatch from her house, wanting candles, and kindling of it, she would get her husband to make haft and read as much out of the Bible as he could whilst the blaze lasted, which

80.

81.



which she would mark diligently, and with a great deale of care, and joy remember, and talk of it. A godly Minister had this story from Master *Faireloughs* owne mouth.

82. A certaine precious, and experienced Christian riding behind her husband when it lightened exceedingly: her husband being a carnall man, and a great enemy to Master *Bolton*, trembled very much, which she perceiving, with a cheerfull voyce she asked him why he trembled? *why*, (quoth he) *do not you tremble at this terrible thunder, and lightening?* No (said she) why should I tremble, it being but the voice of my heavenly father: He hearing her speak this with a cheerfull voyce, thought thus with himself, Surely these people whom we call *Puritans* have something within them that makes them beare up in these stormes; and so immediatly turning his horse head, he rode to Master *Boltons*, confessed the former wrongs he had done him, and asked him forgiveness, intreating him to tell him what he should do to be saved: and through Gods mercy became very godly ever after, Master *White*.

83. There was a certaine man who having spent all his estate dissolutly, had only so much mony left as would buy him a sword, which he did, resolving to maintain himself by robbing on the high-way: but as he was passing by a Church hearing one preaching, he stepped in, and stayed the Sermon, and it pleased God to worke so effectually upon him thereby, that he changed his former resolutions, and God so blessed his endeavours in his calling, that he maintained himselfe, and family comfortably ever after, Master *Haviland*.

# CHAP. CV.

*A remarkable Providence of God in the miraculous preservation of eight men left in Greenland, Anno Christi. 1630. by the space of nine moneths and twelve dayes.*



ANNO Christi. 1630. At the first, the *Muscovy* Merchants of London sent a ship called the *Salutation* of London for Greenland, which arrived there in safety the eleventh of June following, together with two other ships, all which were commanded by Captaine *William Goodler*. The ship wherein the Captaine was, stayed at *Bell Sound*: This of the *Salutation* at the *Foreland*: and the Captaine meeting with store of Whales, quickly made a great voyage, and so sent for the *Salutation* to take in part of his *Traine-Oyle*: By the way as they went to him, meeting with crosse winds, the Master set eight of his men on shore to kill some Venison in a place where there used to be good store. These men taking with them a brace of Dogs, a Snaphance, two Lances, and a Tinderbox, went on shore, and that day they laid fourteen good Deere upon the ground: and then being weary, and the night coming on, they betook themselves to rest, intending the next day to make an



an end of their hunting, and so to return to their ship: But the next day proved foggy, and there was much Ice between the shore and the ship, and the winde coming Southerly, the ship was feigne to stand so farre off into the Sea to be cleare of the Ice, that they lost the sight of her, and the weather growing thicker and thicker, they thought fit to hunt along the shoare to *Green-harbour*, and there to stay aboard the ship till their own ship should come into the Port.

In this passage they killed eight Deere more, and so having laden their Shallop with Venison they kept on their course to *Green-Harbour*: But when they came thither, they found, to their great astonishment, that the ship was departed. Being thus frustrated of their expectation, and having but three dayes to the uttermost expiration of their limited time for their departure out of that Countrey, they thought it their best course to make all speed possible to *Bell sound* to their Captaine, and least delay should prove dangerous, they lighted their Shallop by heving their Venison over-board into the Sea: and so they hasted all they might, and that night gat half way: But the dark fog increasing, they were forced to cove in a point of land till the next day at noone: At which time the weather being clearer, they hasted forward: but having no Compasse to direct their course by, they wandred up and down so long till the ships were departed. This filled them with feare and astonishment, knowing that neither Christian, nor Heathen had ever inhabited those desolate Climates: Yea, they had heard that the Merchants had endeavoured with proffers of great rewards, and of sufficient furniture, and provision of all things necessary to hire some to undertake to winter in those parts, but could never meet with any that would adventure their lives to so hazardous an undertaking: They had heard also that the company of *Muscovy* Merchants had once procured the reprieve of some Malefactors condemned to death here in *England*, unto whom they promised pardon, together with rewards and provision of cloaths, victuals, and all other necessities, if they would stay one winter there; But when they came thither, and took a view of the desolatenesse of the place, they conceived such horror and fear in their hearts, they chose rather to return for *England*, and there to satisfie the Law with the loss of their lives, then to stay in so desolate and darksome a Countrey. They remembered also a more terrible Example of nine good and able men left there formerly by the same Master that had now left them, who all died miserably upon the place, and whose bodies were fearfully disfigured by the Savage Beares, and hungry Foxes which are the only inhabitants of that comfortlesse Countrey: All which made them like amazed men to stand one looking upon another, every one foreseeing the future calamities both of himself and of his fellowes: and that which much encreased their horror, was their want of all necessary provision for the life of man, having neither cloaths to keep them warme, and for shift, nor food to prevent the miseries of cruel famine, nor a house wherein to shroud themselves from the extremity of cold.

But after a space, knowing that delay in extremities is the mother of all danger, they began to conceive hope out of the depth of despaire: and therefore they consulted together of the likeliest course for their preserva-



tion in that place: and resolved upon the opportunity of the next faire weather to go to *Green-Harbour* to kill some Venison for part of their winter provision, which accordingly they did, but found not so many Deere as they expected; yet the first day they killed seven, and four Beares to boot, which they also intended to eat: The next day they killed six Deere more, and as they returned they killed six more: and then the weather proving foule, and cold, they laded their Shallop with the Deere and Beares, and finding another Shallop left there, as usually they do, from yeare to yeare, they laded it with Graves of Whales that had been boiled there that yeare, and so dividing themselves into those two Shallops they took the first opportunity of returning to *Bell-sound* to their Tent, where they intended to take up their rest for the winter.

But in their passage the night coming on, and the wind blowing hard they were forced to stay in the mid'st way at *Bottel Cove* for that night: There they fastened their Shallops one to another, and casting out their Anchor, they left them riding in the *Cove*.

But here again, for the tryal of their patience, and to teach them to rely more upon Gods providence, then upon any outward meanes of their own, this mischance befel them: The wind blowing hard into the *Cove*, and their Anchor coming home, their Shallop sunk into the Sea, and so wet all their provision, and some of it they found swimming up and down by the shoare: The sight hereof wonderfully troubled them, to see the best part of their provision, the only hope of their lives under God, in danger either utterly to be lost, or to be spoiled by the Sea-water, for which they had taken such paines, and run so many adventures in the getting of it: and in this their misery, they saw but one remedy, and that was a desperate one, *viz.* to run into the high-wrought Sea to their Shallops to save the remainder of their provisions, now ready to be washed away by the billowes: This they did, and by maine force drew the Shallops to the shoare: then they went along by the Sea side to gather up such of their provisions as was swimming up and down: and when the weather proved faire they went on to *Bell-sound*, where being arrived, they took out their provision, and viewed the great Tent which was built of Timber, and Boards, and covered with *Flemish* Tiles: The use of it was for the Coopers to work, and lodge in whilest they made Cask for the putting up of the *Traine-Oyle*, and they resolved to build another smaller Tent within that, for their habitation; and accordingly taking down a lesser Tent that stood near to it, wherein the Land-men lay whilest they made their *Oyle*, they fetched their materials from thence, both Boards, Posts, and Rafters, and from the chimnies of the Furnaces they took a thousand Bricks; they found also four Hog-heads of Lime which mingled with sand from the shoare made good mortar: But the weather was grown so extreame cold, that they were feigne to make two fires on both sides to keep their mortar from friezing; then they raised a wall of one Brick thickness against the inner planks of the side of the Tent, but by that they had walled two sides of their house, their Bricks failed, so that they were forced to build the other two sides of boards, which being nailed on both sides the posts, they were hallow between, which they filled up with sand, that made it so light, that the least breath

of



Of aire could not possibly annoy them. The length of their Tent was twenty foot, and the breadth sixteene; their chimney was the breadth of a deal board, and four foot high; they seiled it with boards five or sixe times double, that no wind could possibly get through: The doore they made as close as they could, and lined it with a bed that they found there, which came over both the opening and shutting of it: they made no windows, having no light but what came through the chimney: then set they up four Cabins, quartering themselves two and two in a Cabin, their beds were the Deer-skins dried, which was a warme and comfortable lodging for them in their distresse: their next care was for firing: and finding seven old Shallops which were unserviceable, they brake them up, and stowed them over the beams in the great Tent to make it the warmer, and to keep the Snow from driving thorough the Tiles into the Tent: and by this time the cold encreasing, and scarce having any day at all: they staved some empty cask, and brake two old coolers (wherein they cooled their Oile) providing whatsoever firing they could without prejudice to the next years voiage: yet considering the small quantitie of fuel, the extremity of cold, and the long time of their abroad, they husbanded it as thriftily as possibly they could.

Having thus fitted every thing in the best manner they could, on the twelfth of *September* looking out into the Sound, they espied two Sea-horses lying asleep on a piece of Ice, whereupon taking up an old harping-iron, they hasted to them, and first slew the old one, and then the young; and so bringing them ashore, they staied them, roasted and ate them. Not long after they killed another; but the nights and cold weather encreasing on them, and they viewing their provision, found it too small by half, whereupon they stinted themselves to one reasonable meale aday; and agreed to fast Wednesdaies and Fridaies, excepting from the Graves, or Fritters of the Whale (which was a very loathsome meat) of which they allowed themselves sufficient for their present hunger: at which diet they continued about three monerhs.

Having finished what ever they could invent for their preservation; they found that all their cloaths and shooes were worne, and torne, to re-paire which they had this new devise, of Rope-yarne they made thread and of Whale-bones needles to sew their cloaths withal: But *October* the tenth the nights being grown very long, and the cold so violent, that all the Sea was frozen over, and they having now nothing to exercise their minds upon, were troubled with a thousand imaginations: Sometimes they bewailed their absence from their wives and children, thinking what grieve it would be to them to hear of their miscarriage: then thought they of their parents, and what a cutting corrasive it would be to them to heare of their untimely deaths, &c. and being thus tormented in their minds with fear, and grief, and pinched in their bodies with hunger, and cold, the hideous monster of desperation presented his ugliest shape unto them: But thinking it not best to give way to grief and fear, they doubled their prayers to Almighty God for strength and patience in their miseries, by whose assistance they shrook off their former thoughts, and cheated up themselves to use the best means for their preservation.



Then for the preservation of their Venison, and lenthening of their firing, they thought best to roast every day half a Deere, and to stow it in hogsheds, which accordingly they did, leaving so much raw as would serve to roast every Sabbath day a quarter, &c. And when this was over, they began again to think of their ensuing miserie, that in case God should give them life, yet they were to live as banished men from all companie; and as if their sorrows had been too little, they presently found an encrease of it; for their Whale-fritters after they had beene drenched in the Sea-water, lying close together, were grown mouldy, and spoiled: and again surveighing their Beare, and Venison, they found that it would not afford them five meales a week, whereupon they were feigne to cut off one meale more, so that for three moneths after, four dayes in the week they fed upon the unfavorie mouldie Whale-fritters, and the other three they feasted with Bear and Venison: But besides the want of meat, they now began to want light, so that all their meales were suppers: For from the fourteen of *October* to the third of *February* they never saw the Sunne so much as peep above the Horizon: But the Moone, when not obscured with clouds, they alwaies saw shining as bright as in *England*: All which darksome time they could not certainly tell when it should be day, and when night.

In the begining of this darknes they sought some meanes to preserve light, and finding a peice of sheet lead, and some Oyle in the Coopers tent, and rope yarne, they made a lamp, which they kept continually burning, which was a great comfort to them in their extremity, yet their wants, and miseries were so many, and great, that sometimes they brake forth into impatient speeches against the causers of them, but then their consciences again minded them of their owne evill deserts, and so they took it as a just hand of God for their former wicked lives; or that God intended to make them examples of his mercy in their wonderfull deliverance: Humbling themselves therefore under the mighty hand of God they prostrated themselves in prayer two or three times a day, which course they constantly held all the time of their misery.

In the begining of *January*, as the dayes began to lengthen, the cold began to strengthen; which proceeded to that extremity, that it raised blisters on their flesh as if they had been burnt with fire, and if at any time they touched iron it would stick to their fingers like bird-lime: If they went out a doores to fetch in a little water it would so pinch them that they were sore as if they had been beaten. In the begining of winter, with pick-axes breaking the ice daily, they got some water on the Sea shore: but after the tenth of *January* they had none but snow water which they melted with hot irons, which was their only drink till the twentieth of *May* following.

By the last of *January* the dayes were seven or eight houres long, and then viewing their victuals again they found that it would not last above six weeks longer, which made them feare further famine; but they had recourse to God, who, they knew, could supply them beyond their hopes.

Looking out on a bright day they saw a great she Beare with her Cub coming



coming towards their Tent, whereupon arming themselves with their lances, they went forth, and staid her coming; she soone cast her greedy eyes upon them, and hoping to devour them, hasted towards them: but with their lances they gave her such an hearty welcome, that she tumbled upon the ground, biting the snow for anger: the Cub seeing this, escaped by flight: The weather was so extreame cold that they were feigne presently to retire into the Tent, and having warmed themselves, they drew in the dead Beare, wherewith they dined merrily, and this Beare served them twenty dayes: Only this mischance they had, eating her liver it made their skin peelee off; when she was spent, they yet feared that their venison would not hold out till the Fleet came out of *England*; but God sent many Beares to their Tent, by times at least forty, whereof they killed seven, One of which was exceeding great, at least six foot high, so that their food encreasing, they kept not themselves to such short commons, but oft eate two or three meales a day, which much encreased their strength.

By this the cheerefull dayes lengthened so fast that severall sorts of Fowle resorted thither. *March* 16th one of their Mastifes went abroad which they never saw after; upon the coming of the Fowles, the Foxes, which all winter had kept their burroughs under the rocks, came abroad to seek for their livings: whereupon they set up Traps which they baited with the skins of these Fowles, by which meanes they caught at times fifty Foxes, all which they roasted, and found to be good meate: then taking the Beare skins, laying the fleshy side upwards, and making springs of whale bone they caught about sixty Fowles as big as pigeons.

*May* the first the weather began to be pretty warme so that they went daily abroad to seek for provision: but nothing they could find for many dayes, till at length they met with abundance of *Willocks* eggs, of which they carried home thirty, intending the next day to fetch one thousand more, but the day proved so cold that they could not stir out of their Tent. The same day there came two ships of *Hull* into the Sownd, who knowing that some men had been left there the yeare before, being very desirous to know whether they were dead or alive, the Master manned forth a shallop to go as neere the shore as they could, and so over the ice to the Tent: when these men came neere the Tent, they hailed them with the usuall word of the Sea, crying *Hey*: to which one of them in the Tent answered againe *Hoe*, which sudden answer almost amazed them all: but perceiving them to be the very men left there, with joyfull hearts they embraced one another, and so coming into the Tent they shewed the *Hull* men the curtesie of the house, giving them some venison which was roasted foure months before, and a cup of cold water, which for novelty sake, they kindly accepted of them.

After a little discourse, these eight men resolved to leave their Tent, and to go with them to their ship, where they were welcomed after the heartiest and kindest *English* manner: and so they staid with them till the *London* Fleet came, which was three dayes after: At which time they went aboard the Admirall in which Captain *William Goodler* was, who made them very welcome, and gave order that they should have any thing that was in the ship that might do them good: he gave them apparell also to the value of



twenty pounds. So that after fourteen dayes refreshment they grew all perfectly well : But when some of them went to their owne Master that had left them there, he fell foule upon them, calling them *Run-awayes*, with other harsh tearmes far enough from the Civility of an honest man. Thus they continued in the Fleet untill the twentieth of *August* at which time with joyfull hearts they set sayle through the foaming Ocean, and though sometimes crossed with contrary winds, yet at last they came safely to an Anchor in the river of *Thames*: and the *Muscovie* Merchants dealt very well by them.

The names of these men, were, *William Fakely* Gunner : *Edward Pelham* Gunners mate, that wrote this story. *John Wise*, and *Robert Goodfellow* Seamen : *Thomas Ayers*, Whale-cutter : *Henry Bet Cooper* : *John Daves*, and *Richard Kellet*, Land-men.

*Greenland* is a Countrey that lies very far North-ward in seventy seven Degrees, and forty minutes : Its wonderfull mountainous, which mountaines are all the yeare long covered with ice, and snow. The plaines in part are bare in Summer : But there growes neither Tree nor hearb in it, except *Scurvey-grass*, and *Sorrell* : The Sea is as barren as the land, affording no Fish but *Whales*, *Sea-horses*, *Seales*, and some few small *Fishes*.

## CHAP. CVI.

*A strange Providence in the late revolutions at Naples not to be parallel'd either by Ancient, or Moderne History.*



He Duke of *Arcos* Vice-Roy of *Naples* under the King of *Spain*, having imposed many *Gabells* ( or taxes ) upon several commodities both vendible, and eatable, at last imposed a *Gabell* upon fruit also, which more irritated, and offended the multitude then all the former : whereupon by the publike cries, and lamentations of men, and women, they daily solicited the Vice-Roy as he passed through the Market-place, to ease them of the said burden : they used also the mediation of others, and not prevailing, they were ready to raise a muteny, which so affrighted the Vice-Roy, that he promised quite to take off the said *Gabell*, but delaying to do it, some of the enraged people one night put fire to some powder in the Market-place where the said *Gabell* was exacted, and blew it up. There were also from daie to daie bitter invectives, and fiery protests against the publike officers fixed up in sundry places of the Citie. The Vice-Roy being alarum'd hereby, often assembled the six precincts of the Citie to consult about this businesse : but they were divided, some perswading him to ease and please the people, others advising him to reparaire the *Tolehouse* that was burnt down, and continue the *Gabell*, saying, that they were but a few tatterdemalions that had made that noise : Besides diverse of the great men and Merchants of the Citie had advanced upon the said *Gabell* above six hundred thousand crownes, and were to pay eightie five thousand crownes of annuall rent.

This



This was noised abroad, and the report went that if this tax was taken off there would be a new one set upon corne, and wine: whereupon the enraged people protested that they would never endure the same. Whilest these discontents were hot *July* the seventh 1647. this occasion suddenly presented it self.

A young man of about twenty four years old, being spritely, pleasant, and of a middle stature, in linnen slops, a blew waistcoate, and barefoot, with a Marriners Cap on his head, happened to be in the Market-place: His profession was to angle for little fishes, as also to buy fish, and carry them about to sell: He was vulgarly called *Massianello*, and being naturally crafty, he observed the general murmurings of the people: and so went up and down to the Fruiterers shops, and advised them, that meeting together the next day in the Market-place they should tell the Country-Fruiterers that they would buy no more gabelled fruit.

This being noised abroad, the next day they refused to buy any fruit, but one of the City officers perswaded them to buy it for the present, and promised that the gabel should suddenly be taken off, and so prevailed with them for that time.

*Massianello* seeing his expectation frustrated, went up and down, crying, *Avant Gabel, avant Gabel*, for which some jeered him, others considered well of his words: About the same time many boies being met in the Market, he baded them say as he said, and do as he did, and then taught them to cry: *Let God live, &c. Let the Pope live, Let the King of Spaine live, and let the ill Government die*: This the boies cried up and down which caused much laughter, and jeering at the master as if he were mad, or a fool: but he told them, *Ye laugh at me now, but you shall shortly see what Massianello can do: Let me alone, and if I do not free you from all your slaveries, let me be held infamous for ever*: which words encreased their laughter the more: But he, minding his businesse, listed many boies betwixt sixteen, and seventeen yeares old, to the number of two thousand, whom he prepared against a great festivall that was approaching, giving every one of them a little Cane in his hand.

The day being come upon which a feast used to be made by the boies, and meaner sort of people in the Marker-place, they erected a Castle of wood which they battered with sticks, and fruit, which drew a great concourse of people together; and at the same time a quarrell began between the Shop-keepers and Fruiterers, the former refusing to buy their fruit: whereupon a chief officer came to still the commotion, and the better to quiet the Citizens, he reviled the Countrey Fruiterers, threatening to bastinado them, and to send them to the Gallies: Amongst these was a cozen of *Massianelloes*, who according to the instructions given him, threw his baskets of fruit upon the ground, crying out, *God gives plenty, and the ill Government gives a dearth, I care not a straw for my fruit, let every one take of it*: whereupon the boies eagerly gathered it, and *Massianello* cried out, *Without Gabell, without Gabell*: So that the officer threatned him with whipping, and the Gallies; at which the people threw Figs, Apples, and other fruit with fury into the Officers face: But *Massianello* hit him on the breast with a stone, encouraging his *Militia* of boies to do the like: So that



that if the Officer had not speedily broken through with his coach, and got away to the Palace, he had been torne in peeces, or stoned to death.

Upon this successe the number of people still encreasing, they exclaimed a loud against their oppressions, protesting to pay no more Gabell, crying out, *Let the King of Spaine live, and let the ill Government die.* Massianello being thus attended with his boies, and an infinite company of loose people, who were now armed with Pikes, and Partizans, he leaped upon a table, and with a loud voice cried; *Be merry deare companions, give God thanks that the houre of your redemption drawes neare: This poore bare-footed fellow as another Moles, who freed the Israelites from Pharaohs rod, shall redeeme you from all Gabells: Peter a Fisherman, redeemed with his voice Rome, and with it a world from Satans slavery to the liberty of Christ: Now another Fisherman, which is Massianello, shall release Naples, and with it a whole Kingdome from the tyranny of Gabells, &c.* Nor to effect this do I care a rush to be torne in peeces, and to be dragged up and down the gutters of Naples: Let all the blood in my body spin out of these veines: Let my head skip from my shoulders by a fatall Steele, and be peached in this market on a pole, yet I shall die contentedly, and gloriously: It will be honour enough to me to think that my blood and life perish in so glorious a cause: with these, and such like words he so enflamed the people, that they were willing to co-operate with him: and to begin the work, they fired the house next to the Tole-house for fruit, thereby burning it down, together with all the books of accounts, and other goods in it.

This being done, the number so encreased, that every one shut up his shop, being astonished at so sudden a garbroile: and of that multitude some went to other quarters of the City burning downe the Gabell-houses for all other commodities together with their writings, books of entrance, &c. wherein this was very observable, that in plundering those houses wherein was such quantities of mony, and rich furniture, not one durst meddle with the least peece of any thing, but all was consumed in the flames, being, as they said, the quintessence of their blood. The people meeting with no opposition, being much encouraged hereby, still encreased in number, so that about ten thousand made towards the Palace of the Vice Roy, carrying loaves of bread upon their pikes, and staves, crying, *Let the King of Spaine live, and the ill government dy:* and Massianello with his boyes, with dolorous, and loud voices, as they went along the streets laboured to move all the people to joyn with them, and going to Saint James's prison, they freed all the prisoners, and admitted them into their society. When they came to the Palace, they cryed out, that they would not only be freed from the Gabell upon fruits, but from all other Gabells also, whereupon the Vice-Roy coming out into a Belconie, told them that the said Gabell should be abolished and part of that upon Corne also: But they bawled still that they would not be relieved in part, they would have the whole taken off, crying, *may the King of Spaine live, and the ill government dy:* and so many of them attempting to go up the staires to acquaint the governour with the rest of their griveances, they were kept back by the guard of Souldiers: But with their Canes, and clubs, and a great cry, they forced their passage, and demanded



manded audience of the Vice-Roy; but he had with-drawne himself: So that when they came to the Hall doore, and found it shut, they brake it open, and at his Chamber they met with some further resistance by Souldiers, but forcing them away, they had easie access into all other roomes to the very closet wherein the Vice-Roy had hid himself, and though it was double bolted, yet by maine force they brake it open, were he had certainly lost his life, but that two noble men with much ado conveighed him away: Then he intended to have gone into the Castle whither his Lady, and children had retired, but understanding that the draw-bridg was up, he took sanctuary in a Church and Friery: and so out of a window gave the people notice that he was willing to give them content: and accordingly he disperfed sundry scedules whereby he took off the Gabell of fruit, and part of that upon Corne: yet neither then were they content, but made signes to him to come down to them, and to speak face to face, which accordingly he did, and put himself into a coach, but they would have him come forth, otherwise threatening him with death, and when he came forth, some of them cryed out: *Sir, For the love of God disburden us at once of these Gabells: Let us have no more slavery: Let us breath:* Then did the Vice-Roy grant their request, yet thinking himself not safe amongst the rabble, he threw amongst them some Zechins of gold, which whilst they scrambled for, he gat into the Church, causing all the doores to be made up, and of the Monastery also.

The people being angry that he had thus escaped, followed him to the Monastery, and though out at a window he perswaded them to be quiet, promising to satisfie them, yet they not believing him, forced open the doores of the Monastery, and would have proceeded further had not their Arch Bishop interposed, and obtained an instrument under the hand, and seale of the Vice Roy, which he shewed to the people, and so drawing them after him along the streets, he at last with a loud voice read the instrument to them: But when it was read, they all cryed out that they were cheated; for that it only contained taking off the Gabell of fruit, and part of that upon wheate: and so acquainting the people in the market place with it, they resolved that it was necessary for the defence of the faithfull people of Naples to enroll some armed men to procure a totall discharg of Gabells. This they did, but in the mean time the Vice-Roy escaped into the Castle of Saint *Elmo*. Then did the people go to the Palace, and to all the Courts of guard about the City, where they disarmed the Souldiers: and then going to the Prince of *Bisignano*, Colonel generall of the Battalion of Naples, who was wel-beloved amongst them, they beseeched him to be their defender, and intercessor betwixt them and the Vice-Roy for a totall extinguishment of the Gabells. This request he could not refuse, and therefore mounting on horse back he went along with them, the number of men, and boyes still encreasing, till they were about fifty thousand. The Prince used all possible meanes to quiet the people, swearing that he would obtaine for them what they desired: yet he prevailed nothing: for some of them ran to divers prisons, breaking them open, freeing the prisoners, and burning all the Books, and processees of Prisoners that were found in the Offices. Then going to the Toll-house for Corne, they burned it quite



down, together with much corne, householdstuff, and mony. Then they went to Saint *Lawrence* Church to ring the great bell to warne all the people to arme: but there they met with some resistance, and the while the Prince, being almost spent in the crowd, gat away: which the people hearing of, cryed out for their conductor *Massianello*, who accepting the charg, by found of Drum stirred up all the people in the City, and suburbs to take Armes.

The day now declining, to prevent the infinite hurt that was like to ensue, it was thought fit by some, that the Religious persons should go in Proceffion through the City to implore the Divine help, and to quiet the people if it might be, which accordingly they did, but without success. Then the Vice-Roy and Nobility, fearing lest the people should go to Saint *Lawrence* Church and there seize upon sixteen pieces of Ordnance, Armes, &c. and ring the Bells to encrease the uproar, they sent a good guard of *Spaniards* and others to prevent them: And about midnight the Vice-Roy and other principall men removed to Castle *Nuovo* that was neere to the Palace: and the better to quiet the people, he published good orders about bread, which being scarce twenty foure ounces, should now be made two above thirty three ounces; and that considerable guards should be set about the Castle: yet the people went on with their fury, ringing their Bells, dividing themselves into all quarters: Some burning down all the Toll-houses, others plundering the shops for Swords, Musquets, Bullets, Match, &c. and one foolish man resisting them, they put fire to his houie, wherein were divers Barrels of powder, which taking fire, blew up eighty seven persons, besides forty foure that were hurt: To prevent the like mischief the Vice-Roy commanded that all the powder in other places should be made wet with water.

The next day *July* the eighth, very early in the morning the people appeared in a warlike equipage, amongst whom were mingled many rusticks with Pitch-forks, plow-shares, shovels, &c. and many women with fire-shovels, Tongues, Spits, &c. yea, the very children with little staves and canes, all in an enraged manner crying out, *Let the Lord our King live, and the ill government die*, with such like cries they filled the aire, and sent order to the thirty six wards of the City presently to arme upon pain of burning downe their houses; But then wanting powder, they went to a house where they knew some was, who refusing to sell it them, they threw lighted matches into it, blowing up the house, and sixty persons that were in it. Then they hasted to the Kings powder-house that was out of the City, but when they came thither they found it all put into water, whereby they were disappointed.

In the meane time the Vice-Roy had strengthened his Guards with a thousand *Germans*, eight hundred *Spaniards*, and one thousand *Italians*, strengthening, and fortifying all places about him: He sent also for another Regiment of *Germans* from *Pozzolo*, but the people hearing of their coming, met them, slew some, and took the rest prisoners. That morning also the *Spanish* guard had imprisoned two meane fellows for some insolencies: but the people set upon the guard, slew some, and threatned to teare in pieces all the *Spaniards* in *Naples* if they were not released, to prevent



vent which mischief they were set free. Then it seemed good to the Vice-Roy to send some Lords to *Massianello*, with an instrument wherein he granted as much as they desired the day before, *viz.* to take off all the Gabells: But this satisfied not the people, they now would have more, and all his Officers, and Nobles oblige themselves to restore all their privileges granted by King *Ferdinand*, and *Frederick*, and the Emperour *Charles* the fifth, &c. as also that a Law should be enacted that never any more Gabells should be imposed upon them. The Vice-Roy perceiving that they still grew upon him, sent amongst them the Lords that were most popular, who told them that his Excellence was ready to give them all satisfaction: The people answered, that by their forementioned privileges no new Tax was to be imposed without the consent of the Pope, and that if any was, that the City might defend their liberties with the sword, without any mark of rebellion against their Prince: and therefore they demanded the Original of those grants, &c. with which answer the Lords returned to the Vice-Roy, who immediately convoked all the Councils to consider what return to make unto them.

In the mean time new Processions were made by the Religious orders, and the Sacrament and relicks, were laid forth in the Churches to implore the Divine assistance in such an exigence. Then came a Lord from the Castle, and brought a copie of their privileges, assuring them that it agreed with the Original; this pleased them at the first, but when it was read it was found imperfect, whereupon the people raged exceedingly, saying, *that they were mocked, and betrayed, and that they would be revenged upon all the Nobility*, and taking the Duke that brought it, they cast him into prison, and committed him to a famous *Bandito* called *Perronne*, who being an ancient friend of the Dukes, so laboured with the people, that he procured his liberty, promising to restore him into their hands upon all demands.

The people joyned as assistants to *Massianello*, a certaine Priest called *Fulio Genojno*, and the aforementioned *Perrone*: and the first order that they made, was to burne down the houses of sixtie persons, who had been contrivers, or officers in the custome-houses, and had enriched themselves by the blood of the people: This was performed so strictly, that one, for taking a little Towel out of those houses, was killed; another for a horse-crouper had fifty lashes on his back, and some others for small trifles were hanged by the command of *Massianello*; and he that pitied the burning of those mens houses, or goods, was held to be no friend to the people: The houses were stately ones, out of which they threw all sorts of Plate, Dishes, Stools, Tables, Chaires, Carpets, Tapestry, &c. and abundance of Money, all which they carried into the Market-place, and burned, crying out. *These goods are our blood, and as these burne, so the soules of those Dogs that own them deserve to burne in Hell fire.* In one of these Palaces besides all sorts of rich furniture were brought out twenty three great Trunks, which were full of rich cloth of gold, Tissues, costly imbroderies which dazled the eyes of the beholders: a Cabinet of Pearles, and precious stones, yet nothing was saved from the fire.

The Vice-Roy being desirous to put an end to these combustions, and



burnings, by the advise of his Council; first strengthened the guards of his Castle, and then sent to the people a printed instrument, wherein was an abolishment of all Gabels, and a general pardon granted to them: but it took no effect, because the Pardon was not so full as they desired. Then the Vice-Roy perceiving that all the Nobility were hateful to the people, resolved to employ two Advocates of the people, committing to their care, and prudence, the quieting of them; and indeed they did what was possible, yet prevailed not; whereupon they told the Vice-Roy that nothing would appease the tumult, except the Original Charter of Priviledges granted them by *Charles* the fifth were delivered to them: upon which he presently employed the most likely persons for the finding of it out. In the meane time *Massianello* gave warning to all the Merchants in the name of the people to be ready in Armes for their service, and himself; with his traine went to all the houses of the Gentry, and others, to search for Armes, taking all they found of all sorts, which were many thousands, together with nine pieces of Ordnance, and two Canons which they took out of a Ship, and seven more out of another, all which they planted at the mouths of principal streets. The Arch-bishop seeing all endeavours frustrate, and the dangers encreasing, he purposed in his own person with some other principals of the Teatines, and Religious Orders to go about in a solemn Proceffion: but for fear of affronts, he resolved first to teele the pulse of some of the ring-leaders of the people to see how they would relish it: they whom he employed did it effectually, but their answer was, Thanks to the Arch-bishop for his care of their good, and a desire of publick prayers, yet without such a Proceffion; whereupon the Arch-bishop with many other principal men retired into the Castle to conferre with the Vice-Roy to see what was further to be done: and thus ended the second dayes work.

The Sun scarce appeared upon the third morning when the enraged people ran to the house of a rich Farmer of the Gabell upon Corn: and it is incredible what a world of goods, very precious, both for quantity, and quality were found in his house, all which they burned to ashes, only two boxes of gold were preserved, and deposited in the Kings bank. Then went they to the Palace of the Duke of *Cairvano*, who was Secretary to the Kingdome, where they burned his Books, Writings, and Library, with infinite store of rich movables, and Utensils, Coaches, Sedans, Cowches, rare Silver vessels, Jewels of all kindes: Store of curious Pictures, all which were burned save some holy pieces, which they sent to divers Churches: yet burned they their rich frames, and harrassed the house to the ground: The fire was so great that it caught hold of a neighbouring Monastery of Nunnes, and burned down a gallant Library. The like desolations were made in all houses which *Massianello* appointed to destruction, which were many, and those of the stateliest in all the City of *Naples*: In one of them was found an inestimable wardrobe proportionable to a Kings, which was all destroyed: Others that had hid their richest movables in Monasteries, were by the command of *Massianello* brought forth, and burned: Whilest the people were thus revenging themselves on their supposed adversaries, by the diligence of those that were imploied, the Original Charters of their



their priviledges were found out, which being carried to the Vice-Roy, he immediately sent them word of it, promising all satisfaction : but they finding that delays were made, demanded to be made Masters of the Tower where the great Bell hung to sound to Warre at any time: as also of a Port which they thought might be prejudiciall to them, and to have the use of the Artillery, and Armes of the City that were stored up therein: and before they could have an answer, ten thousand of them besieged and assaulted the Tower, forcing the Souldiers to deparat, leaving all their Armes behind them. Then by the command of *Massianello* the great Bell was rung, and the Armes brought forth, yet with a protestation that they intended not to rebell, but only to secure the people. The Charter not yet appearing, the people grew so furious, that they drew forth other goods to be burnt, amongst which they found the Picture of the then King of *Spain*, which they placed under a rich Canopy, crying aloud: *Let God live: Let our King live, and let the ill Government die.* Then did they plant many pieces of Ordnance to guard all the avenews, and men to guard them, and distributed sufficient Powder, Match, Bullet, &c. amongst them: and amongst their companie marched many women in War-like equipagelike so many *Amazonians*, and after them little girles with battoones, and sticks in their hands, and amongst all many *Banditi* mingled themselves under a pretence to help the people, but indeed to enrich themselves by plunder, or to plot some treason.

During these stirs they kept all provisions out of the Castle where the Vice-Roy was, and being masters both of Sea and land, they held him as it were besieged; so that the Arch-bishop was againe feigne to move him for the Original Charter, which he obtained, together with a writing wherein the Vice-Roy promised to observe it firmly: and with these he went to the Market-place, not doubting but to give them satisfaction and probably he had done it, but that at the same instant a conspiracy was discovered for the cutting off *Massianello*: and when the Charter came to be read, many suspected that it was not the true, but a suppositious one, whereupon the Arch-bishop was in danger of his life: but he told *Massianello* that it was the right, proffering to put it into the hand of any intelligent man to be examined by him: and when such an one was brought, he gave it him, himself remaining with them all night till that work was finished, which fell out well for some, for otherwise thirty six stately houses had that night been burned down which were destinated to the fire: but at the request of the Arch-bishop *Massianello* preserved them. Again, when the instrument from the Vice-Roy came to be read, wherein was this passage. *That he pardoned the people for whatsoever they had done. promising to obtaine such a pardon from his Catholick Majesty for any act of rebellion that had happened,* they were greatly moved, and cryed out, that they never committed any act of rebellion, but had alwaies been his most faithful vassals, praying that he might live a thousand years: And so thinking that they were gulled, and betrayed, they went on in engrossing their *Militia*, amongst which marched the women in great numbers armed, some with battoones on their necks, some with naked swords in their hands; some with swords, and Daggars, or Knives, went strutting up and down the streets like so many



*Amazons*, walking before the Palace Roial, having a man before in their van, and another behinde in their reare : Still crying out, *Let the King of Spaine live, but the ill Government die.*

These commotions being reported abroad, the *Spaniards* which were quartered in the adjacent Villages, hastened towards *Naples*, which the people hearing of, sent out parties, disarmed, and turned them back, the like they did to five hundred *Germans*, who were coming from *Capria*. And *Massianello* made an order that in all those houses where were the pictures of the King, or Queen of *Spaine*, they should be thrown down, and the Armes of the most faithful people of *Naples* should be set up under Canopies : and truly it was a wonder that he should have so much love, and respect as to rule all things at his pleasure, in such a City wherein were so many Doctors, Merchants, Notaries, Scriveners, Proctors, Physicians, Lawyers, Souldiers, and worthy Artizans, and infinite others who were men of judgment, wit, wealth, valour, the meanest of them far superiour to him in condition. But from this third day, when he went from the people to negotiate with the Arch-bishop, his Eminence remained astonished at his spirit, and parts : Whereupon the people made him Captaine General of all their forces ; and he erecting a scaffold in the market-place, with two more that assisted him, gave publike audience, receiving from all sorts, whether Laicks, or Ecclesiasticks. Petitions, Memorials, passing Orders, and decreeing Civil, Criminal, and Millitary sentences upon all causes, &c. And had at his command an Army of one hundred and fifty thousand men, besides women, and boies, who were of an incredible number : and thus ended the third day, which was Tuesday.

The fourth day being Wednesday, early in the morning, *Massianello* commaned his Life-guard, consisting of seven, or eight thousand men, upon paine of death to repaire to the Palace of the Duke of *Cairvano*, who was accounted one of the peoples greatest enemies, and againe to plunder his house, notice being given of far richer goods then were before discovered ; and accordingly when they had broken it open, they found two chambers full of the richest Tapestry that could be seene, with much other costly goods : then went they into his gardens, where they brake marble statues, grubbed up flowers, trees, &c. and putting fire to severall places, they burnt house and all down : From thence they went to the Palace of the young Duke his son, to get the residue of his fathers goods preserved happily by him, and rushing in they miserably spoiled every thing ; and to quicken them, the women, and boyes brought Faggots, Pitch, Oile, and Straw, crying out, *We have but this little straw left in our houses, and it shall serve to burn down the Kennels of these Dogges who have imposed, and exacted these Gabells of us, and thereby sucked out our blood : Other women would bring their children in their armes, and putting fired matches into their hands they would make them throw them into the fire, saying, These poore lambs shall take vengeance on these thieves for the bread which they have taken out of their mouths : yet sometimes they intermingled, Let God live for ever, and our King, and let these Dogges die the death.*

While the people thus evaporated their discontents, the Arch-bishop by his



his agents had so wrought with the Vice-Roy, that there was great probability of a pacification, for which end it was agreed that the Vice-Roy and Nobles should come to the Church of *Carminé*, and there treat with *Massianello*, who consented to it: yet charged the people to stand upon their Guard, and upon perill of death to maintain their Posts: The Vice-Roy in the meane time sent an instrument, wherein he confirmed all the peoples privileges, which the Arch-Bishop having received, he requested *Massianello* to call together all the Captaines of people to heare it read, and great hopes there were of a finall conclusion, which yet was interrupted by this accident; *Peronne* who was *Massianelloes* assistant, conspiring with the Duke of *Mataloni*, and his brother, to destroy *Massianello*, hoping that then they might easily dissipate the people; had sent for five hundred *Banditi*, who just now entred at one of the gates on horsback, and being brought before *Massianello*, they pretended that they came for the service of the people: *Massianello* welcomed them, and ordered them to serve in severall places on foot: but *Peronne* would have them keep altogether on horsback: whereupon *Massianello* suspecting some sinister practises, ordered peremptorily that they should be on foot, and keep the place which he should assign them to. The *Banditi* being troubled at this, discharged seven harquebush shots at him, but all missed him, though some of the bullets burnt part of his shirt, which was esteemed a miracle: The people being herewith enraged, fell upon the *Banditi*, slew some, took others, and forced the rest to fly over the walls for their safety; *Peronne* also was apprehended by *Massianello's* order, and fettered till he was brought to his triall, which was presently after the tumult was over: He was first put to the rack, where he confessed that by the instigation of the Duke of *Mataloni* he had sent for those *Banditi*, that *Massianello* should have been slaine, that mines were already made, and stored with Gunpowder, to blow up many of the people, &c. After which confession his head, and his brothers were cut off, and pitched upon poles in the market-place.

One of the *Banditi* that was taken, promised, that if his life might be spared he would make further discoveries, which being granted, provided that his discoveries proved true: he confessed that if the *Banditi* had succeeded in their designe, more Troops of horse should have followed, and that they were to set fires to some mines under the great market-place at such time as there was the greatest confluence of people, for which end a great quantity of Powder were spread up and down through the bowels of the said Market-place, by which meanes, besides the destruction of Edifices, sacred, and profane, there would have been at least, one hundred and fifty thousand soules blown up into the aire: and when this was effected the *Banditi* joyn- ing with other of the Gentry, should have fallen upon the people in severall places, and put them all to the sword. *Massianello* caused present search to be made, and the vaults, and powder being found, he spared the mans life, but banished him the City, and Kingdome for ever: and the Powder served the people for their use. It was discovered also by another of the *Banditi* put upon the rack, that by the instigation of the Duke of *Mataloni*, and his brother *Peronne*, that the aqueducts which brought water to the City, were poysoned, as also the Corne, which being found to be true, especially



especially the Cisternes of rain water; notice was given by sound of Trumpet, and Bills fixed in all quarters of the City, that none should drink of them.

*Massianello* also sent Souldiers through all the City to take the rest of the *Banditi*, who had taken Sanctuary in divers Churches, and Monasteries, who being dragged out, had their heads chopped off, and set upon poles up and down the streets: They sought also for the Duke of *Matalone*, but he escaped to *Benevento*; yet whosoever of his servants, pages, or laquays fell into their hands, they presently murdered them. Their next rage vented itself against *Guiseppo Caraffa* brother to the Duke, and *Gregory* his brother, who were hidden in the Monastery of Saint Marie: *Gregory* foresaw the danger, and escaped betimes, and would have perswaded his brother to have done the like, but he refused, and being taken by some of the rabble, he proffered them twelve thousand Crownes in Gold to let him escape: but a Butchers son with a great knife cut his throat, and chopped off his head, which was fixed upon a pike, with this inscription in great letters, *This is Don Caraffas head, a rebell to his Countrey, and a traytor to the most faithfull people*: they used his body also very despitely, as also of foure others his companions, whom they murdered with him. The head being carried to *Massianello*, he plucked him often by the mustachos, using many opprobrious words against him, and made a speech to the people about the justice of God which comes surely, though slowly, to punish the guilty, &c. The people still cryed out, *Let Traitors die, Let Traitors die*, and nothing was heard up and down the streets, but shrieking, and howlings, with horrible curses which made a hideous noise in the aire,

At this spectacle of *Caraffa* all the Cavaliers were much troubled, fearing least the people would destroy them all, who were now encreased to the number of one hundred and forty thousand armed men.

Then *Massianello* supposing that the Vice-Roy had an hand in bringing in the *Banditi*, cut off all provisions, and water from the Castle, whereby he, and his Dutches, and Counsell, and Nobles, &c. began to finde themselves to be in an ill condition; whereupon the Vice-Roy sent a letter to the Arch-Bishop, desiring him to make knowne to the people his sincere intentions towards them, and that he was not only a stranger, but an enemy to the practises of the *Banditi*, and that if he could catch any of them, he would deliver them to the people. This the Arch-Bishop did, which somewhat allayed the fury of the people: yet *Massianello* suspecting that there was a plot to bring in more *Banditi* to joine with the Souldiers to surprize the City, he caused Baricadoes to be made at the head of everie street, that there might but one passe at a time by them, which was effected with wonderfull celerity: He commanded also that all houses, Palaces, Monasteries, &c. should in the night hang out lights in their windows, and make fires in the streets, that they might the more easily discern if any of the *Banditi* entered, and that upon paine of burning downe their houses that neglected to joine, the tetrour whereof made all men to obey: and now he had one hundred and fifty thousand armed men at his back, so that he did no sooner signifie his pleasure, but it was done in a minute: so that if he said, *Bring me the head of such a man, or let such a Palace be burnt, or the house of such a Prince*



*Prince be plundered &c.* it was instantly done without delay or contradiction, a glory that no King or Emperour ever yet attained to: He also by sound of Drum proclaimed that the Duke of *Matelone* was a Rebell to his King and Countrey, and that whosoever could bring him in, should have thirty thousand Crownes in gold, and that his head should ransom one hundred and fifty *Banditi*, &c. and thus ended the fourth day, being Wednesday.

July the eleventh being Thursday, *Massianello* went on with his imperious commands: and truly it was a wonder, and will scarcely be believed in after ages that a poore Bareleg'd Fisher boy should have at his beck such an infinite number of people as he had the very first day: and the second day he was attended by the Civiler, and discreeter sort of men: the third he made himself *Generalissimo* over all, who willingly obeyed his commands: the fourth, and fifth he won admiration by his sagacious orders, ready dispatches, and oportune expedients: and especially by his spiritfulness, and capacity in negotiating busineses of so great importance, the Arch-Bishop, who often treated with him wondring at the same, seeing him behave himself not like an abject fellow, but some great Commander, having threats in his looks, terrour in his gestures, and reveng in his countenance, whereby he subjugated all *Naples* that had in her sixty hundred thousand soules of all sorts: He made trenches, set Sentinels, laid Spies, gave signes, chastized the *Banditi*, condemned the guilty, viewed the squadrons, ranked their Files, comforted the fearfull, confirmed the stout, encouraged the bold, promised rewards, threatned the suspected, reproached the coward, applauded the valiant, and wonderfully incited the mindes of men by many degrees his superiors to battel, burnings, plunder, spoile, blood, and death: The greatest wondered that amongst such a confused multitude, he could proceed so regularly in his orders, and have them so exactly observed: He was very observant to Ladies, and Ecclesiastical persons, not suffering any outrage to be offered to them: Yea, amongst such infinite rich goods as were burnt, he would not suffer to the value of a pin to be converted to private use.

The first Order that was published by *Massianello* on thursday morning, was, that none should weare, Cloaks, Gowns, Cassocks, &c. nor women Fardingals, and that when they went abroad, they should tuck up their petticoats, least they should carry any Armes underneath; and it was strange to see what universal obedience was given to the same: Then might you see even the Nobility, Church-men, Religious Orders of all sorts, Chaplaines to the Popes Nuntio, Cardinals, Arch-Bishops, and Bishops; yea, and their eminencies themselves going up and down without upper garments whilst *Massianello* reigned, every one submitting to so vile a fellow.

This morning also, he caused the great Guns to be mounted, and planted in the most advantageous places of the City; and troops of horse, and foot well armed to be set where they might be best able to withstand any force. He disarmed also all Cavaliers, and Noble personages, and their attendants, commanding them upon paine of death, to deliver their Armes to such as he appointed to receive them: and though this might



expose them to the fury of the people, yet durst they not resist him. He sets a rate also upon all edible commodities: during which time the Arch-Bishop, who all this while staid in the Monastery of *Del Carmine*, sent to the Vice-Roy to give full satisfaction to the people, who willingly harkened to the motion, and wrote back to the Arch-Bishop that he desired nothing more, and that whatsoever the Arch-Bishop should conclude on with the people, he would ratifie and confirme the same.

The Arch-Bishop having received from the Vice-Roy this ample commission, presently sent for *Masfianello*, with the gravest, and wisest of the people, to whom he read the Vice-Royes letter, exhorting, perswading, and conjuring them to condescend to an accord; which so farre prevailed, that Articles were drawn up, and business dispatched with greater celerity then could be believed; and the Vice-Roy was sent to to have the said Capitulations legally authorized by publick Act, and subscribed with the hands of the Vice-Roy, Counsel Royal, and Counsel of State: all which was assented to; and not only their priviledges were confirmed, but a general indulgence, and pardon granted: Assurance also was given, that he would severe'y punish the *Banditi*, or any other that should disturb the publick peace: the people also were acknowledged for the Kings Children, and the most loyal Subjects that he had in all his dominions.

About ten a clock the same day, a report being spread that the Accord was finished, and that *Masfianello* was to go to the Castle to speak with the Vice-Roy, there assembled an incredible multitude of people together, and command was given by him under paine of firing, that all Masters of Families should hang their Windows, Walls, and Balcones with the richest Silks and Tapestries that they had, and that all the wayes to the Castle should be swept cleane, which was no sooner spoken then done by persons of all forts, and ranke. Then *Masfianello* sent one of his Captaines to acquaint the Vice Roy with his purpose of coming to parly with him, who answered, *that he might when he pleased, for he would gladly see him.* Presently after, cloathing himself in cloath of silver, with a large plume of white feathers in his hat, a naked sword in his hand, he mounted on a prancing Ginet, and marched towards the Castle, attended by fifty thousand of the choicest of the people, some on foot, others on horseback; next after him followed the Arch-Bishop in his coach, on whose right hand rode *Masfianellos* brother in cloath of gold, &c. The cry was in every corner as they passed along: *let the King of Spaine live; let the most faithful people of Naples live, &c.* When he came to the Castle, he was met by the Capitaine of the Vice-Royes guard, welcoming him in his Masters name to the Palace, where his excellency expected him with much desire.

*Masfianello* returning a grave, and short answer, stopped, and made a signe to the people that they should go no further, there being twenty thousand already entred; and it was admirable to see how immovably they all stood, and with incredible silence: whereupon alighting, he began in a loud, yet gentle tone to exhort them to returne thanks for their good successe in obtaining their liberties: telling them, that for his own part, he



he desired nothing but the publique good: For (said he) I was proffered two hundred crownes a moneth all the time of my life if I would have desisted, but I ever refused it. Moreover, if the Arch-Bishop had not enjoyned me, and threatened me with excommunication, I would not have apparrelled my self as you now see me: I would never have altered my Marriners weeds: such a one I was borne, such a one I lived, and such a one I mean to die, having once established the publick liberty: But lay not down Armes till a confirmation comes from the King of Spaine. Trust not the Nobles, they are Traytors, and our enemies, &c. after which he went into the Castle, and upon the staires the Vice-Roy met him, to whom he humbled himself, thanking him for condescending to their Articles; telling him that he might dispose of him as he pleased: whether he would hang him, or break him on a wheele, or put him to any other kinde of death: But the Vice-Roy raised him up, and told him that he knew him not to have committed any fault, and to have offended his Majesty: therefore he might be merry, & that he should alwaies be well regarded of him, and so often embraced him: Whilest they were consulting together, a rumour arose amongst that infinite number of people that stayed without, that *Masfianello* was arrested, or some hurt done to him, and therefore the Vice-Roy took him with the Arch-Bishop unto a Balcone that he might be seen of all, where facing the people, he said unto them: *Loe I am here, I am alive, and free; Peace, Peace:* at which the people exceedingly rejoiced.

Then said *Masfianello* to the Vice-Roy; *My Lord, you shall see how obedient the people be;* and so he bade them cry, *Let God live, let the King of Spaine live, &c.* which they immediately did; and when he added, *let the ill Government die,* they all cryed so likewise: Then putting his finger to his mouth, there was a profound universal silence, that scarce a man was seen to breath. Then with a loud voice, he commanded that every one there present under paine of rebellion and life should depart from that Court, which was punctually, and presently obeyed; whereat the Vice-Roy was much astonished. After many discourses, it was agreed, that the peoples demands should be printed, and subscribed to by the Vice-Roy, and all his Counsels; and that the Sabbath following they should all come to the Cathedral, and there sweare to observe them for ever, as also to procure the confirmation thereof from his Catholick Majesty; after which *Masfianello* took leave to depart. At his departure the Vice-Roy gave him a rich chaine of gold, worth three thousand crowns, putting it about his neck with his own hands, and declared him to be Duke of St. George, both which he would have refused, but that the Arch-Bishop advised him to the contrary.

*Masfianello* going with the Arch-Bishop to his Palace, whilest they discoursed together, a rumour was spread, that many of the *Banditi* were coming into the City; but it proved to be the Marquess of St. Ermo, who with his followers returned from his Country house to the City; yet had the jealous people almost pulled him to pieces, had not *Masfianello* at the request of a Lady interposed for his safety: and so ended the fifth day being Thursday. *July the 11. 1647.*

On Friday morning, there came in a boat with six marriners, and foure



men compleatly Armed, which brought letters from the Duke of *Matalone* to his Secretary, and because they were written in dark cyphers; *Masfianello* caused the foure men first to be racked, and then to have their heads chopped off. The same morning also, he erected another tribunal with provision of all Instruments fit for the execution of Justice, substituting a Lieutenant under him, who presently condemned foure *Banditi*, and beheaded them. *Masfianello* also having left off his cloath of silver, appeared in his old Marriners habit; and yet was obeyed, and feared by every one: He stood in his window to give audience, and to receive Petitions which they reached up to him on the ends of Pikes; and he had eight or ten thousand men that kept guard before his doore, besides many thousands that came from other places to receive commands from him, and to publish his Orders, which ran all in these words: *Under paine of rebellion and death*: so that it was wonderful to see so many Commands, Bans, Commissions, and Orders published, and affixed to posts, subscribed: *Thomas Anello Captaine general of the most faithfull people of Naples*: all which were executed with incredible promptness, and exactness: and it was beyond belief that a base fellow should arise out of the dregs of the people, and in five dayes space make himself Commander of five hundred thousand souls, and amongst them two hundred thousand fighting men who were at his beck, and acknowledged him their Generalissimo, having absolute power thereby to dispose of all things at his pleasure. This morning he issued out an Order, that every one should cut off his great lock, and weare no Periwigs: as also he renewed his former Order, that Ecclesiasticks should not weare their upper habits; because he had some intelligence, that by these means many *Banditi* were entred amongst them. Another Order was that upon sounding the two a clock Bell in the night, every one upon paine of death should retire to his lodging, &c. And because many of the Nobility and Ladies were retired into Monasteries and Nunneries, he commanded that upon paine of death they should all returne to their houses, which was presently obeyed. Then did he command that all inhabitants both Natives, and Forreiners, should set upon their gates the King of *Spaines* Armes on the right hand, and the City Armes on the left; which was suddenly put in execution, though with much regret by the *Spaniards*. Many delinquents were put to death: one he caused to be baked to death, because he had made his bread too light, &c. He had seven Secretaries, and ten Officers to punish whom he pleased; and he was feared and obeyed with as much exactness, as ever the great Turk was.

A choise horse being sent him worth foure hundred Duckets, he sent him presently to the Kings stable, saying, that *he was too good for his use*: Neere an hundred thousand crowns being found in an odd place, he caused it to be reserved for the Kings use; withall offering the Vice-Roy five millions, if need were. Many great presents being sent him from Cavaliers, he would not receive the valew of one farthing. He employed many to search after the servants and kintred of the Duke of *Matalone*, and of *Don Guiseppe* his brother; and when they were brought to him, he upon the rack examined them where their persons and goods were, and at last one

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confessing that their goods were hidden in certaine Churches, and Monasteries, he caused them immediately to be searched for, both above, and under ground, whence was brought forth abundance of rich things valewed at five hundred thousand crowns, besides foure thousand crowns in ready mony, all which being brought to *Masfianello*, he imployed the mony to pay his Soldiers, and laid up the goods in a Magazine, none daring to meddle with a ragge of it. He sent also to make a new search in the houses whence he had formerly taken and burnt their goods, and found much more in wells, pits, houses of office, &c. with great quantities of silver and gold. He sent also Armed men into the Country to burne the house, goods, and furniture of the Duke of *Ciavano*, which was done accordingly: as also the Palace of *Matalone* with all that was therein, whom also they hanged in effigy in the Market place, because they could not come at his person. Then he commanded them to burne the goods of divers other Officers, and particularly of the Kings visitor, yet at the request of the Arch-Bishop it was not put into execution. In the meane time the Vice-Roy being beleagured in his Castle, and deprived of provisions, he sent to *Masfianello* for some supply, which he readily assented to, sending him fifty Porters laden with all sorts of provisions; and shops were opened, and all people went up and down with as much security as if there had been no Souldiers, nor stirre in the City; so strict, and rigorous was he in the execution of Justice. At the same time thirteen Gallies of *Naples* arriving at the Port, their General sent to the Vice Roy for a supply of provisions: but he sent the messengers to *Masfianello*, who promised them a supply; but upon condition that they should remove farther off, and none of them come ashore, which was done accordingly. Presently after came divers from the Castle bringing presents from the Vice-Roy to *Masfianello*, with thanks for the plentiful provisions he had sent him; amongst which was a rich Sute of apparel for his own wearing: The Vice-Queen also sent to see how he did, desiring him for her sake to make use of the things which were sent him.

Saturday the thirteenth of *July*, *Masfianello* knowing that his safety consisted in keeping the people in exact obedience, which hitherto he had done; he punished the least act of disobedience with death: and understanding that the night before some were employed in going about amongst the Shop-keepers, to make them sensible of their slavery under him; he sent out strict Orders that they should be discovered, and apprehended; which being done, he hanged them up before the shops where they had been; and amongst them two of the Duke of *Matalons* servants were hanged, who had brought letters in the soles of their shooes written in Cyphers, which none could understand. Then being informed of a Burglary that was committed that night, he searched it out; and found that it was done by some *Banditi* that had taken Sanctuary in a Church whom he caused to be dragged out, and executed. A young maid also complained to him, that one of his Souldiers had murdered her father; whereupon the brother of the murderer promised, that if the fact might be remitted he would marry the maid, but she refusing, *Masfianello* caused him to give her two hundred crowns for a dowry, and so pardoned him.



Intelligence being brought, that the *Banditi* were joyned together in divers places to invade the City; he made a proclamation, that what *Bandito* soever could discover the plot, he should be absolutely pardoned. And a message of consequence being brought him from a Cavalier, he said, *I will have nothing to do with the Cavaliers, God hath set me up for the peoples good,* and turning to them he said; *My people pray for me, and preserve me well, for if you lose me, woe be to you.*

The same morning came in multitudes of people out of the Country round about; and amongst them, women and children with swords, and staves to do their homage to *Masfianello*, and to be redressed by him of their grievances. About the same time also, he sent to the Vice-Roy to mind him of his promise of coming the next day being Sabbath, with all his Counsels, to confirme his grants by all their oaths, which accordingly was done: For after dinner the Vice-Roy sent two of his best horses with rich furniture for *Masfianello*, and his brother, who mounting upon them, went towards the Castle: *Masfianello* carrying in one hand a naked sword, and in the other the Charter of *Charles* the Emperour: and his brother carrying the Capitulations made with the Vice-Roy; and being accompanied with a huge number of people, they arrived at the Castle; so being conducted into the Palace, they entertaine themselves a while with the Vice-Roy; and then all returned into the City with the Vice-Roy, and all his Counsellors; the streets being by *Masfianello's* command cleane swept, and the houses hung with their richest hangings; and thus they went to the Arch-Bishops Palace: the people crying all the way as they went, *Let the King of Spaine live, but without Gabels.* At the Arch-Bishops Palace they all alighted, and were met by him, and his Chaplaines in their robes; and so going into the Church, and to the high Altar, the Secretary of the Kingdom read the Articles with a loud voyce, *Masfianello* standing by, who to the wonderment of all, added, took away, corrected, and interpreted all things as he pleased, no man contradicting him: after which the Vice-Roy with all the Officers of State swore to observe, and keep the said Capitulations to perpetuity, and to get them confirmed by the oath of his Catholick Majesty. After which followed Musick, and *Te Deum* was sung for their good Agreement. When all was ended, *Masfianello* told them, that in the last sixteen years the King had had from them above a hundred millions, but that the greatest part of it was consumed by his officers, who enriched themselves by the Kings and peoples losses; which he purposed to redresse for the time to come; whereby he would prove himself a faithful Subject and friend to the King, which he spake with much earnestness, and all the multitude gave a loud applause. Thus busineses being finished, he attended the Vice-Roy and his traine back to the Castle, where all the Ordnance was discharged: and *Masfianello* told them, that having now brought his honest intents to passe; he would returne to be a Fisher-man, and so tearing off his garments of silver, he returned with all the people to the Market place, who wonderfully rejoiced for having thus attained their desires.

And *July* the fourteenth being Sabbath day, the papers of the Agreement were fixed up and down, in all parts of the City, which wrought not only great



great joy in the hearts of the people; but every one extolled *Massianello* as the instrument, and next to him the Arch-bishop, as the mediator of that accord: and it wrought no small astonishment in the mindes of many, to consider that such great things were effected, not by the power of a mighty Emperour, and Conqueror but by the conduct of a poore bare-legged boy, and fisherman. Now though peace seemed to be settled, yet was it not judged fit presently to dismiss the Souldiery, wherefore *Massianello* commanded them to stand firme to their Posts: and withall made a Proclamation that everie one upon paine of death should discover if any goods were deposited in their hands of those whose houses had been burnt: whereupon much wealth was brought forth of Churches, Monasteries, Hospitals, and Nunneries: And being informed that foure *Banditi* had taken Sanctuary amongst the Jesuits, he sent some to fetch them thence, who having forced open the doores found them, and chopped off their heads, and a Jesuit, zealous of their Churches priviledges, making some resistance, they so wounded him, that he presently after dyed. Further notice being given of much goods hidden in a Nunnery, he sent some Captaines to fetch it into the market-place to be burned: The Captaines being denyed entrance, forced the doores, and so behaved themselves, that one of the Nuns almost dyed through feare, which the Arch-bishop complaining of to *Massianello*, he sent for the Captaines and after examination, beheaded them. The same morning he gave forth a Proclamation that none should go out of the City without his license, whereupon the Arch-bishop of Saint *Severine*, being to go into his Diocels, went without a cloake according to former order, to *Massianello* for a Pass: *Massianello* when he saw him, said, *what wilt thou have my fine Lord?* That I may safely passe to my Church, replied the Arch-bishop, with your good leave: *Go*, (saith he) *and let foure hundred of my men go to guard you thither*: It needs not said the Arch-bishop, for I go by Sea: then said he, *let forty Barges be provided to attend you*: I have (said the Arch-bishop) foure already for my family which is sufficient: well said *Massianello*, *you may do your pleasure, yet you shall not refuse this bagg of double Pistolls to beare your charges*: The Arch bishop would have refused them, but he forced five hundred upon him, which he durst not but accept of for feare of angriing him.

The same morning also he caused a Bakers house to be burnt, for making bread too light: and chopped off the head of an Abbot, and some others, as being dependants upon the Duke of *Matalone*: He sent also to the Jesuits, and other Religious orders for a great sum of mony for the service of the people: He sent to many rich men, and caused them to binde themselves, to pay good sums, that he might make good his promise to the Vice-Roy of presenting the King of *Spaine* with a Donative of six millions of gold.

The same morning also a kinsman of *Massianello's*, in whom he much confided, went to the Palace, complaining openly that *Massianello* began to dore; and a Chaplain of the Arch-bishop came to him from his Lord, desiring him, now that things were at peace, to disband his Souldiers, and to retire himself a while into a pleasant Island, whither they used to go for recreation to refresh himself, This pleased him well, and divers companies  
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of superfluous Souldiers were disbanded, no man grumbling at any thing that he did: which made him grow proud, and multiplicity of busiesses, and want of sleep distempering his braine, he gave forth many, and cruell edicts for burning of Palaces, chopping off heads, &c. whereupon some of his Captaines complained to the Arch-bishop, that he grew intollerable, imprisoning, and commanding their heads to be cut off to please his humour. The Arch bishop laboured to moderate, and mollifie him, at least to procure his deferring the execution for that holy day, which he obtained. That afternoone *Massianello* went, with a multitude of people following him, to the Castle in an odd habit, desiring the Vice-Roy to go with him to that Island to take the freshaire, but he excused it by reason of a pain in his head, yet commanded his *Gondola* to be made ready to wait upon *Seignior Massianello*, into which he embarked himself with divers Marriners, and had forty Barges of Musicians to make him merry, and as he went along he threw peices of gold into the Sea, which the marriners dived to seich up for his pastime, and all the afternoone he spent in mirth, eating, and drinking too freely of the choicest wine called *Lachryme Christi*, and when he returned in the evening he gave all them that had attended him ten measures of wheate a peice.

The same afternoone *Massianello's* wife, mother, and sister clad in cloth of silver, a chaine of gold, and other rich jewels, went in a stately coach valued at eight thousand Crownes to give the Vice-Queen a visit, attended with divers other gentlewomen, and when she came to the Palace, Sedans were sent for her, and her company with a Guard of Halbardeires, Pages, and Laquays to attend them: The Vice-Queen presented her with a rich Diamond, giving her great welcome, and many dainties, and so they returned, where they found *Massianello* so heated with his wine, that he scarce knew what he spake or did: and so ended the Sabbath.

On munday morning, he would have laid down his power, but that his wife, and kindred dissuaded him, and himsele conceived that if he should do it, he could expect no other but death: But when he came to manage it, he committed so many fopperies, and Tyranicall Acts as made him hated by those which before had adored him, and the reason of his distempred braine was conceived to be from a fatall drink given him by the Vice-Roy the day before: to which may be added, want of food, and sleep, for he seldom was at leasure to do either in regard of multiplicitie of busiesses which wholly took him up. Early that morning he rode into the market-place with a naked sword in his hand, striking many, though no cause was offered for it. A Captain that came to him about busiess, he wounded in the face: meeting with one that was said to be a spy, he caused his head presently to be chopped off. Another complaining that his wife was gone away with another man, he caused her to be hanged, and the man to be broken on the wheele. Then going to the Kings stables he took for himsele and followers six of the best horses, but before he had gone far, better be-  
thinking himsele, he sent them all back again. The Vice-Roy himsele hearing of such extravagancies, trembled, and retired into the inward Palace, causing it to be fortified, and encreased his guard. Then sent *Massianello* to two Noble men under paine of burning their Palaces to come to him into  
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the Market place, they returned answer, that they would wait on him. But in stead thereof, having secured their goods, they went to the Vice-Roy to complaine of their slavish condition; and whilst they are considering how to remedy it, there came two of his chief friends, and Counsellors making the same complaints; saying, that they went in continual danger of their lives, and that the people began to hate him for his extream cruelties: Whereupon it was concluded amongst them, that the people should be perswaded to make their addresses to the Vice-Roy, and therein to declare that they would have no more dependance upon him, but upon his excellence only, provided that they might be assured to enjoy their priviledges lately confirmed by oath. This the Vice-Roy willingly assented to: and the people were perswaded to accept of the conditions; and *Masfianello* being gone abroad to take his pleasure, many of them met with the Vice-Roy, where it was concluded that *Masfianello* should be laid hold of, and kept in chaines during his life, but not put to death, because of the good he had done for the people.

At *Masfianello's* returne, being extreamly inflamed with wine, he began to play many mad pranks, whereupon the Captaines of the people apprehended him, and put him in hold under a guard of Souldiers, and the people confederating with the Vice-Roy hastened his end.

Tuesday the sixteenth of *July*, in the morning *Masfianello's* Secretary meeting some bands of men going towards the Castle, proudly asked them, *by whose authority they had taken Armes?* one of the Captaines answered, by the authority of the Vice-Roy: *Well*, said the Secretary, *thy head shall pay for this*: Whereupon the Captaine wounded him with his sword, and another shot him through, and so they put him into a Sepulchre; but the people that adhered to the Vice-Roy drew him out, cut off his head, and dragged his body about the streets. Presently after *Masfianello* escaping out of prison, went to the Church of the Virgin of *Carminé*, and the Arch-Bishop coming to sing Mass there, it being a great Feastival day to that Saint; *Masfianello* met him, saying, *Most eminent Lord, I perceive that the people will now abandon me, and go about to take away my life: I desire that a solemn Procession may be made to this most holy Lady; for being to die, I shall then die with the greater content.* The Church being full of people, *Masfianello* went to the Altar, and taking a Crucifix in his hand, he commended himself to the people, commemorating what great things he had done for them; the difficulties he had encountred with, and the hatred that he had procured to himself thereby, &c. and then prostrating himself at the Arch-Bishops feet, he desired him to send the Vice-Roy word, that he would willingly renounce his command into his excellencies hand; which the Arch-Bishop promised him to do, and seeing him all in a swet, he conveyed him into a Dormitory to be refreshed, and so left him.

*Masfianello* after a while went into the Hall, and some that were suborned to murder him, rushed into the Roorie, crying aloud, *Let the King of Spaine live, and let none hereafter upon paine of death obey Masfianello.* *Masfianello* seeing them, said, *Ye go perhaps to search for me, behold me here my people*, whereupon some shot at him, and he crying out, *Ah ingratefull*



Traytors, fell down dead: then came a Butcher and cut off his head, and carried it vpon a Lance; first into the Church, and then to the Market place, crying out, *Let the King of Spaine live, Maffianello is dead, Maffianello is dead*: and withall they discharged some Arquibuzzes, whereupon the affrighted people flunk away, not daring to revenge their Captains death; so that they carried his head up, and down the City, and the boyes dragged his body up, and down the streets; and at last his head was thrown into one ditch, and his body into another. And thus as God for the sins of the *Egyptians*, had punished them by small and contemptible creatures, as Flies, Frogs, &c. So did he correct, humble, and chastise the stately City of *Naples* by so mean a person.

What miseries, and mischiefs presently after befel the City of *Naples*, is yet fresh in every ones memory. See this story more largely set forth in a book, published by the Lord Alexander Giraffi, and translated by J. H. Esq.

## CHAP. CVII.

Prudence, Wisdom, Policy.



T's spoken of as wordly, *Isa. 3. 2. Matth. 11. 25. 1 Cor. 1. 19.*

As Spiritual, *1 Sam. 16. 18.*

In opinion, *Prov. 3. 7. & 26. 12. & 28. 11. Isa. 5. 21. & 10. 13.*

Properties of the Prudent: He covereth shame, *Prov. 12. 16.* Concealeth knowledge to utter it seasonably, *Prov. 12. 23.* Dealeth with knowledge, *Prov. 13. 16.* Understands his way, *Prov. 14. 8.* Regards reproof, *Prov. 15. 1.* Encreaseth knowledge by his lips, *Prov. 16. 21.* Foresees the evil, and hides himself, *Prov. 22. 3.*

Scriptural Examples of men: *Abraham, Gen. 13. 9. & 25. 5, 6. Jacob, Gen. 30. 32. & 32. 3, 7. Joseph, Gen. 40. 14. & 41. 33, 38. Jethro, Exod. 18. 19. Jotham, Judg. 9. 7. Gileadites, Judg. 12. 5, 6. David, 1 Sam. 16. 18. & 18. 5, 24. & 21. 13. Solomon, 1 King. 3. 9, 25, &c. Rehoboam's old Counsellors, 1 King. 12. 7. Jehoiadah, 2 King. 11. 42. 2 Chron. 23. 1. Hezekiah, Isa. 36. 21. 2 Chron. 32. 3. Nehemiah, Ch. 2. 12. Mordecai, Esth. 4. 13. Ser. Paulus, Act. 13. 7. St. Paul, Act. 16. 37. & 21. 25. & 23. 6, 17.*

Wife women: *Rahab, Jos. 2. 4. Abigail, 1 Sam. 25. 18, 13. The Tekohite, 2 Sam. 14. 2. The Abelite, 2 Sam. 20. 16. Bathsheba, 1 King. 1. 15. Prov. 31. Esther, Ch. 4. 11.*

1. *Agessilus* having overthrown the *Persians* in a great battel, caused all the captives which were bravely clad to be stripped naked, and their garments to be sold on the one side, and the naked persons on the other, that so his Souldiers might see the loft, and effeminate bodies of their adversaries, and gather



gather courage thereby; and when his Souldiers bought up all the rich Garments, but sleighted the Persons as uselesse; he said unto them: *But these are they against whom ye fight, and the other for which ye fight.* Xenoph.

*Lyfander* King of *Sparta* a gallent General, and very politick, used to say, *That where the Lyons skin would not suffice, it was meet to put the Foxes skin upon it.* Xenoph.

A stout Souldier under *Alexander M.* finding it a very difficult thing to get admission into the Kings presence whereby he might make himself known to him, put feathers into his nose, and eares, and danced about the Court in an antick fashion, till the strangeness of the shew brought the King himself to be a Spectator: Then this Mimmick throwing off his disguise, *Sir,* (said he) *I thus at first arrive at your Majesties notice in the fashion of a Fool: But can do you service in the place of a wise man, if you please to employ me.* Holy State.

A certaine Duke of *Bavaria* each morning before he went to his Diet, used to call his servant to bring him water in a Bason, in the bottom whereof was stamped in gold the Picture of *Cato Major*, that so he might cause the impression of his Image to be fixed in his mind, the imitation of whose virtues he had prudently proposed for his practice.

*Galba* the Roman Emperour had a crooked body, but a good head; whence one said, *Ingenium Galbe malè habitat: Galba's great wit hath but an homely habitation.*

*Aesop* was much deformed, but very wise.

*Erasmus* was but a plaine man, but a great Scholar.

*Sape sub attritâ latitat sapientia veste.*

*Epaminondas* is worthily praised by *Plutarch* for this, *Quod nemoplura nosset, et pauciora loqueretur:* That no man knew more, and spake less then he did. But on the contrary, *In multiloquio stultiloquium;* it's seldom seen that a man of many words miscarrieth not, *Prov. 10. 19.* Taceturnity is a sign of solidity, and talkativeness of worthlesnesse, *Prov. 17. 27.* *Trap.* So *Job 13. 5.*

*Prov. 21. 22.* *A wise man scaleth the City of the mighty.* Wisdom is that *τὸ πᾶν ὠφελεῖ*, that is profitable for all things. In millitary affaires, prudence is better then puissance. *Eccles. 9. 16. & 7. 19.* How did *Archimedes* by his rare Engins preserve *Syracuse* against the *Romans.* And how many impregnable Cities have been surprized by warlike stratagems? As,

*Babylon* by *Cyrus* first, and afterwards by *Zopyrus* under *Darius.*

*Jerusalem* by *Pompey*, taking the opportunity of the Sabbath day, wherein he knew the superstitious *Jews* would not stir to defend themselves, *Dio.*

*Prov. 22. 2.* *A prudent man foresees the evil, &c.* Prevision is the best means for prevention. A wise mans eyes are in his head, *Eccle. 2. 14.* and his heart at his right hand, *Eccle. 10. 2.* The *Chinois* say, that all others in the world see but with one eye, they onely with two. The *Italians* say,

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that they only do *sapere ante factum*, look before they leap: forecast all evil before it betal them. But these are praises belonging to those that have heavenly wisdom, that by signes discern a tempest in the clouds, and seek seasonable shelter under the hollow of Gods hand, under the shadow of his wings: As did *Noah, Joseph, Jonathan, Josiah*, the Christians at *Pella*, &c.

13. The King of *Spaine* out of policy, spunne out the Low-Country wars: For as a Prince, the great body of whose Empire must be spirited with a great soul, he trained his *Militia* in those Provinces, afterwards to dispatch them (as the *Turk* doth his *Fanizaries*) into several climates: But surely his enemies were taught in the same Schoole, and it had been more advantageous to him, that his Armes should have rusted with idleness, then shon with such exercise. *Strada*.

14. It was a wise speech of *Aristides*, who being required of the Emperour to speak to something propounded, *extempore*, answered, *Propound to day, and I will answer to morrow: for we are not of those that spit, or vomit things; but of those that do them carefully, and accurately.*

15. When it was objected against *Demosthenes*, that he came premeditated to plead: He answered, that if it might be possible he would plead, *non tantum scripta, sed etiam sculpta*: not only things written, but even engraven.

16. It was wisely done of *Burleigh*, Lord *Treasurer*, to put off his cares together with his cloaths; and when he laid by his Gowne, he would say commonly, *Lie there Lord Treasurer*, and so quietly compose himself to take his sleep. *Camb. Eliz.*

17. *Rabshakeb* could say, that counsel, and strength are for war, *Isa. 36. 5.*

18. What a price did *Agamemnon* set upon *Nestor* for his wisdom?

19. And *Darius* upon *Zopyrus*? *Scipio* did nothing without his *Polybius*, and ascribed most of his victories to his wisdom.

20. *Romani sedendo vincunt*, was a proverb of old. The *Romans* conquered by sitting in Counsel: according to that of *Solomon*, Prov. 20. 18. *Every purpose is established by Counsel, and with good advice make warre.*

21. *Cyneas* gat more Cities by his wisdom, then *Pyrrhus* by his puissance. *Trapp*.

22. Bishop *Babington* had a little Book, containing only three leaves, which he turned over night and morning: The first leafe was black to mind him of Hell, and Gods Judgements due to him for sinne: The second red, to mind him of Christ, and his passion: The third white, to set forth Gods mercy to him, through the merits of his Son in his Justification, and Sanctification.

23. When *Xerxes* invaded *Greece*, *Themistocles* perswaded the *Athenians* to forsake their City as not tenable against so great forces, and to go to Sea, and wanting mony when they came to inbark to pay their Souldiers; *Themistocles* pretended that *Pallas* Target, whereupon *Medusas* head was engraven was lost; and therefore feigning to seek for it, he ransacked every corner of the Gallies, and found a great deal of silver, which private persons had hidden amongst their fardels; which he brought forth to the people,



ple, and therewith the Souldiers were payed, and had wherewithall to provide them of necessaries. *Plut. in vita ejus*

*Agariste* the mother of *Pericles* dreamed one night that she was delivered of a Lyon: and shortly after she was brought to bed of *Pericles*, who was excellently well proportioned in all the parts of his body, only his head was too long; whereupon to cover this deformity, all his Pictures, and Statues were made with an Helmet upon his head. *Plut. in vita ejus.*

*Pericles* being General of the Army of the *Athenians* against the *Lacedemonians*, foreseeing that they would use all means to make him suspected by his Citizens; before their Army came into *Attica*, he told the *Athenians*, that if King *Archidamus* (who was General of the *Lacedemonians*) should in wasting, and destroying their Country spare his lands, and goods, for the love, and familiarity that had been formerly between them, that from thenceforth he gave all the lands and tenements that he had in the Country unto the Commonwealth of *Athens*. *Plut. in vita ejus.*

After the battel of *Cannes* against *Hanibal*, wherein the *Romans* were overthrown *Fabius Maximus* the Roman General had a Souldier in his Camp, a valliant man, and of as noble a house as any were of all the Allies of the *Romans*; who had practised with other of his fellows in the band, wherein he served to go, and serve the enemy. *Fabius* being informed of it, thought not fit severely to punish him, but used this Policy to reclaime him: he called him to him, and said: *I must confesse there is no reckoning made of you, as your good service doth deserve: for which I blame the petty Captaines only, which bestow their favours at adventure, and not by desert: But hence forth it shall be your own fault if you be not preferred according to your deserts: For I hence forth give you leave to make your necessities known unto me: and therewithall he gave him a very good horse for service, & other honorable gifts; which did so encourage the man, that he became a very faithful, and serviceable Souldier to the Romans.* *Plut.*

*Philip* and *Alexander M.* Kings of *Macedon*, used to buy Victory with mony, not mony with Victory; by which Policy they did many notable things, and conquered the World: whence came that common saying, that not *Philip*, but his gold, and silver wanne him the Cities of *Greece*. *Plut. in vita P. Emilii.*

*Homer* maketh the Prudentest, and Valiantest men ever best Armed when they came to the battel: and the Law-maker amongst the *Grecians* do ever punish him that casts away his Target, but never him that casteth away his Sword or Lance: *For every man should first think to defend himself, before he seek to hurt his enemy.* *Plut.*

*Perpenna* having basely betrayed, and murthered *Sertorius* the noble Roman in *Spain* as he was fighting against *Pompey*, was himself shortly after overthrown and taken prisoner by *Pompey*; where thinking to save his life, he delivered unto *Pompey* all *Sertorius* letters sent him from the chiefest Senators in *Rome*, wherein they requested *Sertorius* to bring his Armies into *Italy*, where he should finde very many which were delirous of his coming, &c. But here did *Pompey* shew himself a Prudent, though young man: for laying all *Sertorius* letters, and writings on an heap, he burnt them



them all without reading any of them, or suffering others to read them: he also put *Perpenna* to death, lest he should name some, who, if they had been discovered; would have bred new occasion of sedition. *Plut. in vita Sertorii.*

30. *Pompey* whilest he was setting affaires in *Sicily*, heard that his Souldiers did rob and kill many in the High-ways, whereupon he sealed up their swords, and every one that was found to have his seale broken was punished soundly. *Plut. in vita ejus.*

31. *Rodolph* the Emperour of *Germany* being at *Noriberg*, intent about the affaires of the Empire; there came a Merchant to him, and complained, that having left a bag, with two hundred marks in it, with a Citizen with whom he had longed, the man now denyed the same; the Emperour asketh him for his proofes: he takes his oath of it, but could produce no other witness: The Emperour bids him to stay in another roome; enquiring of him what manner of bag it was, wherein the mony was put: Then purposing to send for the man, it fell out, that he, amongst other Citizens, came to salute and welcome the Emperour: The Emperour knowing the man, said to him: *O Sir, methink you have a very handsom Hat, pray thee give it me*; the Citizen gave it, and took for an honour that the Emperour would accept of it; then did he withdraw himself, and sent a servant to this mans wife, desiring her from her husband to send him such a mony-bag (describing of it) and that (said he) you may know that I come from your husband, he gave me his Hat for a token. The woman sought out the bag, and gave it him: the Emperour shews the Merchant the bag, who knew it, and rejoiced at the sight of it. Then the Emperour calling the Citizen, tells him that this man had complained to him, that he had cosened him of a summe of mony delivered into his custody; the Citizen denys, and swears that none was delivered to him: The Emperour produceth the bag; the Citizen was confounded, and falters in his words: whereupon the Emperour causeth him to pay the Merchant to the full, and sets a good fine upon his head besides: and so the business was ended. *Lips. Exem. Pol. p. 135.*

32. A certaine man that had spent much time in reading Play-books, and Romances, he had a friend that coming to his Chamber, took down from off a shelve a Play-book, who reading a little was taken with it, and desired to borrow it: after a while he comes to borrow another: the owner being sensible of his own hurt, and being grieved to see his friend infected, used this prudent remedy: *You complained (said he) when you came into my Chamber, of cold, I will make you a better fire*: and presently (though his friend sought to hinder him) he takes down a whole shelvefull of such Books, and burns them before him; saying, *This I have done to punish my selfe, and to preserve you.*

33. The old *L. Burleigh* being in one of the Universities, when they had shewed him all the Publick Schooles, said, yet amongst all these I cannot finde a Schoole of discretion.

34. It was a prudent part of King *William Rufus*, when two Monks came to buy an Abbots place of him, endeavouring to out-bid each other: a third Monk that came to wait on them, was asked what he would give for the place? He



He answered, not a penny, for he came only to wait on him which should have the place: upon which the King gave the place to him. *Beadles Diary*, p. 93.

## CHAP. CVIII.

## The Qualities of sundry people.



It's said of the *Italians*, that they are in their lusts unnatural; in their malice unappeasable; in their actions deceitful. They will blaspheme sooner then swear: and murder a man rather then slander him. Of their women it's said; That they are Magpies at the door; Saints in the Church; Goats in the garden; Devils in the house; Angels in the streets; and *Syrenes* in the windows.

The Noble-men of *Naples* of all men under heaven live the most idle, and careless lives; having (like the Tyrant *Polycrates*) nothing to trouble them, but that they are troubled with nothing.

As the *French* in their language want one proper word to expresse *Stand*, so naturally they mislike a settled & fixed posture, & delight in motion. It's said of them, that *Primus impetus est major quam virorum, secundus minor quam foeminarum*: That they come on like Powder: But end in smoke. That they have these three Properties; They neither read as they write; nor sing as they prick; nor speak as they think.

The *Germans* are compared to an heavy Bell, which is long in raising; but being once up, it makes a great sound.

The *Low-Countrys* had wont to be called the best stable of wooden Horses, because of their potency in shipping: though now the *English* have out-shot them in their own Bowe.

The *Italians* are said to be wise before-hand: The *Germans* in the action: and the *French* after it is done. *Italus sapit ante factum, Hispanus in facto, Germanus post factum.*

Mr. *Ascham* thanks God that he was but nine daies in *Italy*, where in one City [*Venice*] he saw more liberty to sin, then in *London* he ever heard of in nine years. *Preface to his School.*

The *Neapolitane* Gentry are observed to stand so much upon the puntilio's of their honour, that they prefer robbery before industry, and will rather suffer their daughter to make merchandise of her chastity, then marry the richest Merchant, *St. W. Segar in his honors.*

Of the *Brabanders* it's said that *quo magis senescunt, eo magis stultescunt*, the older they grow, the more foolish they are.

It's said, that the *Italians* seem, and are wise: That the *Spaniards* seem wise, and are fooles: That *Frenchmen* seem fooles, and are wise: And that the *Portugals* are neither wise, nor so much as seem so.

*Spaniards* are said to be impudent braggers, and extreemly proud in the lowest ebb of fortune: They ruffle it in brave apparel, when they have not a penny in their purse, nor scarce food for their belly. If one of their

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- Grandees hath but a Capon to his supper, yea shall finde the feathers scattered before his doore the next morning: *Heil. Geog.*
12. Of the Common-wealth of *Genoa*, it is said: That their Sea's are without fish: their fields without Corne; their mountaines without wood; and their women without shame.
13. The earth in *Italy* yields five Harvests in a year: 1. In *June* that of Silks 2. In *July* of divers Fruits. 3. In *August* that of Corn, which afterwards they sowe with *Millio*, *Rice*, *Turkey Wheat*, or the like grain; and within two moneths have another Crop. 4. In *September* that of their Wines. 5. In *October* that of Oyl.

## CHAP. CIX.

*Repentance, and Reformation the way to pacific Gods wrath.*

**R**epentance exhorted to, *Ezek.* 14. 6. & 18. 30, *Matth.* 3. 2. & 4. 17. *Mar.* 1. 15. *Act.* 2. 38. & 3. 19. & 8. 22. *Rev.* 2. 5. 16. & 3. 3. 19.

Repentance attributed to God, *Gen.* 6. 6. *Exod.* 32. 14. *Judg.* 2. 18. 1 *Sam.* 15. 35. 2 *Sam.* 24. 16. *Psal.* 106. 45. *Fer.* 26. 19. *Amos* 7. 3. 6. *Jona.* 3. 10. & 4. 2. *Joel.* 2. 13. *Hos.* 1. 8.

Repentance turns away God's wrath 1 *King* 18. 30, &c. *Fer.* 26. 3. 13. *Ezek.* 18. 30. *Joel.* 2. 14. *Jona.* 3. 9. *Rev.* 2. 5. 16. 22. *Exod.* 3. 14. 2 *Sam.* 24. 15, 16. *Fer.* 31. 19, 20. *Jona.* 3. 9, 10 2 *Chron.* 7. 14, &c. We have Gods promise for it, *Lev.* 26. 41 &c, 2 *Chron.* 12. 7. & 24. 37. In the example of *Josiah*, And *Hezekiah*, 2 *Chron.* 31. 26. And *Manasses*, 2 *Chr.* 33. 12, 13.

1. The *Romans* punished a young man that was seen looking out at a window with a Crown of Roses upon his head in the time of a publick calamity.

2. At a time in *Athens* strange Prodigies were seen, and the Prognosticators told the people, that they perceived by their sacrifices that the City was defiled with some abominable and filthy thing: Hereupon they sent to *Crete* for *Epimenides*, an holy, and devout man, and one who was esteemed a Prophet. He being come, taught them to make their sacrifices with lesse cost, whereby they were more frequent. He taught them to pray daily to the gods, to mourn moderately for the dead, &c. and so brought them by degrees to much holinesse, and devotion, to much Justice, and unity amongst themselves; by which means for a time they enjoyed great tranquillity. *Plut.*

3. *Alexanders Macedonians* being sensible of his displeasure, laid by their Armes, put on mourning apparell, came running in Troops to his Tent, where for almost three dayes together they remained with loud cryes, and abundance of teares, testifying their remorse for offending him, and beseeching his pardon, which at last they obtained. How much more should we repent of, and mourn for offending God, and implore his pardon, &c. One



One property of true repentance is still to justifie God, and to say as *Mauritius* the Emperour said, when he saw his wife, and children slain before his eyes by the Traitor *Phocas*, *Righteous art thou, O Lord, in all thy wayes, and just in all thy proceedings.* Psal. 119. 137.

## CHAP. CX.

## Reproof, Reprehension.

**H**he wife love it, *Prov.* 29. 25. & 25. 12. & 13. 18. & 15. 5, 31. & 17. 10. & 29. 15. and 6. 23.

It's the Ministers duty 2 *Tim.* 4. 2. Gods word is profitable for it, 2 *Tim.* 3. 16.

Scorners will not endure it, *Prov.* 9. 8. & 15. 12. & 23. 9. *Isa.* 29. 21.

Such are neer to destruction, *Prov.* 29. 1. & 10. 17. Are brutish, *Prov.* 12. 1. & 15. 10, 32.

*David* desired it, Psal. 141. 5.

*Herod* could not endure it, *Luk.* 3. 19. Nor the wicked, *Prov.* 1. 25, 30. & 5. 12.

## Reproof not endured.

*Cambyfes* King of *Persia* being reprov'd by *Praxaspes*, one of his Nobles that was familiar with him, for his drunkenesse, was so impatient of reproof, that he caused the son of *Praxaspes* to be set before him, saying, *If I can shoot just into thy sons heart, neither thou, nor the Persians have any cause to charge me with drunkenesse:* and so shooting he slew him, and then caused his body to be opened, where the arrow was found in the middest of his heart, whereupon he much rejoiced, saying to *Praxaspes*, *whether dost thou now believe that I am sober, or drunk, &c?* *Pez. Mel. Hist.*

The same *Cambyfes* having caused twelve of his Nobles to be put to death, *Craesus*, who was left as a Councillor to him by his father *Cyrus*, reprov'd him for it, admonishing him not so to give way to his passion, lest he provoked his subjects to rise up against him: *Cambyfes* instead of making a good use of it, took a bowe, and would have slain *Craesus* for it, but he elcaping from him, *Cambyfes* commanded his servants to slay him: yet they thinking that he would afterwards repent it, hid *Craesus*, and slew him not; and when *Cambyfes* not long after wanted *Craesus* for his faithfull counsel, and bemoaned his rash putting of him to death: his servants expecting a great reward, brought him forth: *Cambyfes* was glad that *Craesus* was alive, but yet he put his servants to death for sparing him contrary to his command. *Pez. Mel. Hist.*

*Philip* King of *Macedon* having great contentions in his family, was thus reprov'd by *Demarathus* the *Corinthian* for it: *Philip* asking him what concord there was amongst the *Grecians*? *Sir*, said he, *it is not fit for you to enquire after the affairs of Greece, who cannot settle, and maintain peace in your own family.* *Diod. Sic.*

*Alexander M.* writing to *Philotas*, one of his brave Captains, sent him

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word how that the Oracle of *Jupiter Hamon* had acknowledged him to be his son: *Philotas* wrote back, That he was glad that he was received into the number of the gods: but withal that he could not but be sensible how miserable they were, that should live under one that thought himself more then a man: which reproof *Alexander* never forgot till he had taken away his life. *2. Cur.*

5. *John* Bishop of *Bergamum*, a godly, and grave man freely reprov'd a King of the *Longobards* for his wickedness: But the impious King not enduring it; caus'd him to be set upon a fierce horse, which us'd to cast his Riders, and to teare them in pieces: Yet when this man of God was mount'ed upon him, he laid aside his fierceness, and carried him home safely. *Platina.*

6. But on the contrary, *Job* cries, *make me to know my transgression, and my sin,* *Job 13.23.*

7. *Hezekiah* storm'd not at that sharp, and sad message. *Isa. 39.8.*

8. *Mary* held her peace, *Joh. 2.5.* when her son took her up to short for her forwardness before all the company.

9. So did *Peter*, when *Paul* took him up for halting at *Antioch*, *Gal. 2.14.* Yea, he commended that Epistle amongst the rest, wherein *Paul* had witness'd that reproof, *2 Pet. 3.16.*

10. The two Disciples that went to *Emmaus*, constrained that stranger that had chidden them for their unbelief, to abide, and eat with them, *Luke 24.25,&c.*

11. But its otherwise with the wicked, *Joseph* is hated of his brethren for it, *Gen. 37.2,20.*

12. *Jonathan* of *Saul*, who cast a Javelin at him, *1 Sam. 20.32,33.*

13. *Micaiah* of *Ahab*, *1 Kin. 22.8.*

14. *Amos* of *Amaziah*, *Amos. 7.10,&c.*

15. *Jeremy* of his wicked Countrymen, *Jer. 11.21.*

16. *John Baptist* of *Herod*, *Mat. 14.3.*

17. Christ of the *Jews*, *Luk. 4.28,29.*

18. *Paul* of the *Galatians*, *Gal. 4.16.*

19. But for such as hate reproofe, and refuse to be reformed, let them read their doome, *Psal. 50.21,22.* and see there their destiny.

20. A great professor in *Leicester-shire*, and one of singular parts, and gifts; afterwards apostatized, and fell to drinking, and swearing, and at last to robbing the poore mans box: but he could not endure to be reprov'd, nor scarce to see any Christian; but he would desire them in a great deale of terror, to forbear telling him of his sins: Yet did he not escape the judgment of God; for as he was climbing up a steeple to get a Pigeons-nest, he fell down, and a great stone with him which beat out his braines. *Mr. White.* This belongs also to *Apostasie.*

21. A certaine In-keeper, who had lived very profanely, falling sick, sent for his Minister, and much bewailed his former wicked life, often promising, that if God restored him, he would become a new man; but recovering, he lived far more wickedly then before: and after a while, God struck him with sickness againe, and againe he sent for his Minister, bewailed his wickedness, and especially his breach of vows, and promises, which he re-

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newed againe, and promised if God would but restore him once more, it should appeare that he would become a new man: And so patient was God, that he did restore him, and removed that plague also: yet his heart being hardened like *Pharaohs*, when the terrour of his disease was over, he returned with the dog to his vomit, sinning more abundantly then before: whereupon God struck him the third time; and againe he sent for his Minister, who had now learned that he lived in wickedness with a leud woman in his house; and therefore amongst his other sins, he laid this home to his conscience; telling him, that except he would put her away, and leave that sin, it was impossible for him to be saved, but that he must go to hell: *For whoormongers, and adulterers God will judge: Say you so*, said this wretch, *cannot I be saved and enjoy her too? then I will be as merry as I can whilest I live, let what will come of it*; and so calling for wine, and cards, and that woman, he spent his time in jollity, and in a momet went down to hell; for within three dayes after he dyed. *Dr. Drake*. This belongs also to *Obstinacy in sinne*.

*Agapetus* Bishop of Rome being sent by *Theodatus* King of the *Goths*, to *Constantinople* on an Ambassie to *Justinian* to make peace; when he had dispatched his business, was earnestly solicited by the Emperour, to subscribe, and confirme the Heresie of *Eutiches*. This when he utterly refused to do, the Emperour threatened him for it; whereupon *Agapetus* boldly replied, *I had a desire to wait upon Justinian, whom I took to be a most pious Prince, but now I perceive him to be a most violent persecutor, a second Dioclesian*. With this free reproof, and Gods blessing upon it, *Justinian* was so wrought upon, that he presently embraced the true faith, and banished Bishop *Anthemius* (a great propagator of the *Eutichian* Heresie) and set up *Menna*, an Orthodox.

*David* loved *Nathan* the better whilest he lived, for dealing so plainly with him; and at his death made him a Commissioner for declaring his successor, *1 King. 1. 32.*

*Alipius* loved *Augustine* for plainly reproving him. *Trapp.*

*Prov. 15. 5.* — He that regardeth reproof, is prudent; This made *David* prize, and pray for a reprover, *Psal. 141. 5.*

The like is reported by *Dr. Harris* of *St. Anthony Cope* in his Funeral-Sermon.

And of *Mr. William Whatley* of *Banbury*, that he was glad when any of the righteous smote him, and would take it well; not from his superiors only, but from his equals, and far inferiors. See his life in my first Part.

*Prov. 15. 31.* The ear that heareth the reproof of life, i. e. lively, and life-giving reproofs; *veritas aspera est, verum amaritudo ejus melior, & integris sensibus gratior, quam meretricantis lingua distillans favius.* *Johannes Sarrisen.* Truth is sharp, but be it bitter, yet its better, and more savoury to sound senses, then the hony-drops of a flattering tongue. *Trapp.*

*Prov. 15. 32.* — He that heareth reproof, &c. They have need of patience that must heare reproof: for a man is a crosse creature, and likes not to be controuled, or contraried. But suffer (saith *Paul*) the words of exhortation, *Heb. 13. 22.* suffer them in Gods name, sharp though they be,



and set on with some more then ordinary earnestnesse: Better it is that the Vine should bleed then dye. *Sinite virgam corripientem, ne sentiatis malleum conterentem.*

30. It is recorded of Gerson that he rejoyced in nothing more, *quam si ab aliquo fraternè, & charitatiuè redargueretur*, then if he were friendly, and freely reprov'd of any one: *In vit. fo. Ger.* But every Vice doth now go armed; touch it never so gently, yet like the nettle, it will sting you: If you deal with it roughly, and roundly, it swaggereth as the Hebrew did with *Moses*: Who made thee a man of authory, &c. *Exod. 2. 14.* Eare-rings, and Ornaments are ill bestowed upon such uncircumcised ears, *Prov. 25. 12.* Trapp.

31. *Prov. 29. 1.* He that being often reprov'd hardeneth his neck, &c. As an untamed heifer that pulleth away the shoulder: Or as a Monoceros, or Unicorn, *interimi potest, capi non potest*, may be slaine, but not taken: So those that refuse to be reprov'd, hate to be healed. If they will not bend, they shall surely and severely be broken, *certissime, citissimeque confringentur*. Let *Elies* sons, and such refractory persons look for ruine. The Prophet fitly compares them to headstrong horses that get the bit between their teeth, and run desperately upon the Rocks; till they first break their hooves, and then their necks.

*Corripimur, sed non corrigimur.* Augu.

32. I dare not dispute (said the Philosopher to the Emperour *Adrian*) with him that hath thirty Legions at his command, *neque in eum scribere qui potest proscribere*, nor write against him that can as easily undo me, as bid it to be done.

33. But *Elias*, *Michajah*, *John Baptist*, and other holy Prophets, and Ministers have plainly reprov'd great Princes; and yet God hath secured them.

34. *John* Bishop of *Salisbury* reprov'd the Pope to his face: and King *Philip* the fair made bold with his holiness, when he began his letter to him with *sciat fatuitas vestra*.

35. So did the Barons of *England* in King *Johns* dayes, when declaring against the Pope and his Cardinals (by whom they were excommunicated) they cryed out thus in their Remonstrance, *Ey on such rascal Ribaulds, &c. Walsingham.*

36. *Anno Christi. 705.* *Adelmelet*, Bishop of *Sherborn* reprov'd Pope *Sergius* sharply to his face for his adultery. So did Bishop *Lambert* reprehend King *Pipin* for the same fault. *Anno Christi. 798.*

37. Arch-Bishop *Odo* reprov'd King *Edwin* plainly for his whoredoms, burning his Concubines in the forehead with an hot iron, and banishing them into *Ireland*. *Godw. Catal.*

38. Father *Latimer* dealt no lesse faithfully in a Sermon at Court with King *Henry* the eighth, and being asked by the King, how he durst be so bold to preach after that manner? he answered, that duty to God and to his Prince had enforced him to it, and now that he had discharged his conscience, his life was in his Majesties hands, &c.

39. How few *Vespasian*s are there to be found, of whom, *Quintilian* testifieth, that he was *patientissimus veri*, one that would patiently heare the naked truth



truth of things, not toothlesse truths only, but such as touched the quick.

How few  *Davids* , who loved  *Nathan*  the better ever after, for dealing so plainly, and faithfully with him, and made him of his Cabinet Counsel?

How few  *Queen Elizabeths* , who enquired often for her  *Deering*  by whom she was barely told of her faults, though the Bishops would never suffer him to preach more before her?

40.

41.

## CHAP. CXI.

## Examples of Restitution.



Commanded in what cases,  *Exod. 22. 1, 3, 4, 5, 6, 12. Lev. 6. 4, 5, 24, 25, 27, 28. Dent. 22. 2. Job 20. 10, 18. Prov. 6. 31. Ezek. 33. 15. & 18. 7, 12.*

Without it, Repentance is not accepted,  *Num. 5. 6, 7.*

Scriptural examples:  *Josephs brethren, Gen. 43. 12. & 44. 8. Micha, Judges 17. 3. David, 2 Sam. 9. 7. Benhadad, 1 Kin. 20. 34. Iehoram, 2 Kin. 8. 6. Jewish Nobles, Neh. 5. 12. Cyrus, Ezra. 1. 7, 8. Darius, Ezra. 6. 5. Judas, Mat. 27. 3. Samuel proffered it, 1 Sam. 12. 3. Zachens, Luk. 19. 8. King of Israel, 2 King. 8. 6.*

## Examples of Restitution.

When  *Selymus*  the great Turke lay upon his death-bed, being moved by  *Pyrrhus*  his great Bashaw to bestow that abundance of wealth which he had taken wrongfully from the Persian Merchants, upon some notable Hospital for relief of the poore: he commanded it rather to be restored to the right owners: which was forthwith effected.  *Turk. Hist. p. 561.*

1.

King  *Henry*  the third of  *England* , who was a great oppressor of his Subjects in their liberties, and estates; having upon a time sent a load of Freese to the Friars Minors to clothe them, they returned back the same, with this message: That he ought not to give almes of that that he had rent from the poor, neither would they accept of that abominable gift.  *Dan. Chron.*

2.

*Pliny*  an Heathen tells us, that the poore are not to be fed like the whelps of wilde beasts, with blood and murder, rapine and spoile: but that which is most acceptable to the receivers; they should know, that that which is given unto them, is not taken from anybody else.  *In Cant. Ser. 71.*

3.

*Bernard*  saith, that God receives not any Almes at the hands of an oppressor, or Usurer.  *In Ca. Ezek. 18.*

4.

*Hierome*  saith, that no man should turne bread gotten by oppression, and usury, into a work of mercy.

5.

*Augustine*  saith, that when God shall judge those that live now by fraud, and give almes of the spoiles of the oppressed, he will say unto them:  *You tell me what you have given, but you tell me not what you have taken away:*

6.



You recount whom you have fed; but remember not whom you have undone: They rejoyce whom you have clothed: but they lament whom you have spoiled, Tom. 10. Hom. 47.

7. *Augustine* in another place saith: *Non remittitur peccatum, nisi restituatur ablatum*: The sinne is not forgiven till the thing taken away be restored.

Quest. Is restitution so absolutely necessary?

Answ. Yea, *quoad affectum*, though not *quoad effectum*: If we are not able: If there be a willing minde it is accepted, &c. 2 Cor. 8. 12. God accepts of that *quod quisquam verè voluit, tametsi adimplere non valuit*: which a man faithfully would do, though he cannot.

8. The *Mahometans* by their Law are enjoined to make Restitution of any ill gotten goods, and if they have not wherewith to make present satisfaction, they are to give their creditors a bill of their hands; and if they know not to whom to restore, they must bequeath a summe of mony to publick uses, as to the building of Hospitals, Churches, Baths, to the poore, or Religious persons, &c. *Par. Pil. v. 2. p. 1505.*

## CHAP. CXII.

Retaliation, Remuneration, Requital.



Commanded sometime by God, *Gen. 9. 6. Exod. 21. 23, &c. Lev. 24. 19, &c. Matth. 5. 38. Psal. 137. 8. Jer. 50. 15. Rev. 18. 6.*

Thus God threatens to the enemies of his Church, *Jer. 30. 16. & 48. 26, 27. & 49. 2. Rev. 13. 10. Jer. 51. 49. Ezek. 35. 5, 6. & 39. 30. Hab. 2. 8. Joel. 3. 6, 7, 8. 1 Thes. 1. 6.*

To those that sin in his Church: Pit for pit, *Psal. 7. 15, 16. Idolatry for Idolatry, Jer. 5. 19. Spoil for spoil, Isa. 33. 1. Prov. 22. 23. Treachery for treachery, Isa. 33. 1. Harlots hire for harlots hire, Mich. 1. 7. Not to hear shall not be heard, Prov. 1. 28. Zach. 7. 13. Altars for sin with Altars to sin, Hos. 8. 11. they that judge shall be judged, Mat. 7. 2.*

Scriptural Examples; *Pharaoh* drowned others, and was drowned himself, *Exod. 1. 22. with 14. 27, 30. Abimelech*, and the *Sechemites*, *Judg. 9. 24, 56, 57. Adonibezek*, *Judg. 1. 7. Levites Concubine*, *Judg. 19. 2, 25. Ahab*, and *Jesabel*, *1 King. 21. 19. with 22. 34, 38. & 18. 13. & 22. 23. 2 King. 9. 33, 36, 37. Kings which were traitors, and slew others, were slaine themselves, 2 King. 15. 10, 14, 23, 25, 30. Agag*, *1 Sam. 15. 33. Joab*, *1 King. 2. 32. Daniels enemies*, *Dan. 6. 7, 12, 15, 24.*

Other Examples.

1. *Orodes* King of *Parthia* who had overcome and slaine *Crassus* the *Roman* Consul; in his old age fell desperately sick for grief at the losse of his son *Pacores*, slaine by *Pentidius*: yet his younger son *Phraates* had not patience to expect his death, but gave him poison to accelerate it: But behold Gods



Gods providence, the poison proving a strong purge, wrought out not only it self, but the disease too; so that *Orodes* recovered beyond expectation: which *Phraates* seeing, strangled him, and to settle him the surer in his Kingdom, obtained by Parricide; he entred into league with the *Romans*, sending back the Ensigns of *Crassus*, and other Presents: the *Romans* to requite him, sent him great gifts, and amongst the rest, a beautiful Italian strumpet, by whom he had a son, which being grown up, by the advice, and help of his mother, poisoned his father to get his Crown. *Tulit quæ meruit, et quæ docuit.* *Lipsius.*

*Mithridates* King of *Pontus*, to get the Crown, slew his mother, brother, and her three sons, and as many daughters: but in his old age, his own son *Phanacus* slew him for the same cause. *Lipsius.*

*Ptolemaus*, one of *Alexanders* Successours, expelling *Antigonus*, seizeth upon *Macedonia*; makes peace with *Antiochus*: enters into league and affinity with *Pyrhus*: now all things were sure, but only for his sister *Arfinoe*, and her sons, who had been married to *Lyumachus* King of *Macedonia*: therefore intending to entrap her; he sent Ambassadors to her, pretending love, promising to marry her, to make her partner with him in the Kingdom, and her sons his heires; protesting that he took up Armes for no other end: proffering to swear upon the holy Altars, when, and where she pleased, that all this was in good faith. The poor Lady deceived hereby, sent some of her friends to take his oath, before whom he went into the most ancient Temple, and there touching the gods, and the Altar, swears, That he sincerely purposed to marry her, to make her his Queen, and her children his heires: otherwise he prays for vengeance upon himself, &c. Upon this *Arfinoe* comes to him, is married, and crowned Queen of *Macedonia*: then she delivers up to him *Cassandra*, a most strong City, where her children, and all her treasures were; he having now his desire, sends men that slew her children in their mothers lap, and drave her into exile: but God suffered not this wickedness to go long unrevenged; for presently after the *Gauls* brake into *Macedonia*, overthrew *Ptolemie*, cut off his head, and carried it upon a Lance about with them. *Lipsius.*

*Mauritius* the Emperour, refusing to redeem some Christian Captives from *Saladine*, the Sultan of *Egypt*, which he might have done for a small matter, upon which they were all slaine: was afterwards punished by *Phocas*, who in a sedition was made Emperour by the Souldiers, and caused *Mauritius's* wife, and children to be murdered before his face, himself all the while crying out, *Iustus es Domine, & recta judicia tua*: Lord thou art just, and thy judgements are righteous.

*Frederick Barbarassa* Emperour of *Germany*, had often punished the City of *Millain* for siding with the Pope against him: Yet on a time when *Beatrice* the Emperess came to the Town; the uncivil Citizens first imprisoned her, and then in a scornful manner, set her on a Mule with her face towards the taile, which they caused her to hold in her hand in stead of a bridle: and having thus disgracefully carryed her through all the Town, they brought her to a gate and kilt her out. The Emperour to revenge this wrong, besieged the City, and at last took it, adjudging all the people to death, but such as would redeem their lives in this opprobrious manner:

He



He caused a bunch of Figs to be fastned between the buttocks of a skittish Mule, and such as would live, must with their hands bound behind them, runne after the Mule, till with their teeth they had snatched out one or more of the Figs; which condition, with the hazard of many a sound kick, was accepted, and performed by many of them. *Heil. Geog. p. 214.*

6. *Sodom* sinned in fulness of bread, and it is expressly noted, *Gen. 14. 11.* that the foure Kings took all their victuals from them: their eyes were full of uncleanness, and they were smitten with blindness: they burned with lust, and were burned with fire: they sinned against nature, and contrary to nature the fire descends and consumes them.

7. *Sifera* annoyes Gods people with Iron Chariots, and is slaine with a naile of Iron.

8. *Jesabels* braines that devised mischief against the innocent, are strewed upon the stones.

9. By a letter to *Jezebel* she shed the blood of *Naboth*, and by a letter from *Jezebel* the blood of her sons is shed.

10. *Nebuchadnezzar* destroyed *Solomons* Temple (that seven years work of so many thousands) therefore let him be turned a grazing, and seven seasons passe over him, *Dan. 4. 16.*

11. The *Donatists* that cast the holy Elements in the Lords supper to dogs, were themselves afterwards devoured of dogs. *Zonaras.*

12. The Arch-bishop of *Toures*, made sute for the erection of a Court called *Cambre-Ardent*, wherein to condemne the Protestants to the fire, and was himself stricken with a disease called *the fire of God*, which began at his feet, and so ascended upwards, that he caused one member after another to be cut off, and so he dyed miserably. *Act. and Mon.*

13. There was one *Christopher*, an unmerciful Courtier, who suffered a poore Lazar to dye by him in a ditch, and himself shortly after perished in a ditch. *Item.*

14. *Laurentius Valla* censured all that wrote before him, and *Erasmus* comes after, and censures him as much. *Trapp.*

15. See the Examples of *Martin of Briqueras*, Arch-bishop *Arundel*, Sr. *Ralph Elerker*, &c. in Gods Judgements on Persecutors.

16. The King of *Poland* when his noble servant *Zeleslaus* had lost one of his hands in the war, sent him a golden hand.

17. *Agrippa* being imprisoned for wishing that *Caius* was Emperour; *Caius* when he came to the Empire, preferred him to honour, and to requite his sufferings for his sake, he gave him a chaine of gold, as heavy as the chaine of Iron wherewith he had been bound during the time of his imprisonment: So they that lose any thing for God here, shall receive an hundred fold, and eternal life hereafter.

18. *Attilius Regulus* the Roman General dealt most cruelly with the *Carthaginians*, and was shortly after as cruelly dealt with by them when he fell into their hands. *Polybius.*

19. In King *Edward* the sixth's time, the remembrance of the Duke of *Somerset*, much moved the people to fall from *Northumberland* (who had wrought his death) in his greatest attempts, and to leave him in the beginning of Queen *Maries* reign to his fatal fall, whereat also they openly rejoyced



joyced, and presented to him handkerchiefs dipt in the blood of *Summerfet*, for whom they thought that he suffered rather late then undeserved punishment. *Life of Edward the sixth. by Sr. J. H.*

*Herald Earle of Orkney, and Cathnes* about the yeare 1188. upon malice conceived against the Bishop of that Countrey, took him prisoner, put out his eyes, and cut fourth his tongue: which inhumanity the King *William* punished most severely: For the Earle being apprehended, and brought to his tryal, had his eyes in like sort pulled out, and was publickly strangled by the hands of the hangman, and all his male-children were gelded, that none might succeed of so wicked a race. *Arch-Bishop Spotteswood Hist. of the Church of Scot.*

*Anno Christi 1222.* Some wicked persons suborned by the Earle of *Cathness*, assaulted *Adam* Bishop of *Cathness*, being in his own house; they first killed a chamber boy, with a Monk of *Melrofs* that did ordinarily attend the Bishop; then seizing upon the Bishop himself, they drew him by force into his kitchin, and when they had cruelly scourged him with rods, they set the kitchin on fire and burnt him therein: King *Alexander* the second hearing of this cruel fact, went in hast to *Cathness*, where he put the offenders, and their partakers to tryal, foure hundred by publick sentence were executed, and all their male children gelded, that no succession should spring from so wicked a seed. The Earle for not rescuing the Bishop, had his estate forfeited: yet after a while he found means to be restored: But he escaped not the judgment of God, being not long after murdered by some of his own servants; who to conceale the fact, set his house on fire, and burnt his body therein: So that he was paid home after the same manner as he used the Bishop. *Arch-Bishop Spotteswood Hist. of the Church of Scot.*

*Theoderick*, and *Frederick* conspired against, and slew their own brother *Thrasimund*, King of the *Visigoths* to get his Kingdom: But when *Theoderick* had reigned thirteen years, he was served in the same kind by his own brethren, who slew him to obtaine his Kingdom. *Chron. Sigebert.*

CHAP. CXIII.

*Examples of Riches, Honours, and the world contemned.*



We must not love the world, 1 *John*. 2. 15. for it passeth away, ver. 17.

Love of the world is a character of the wicked, 1 *John* 2. 15.

We must so love it, as not to abuse it, 1 *Cor*. 7. 31.

All the glory of the world is but a fancy, *Act*. 25. 23.

Scriptural examples: *Abraham*, Gen. 14. 22, &c. *Gideon*, Judg. 8. 23. *Christ*, Mat. 8. 20. *Luk*. 9. 58. *John*. 6. 15. *Paul*, Phil. 3. 8. *Peter*, Mark. 10. 28, &c. *Luk*. 18. 28, &c.

After the battel of *Marathon*, wherein the *Grecians* had overthrown the *Persians*,

Bbbb

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21.

22.

i.



*Persians*, they found their enemies tents full of gold, silver rich apparel, and other treasures; yet *Aristides*, to whom a great share of them did belong, would not touch any of them, nor take to himself the worth of one farthing. *Plut.*

2.

*Aristides*, who by his prudence, Policy, and valour had exceedingly enriched the *Athenians*, did so contemne riches, that when others abounded, he only remained poore: and when a kinsman of his called *Callias*, who had exceedingly enriched himself by the *Persian* treasure, was accused to the people for neglecting to relieve him in his wants: *Aristides* himself undertook his defence, telling them, that *Callias* had often offered him much, but he had alwaies refused it: *For there are many, saith he, that abuse their riches, but few can bear poverty well.* *Plut.* When he died, he was buried at the publick charges of the City, not leaving so much as would pay for his own funeral. *Plato* thought that amongst all those famous, and worthy men that *Athens* had bred, none deserved so much honour as *Aristides*: for that whereas others had filled *Athens* with stately buildings, money, and other trifles: only *Aristides* in managing the affaires of the Common-wealth, had proposed nothing to himself but the advancement of vertue. *Peř. Mel. Hist. Plut. in vita ejus.*

3.

*Cimon* the sonne of *Aristides*, after his fathers death, governing the Common-wealth of *Athens*, would by no means take any bribes, but did and spake all things gratis: and when a certaine *Persian* exile with a great Masse of treasures fled to *Athens*, meeting there with some affronts, went to the house of *Cimon*, and there set down before him two great goblets full of gold, and silver; *Cimon* seeing it, laughed, and said unto him, *Whether wouldst thou have me thy friend Gratis, or thy Patron hired by a great summe of money? Therefore, said he, take these things away, and make use of me as thy friend, and imploy thy money otherwise as thou pleasest.* *Plut.*

4.

This *Cimon* when he had gotten a competent estate, caused the hedges of his fields to be thrown down, that so every one might freely make use of the fruits thereof: He kept a frugal Table, yet enough for many, and so entertained all comers. *Plut.*

5.

*Epimenides*, a very wise and good man, having taken great paines in reforming *Athens*, when he was to returne home, the people offered him great summes of money; but he refused all, only desiring them to give him a branch of *Olive*, with which he returned into his own Country. See his example in reformation. *Plut.*

6.

*Epaminondas* that was one of the gallantest men that ever *Greece* bred, who freed his Countrey of *Thebes* from the *Lacedemonian* slavery; and obtained many great, and admirable victories; yet was he such a contemner of riches, that when he dyed he left not enough to discharge the charge of his funeral. *Just.*

7.

The *Lacedemonians* having freed themselves from those Tyrants that had lorded it over them, they sold their houses, and goods, by which they raised one hundred and twenty Talents, and then bethinking themselves, where to choose a worthy General, they at last pitched upon *Philopamen*, the most accomplished man in all *Greece*, and thereupon resolved to send Ambassadors to make a tender to him of this Masse of money; but every one,



one, (knowing how far he was from being caught with such baits) refused that office: At last they chose one *Timolais* of his ancient acquaintance, who went to him at *Megalopolis*, where being entertained and feasted by *Philopamen*, observing his gravity, frugality and temperance, was so discouraged; that (not daring to deliver his message) he returned without effecting any thing; the like did a second: but a third being sent to him, took the boldnesse to tell him how much the *Lacedemonians* esteemed and honoured his virtues, whereby he prevailed with *Philopamen* to go to *Lacedemon*, who there (in a publick assembly of the people) exhorted them that they would not go about to buy friends by their gifts, who were ready to serve them without them; perswading them rather to imploy that mony in bribing their turbulent Oratours that disturbed the peace of the City: with so high a minde did he despise their mony. *Plut.*

*Agessilaus* King of *Sparta* used to say that he had rather make his Souldiers rich, then to be rich himself. *Xenoph.*

The King of *Persia* sending to *Epaminondas*, that famous *Thebane* Capitaine, three thousand pieces of gold to make him his friend, he sharply rebuked the Ambassador that brought it, for travelling so long a journey to corrupt *Epaminondas*: and bade him take it back, and tell his King, that if he deserved the favour of the *Thebans*, *Epaminondas* would be his friend without a bribe; but if he deserved otherwise, he would be his enemy. *Plut.*

The same *Epaminondas* hearing that his Squire had taken a great summe of money for the redemption of a Captive, called him to him, and said, Give me my shield from thee, and go and buy thee a shop, and turn huckster; for now that thou art grown rich, I am sure thou wilt not adventure thy selfe into dangers. *Plut.*

*Agessilaus* King of *Sparta* was a great contemner of riches, and could not endure covetousnesse: So that never any of his Souldiers, or Officers had cause to complain that he wronged them in their wages, or otherwise, but every one praised him for his bounty. *Plut.*

*Agessilaus* King of *Sparta* was such a contemner of riches, that he would never suffer himself to be corrupted by them to do any thing that was prejudicial to his Countrey: and whereas the Kings of *Persia* in his time made it all their care to heap up gold, silver, and all precious things, he on the contrary valued not any of them: he suited his expences to his incomes, and to get mony would never do any unjust thing. *Plut.*

*Pyrrhus* King of *Epyrus* in the first battel that he fought in *Italy* against the *Romanes*, overcame them, and took one thousand eight hundred prisoners; whereupon the *Romanes* sent Ambassadors to him, proffering a great summe of mony for their ransome; but he rejecting their mony, set them free gratis, and taking a great love to one of the Ambassadors called *Fabritius*, and understanding that he was very poore, he proffered him a fourth part of his Kingdom if he would serve him: But *Fabritius* scorned the proffer, wherewith *Pyrrhus* was so taken, that he presently sent, and made peace with the *Romanes*. *Eutrop.*

*Marcus Attilius Regulus* the *Romane* Consul was so poore, that whilst he fought in *Affrica* against the *Carthaginians*, his wife and children were maintained upon the publick charges. *Polyb.*

8.

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15. *Quintus Dentatus* the *Romane* Consul, having gotten a great victory over the *Samnites*, they sent Ambassadors to him with a great summe of gold, who found him parching pease for his dinner; and when they proffered him the gold, he said to them, *I had rather have these pease in my ear then pots, and rule over those that have gold, then to receive your gold of you*: And when he was afterwards charged with stealing something that should have been brought into the publick treasury, he brought forth a wooden platter that he used to sacrifice in, and swore that of all the spoils he had reserved only that to himself. *Aur. Victor.*
16. *Vergerius* the *Popes* Legate was sent by his Master to *Luther* (when he first began to preach against the corruptions of the Chnrch of *Rome*) to proffer him a Cardinals hat, if he would relinquish his opinions: To whom he answered, *Contemptus est à me Romanus & favor & furor*: I neither care for the favour, nor fury of *Rome*. At another time there was a design to give him a great summe of money, but one (wiser then the rest) cried out, *Hem! Germana illa bestia non curat aurum*: That beast of *Germany* cares not for money. See his *Life in my first part*.
17. *Luther* tells us, that when the *Pope* sent some Cardinals to him to tempe him with promises of great wealth, and honour: Turning my self (saith he) to God: *Valde protestatus sum, me nolle sic satiari ab eo*: I said flatly that God should not put me off with these low things. See his *Life in my first part*.
18. *Pericles* the *Athenian* was of a very exemplarie life, so just and upright in his dealings, and so prudent in managing State-affairs, that he brought his City not only to be great, but exceeding great, and wealthy, and had so much power, and authority in his hands, that he might have had what he would, yet for all that he neither encreased the patrimony left him by his father, nor enriched himselfe to the value of one groat. *Plut. in vita ejus.*
19. *Paulus Æmilius* was sent by the Senate of *Rome* into *Spaine*, where they were all up in Armes: In which journey he twice overcame the barbarous people in main battel, and slew about thirty thousand of them: he took in also two hundred and fifty Cities, and so leaving the Countrey in quiet, he returned to *Rome*, not enriched by all these victories the worth of one groat; yea, he so little regarded the world, that though he was Consul twice, and twice Triumphed, yet when he dyed all the estate he left was little enough to satisfie his wives jointure. *Plut. in vita ejus.*
20. *M. Cato* in his expedition into *Spaine* took foure hundred Cities, and thereby wonderfully enriched his Army: But for himself of all the spoils gotten from the enemies he never had any thing besides meat, and drink: and yet (saith he) *I reprove not them which grow rich by such spoiles, but for my owne part, I had rather contend in vertue with the best, then in mony with the richest, or in covetousness with the most vertuous*. *Plut. in vita ejus.*
21. The Citizens of *Sparta* having received a great favour from *Philopamen*, the brave Generall of the *Achaians*, when they had sold the house, and goods of the Tyrant *Nabis* for sixscore talents, resolved to bestow them upon *Philopamen* in token of their gratitude, but he rejected that great summe



summe of money, and told the *Spartans*, that they should not seek to winne, or corrupt honest men, and their good friends with money, considering that they might command their vertue upon any occasion: but rather they should bribe naughty men, and such as by seditious orations stirred up mutinies, and put their City into an uprore, that having their mouths stopped, they might cease from troubling the Commonwealth. *Plut. in vita ejus.*

*Agésilæus* King of *Sparta*, that had wonne many great Victories both in *Asia*, and *Greece*, and thereby much enriched his Country, yet himself was a great contemner of riches: and when he was eighty years old, being sent for into *Egypt* to assist the King thereof against his enemies; when he came thither, all the Kings great Captaines, Nobles, and an infinite number of people went to the Sea-shore to entertaine him, and to see what manner of man he was whose fame was founded through the world: But when they saw no stately traine about him, only an old gray-beard laid on the grass, a little man that looked simply on the matter, and meanly apparrelled in an old thredbare Gown, they laughed him to scorne, remembering the tale, that the mountaines were in travel, and brought forth a mouse: Besides they wondred when they saw men bring him presents to welcome him, and he took only the courtest fare, and as for their perfumes, confections, and other delicacies, he prayed them to give those dainty things to the *Iliots* his slaves. *Plut. in vita ejus.*

See the example of *Phocion* in Bribery hated.

*Deiotarus* King of *Galatia* being a very old man, sent for *Cato Utican* to come to him, intending to recommend the care of his sons to him; and when he was arrived, the King sent him diverse rich presents of all sorts, intreating him that he would accept of them: This so much offended *Cato* that he stayed very little with him, and the next day returned: But he had not gone one dayes journey when he found greater gifts that tarried for him, with letters from the King, in which he earnestly requested him to take them; or if not, that yet at least he would suffer them to be devided amongst his friends, who did every way deserve it, and the rather because *Cato* had not enough of his own wherewithall to content them: But *Cato* would by no means either accept of it himself, or suffer them to meddle with any of it; saying, that his friends should alwaies have part with him of that which was his own justly. *Plut. in vita ejus.*

*Constantine* the third King of *Scotland*, being wearied with the troubles of a publick life, renounced his temporal dignities, and Kingdom; and betook himself to a private life among the *Culdees* in *St. Andrews*, with whom he spent his five last years, and there dyed, about the year 904. Arch-bishop *Spotteswood Hist. of the Church of Scot.*

*Caius Fabricius* the Roman being sent of an Ambassie to *Pyrrus* King of *Epyrus* about redemption of prisoners, *Cineas* a Counsellor of King *Pyrrus*, told him that *Fabricius* was a man of the greatest account in *Rome*, a right honest man, a good Captaine, and a valiant man, yet very poore: whereupon *Pyrrus* made very much of him, offering him both gold, and silver, praying him to take it, not for any dishonest respect he ment towards him, but only for a pledge of the friendship which should be betwixt them, but *Fabricius* utterly refused the same, and so left him. *Plut. in vita Pyrr.*



26.

*Lyfander the Lacedemonian*, though he was very poore, yet could he never be overcome, or corrupted with gold, or silver, and though by his valiant deeds, and great victories, he made his Country to abound with riches, yet added he not to his own estate the worth of one groat: and when *Dionysius* the Tyrant of *Siracuse* sent goodly rich Gownes out of *Sicily* to his daughters, *Lyfander* refused them, saying, *that he was afraid such faire Gownes would make them fowler*. *Plut. in vita ejus.*

27.

After the death of *Lyfander* his fame encreased: for then they saw that for all the gold, and silver that had passed through his hands: For all the great authority and countenance that he carried: For all so many Cities, and Towns that came to honour him: and briefly for all that he had so great, and puissant a Kingdom at his disposal, yet did he never enrich, nor encrease his substance to the valew of one farthing. *Idem.*

*Love of money the root of all evil.*

28.

After the battel of *Marathon*, a *Persian* to obtain favour, shewed one *Callias* an *Athenian*, a mighty Masse of treasure that was hidden by the *Persians* in a pit: but *Callias* most unjustly, and cruelly murdered him that shewed it him: lest he should speak of it to others. *Per. Hist.*

29.

*Lycurgus* the *Lacedemonian* Lawgiver considering the manifold mischiefs which come by the love of money, and covetousness, banished the use of money out of the Common-wealth, forbidding all coine of gold and silver, imploying iron in stead thereof, whereof a great quantity was but worth a little, so that to lay up ten pound in iron would have filled an whole Cellar: hereby he prevented all theft, and robberies: Hereby also he prevented all superfluous, and unprofitable sciences; for who would make such things as would undo them, by reason of the baseness of the money which they should receive for them? Hereby also they could buy no forreigne commodities, because their iron money would go no where else. This kept out of his Common-wealth *Rhetoricians* which teach the cunning art of *Lying*, and *Panders* which keep brothel-houses: and *Goldsmiths*, and *Jewellers* which sell toys for women. Hereby delicateness wanting fewel by little, and little vanished. Household stuffe was excellently made; for Artificers laying aside superfluous works, wholly imployed themselves in making necessary things. *Plut.*

30.

Fulness breeds forgetfulness, saturity security, *Deut. 32. 15. 1 Tim. 6. 7.* Every graine of riches hath a vermine of pride, and ambition on it. A man may desire them, as he desires a ship to passe over the Sea, from one Country to another: But to many they prove hindrances to Heaven, and remora's to Religious practises. Many in their low estate could serve God: but now resemble the Moone, which never suffers Eclips, but at her full, and that is by the earths interposition between the Sun and her self; Even an *Agur* full fed may grow wanton, and be dipping his fingers in the Devils sauce: yea, so far may he forget himself, as to deny the Lord, *Prov. 30. 9.* Or *Pharaoh*-like, to ask, *Who is the Lord?*

31.

*Solomons* wealth did him more hurt, then his wisdom did him good, *Ecc. 2.*

Mr.



Mr. *Latimer* in a Sermon before King *Edward* the sixth, tells a story of a rich man, who when he lay on his sick bed, was told by one, that in all probability he was like to be a man for another world, a dead man. As soon as he heard this: *What* (said he) *must I die? send for a Physician: Wounds, sides, heart, must I die? Wounds, sides, heart, must I die?* and thus he continued, and nothing could be gotten from him, but *Wounds, sides, heart, must I die? Must I die, and go from my riches?* and so he continued till death.

Mr. *Jeremy Burroughs* relates in one of his Sermons on *Psal. 17. 14.* of a rich man that had sometimes lived neere to him, who when he heard his sickness was mortal, sent for his baggs of money, and hugged them in his armes, saying, *Oh! must I leave you? oh! must I leave you.*

He relates also of another, who when he lay on his sick bed, called for his baggs, and laid a bag of gold to his heart, and after a while, bade them take it away againe, saying, *it will not do, it will not do.*

Mr. *Rogers* in his Treatise of Love, tells of one that being neere unto death, clapt a twenty shillings peice of gold into his mouth, saying, *Some wiser then some; I will take this along with me howsoever.*

How many rich men by a just hand of God die childless: or else leave that they have to dingthriffs, that will spend it as merrily, as ever their parents got it miserably: that will scatter with a fork, what they got wretchedly with the rake. *Trapp.*

In the sacking of *Antwerp* by the *Spaniards*, Anno Christi 1576. there was one *Giles Smiffart*, a rich Lapidary, who being diligently sought for, and at last found by the Souldiers, was forced to buy his life, and fortunes of the *Spaniards* for ten thousand Florens: but a company of *Germans* coming in, and seeing themselves defeated of the profit they gaped after, one of them thrust him throw with his pike, and slew him. *Strada.*

*Cicero* was not rich, yet had enough to serve his turne: and that which made men mule the more at him was, that though he had but little, yet would he take no fee, nor gift for his pleading, what cause soever he had in hand. *Plut. in vita ejus.*

*They that will be rich fall into tentation, and a snare, and into many foolish and hurtful lusts, which drown men in distraction and perdition, 1 Tim. 6. 9.*



## CHAP. CXIV.

## A brief view of the Roman Emperours.

**R**ome from the first foundation of it, hath had seven forms of Government: first Kings, secondly Consuls, thirdly Dictators, fourthly Decemvirs, fifthly Tribunes, sixthly Emperours, seventhly Popes.

1.

*Julius Caesar*, a noble Roman began his Empire after the foundation of the City, Anno 706. he was the first that came over into Britane: his usual saying was, *Rubicundos amo, pallidos timeo*; he was murdered in the senate-house, receiving twenty three several wounds, at the age of fifty six.

2.

*Octavianus Augustus* his nephew succeeded: In the fourty one year of his reigne Christ was borne, *Janus* Temple being a little before shut up in token of an universal peace through the world; He was called *Pater Patriæ*; he dyed by poison in the 76 yeare of his age.

3.

*Tiberius* succeeded, Anno Christi 16. A wicked man; it was questioned whether lust, cruelty, or gluttony were more predominant in him; For which he was nicknamed *Caldius Biberius Mero*: In his time *John Baptist* and Christ suffered; at whose death *Dionysius Areopagita* seeing that strang Eclipse, said, *aut Deus natura patitur; aut mundi machina dissolvitur*. He was slaine by the treason of *Caligula*, Anno of his Government twenty two, and of his age seventy eight.

4.

*Caligula* succeeded, Anno 39. extreame vicious; would be adored as a god: so prodigal, that he spent an hundred millions in three years: deflowered his three sisters, and one of his daughters; wisht that all the people of Rome had but one neck, that he might cut it off at one blow: ran his wife through with a sword, and dashed out her young daughters braines: banished *Pilat*; and would have had Christ adored for a God, but the Senate withstood: He was slaine in the third yeare, and tenth moneth of his reigne, and of his age twenty nine.

5.

*Claudius* succeeded, Anno 43. In his eighth yeare he numbered the Citizens, and found them to be six hundred eighty foure thousand four hundred persons. *Messalina* his wife was most insatiable for lust. He was poisoned by his wife *Agrippina* Anno 14 of his reigne, and of his age sixty foure.

6.

*Nero* succeeded, Anno 57. In his first five years he reigned well, after proved a monster, committed incest with his mother, caused her to be slaine, and ript up that he might see the place where he lay, flew his wife great with child with a kick. In a womans habit was married to a man, and afterwards married *Sporus* an Eunuch; set Rome on fire, which burned six dayes, whilest he sang *Homers Iliads*; accused the Christians for it, and raised the first persecution: a thunder bolt fell by his Table, which struck the cup out of his hand; he stabbed himself Anno 32 of his age, and in the fourteenth of his reigne.

7.

*Ser. Galba*, a Roman was made Emperour by the Army Anno 70. He was intemperate,



temperate, and cruel, had his head struck off by a Souldier, having reigned seven months, of his age seventy three.

*Otho* succeeded Anno 70. reigned three moneths, killed himself being overcome by *Vitellius*, Anno of his age 38.

*Vitellius* made Emperour by the Souldiers, Anno 71. of a cruell nature, reigned nine moneths, and was slaine by *Vespasian*s Souldiers, Anno of his age fifty seven.

*V. Vespasian* succeeded, Anno 72. Curteous, and affable; He utterly destroyed *Jerusalem*, and the Temple: he had no vice, but avarice, he dyed of a Flux, Anno of his reigne ninth, of his age 69.

*Titus* his son succeeded Anno 81. learned, valiant, vertuous, liberall: called *amor et delicia humani generis*, never suffered any to depart sad from him: he was poisoned by his brother *Domitian* Anno of his reigne 3. of his age 41.

*Domitian* succeeded Anno 83. was called *Heres Neroniana sevitia*: an exquisite archer: allotted an houre in a day to catch flies, assumed Divine honours, raised the second persecution, was slaine by his Steward, his book being found wherein he had set down his name, with his owne wives, and others to be murthered: he reigned fifteen yeares, dyed aged forty-five.

*Coc. Nerva* succeeded, Anno 99. ruled so well that he used to say, *that he had done nothing, which might feare him to live a private life again*: recalled the Christians from exile, was so charitable to the poore, that he was called *Patronus pauperum*, died in the tenth moneth of his reigne, of his age sixty-six.

*Trajanus* a Spaniard succeeded Anno 100. *Plutarch* was his Tutor; he gave the *Prator* a drawn sword, saying, *If I rule well, use it for mee, if ill against me*; was just, liberall and merciful; raised the third persecution, reigned nineteen yeares, died at *Seleucia*.

*Adrian* a Spaniard succeeded Anno 121. a good Mathematician, physitian, musitian, and painter. continued the third persecution, forbad men, and women to bath together, fell into an incurable disease, which caused him often to attempt to kill himself, and proffered rewards to others to do it, in the end pined himself, Anno of his reigne 21. of his age seventy two.

*Antoninus* succeeded Anno 139 called *Pius* because he pardoned all delinquents when he came to the Empire, saying, *non oportet ab his rebus principatus exordium ducere*. He used to say that he had rather save one Citizen then kill one thousand enemies: was just, curteous, and liberall: Forbad the reading of *Sybils* books, and *Tully de divinatione*: caused the persecution of Christians to cease upon an inundation of *Tyber* which overthrew many buildings in the City, caused men as well as women to be punished for adultery: Died of a Feaver, Anno of his reigne 23. of his age 70.

*Aurelius Verus* and *Marcus Verus* Anno 162. called *Divi fratres*, because both were adopted by *Ant. Pius*: the first was wicked, and lustfull and dyed of an Apoplexie: the second was vertuous, and learned, whence called the *Philosopher*: so beloved that it was a capitall offence to those which had not his picture: they raised the fourth persecution: whereupon the Empire was plagued by Warres, dangerous earthquakes, inundations, dearths,



and most fearfull plagues, wanting mony, and being loath to make a taxe, he pawned his regalia, plate, and wives jewells. Died of poison *Anno* of his reigne nineteenth.

18. *Commodus* succeeded next, *Anno* 182. like *Domitian* in cruelty, and *Nero* in lust. He slew his sister *Lucilia*, and ravished the rest: kept three hundred Concubines, and as many boies: He was first poisoned, then stabbed, and strangled by *Martia* his Concubine, and *Lotus* his slave, *Anno regni* thirteen.

19. *Pertinax* next, *Anno* 194. vertuous yet slaine by the Souldiers, *Anno regni* 1, of his age sixty six.

20. *Julianus* of *Millane* next, *Anno* 194. He bought it of the Souldiers, reigned but two months, and was slaine by *Severus*; of his age fifty six.

21. *Pescennius* one month, and slaine.

22. *Albinus* a very little while, and slaine.

23. *Sev. Severus* next, *Anno* 195. He was ready to heare any complaints, provident to furnish the City with Corne: raised the fifth persecution, and was slaine at *Tork* *Anno regni* eighteen.

24. *Bassianus* *Caracalla*, and his brother *Geta* next, *An.* 212. the first was very wicked, used to boast, that he never learned to do good: killed his brother *Geta* in his mothers armes, and two thousand of his friends, together with *Papinian* the Lawyer, for refusing to defend his fratricide: married his mother in law *Iulia*: He was slaine by the Provest, who sent his body to his incestuous mother, who also was slaine over it: *Anno regni* 6.

25. *Macrinus*, and *Diadumenus* his son next, *Anno* 218. a Negro: cruell, fierce, and vicious; slaine by *Caracalla's* son in law, *Anno regni* 1.

26. *Helioabalus* next, *Anno* 219. composed of lust, and cruelty, cloathed like a woman, was married to a man: at every remove had six hundred Chariots of Baudes, and whores following: when farthest from the Sea, served with fish, when neere the Sea with flesh, having seven thousand fish, and foure thousand fowles at a meale: defiled his own mother, and the vestal virgins: was slaine by the people: drag'd about the City, and thrown into *Tyber*. *Anno regni* 4.

27. *Alexander Severus* next, *Anno* 223. vertuous, and learned; did no weighty matter without the advice of twenty Lawyers, whereof *Ulpian* was one: used to say, *Do not that to another which thou wouldst not have done to thee*: His mother *Mamaa* used to send often for *Origen*; he caused *Taurinus* (a corrupt judge) to be smothered with smoake, saying, *that smoake he sold, and with smoake he was punished*; caused the finews of a Notaries fingers to be cut for making false acts, Forbade the tribute of Harlots to be put into the treasury, slaine by his Souldiers: *Anno regni* 13. of his age twenty nine.

28. *Maximinus* a *Thracian* next, *Anno* 237. proud, and cruell; raised the sixth persecution. He was eight foot high, his wives bracelets would but serve his thumbs. He ate everie day forty pound of flesh, and drank five gallons of wine; the Souldiers hating him, and killing his son, he hanged himself. *Anno regni* 3.

29. *Gordian*, *Balbinus*, and *Pupienus* all made Emperours, but quickly slaine. *Gordianus*



*Gordianus Ju.* next Anno 240. He used to say, that he was a miserable Prince from whom the truth was concealed; He was slain Anno regni 4 of his age twenty.

30.

*Marcus* five daies.

*Hostilianus* died suddenly of joy.

31.

*Philip an Arabian*, Anno 246. He was a Christian, and was slain Anno regni 5.

32.

33.

*Decius an Hungarian* next Anno 250. He had many morall vertues, yet raised the seventh persecution. He leaped his horse desperately into a whirlpoole where he perished, Anno regni 2. of his age fifty.

34.

*Trebonianus*, and *Volusian* his son next Anno 252. A Plague which spread all over the world, began now, which lasted ten yeares, they were both slaine, Anno regni 2.

35.

*Valerian* next Anno 255. He was valiant, and vertuous, yet raised the ninth persecution. He was taken prisoner by *Sapores*, had his eies put out, was made a footstoole when *Sapores* mounted his horse, was slead quick, salted, and died, Anno regni 7.

36.

*Galienus* next Anno 256. In his time the Empire was divided into thirty Tyrannies. He was slaine Anno regni 8.

37.

*Claudianus a Goth*, Anno 259. He died of the plague Anno regni 10.

38.

*Aurelianus* Anno 271. learned, and valiant, yet a cruel persecutor of the Christians: He compassed Rome with a wall fifty miles about: In his time silk was first brought out of *India*: He was the first Emperour that used a Diadem: was slaine Anno regni seventy.

39.

*Tacitus* six moneths, and is slaine.

40.

*Florianus* two moneths, and is slaine.

41.

*Probus* next Anno 278. A Polander, vertuous, and valiant called *Pater Patrie*, yet was slaine by his own Souldiers, Anno regni five, and of his age seventy five.

42.

*Carus an Illerian* next Anno 282. For his valour, and victories called *Tremendus*: was slaine by thunder Anno regni two, of his age fourty three.

43.

*Dioclesian a Dalmatian* next Anno 284. Witty and valiant, but lustful; married nine wives in a short space, and repudiated them being with child; associated *Maximianus*: assumed divine honour: raised the tenth persecution, caused every tenth man of a Christian Legion, viz. six thousand six hundred sixty six to be slaine for not sacrificing to Idols; relinquished the Empire Anno regni twenty, and dyed of poyson, aged sixty eight.

44.

*Maximianus* also resigned the Empire, having been a persecutor, and died of a grievous, and incurable torment in his bowels.

45.

*Constantius Clorus* next Anno 301. Vertuous, and valiant, favoured the Christians, died at York Anno regni thirteen, of his age sixty five: many of his servants were Christians, and he told them, that unless they would sacrifice to Idols, they must be gone, those that sacrificed, he turned away as unfaithful to him, which were so to God, the other he kept and honoured.

46.

*Constantinus Magnus* next Anno 312. borne in Britan, valiant, and vertuous, overcame all the Tyrants, *Maximianus*, *Severus*, *Maxentius*, who

47.



used to fasten dead men to the living, mouth to mouth, &c. *Licinius* and *Martinianus*; he used to say, *that old age appeared best by foure things; old wood best to burne, old wine to drink, old friends to trust, and old authors to read;* he removed the seat of the Empire to *Byzantium*, which he built, and called it *Constantinople*, was a Christian, and a great friend to them; dyed *Anno regni* thirty one, divided the Empire between his three sons, *Constantine*, *Constance*, and *Constantius*.

48. *Constantius* in the East turned *Arian*, and persecuted the Orthodox; dyed of a bloody flux *Anno regni* 25. of his age fourty five; his other two brothers died before him, the elder being slaine in a battel against the younger.

49. *Julian Apostata* *Anno* 356. falling from the faith, turned persecutor, going against the *Persians*, he vowed at his returne to sacrifice the Christians; but in the fight was wounded by an arrow from an unknown hand, whereupon he took an handful of his blood, threw it towards heaven, saying, *vicisti Galilae*, *Anno regni* two, of his age thirty two.

50. *Jovianus* next *Anno* 363. being chosen by the Army, he refused the Empire, unless they would professe themselves Christians, which they assented to; and he was first baptized, and then all the rest of the Army; He used to wish that *he might govern wise men, and that wise men might govern him*. He shut up the Idol-Temples, and forbad sacrifices; he was stifled in his bed by the smoak of coals *Anno regni* one, *atatis* thirty nine.

51. *Valentinian* in the West *Anno* three hundred sixty foure, godly, and virtuous: restored to the Church her liberties and possessions: he reading of *Nero's* cutting a boy, and calling him wife, said, *that it was pity Nero's father had not such a wife;* dyed of a flux, *Anno Regni* 2.

52. *Valens* in the East turned *Arrian*, and persecuted the Orthodox: famine ensued, and great irruptions of the *Goths*, by whom *Valens* was burnt to death.

53. *Gratian* next, *Anno* three hundred sixty seven, religious, and valiant, expelled all Hereticks out of *Italy*, was slaine *Anno Regni* 6.

54. *Theodosius* Senior next, *Anno* three hundred seventy nine; rare for piety, extinguished Hereticks: the people of *Theffalonica* slew his governour causelessly, whereupon he slew seven thousand of them; whereof repenting, he made a Law, *that no execution should be done till thirty daies after the sentence*. In his time in *Epirus* was such an huge Dragon, that being dead, eight yoaik of Oxen could hardly draw him: there were great earthquakes, and famine in his time: He died in *Milan* in the presence of *Ambrose*, *Anno Regni* sixteen, *atatis* fifty.

55. *Arcadius* his son next *Anno* three hundred eighty three, pious, prudent, and temperate: The Senate wished that either he had never been born, or that he might never dye; he was slow in making war, saying, *The sword is soon drawn, but not soon put up;* when angry, he would distinctly say over the Alphabet, saying, *that he that cannot subdue choller by nature, must do it by art:* died *Anno Regni* thirteen, *atatis* thirty one.

56. *Honorius* next *Anno* three hundred ninety foure. In his time a fire from heaven penetrated the great Church in *Constantinople*, fastened upon the Bishops seat, and consumed it; Then growing up like a Tree, fastened upon



on the rooffe and devoured it; then passing through the middest of the people without hurt, it burnt down the Senate-house: he died *Anno Regni* fifteen.

*Theodosius Junior* next *Anno* 402. prudent, and valiant; his saying was, that *Emperours of all other men were most miserable, because commonly the truth is concealed from them*: In his time was such a famine in *Rome*, that they made bread of bark of Trees, and the best bread of Chesnuts, a pound of flesh was worth fifty pence, and dead mens flesh was sold, and eaten: He died *Anno Regni* fourty two. Now was the Empire wholly divided into the East and West.

*Valentinianus Junior* next *Anno* 425. In his time *Genfericus* with his *Vandals* went out of *Spaine* into *Africk*, where he reigned fifty one years; and being an *Arrian*, extreamly persecuted the Orthodox: also *Attila* King of the *Huns*, made cruel war upon the Empire; in one battel betwixt him, and *Aetius Valentinians* General, there were slain one hundred sixty two thousand men, whose blood made a brook overflow his banks.

*Attila* conquering diverse Cities in *Italy*, the inhabitants thereof went and built *Venice*.

*Iustinian* next, *Anno* five hundred twenty seven; a just Prince, he published his institutions: by *Belisarius* his General, he wonne many battels against *Gillimer* in *Affrick*, the *Goths* in *Sicily*, and *Totilas* in *Italy*.

*Iustinus* next, *Anno* five hundred sixty six: he fell mad, hearing that *Cosroes* King of *Persia* invaded his Empire: *Sophia* his wife in reproach caules *Narses* to spin: who in revenge drew the *Lombards* into *Italy*, and made her a web which she could never unwind.

*Mauritius* next, *Anno* 583. a prudent, and worthy Prince: in his time many thousands perished in *Antioch* by an earthquake; but in old age he grew covetous, and suffered twelve thousand Souldiers to be slaine, for want of an easie ranfome, which caused his other Souldiers to slay his wife, and children before his face; he saying, *Thou art just O Lord, and thy judgements righteous*: he would not suffer the nurse to deliver her own child to slaughter for the safety of his.

*Phocas* next, *Anno* 604. a bloody Tyrant, selling Justice, and all offices; neither could God finde a worse man by whom to plague the world: *Cosroes* gave him a great overthrow: and when the Souldiers which conspired with him against *Mauricius*, were consumed, himself was slaine, head, hands, and privy parts cut off, and his body burnt.

*Anno* 623. *Mahomet* Captaine of the *Saracens*, a slip of the *Arrian* Heresie is expelled the City *Mecha* with all his followers, for publishing his *Alcaron*: this South King in thirty years wan all *Asia*, *Syria*, and *Africk* from the Empire, 11. *Dan.* 40.

*Leo Isaurus* next, *Anno* 718. he destroyed Images, which so provoked the Hornets, that their Captaine at *Rome* excommunicated him, and prohibited his tribute through *Italy*.

*Charlemagne* next, *Anno* 801. the Pope crowned him at *Rome* for the many services which he did him: yet he forbad the worship of Images, and made Laws for reforming the clergy: he prospered against the *Saxons*, *Huns*, and



and *Saracens*; towards his end, he gave himself much to the reading of Scripture, and *Augustines* works.

65. *Charles the Grosse* next, Anno 880. he first commanded to date writings by Christs birth; though he was a most Christian Prince, yet growing unfit for Government, he was cast out, fell into extreame penury, and died in a poore unpitied estate.

66. *Otho* the great next, Anno 938 a valiant and successful Prince, was crowned by the Pope: whom after many admonitions he deposed by a Synod, placed *Leo* in his stead, and took from the *Romans* their power of chusing the Pope.

67. *Otho* next, Anno 983. called the *worlds wonder*; he deposed, and put to death Pope *Crescentius*, and set up Pope *Gregory* the fifth, for which his wife poisoned him with a paire of Gloves.

68. *Henry* the third next, Anno 1041. he cast out three Popes, and set up *Clement* the second; and swore the *Romans* not to choose a Pope without the Emperour; he overthrew the *Saracens*, *Bohemians*, and *Hungarians*.

69. *Henry* the 4th next, Anno 1058. a most warlick Prince; fought sixty two set battels with most fierce enemies: yet *Gregory* the seventh, through a superstitious feare, made him worship the beast: yet afterwards set up *Redulph* Duke of *Suevia* against him, with whom he fought many battels, wherein *Redulph* lost his right hand which he had lift up against his Sovereigne; at this time was the famous expedition into *Palestine* under *Godfry* of *Bullen* &c.

70. *Conrade* the third next, Anno 1130. he subdued *Guelphus* Duke of *Bavaria*, whose Souldiers cried *Guelpho Guelpho*, & the Emperours *Gibellin* which was the place of the Emperours nativity; hence sprang up that cruel faction of *Guelphs*, and *Gibellins* in *Italy*, the *Guelphs* being for the Pope, and *Gibellins* for the Emperour Anno 1139. there dyed in *France*. *John Du Temps*, who lived three hundred sixty one years, having been an halberdier under *Charles* the Great.

71. *Frederick Barbaruffa* next, Anno 1150. a valiant Prince: being persecuted by the Pope, he took *Rome*, and drave away the Pope: Yet at last by the *Venetians* he was enforced to worship the beast.

72. *Frederick* the second next, about 1224. was crowned at *Rome*, yet after excommunicated by the Pope; at last being absolved he went into *Palestine*, recovered *Jerusalem*, and whatever *Saladine* had taken: In his absence, the Pope excommunicated him, which caused his returne, and being continually opposed by the Pope, he was at last murdered by *Manfred* his base son.

73. *Lewis* the fifth next, about 1312. was excommunicated by the Pope, appealed to a Councel. went to *Rome*. set up a new Pope, by whom he was crowned.

74. At *Frankfurt* in an Assembly, was decreed that the Emperour was not subject to the Pope: yet after he made a most ignominious submission to the beast, which the Princes of *Germany* made him to retract, but was tired out with continual troubles from the Pope; he died suddenly of poyson.

75. *Sigismund* next, Anno 1416 he procured the Councel at *Constance*, suffered his safe conducted to *John Hus* to be violated: but *Zisca* Captaine of the *Hussites*



*Hussites* revenged it; put him to two shameful flights, though in the last he had not an eye to see with; he built *Tabor* for a refuge; at his death commanded to cover a Drum-head with his skin.

*Frederick* the third next, Anno 1440. In his time the Art of Printing was found out: *Huniades* in *Hungary* prevailed mightily against the *Turks*; and *Scanderbeg* in *Epyrus* after twenty four years valiant opposition against that mighty Empire then at the highest, died in peace.

*Charles* the fifth next, Anno 1519. he proscribed *Luther*: *Rhodes* was lost to the *Turks*: *Christian* King of *Denmark* was expelled for his cruelty: A great sedition was raised by the *Anabaptists* in *Suevia*, and *Thuringia* against the Magistrates, wherein five thousand of the *Anabaptists* were slain; *Charles* of *Burbon* the Emperours General, besieged *Rome*, and took it; the Emperour raised war against the Protestants, wherein he took *John* Elector of *Saxony*, and *Philip* Lantgrave of *Hesse*: afterwards *Maurice* of *Saxony* raised an army against the Emperour, put him to flight, scattered the Council of *Trent*, and procured the Princes deliverance; and peace to all of the *Augustane* confession: *Charles* took a monastery, and the yeere after resigned the Empire.

*Maximilian* the second next, An. 1563. in his time the Prince of *Orang* took armes against the King of *Spain* in the low-countries: the *Spanish*, and *Venetian* Navy gave the *Turks* a great overthrow at *Lepanto*, in which fifteen thousand *Turks* were slain, and thirteen thousand Christian captives delivered.

*Rodolphus* his son next Anno 1576. In his Diets he ordained many excellent Laws, and was very successful in his wars.

*Matthias* next, Anno 1612. He was a Prince of an high spirit, and a good Souldier: he dyed Anno regni 7. and of his age 63.

*Ferdinand* the second next, Anno 1619. He drave the Prince Elector *Palatine*, first out of *Bohemia*; and then out of the *Palatinate*, was a great persecutor of the Protestants: see the story of it in my *General Martyrology*.

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## CHAP. CXV.

*Examples of Gods judgements upon Sabbath breakers.*

**T**He command of the Sabbath hath a special *Memento*, or Remember prefixed unto it; that by timely thinking of it, we might lay aside our worldly businesse, and get our hearts into an holy array, and readinesse for entertainment of God into them. It is the market-day of the soul, wherein the Lord useth to meet his people to dispense his blessings, and graces in, and by his Ordinances, to those which humbly, and reverently attend upon him therein. The careful sanctification of it keeps up the power of godliness in our hearts, and lives. And if worldly labour is unlawful upon that day, much more are carnal delights, and pastimes:

*Melins*



*Melius arare, quàm saltare in Sabbato*: It is better to plow then to dance on the Sabbath, was St. *Augustines* judgement: and when men neglect to punish the profanation of it, the Lord usually takes the sword into his own hand, and by visible judgements plagues the profaners of it: as will further appeare by these Scriptures and Examples following.

Sabbath instituted, *Gen.* 2. 3.

Called holy, *Exod.* 16. 23. & 31. 14. *Nehem.* 9. 14. *Isa.* 58. 13.

The Lords day, *Rev.* 1. 10.

The first day of the week.

This name is given to the seventh day, *Exod.* 21. 10. & 31. 15. *Lev.* 23. 3.

*Dent.* 5. 14.

To the tenth day, in the seventh moneth, *Lev.* 16. 29, 31. & 23. 27, 32.

*Num.* 29. 7.

To some dayes annexed to the solemne festivals, as to the first, and eighth day, *Lev.* 23. 39.

To the seventh year, *Lev.* 26. 4.

To the fiftieth year, *Lev.* 25. 10.

To the week, *Luk.* 24. 1. & 18. 12. the word week is in the Greek Sabbath.

It was kept, 1. By ceasing from servile labour, *Exod.* 20. 8. & 31. 14. *Luk.* 23. 56. *Fer.* 17. 22. and from doing evil, *Isa.* 56. 2.

2. By preparing to keep it holy, *Exod.* 35. 2. *Mark.* 1. 35, 39. with delight, *Isa.* 58. 13, 14.

3. By worshipping God, *Ezek.* 46. 3. in the Sanctuary, *Lev.* 26. 2. *Num.* 28. 18.

4. By praying, *Ezra.* 6. 10. *Isa.* 56. 7. *Acts.* 16. 13.

5. By singing Psalms, 1 *Chron.* 23. 30. *Psal.* 92. & 95. 2.

6. By reading the Scriptures, *Act.* 13. 15. & 15. 21. *Dent.* 31. 11, &c.

7. By Preaching, *Acts.* 15. 21. & 13. 42, 44. *Mark.* 6. 2. *Luk.* 4. 16, 31. & 6. 6. & 13. 10. *Mal.* 2. 7. *Neh.* 8. 3, 6.

8. By conference, *Act.* 17. 17. & 18. 4, 19.

9. Administ'ring the Sacraments, *Joh.* 7. 22.

10. Searching the Scriptures after hearing, *Act.* 17. 11.

11. By holy meditation, *Dent.* 5. 12. *Exod.* 20. 20. & 31. 13, 14.

It's commanded, *Lev.* 22. 32. *Exod.* 20. 8, 20. *Fer.* 17. 24. *Dent.* 5. 20.

It's not to be polluted, *Exod.* 20. 21, 24. Profaned, *Ezek.* 22. 8. & 23. 38. with servile work, *Lev.* 23. 7, 8. & 21. 35, 36. *Numb.* 28. 25. & 29. 1. Husbandry, *Exod.* 34. 21. *Neh.* 13. 15. Buying, selling, or thinking of it, *Amos* 8. 6. Carrying burthens, *Fer.* 17. 11, 12. *Neh.* 13. 15. Journeys about worldly, or unnecessary businesses, *Exod.* 16. 29. Doing our own pleasure, *Isa.* 58. 13.

1. *January* the thirteenth, 1583. being the Sabbath, about foure a clock in the afternoon, the Scaffold in the Bear-garden being overladen with people, suddenly fell down, whereby eight persons were flaine outright, and many others sorely hurt, and bruised to the shortening of their lives. *Sympf. Eccl. Hist.*

2. Not long since in *Bedfordshire*, a match at football being appointed on the



the *Sabbath* in the afternoone : whilst two were in the Belfree tolling of a Bell to call the company together, there was suddenly heard a clap of thunder, and a flash of lightning was seen by some that sat in the Church-Porch, coming through a dark lane, and flashing in their faces, which much terrified them, and passing through the Porch into the Belfree, it tripped up his heeles that was tolling the Bell, and struck him starke dead ; and the other that was with him was so sorely blasted therewith, that shortly after, he died also. *Dr. Twiss on the Sab.*

At a place called *Tidworth* on the *Sabbath* day, many being met together to play at Football in the Church-yard, one had his leg broken, which presently Gangrenizing he forthwith dyed thereof. *Eodem.*

At *Alcester* in *Warwickshire* upon the coming forth of the Declaration for sports, a lusty young woman went on the *Sabbath* day to a Greene, not farre off, where she said, she would dance as long as she could stand : but while she was dancing, God struck her with a violent disease, whereof within two or three dayes after she died.

Also in the same place not long after, a young man presently after the evening Sermon was ended, brought a paire of Cudgels into the street, neare to the Ministers house, calling upon divers to play with him ; but they all refusing, at the length came one, who took them up, saying, *Though I never played in my life, yet I will play one bout now* : But shortly after, as he was jesting with a young maide, he took up a birding-piece, which was charged, saying, *Have at thee*, and the peece going off, shot her in the face, whereof she immediately died : for which act, he forfeited all his goods, and underwent the trial of the Law. These two I knew when I lived there.

At *Wootton* in the same County, a Miller going forth on the *Sabbath*-day to a Wake, when he came home at night, found his House, Mill, and all that he had, burnt down to the ground. This I also saw.

At *Woolston* in the same County many loose persons kept a Whitson-Ale, and had a Morris-dancing on the *Sabbath*-day, in a Smiths barne, to the great grieve of the godly Minister, who laboured all that he could to restraine it : But it pleased God that shortly after a fire kindled in that Smiths shop, which burnt it down, together with his house, and barne, and raging furiously, going sometimes with, sometimes against the winde, it burnt down many other houses, most of which were prime actors in that profanation of the Lords day. I my selfe knew these foure last Examples.

*Anno 1634.* on a Lords day, in the time of a great frost, fourteen young men, while they were playing at Football on the Ice, on the River *Trent*, neare to *Gainsborough*, meeting all together in a scuffle, the Ice suddenly brake, and they were all drowned.

In the Edge of *Essex*, near *Brinkley*, two fellows working in a Chalk-pit, the one was boasting to his fellow how he had angred his Mistresse with staying so late at their sports the last Sunday night. But he said, he would anger her worse next Sunday. He had no sooner said this, but suddenly the earth fell down upon him, and slew him outright ; with the fall whereof his fellows limb was broken, who had been also partner with him in his jollity on the Lords day.



10.

In the County of *Devon*, one *Edward Ameridith* a Gentleman, having been pained in his feet, and being somewhat recovered, one said unto him, he was glad to see him so nimble: *Ameridith* replied, that he doubted not but to dance about the May-pole the next Lords day: but before he moved out of that place he was smitten with such feebleness of heart, and dizziness in his head, that desiring help to carry him to an house, he died before the Lords day came.

11.

At *Walton* upon *Thames* in *Surrey*, in a great Frost, 1634. three young men on the Lords day, after they had been at the Church in the forenoone, where the Minister pressing the words of his text out of, 2 *Cor.* 5. 10. that *We must all appear before the judgement-seat of Christ*, &c. they the while whispering as they late: In the afternoone they went together over the *Thames* upon the Ice, unto an house of disorder, and gaming; where they spent the rest of the Lords day, and part of the night also, in revelling; one of them in a Taverne merrily discoursing the next day of his Sabbaths a<sup>c</sup>s, and voyage over the Ice; but on Tuesday next after, these three returning homewards, and attempting to passe againe over the Ice, they all sunk down to the bottome as stones, whereof one only of them was miraculously preserved, but the other two were drowned: These foure last are attested by good hands.

Anno Christi 1598. the Towne of *Feverton* in *Devonshire* was often admonished by her godly Pastor, that God would bring some heavy judgement upon the inhabitants of that place, for their horrible profanation of the Lords day, occasioned chiefly by their Market on the Munday: and accordingly not long after the said Ministers death, on the third of April, in the year aforesaid, God sent a terrible fire, which in less then halfe an houre consumed the whole Towne, except the Church, the Court-house Alme-houses, and a few poor peoples dwellings; and above fiftie persons were consumed in the flames: Also Anno Christi 1612. it was again wholly burnt down, except a few poor houses, they being not warned by the former judgement, but continuing in the same sin. *Beards Theat.*

Mr. *Fauconer* Minister of *Burford* neare *Salisbury*, in his Book intituled *The burden of England, Scotland and Ireland*, and stiles himself *Ed. de claro vado*; Printed for *Thomas Slater*, and to be sold at his Shop in *Duck-lane* at the signe of the Angel. Relateth a feareful example of Gods justice about the year 1635. p. 114. which was this,

13.

A prophane company of young men on the Lords day early in the morning, went to *Claringdon Parke* to cut down a May-pole, and having loaden the Cart with it, at *Milners Barrs*, entring into the Citie of *Salisbury*, one of the Cart wheelles fell into a rut, which made the young Tree in the Cart (which they had stolne for a May-pole) to give a great furg on one side, which struck one of the company, such a blow on the head, that it beat out his braines, so that he presently died in the place, and lay there a feareful spectacle of Gods wrath, both against that heathenish sport, and wilfull prophaning of the Sabbath; whilst he maketh the very thing they had chosen for their sport and pastime, to be the instrument of executing his fury. *The truth of this I diligently enquired after, at my first coming to Sarum, and very many godly, and credible persons who had seen that sad spectacle*

acle



*Eucle in my hearing attested it to be so.* Dr. Teate he gives a second, p. 114. In the year 1626. saith he,

To my knowledge at *Compton-Chamberlin* in *Wiltshire* at the house of Sir *Fohn Penruddock*, there was a dancing match on the Lords day: and there came a stranger of another Towne thither to dance, who after he had continued some time there, as he was capring, he fell down dead presently in the midst of the company, and left behind him a notable example of Gods displeasure, both against that ungodly exercise of mixt dancing, and also of prophaning the holy Sabbath. Also p. 113. he alledgeth some other examples out of *Mayres* exposition of the Catechisme, p. 385. and out of *Byfields* vindication of the Sabbath, p. 99.

*St. Augustine* observes that it was a most wicked custome amongst the *Jews*, not knowing the right use of the Sabbath, at least not regarding it as they ought; that upon that day above all daies they used *indulgere genio*, to pamper the flesh with carnal delights; and drunkenness was one of those sins which our blessed Saviour in a special manner warnes them of, which they neglecting, upon that very day so abused by them, their regal City *Hierusalem*, the glory, and Master-piece of the whole earth, was burnt down to the ground; which *Hegeppus*, and *Dio* note to be done on the Sabbath day in *September*.

The first blow given to the *German Churches*, was upon a Sabbath day, which is there so ill sanctified, that if it should be named according to their use, or abuse rather of it *Damoniacus potius quam Dominicus* (saith *Alsted*) It should be called not the Lords day, but the Devils day. It's very remarkable, that upon that day *Prague* was lost, and with it all opportunity of hearing, singing, publick praying, and communicating upon that high, and honourable day, *Isa.* 58. 13.

And whilst I am collecting these Examples these present years 1654, and 1655. God hath followed us in *London* with many great, and dreadful fires which have consumed our buildings, and our substance: A just guerdon of our many and great sins; especially of the profanation of Gods holy daies, which were never more profaned since the Reformation of Religion in the beginning of *Queen Elizabeths* daies, every one under pretence of liberty of conscience being left to himself, whereby many lie in bed, and sit idle at home all the day; others walk the streets, and fields, others frequent Taverns, and Ale-houses; others run from one Church to another peeping in, and hearing a sentence or two, and then finding no scratch for their itch, away they go; others run into corners to Heretical, and Sectarian meetings, &c. And when our earthly gods who should reforme these things, countenance, instead of punishing them; it's no marvel though the Lord take the sword into his own hand, and follow us with this judgement of fire according to his threatening, *Ier.* 17. 27. *If you will not hearken to me to hallow the Sabbath day, &c. then will I kindle a fire in the gates thereof, and it shall devour the Pallaces of Hierusalem, and it shall not be quenched.*

Mr. *Abberly*, a godly Minister in *Burton upon Trent* took often occasion to reprove, and threaten Sabbath-breakers, especially such as sold, and bought meat upon Sabbath day mornings, a practice too common in that



place: Nevertheless there was a Tailor in that Towne, a very nimble, and active man, dwelling at the upper end of the Towne, who would go through the long street (as it were in a bravado) to the other end of the Towne, and fetch home meat on the Lords day before morning Prayer: but as he came back with both his hands full, in the midst of the street he fell down stark dead. I was (saith Doctor Teate) an eye witness both of his fall, and buriall, and it pleased God thereby to work some reformation both amongst the butchers, and others.

19.

When I lived in *Cheshire* there was one Sir T. S. a Papist and at that time in favour in the Court, who coming into his Country, was much feasted, and followed by the Gentry, and upon a Sabbath day was entertained, and feasted at a Knights house, where many others were present: Towards evening they went to dancing, and in the midst of their sport there was one Sir I. D. had a great blow given him on his leg, whereupon he quarrelled with another Knight for striking him on the leg with a joint stoole: but the Knight denied it, and the others that were present testified that no body struck him: but the blow given by an invisible hand made him lame for some time after.

20.

In a Convocation of the Clergy at *Perth* in *Scotland* Anno Christi 1188. for the better sanctification of the Sabbath day, it was ordained, that everie Saturday from twelve a clock should be set apart for preparation therunto, and that all people at the sound of the Bell should address themselves to heare prayers, and abstaine from worldly labours till Munday morning. *Arch-bishop Spotteswood Hist. Church of Scotland.*

*If ye will not hearken unto me, to hallow the Sabbath-day, and not to bear a burden, even entring in at the gates of Jerusalem on the Sabbath-day, then will I kindle a fire in the gates thereof, and it shall devour the Palaces of Jerusalem, and it shall not be quenched, Jer. 17. 27.*

## CHAP. CXVI.

*Examples of Gods judgements for Sacriledge.*

Sacriledge condemned, and threatened, *Mal. 3. 8, 9. Rom. 2. 22. Hag. 1. and 2. 19. Pro. 20. 25. and 3. 9, 10.* Such as sinned thus ignorantly were to bring their trespass-offering *Levit. 5. 15, 18.* Such as eat holy things through simplicity, *Levit. 22. 14.* or would change them, were sacrilegious persons. *Levit. 27. 16, 33. Ezek. 48. 14.*

Scripturall examples: *Achan, Joshua 7. 20, &c. Asa, 2 Chron. 28. Jehoshaph took of the hallowed things, and sent them to Hazael: His servants slew him, 2 King 12. Shishak took the treasures out of the house of the Lord: Himself with all his posterity was ruined, 2 King 14. with Jerem. 25. and Hag. 2 14. Belshazzar carousing in the holy vessels, &c. Dan. 5. Ananias and Sapphira, Act. 5.*

When



When *Xerxes* came with his huge Army into *Greece*, he sent a part of it to *Delphos*, to fetch away the treasure from the Temple there, but by the way they were encountred with thunder, lightning, and such tempests of wind and raine, that very many of them were slaine with it; two great pieces also of *Parnassus* being torne up by the tempest, were tumbled downe with a great noise upon the rest, which crushed them to pieces, so that few of them which went about that Sacrilegious action, escaped with their lives. *Pez. Mel. Hist.*

The *Phocians* in *Greece* having robbed the Temple of *Apollo* at *Delphos*, the other *Greeks* raised an Army to revenge that Sacriledge, and in a great battell the *Phocians* were overthrown, many of them slain, and *Philomelus* their General forced to cast himself down from a high rock, whereby he brake his neck. Yet afterwards chusing one *Onomarchus* for their General, they renewed the wars again, and in a great battell which they fought against *Philip*, King of *Macedonia*, they were again beaten, and had six thousand slaine, and three thousand taken prisoners: all which, as Sacrilegious persons King *Philip* caused to be thrust through with darts. *Diod. Sic.* This Sacred Warre, as they called it, continued nineteen yeares, which at last was ended by King *Philip*, and the judgment of the whole businesse was referred to the Court of the *Amphyctions*, which was a general Court made up of all the Provinces in *Greece*: This Court adjudged the walls of all the *Phocians* Cities to be thrown down: that they should pay yearly out of the fruits of their fields sixty talents: that they should never after have any thing to do, either in *Apollo's* Temple, or be members of the Court of the *Amphyctions*: that they should neither use horses, nor Armour, till they had payed back all the mony, that they had stolen from *Delphos*: and that they should be branded with infamy as most wicked persons, which had any hand in that Sacrilegious theft. *Iustin. Diodorus. Sic.* sets down divers other judgments which befell them for their sacriledge, all their Generals one after another perished by untimely deaths; their Souldiers were sooner or later all of them devoured by the sword; yea, the Princes wives that had taken gold chaines out of the Temple, had several judgments befell them.

*Antiochus M.* being overcome by the *Romans*, and driven out of *Asia minor*, went to *Babylon*, and there intending to rob the Temple of *Bell* or *Belus*, which was full of riches, he was slaine in a tumult by the common people. *Strabo.*

*Qu. Cæpio*, a *Romane* Consul, besieging the City of *Tholouse* in *France*, at length took it by storme, and the souldiers finding the Temples very rich, took out all the gold and silver out of them: but of all those that committed this Sacriledge, there was not one that escaped, but came to a miserable end. *Cor. Tacitus.*

*William* the Conqueror took away land both from God and men, to dedicate the same to wild beasts, and dogs game; for in the space of thirty miles in compasse he threw down thirty six mother-Churches, and drave all the people thereto belonging quite away, which place is now called the *New Forrest* in *Hants*: But Gods just judgment not long after followed this Sacrilegious act of the King; for *Richard* his second sonne, as he



was hunting in this Forrest, was blasted with a pestilent aire, whereof he died: *William Rufus*, another of his sonnes, as he was hunting in it, was by chance shot through, and slaine with an arrow by *Walter Tirrel*: Likewise *Henry* his grand-childe by *Robert* his eldest sonne, whil'st he hotly pursued his game in this Chase, was hanged amongst the boughs, and so died. *Camb. Brit. p. 259.*

6. See in my *General Martyrologie*, p. 7, 8. Gods judgment on *Antiochus Epiphanes* for his Sacriledge, amongst his other finnes.

7. *Myconius* a godly divine, being sent over into *England*, by the *Germane* Princes in King *Henry* the eight's dayes, when he saw him seize upon, and sell the Abbey-lands, abhorring such Sacriledge, he returned home, and would have no hand in making peace with so wicked a Prince.

8. *Calvin*, when he saw the Senate of *Geneva* imploying part of the revenues belonging formerly to the *Monasteries* to civil uses, told them in his Sermon, that he could not endure such Sacriledge, which he knew God in the end would punish most severely: What then will become of our late purchasers of the Church-revenues, which were given to a sacred, not to a superstitious use, as the former? and what will become of those that yet think the Church not bare enough, till they have stripped her of all her revenues?

9. *Lodwick* Count of *Oeting*, sending for *Andreas* an eminent Divine, to assist him in reforming his Churches, when *Andreas* went to take leave of his own Prince, *Christopher* of *Wittenberg*: he charged him, and gave it him in writing, that if Count *Lodwick* set upon the Reformation, that under pretence of Religion he might rob the Church, and by seizing upon the revenues of the *Monasteries*, turn them to his own use, that he should presently leave him as a Sacrilegious person, and come back again.

10. *Mal. 2. 8.* Will a man rob God? The Eagle in the fable that stole a peice of flesh from the Altar, and carried it, together with a live cole that stuck to it, to his nest, set his young and all on a light fire.

11. *Dionysius* that robbed his god, was cast out of his Kingdom, though he was wont to boast that he had it bound to him with a chaine of Adamant.

12. *Belsazzar* payed deare for his bowling in the bowels of the Sanctu-  
ary.

13. *Pro. 20. 25.* Its a snare for a man that devoureth that which is holy; they are like a man who is of a cold, and flegmatick stomach, eates hard, and chole-  
rick meates, well they may please their pallates, but it cannot be for their health: No more can the murdering morsels of such Sacrilegious persons as devouring holy things, have their meat sauced, and their drink spiced with the bitter wrath of God. See *Iob 20. 23.*

14. Its known to all what was the end of our first Parliament that sold the Bishops lands: and of the second that sold Deane, and Chapters lands: how they went out in a snuff, and their stink will continue to all generations for it. And mark but a while and you shall see what will be the end of the purchasers of them. I could tell a sad judgment that befell one of them to my knowledge: but because I hope God will give him repentance I forbear.



Did not they that worshipped Idols abhor Sacriledge? was it not one of the Laws of the twelve Tables in Rome, *Sacrum, sacro ve commendatum, qui elepserit, rapseritque parricida esto.* Let everie Sacrilegious person pass, and be punished for a Parricide.

Did not those old Idolaters freely bestow their most pretious things upon their Idols *Ezek. 16. 16, 17. 18. 19. Exod. 32. 3?* And are not our modern Idolaters the Papists as bountifull to their He, and She Saints, so that their Churches are not able to hold their vowed presents, but that in many places they are faine to hang their Cloisters, and Church-yards with them? And shall it now be said, *Posidebant Papista, possident Rapista?* Wicked Papists had them, ungodly Rapists have them? Impropiators I meane that hold by an improper title, and all others that appropriate that to them and theirs, which the Almighty is invested in. *Lev. 27. 30.*

As God is fencible of the least good done to a Prophet to reward it, even to a cup of cold water. *Mat. 10. 42.* (So that he is a niggard to himself which is niggardly to his Minister) So for those that wrong, and rob them, that deny them that double honour of countenance, and maintenance which God hath allotted them, and holds them to hard allowance: muzzling the Oxe, or giving him but straw at best for treading out the Corne, they will dearly answer it before God who holds all done to his Ministers as done to himself. As there was never any King so poore, and weake but held himself strong enough to reveng a wrong done to his Ambassadors: So the King of heaven will not faile to curse with a curse whole nations that forget him, and forsake his Levites. *Deut. 12. 19.*

But tithes they say are *Jewish*. But if *Melchizedech* tithed *Abraham*. *Heb. 7.* by the same right whereby he blessed him: and if tithes by all lawes of Gods Nature, and Nations have been hallowed to God as *Junius*, and other moderne Divines prove: and lastly if things consecrated to Gods service may not be alienated out of case of necessity *Pro. 20. 25. Gal. 3. 15.* It will then appeare to be otherwise: Or if tithes be *Jewish*, and yet Ministers, must have maintenance (Christ having so ordained. *1 Cor. 9. 14.*) and that both honourable. *1 Tim. 5. 17, 18.* and liberall. *Gal. 6. 6.* How else shall they be hospitable? *1 Tim. 2. 2.* (and if they be not hospitable they will be despicable) how will men satisfie their consciences in the *quota pars*, the particular quantity they must bestow upon them, the Scripture speaking only of the tenth part. *Trapp.*

*Balaam* the false Prophet rode with his two men. *Num. 22.*

Gods Levite had one man. *Jud. 19. 11.*

*Augustine* neither lived like a lord, for he eat his meat in wooden, and marble dishes: neither like a beggar, for he used to eat with silver spoones.

*Luther* on *Gen. 47.* cries out, *Nisi superesset spoliū Egypti quod rapuimus Papæ, omnibus ministris verbi fame pereundum esset. Quod si sustinandi essent hodie à contributione populi misere profecto, et duriter viverent.* If it were not for that spoile of Egypt which wee have snatched from the Pope, all the Ministers of the word would have been famished: For if they should be put to live upon the free contribution of the people, they would certainly have miserable hard living of it. See more in my reverend brother Mr. *Trapps* Comment on *Mal. 3. 10.* p. 671.

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21.

What



What a sad end befell Cardinal *Woolsey* that first began to enrich himself by lands given to Monasteries? And what a revenging hand pursued his five chiefe agents that were most servicable to him in that Sacrilegious enterprize; one of them killed his fellow in a duell, and was hanged for it; A third drowned himself in a well; A fourth fell from a great estate to extreame beggery; Dr. *Allen* the last, and chiefe of them, being made Arch-Bishop of *Dublin*, was cruelly slaine by his adversaries. *Utinam his, & similibus exemplis edocti discant homines res semel Deo consecratas timide atrectare*, saith *Scultetus* who relates this story. I would men would take heed by these, and the like examples how they meddle with things once consecrated unto God; what shall become of such as take all occasions to rob God, that they may enrich themselves? *Spoliantur parochia, & schola non aliter ac si fame necare nos velint*; saith *Luther*, Parishes, and Schooles are polled, and robbed of their maintenance, as if they ment to starve us all.

24. *Prov. 20. 25. Its a snare to devour holy things, &c.* 1. It catcheth suddenly. 2. It holdeth surely. 3. It destroyeth certainly.

25. *Pompey* beaten by *Cesar* blamed the Divine providence for his ill success, but he never considered his Sacriledge committed not long before that overthrow, when he sacked *Hierusalem*, and ransacked the Temple: He might have considered what became (a little before his time) for the same offence, of *Alcymus*, *Heliodorus*, *Lyfimachus*, *Antiochus*, *Menalaus*, and *Nichanor*, all notorious Church robbers, and all hanged up in gibbets, as it were for example, and admonition of all that should come after. See these Examples, 1 *Mac. 9. 54, 55, 56.* 2 *Mac. 3. 24, 25.* & 4. 39, 41, 42. & 5. 15, 16. & 13. 4, 8. & 15. 30, 34.

26. Whilest *Timolcan* the *Corinthian* was warring in *Sicily*, foure hundred of his men were cut off by an ambush of the enemies: and upon enquiry it appeared a just judgement upon them; for they were even those very men as had forcibly entred the Temple of *Apollo* at *Delphas*, with *Philodemus*, and *Onomarchus*, who were partakers of their sacriledge. *Plut. in vita Timol.*

27. About the yeare 159. the Prelates growing sluggish, and laying aside the care of preaching as a work nor befeeming their dignity; they, to flatter the Predicant Friers, who were in chief request amongst the common people; and that they might be extolled by them for charitable, and devout Prelates, sacrilegiously gave away almost all their own Churches, and impropriated them to Abbeies, leaving a poore Priest to supply the cure in the Parish; of which sprang a world of evils, which could never be remedied to this time. *Arch-Bishop Spotteswood Hist. of the Church of Scotland.*

28. *Anno Christi 1560.* In the Church policy drawn up by the chief Reformers in *Scotland* conveyaned at *Edenburg*, it was decreed that the Church should enjoy all the tithes: And (say they) if any shall think it prejudicial to those that possess the Tithes by vertue of leases, we would have them know that unjust possession, is no possession before God: and that those of whom they purchased their right were theeves, and murderers, and had no power to alienate the patrimony of the Church, &c. *Idem. p. 164.*

Mr.



Mr. John Knox not long before his death, hearing that there was an Assembly of the Church held at Sterling, wrote unto them this letter.

29.

Because the decay of natural strength doth threaten me with a certaine, and sodaine departing from the miseries of this life; I exhort you brethren, yea in the feare of God I charge you to take heed to your selves, and to the flock over which God hath placed you Ministers: what your behaviour should be, I have not now, nor have I need as I think to expresse, but to charge you to be faithful I dare not forget. And unfaithful ye shall be accounted before the Lord Jesus, if with your consent, directly, or indirectly ye suffer unworthy men to be thrust into the Ministry of the Church under whatsoever pretext. Remember the Judge before whom we must give account, and flie this as you would eschew hell fire. This will be an hard battel I grant, but there is a second will be harder, that is, to withstand the merciless devourers of the Churches patrimony. If men will spoile her, let them do it to their own peril, and condemnation, but communicate you not with their sins of what estate so ever they be, neither by consent nor silence, but with publick protestation make known to the world that ye are innocent of such robbery, and that ye will seek redresse thereof at the hands of God and man: God give you wisdom, strength, and courage in so good a cause, and me an happy end. Idem. p. 258.

In the Church Policy afterwards agreed upon in Scotland they thus declare; that to take any part of the Churches patrimony by unlawful means, and to convert it to the particular, and profane use of any person, we hold it detestable sacrilege before God; By patrimony of the Church, we understand all things given to the Church and service of God, as lands, buildings, possessions, annual rents, &c. wherewith the Church hath been endowed by Kings, Princes, or any other persons. As also all such other things as by laws, customs, or use of Countryes hath been applyed to the benefit of the Church, as Tithes, Mansions, Gleabs, &c. Idem. p. 297. what then will become of our Impropiators, and Purchasers, of Bishops, and Deans and Chapters lands?

30.

The very heathen condemned, and punished those that did violence to places consecrated to their gods, *Sacrum, sacrove commodatum, qui rapit Parricida esto*: Let him that steales holy things, or dedicated to holy uses be punished as a Parricide, was a Law amongst the Romans. *Cice. pro. Rose.*

31.

The *Aethiopians* had a Law, that if any were guilty of Sacrilege, he should have a Potion made of compounded poisons given him, which made them presently rid themselves of their lives, as conceiving that they were stung by all kinds of Serpents. See Mr. *Waterhouses Discourse.* p. 180.

32.

St. *Austin* tells us that when *Rome* was sacked by the *Goths*, and other barbarous Nations that seemed to be borne for the ruine of mankind, yet they did not only spare Temples, and Churches, but even all those, whether Christians, or Heathens that took sanctuary in them. *Idem.*

33.

A certaine King of *Sicily* to enlarge his Pallace pulled down an old Temple; but the Emperour *Mar. Antonius* calls it, a beastly, and leud action, not to be spoken of without shame; protesting that it was a matter

34.



of wonder, and scandal not only to him, but to the whole City, and Senate of Rome: and therefore he blamed the King exceedingly for it, *Idem.*

35. *Marcus Crassus* after he had taken two thousand Talents of gold out of the Temple at *Jerusalem*, which *Pompey* left there, was no sooner past over the River *Euphrates*, but his whole Army was routed by the *Parthians*, and part of the gold which he had sacriliciously taken out of the Temple, after he was slain, was melted, and powred into his mouth, with these words: *Now surfet with gold after thy death, wherewith thou couldest never be satisfied in thy life time.* *Livie.*

36. The *Fapiges* (supposed to be the *Cretians*) grew so wanton, and proud upon their great successes, that they despised the gods, brake down their Images, and destroyed their Temples as things needless, and superfluous, but they went not long unpunished being destroyed with balls of fire from Heaven. See *Mr. Waterhouses discourse.* p 183.

37. *Herod* hearing that vast summes of mony were laid up in the Temple, and hid in the Sepulchre of *David*, sent men of warre to rife the place, who in digging, when they came neere the coffiens of *David*, and *Solomon*, were destroyed by fire that came out of the vault, and burnt them to ashes. *Idem.*

38. *Capio*, the *Romane* Consul ranfacked the Church of *Tholouse*: but all that fingered the gold taken thence, lived and dyed miserably. *Idem.*

## CHAP. CXVII.

*Examples of Scandal, and wicked mens spying notes in Gods children.*

1.



Smale spot is soon seen in a swanne, not so in a swine. Fine Lawne is sooner, and deeplier stained then course Canvas. *A Citie upon an hill cannot be hid.* The least Eclipse, or aberration in the heavenly bodies is quickly noted, and noticed.

2.

If *Jacob*, a plaine man deale deceitfully, the banks of blasphemy will be broken down in a profane *Esau* thereby.

3.

If his unruly sons deale falsely with the *Sechemites*, he shall have cause to complaine: *Ye have made me to stink amongst the inhabitants of the land,* *Gen. 34. 30.*

4.

If *Moses* marry an *Ethiopian* woman, it shall be laid in his dish by his dearest friends, *Num. 12. 1.*

5.

If *Sampson* go down to *Timnah*, the *Philistines* will soon have it by the end.

6.

If *David* do otherwise then well at home, the name of God will soon stink abroad, *2 Sam. 12. 14.*

7.

If *Jehoiab* go up unadvisedly against *Pharaoh Necho*, and fall by his own folly, this will be his derision in the land of *Egypt*, *Hos. 7. 16.*

The



The enemies of God will soon compose Comedies out of the Churches Tragedies, and make themselves merry in her misery. She is said to be *faire as the Moone*, Cant. 6. 10. which though it be a beautiful creature, and full of light; yet is she not without her black spots, and blemishes, and these the malignant Church is ever eying, and aggravating; but passing by the better practises of Gods people. As vultures, they hunt after car-kasses. As Swine they roote in the dunghills. As Bettles, they would live, and die in horsedung: therefore our care should be to be without blemish from head to foot, as *Abolon* was. *Non aliunde noscibiles, quam de emendatione vitiorum pristinatorum*, as *Tertullian* said of the Christians of his time, known from all others by their innocence and patience: It was a good choice which he himself made; *Malo miserandum, quam erubescendum*, I had rather be pitied then justly reproached: strive we should to be as *Paul* was, a good Saviour, 2 Cor. 2. and not to go our, as they say the Devil doth, in a Rink. Trapp.

Carnal people are very inquisitive into the miscarriages of professors, and ready to search more narrowly thereinto, then *Laban* did into *Jacobs* stuff. What a jeere made *Ammianus Marcellinus* of the pride, and luxury of some of the primitive Bishops.

The like did *Averroes* of the Papists brea-den god.

The *Turks* do the like at the Papists, *Asinus Palmaris*.

The *Jewes* do the like at their clipping the crucifix, and weeping over it in the Pulpit. How are they scandalized at the common swearing that is amongst Christians.

These, and such like unchristian practises made learned *Lineker*, when he read Christs Sermon on the mount, to cry out: *Profecto aut hoc non est evangelium, aut nos non sumus Evangelici*. Certainly, either this is not Gospel, or we are but bad Gospellers.

How scandalous was *Dauids* sin? 2 Sam. 12. 14.

And that of the *Corinthians*, 1 Cor. 5. 1.

— *Pudet hac opprobria nobis,  
& dici potuisse, & non potuisse refelli.*

Why should it be told in *Gath*, and published in the Palaces of *Ashdod*? 2 Sam. 2. 20. Why should *Egyptians* condemne *Israelites*, as the *Scythians* once did the *Greeks*, and the poore *Indians*, now do the beastly *Spaniards* that tyrannize over them? Why should there be any successours to those Hereticks mentioned by *Bellarmino*, and called *Christiano categori*, accusers of Christians, because by their unchristian conversation they delivered up Christ, and his people to be buffeted, and spit on by their enemies?

What a scandal brought our King *John* upon the Christian Religion, when in his warres with the Barons, he sent to the King of *Morocco* for help, whereupon he grew into such dislike of our King, that ever after he abhorred the mention of him? *Hos. 7. 16.* Trapp.



## CHAP. CXVIII.

## Examples of profane Scoffers.



He Apostle Peter, 2 Pet. 3. 3. foretold that in the last dayes should come Scoffers walking after their own lusts: and therefore it is no marvel, if we, who live in the end, and dregs of these last dayes, finde this propheticie fulfilled. Ishmael was a scoffer in Abrahams family, and the Church hath alwaies been pestered with some of his brood: and therefore we may lesse wonder if we meet with such amongst those which live out of the pale of Gods Church: Some Instances whereof these following examples will exhibite unto us, and the following Scriptures will shew how hateful it is to God.

Foretold, 2 Pet. 3. 3. Jude 18.

They are wicked persons, Prov. 9. 7, 8. & 13. 1. & 14. 6. & 15. 12. & 21. 24. & 24. 9. Isa. 29. 10. Psal. 79. 4. Prov. 1. 22. & 3. 34. & 19. 29. Psal. 123. 4. & 1. 1. Prov. 29. 8. Act. 2. 13. Heb. 11. 36.

Scriptural Examples: The Caldeans, Hab. 1. 10. Men of Judah, 2 Chron. 30. 10. Sanballat, &c. Neh. 2. 19. Jobs friends, Job 16. 20. Davids enemies, Psal. 22. 7. Christs enemies, Mat. 9. 24. Mar. 5. 40. Luk. 8. 53. Little children, 2 King. 2. 23. Men of Judah, 2 Chron. 36. 16. Souldiers, Mat. 27. 29, 31. Luk. 22. 63. & 23. 11, 36. Athenians, Act. 17. 32. Some others, Job 17. 2. Psal. 35. 16. Jer. 15. 17. & 20. 7. Ishmael, Gen. 21. 9.

1. King Lewis the eleventh of France alwaies wore a Leaden god in his hat, and when he had caused any one whom he either feared, or hated, to be killed, he would take it off from his head, and kisse it, beseeching it, that it would pardon him this one evil act more, and it should be the last that he would commit: Mockeries fit to be used towards a Leaden, but not towards the ever-living God. Hist. of holy War.

2. Martiques Governour of Britany in France, in the warre against the Protestants, perswaded them to yield to the King, for that their strong God had now forsaken them, and scoffingly said, that it was time for them to sing: Help us now O Lord, for it is time: But shortly after he found that their strong God was living, able to help the weak, and to confound the proud, himself being presently after slaine in the siege. Act. & Mon.

3. A Gentleman in France lying upon his death-bed, the Priest bringing him the Sacrament of the Altar, and telling him that it was the body of Christ, he refused to eat it, because it was Friday.

4. Another also in the like case, seeing the Hoast brought to him by a Lubberly Priest, scoffingly said, that Christ came to him (as once) riding upon an Asse.

5. The Queen-Mother of Scotland having received aid from France, forced the Protestants for a while to retire towards the High-lands, whereupon she scoffingly said: Where is now John Knox his God? My God is now stronger then his, yea even in Fife: but her brags lasted not long: For within a few



few dayes six hundred Protestants beat above four thousand *French* and *Scots*, &c. See Mr. Knox his life in my first part.

The same Queen-Mother, when some *English* and *Scots* attempted to take *Leith* by storme, and many of them were slaine by reason that the scaling ladders proved too short, beholding it from *Edenburg-Castle* where she was, burst out into a great laughter, saying: *Now will I go to Masse, and praise God for that which mine eyes have seen.* And when the *French* had stripped the slaine, and laid the naked bodies along the walls, the Queen looking on them, said scoffingly, *Yonder are the fairest Tapestries that ever mine eyes beheld: I would that the whole fields which are betwixt Leith, and this place were all strewed with the same stuffe.* But this joy lasted not long: For presently after a fire kindled in *Leith*, which burnt up their store-houses, and provision for the Army: and the Queen-Mother fell sick and died. *Eodem.*

When Christians complained to *Julian the Apostate* of the abuse, and wrongs which his officers did to them: he used scoffingly to answer: *It's your part when you are injured to take it patiently; for so your God commandeth you:* See my *General Martyrology.* p. 86.

In the late Persecution in *Behomia*, some godly Martyrs in *Prague*, as they were at supper (being to suffer the next day) comforted themselves, saying, *that this was their last supper upon earth, and that to morrow they should feast with Christ in heaven;* whereupon a great Papist flouted them, saying, *Hath Christ Cooks for you in Heaven?* *Eodem.* p. 170.

*Thomas Stanion* of *Ballyhaies* in the County of *Cavan* in *Ireland*, a wanton youth, seeing *Roger Naylor* of the same, an ancient man to halt down right on his right side, followed him in way of mockage limping on his right leg, and was immediately stricken lame, and halted in like manner, till his dying day. So much the said *Stanion* confessed unto me (saith my Author *Dr. Teate*) I well knew both parties, they being my parishioners.

A man having a hare-lip came to the shop of one *Mousely*, a Butcher in *Burton upon Trent* in *Staffordshire* to buy meat, the poore man spake as well as he could; but the Butcher muffled like him in way of derision, and asked him, *Canst thou not speak plaine?* The man retorted words to this effect, *you may have a child before you die in as bad case as I am;* and within a day or two after *Mousely's* wife (being then great with child) was delivered of a son with a hare-lip. This accident wrought good impression upon the father: but the son could never speak otherwise then the derided man did. I knew both father and son: *Dr. Teate.*

*Prov. 29. 8. Scornful men bring a City into a snare.* *Giraldus Cambrensis* tells of three *Irish* Kings, that being derided for their rude habit, and fashions, rebelled, and set the whole Countrey into a combustion.

The young King of *France* jesting, and scoffing at *William* the Conquerours great belly, whereof he said he lay in at *Roan*, so irritated him, as being recovered of his sickness, he entred into *France* in the chiefeft time of their fruits, making woful havock of all in his way till he came even to *Paris*, where this scornful King then was, to shew him of his uprising: and from thence marched to the City of *Nants*, which he utterly sackt, ran sackt, and razed. *Dan. Chron.*



13. *Apian* scoffing at religion, and especially at circumcision, was plagued by God with an ulcer in the same place. *Josephus.*

14. As we may not tell a lye, so neither may we conceale the truth (saith the author of this story) especially when the publishing of it may tend to the advancement of Gods glory. *There was* (saith he) *not many yeares since in the Parish of Kirkham in Lancashire, one Mistris Houghton a Papist, who used to say, I pray God rather then I shall be a rounded, or beare a round-head I may bring forth a child without an head:* Her mother also being a Papist used to mock, and scoff at the Roundheads, and in derision of Mr. Prin, cut off her cats eares, and called him *Prin*: But behold the just retribution of God! For not long after the said Mistris Houghton was brought to bed of a child without an head, ugly, and deformed. *Attested by Mr. Edw. Fleestwood the Minister, the Midwife, and others that saw it.*

15. *Anno Christi 1547.* One Christopher Turk, a Counsellor of estate in Germany scoffed at a godly Noble man that was taken prisoner by the Popish party, saying, *See what becomes of these Gallants, that use when they think any man wrong them, to sing, God is our succour, and defence:* But as soon as the words were out of his mouth, God struck him with a grievous disease, and being carried to his bed, he dyed in despaire. *Beards Theat. of Gods Judgements.*

16. As the air when beaten is not hurt, no nor so much as divided, but returns to his place, and becomes thicker: *Ita animus recti conscius, & ad optima erectus, non admittit irridendum flatus, nec sentit:* So an honest heart set for heaven, flights the contempts of graceless persons, and pities them that jeere, when they should feare; as much as good Lot once did his profane sons in Law.

17. *Henery* the third King of France in a solemne Procession at Paris, could not be without his Jester; who walking between the King and the Cardinal, made mirth to them both. *There was sweet devotion the while.* Epito. Hist. Gal.

*Now therefore be no more mockers, lest your bands be made strong, Isa. 28. 22.*



## CHAP. CXIX.

*Scriptures the Word of God : Not to be profaned.*

ALL Scripture is divinely inspired, *2 Tim. 3. 16.* And holy men spake as they were acted, and carried thereunto by the holy Ghost, *2 Pet. 1. 21.* God spake by the mouth of his holy Prophets, *Luke 1. 70.* we speak (saith Paul) not in the words which mans wisdom teacheth, but which the holy Ghost teacheth, *1 Cor. 2. 13.* and that both for matter, as v. 12. and words. These are the very sentences, yea notions, that were written of old in the mind of God, and are now clothed with his own very terms, and expressions: though by some of his servants he hath uttered himself more loftily, by some in a lower Language, according to the several abilities of the speakers and capacity of the hearers.

Arguments *à posteriori* to prove the Divinity of the Scriptures, are: The venerable antiquity, matchlesse majesty, lively efficacy, beautifull harmony, incorrigible purity, invincible perennity, and continuance of them, mauger the injury, and iniquity of times, and Tyrants who have sought to suppress them: Besides the confirmation by Miracles, confession of Martyrs, destruction of oppugners, fulfilling of Prophecies, consent of Churches, yea, assent of adversaries: As first, of Hereticks, who in oppugning of Scriptures do yet alledge Scripture to their own utter destruction *2 Pet. 3. 16.* Secondly, of *Jewes* Gods Library-keepers, as St. *Augustine* calls them, who studiously read, and curiously kept the Books of the Old Testament, by a singular Providence of God, for our benefit, and behoof. 3. Many Heathens have sealed to the truth of the Scripture by their testimonies, and confirmed them to be Divine. *Porphry* testifieth that *Moses* hath written the History of the Law truly. *Numerius* the *Pythagorist* recites *Moses's* History almost word for word, testifying that he was a great Divine: But we have better testimonies, both outward and inward,

That without us is: First, the Scripture testifying of it self, and we know its testimony is true, because it's the Word of that God that can as soone die as lie: Hence *Moses* so often saith, *I am the Lord*: And the Prophets, *Thus saith the Lord*: The Evangelists, *Jesus said*: The Apostle, *I have received of the Lord that which I delivered unto you.* The truth is, the best proof of the Scripture is to be fetched out of it self, whence also it's called *Light*, *Psal. 119. 105.* because it discovers it self: and the Testimony of the Lord, because it beares witness to it self: and this it doth not *authoritative* onely, by an artificial argument, but *ratiocinative*, by sound reasons, whether we look to the Pen-men of the Scripture, the subject matter of the Scripture, or the admirable effects thereof.

The Pen-men (besides their divine vocation, mission, and inspiration) were plain men, poor men, shepherds, neat-herds, fishers, Publicans, &c. neither eloquent Orators, nor cunning headed Politicians to art out an Imposture, nor witty enough to deceive, *Act. 4. 13.* Adde hereunto their im-

partial



partial faithfulness in relating the naked truth, though to the discredit (as it might seem) of themselves, and their best friends. *Moses* repeats the sin and doom of his grandfather *Levi*: of his brother *Aaron*, and sister *Miriam*, nay, of himself how he sinned, and was sentenced at the waters of strife. *David* thames himself in his preface to the 51. Psalm *Isaiah* tells the world of the wickedness of *Ahaz*, and weakness of *Hezekiah*, his natural Princes. *Ezekiel* makes honorable mention of *Daniel* his coetaneous, and *Peter* of *Paul*, though he took him up publicly for halting at *Antioch*. *I was a blasphemer, an oppressor, a persecutor*, saith that blessed Apostle, whereby we see that it's free from partiality, and flattery.

Secondly, For the matter of the Scripture, it's proved to be the Word of God; By the Majesty of it, which (besides the stately plainness of the stile) far surpasseth the creatures capacity, the fathom of flesh, and reach of reason. There is no jot, or tittle of it that favours of earthliness: Every word of Gods mouth is pure, precious, and profitable, not a syllable superfluous. The very majesty of the sentence is such as cannot be conceived, and yet it's alwaies more powerfull in matter then in words. It sets forth such an admirable concurrence of Gods mercy, and Justice in mans Redemption, by the man *Christ Jesus*, as no creature could possibly contrive: or if they could, yet certainly would not. Not good men, or Angels, for they would never have put upon the world such a notorious imposture: Not evil men or Devils, for it crosseth, and controlleth their contrary courses, and condemnes them to the pit of hell. It utterly overturns the Devils Kingdome, who therefore sharply eggeth, and edgeth all his instruments against it: yea, and tempteth better men sometimes to doubt of it: whereas, if it were forged, and false, he would (like a liar as he is) foment, and fight for it, promote, and propagate it, as he doth *Turcisme*, and *Paganisme*, and other falshoods abroad in the world though never so absurd, and impious.

Lastly, look upon its admirable effects, and irresistible power to effect the thing whereunto it's appointed, as to break the stubborn, to binde up the broken-hearted, &c. Not onely to inform as other writings, but to reform, yea, transform the soul from glory to glory, till it be wholly conformed to that heavenly pattern: Adde hereunto, that it's effectual for the conversion of a sinner from the error of his way: Not from error of his mind onely, but of his manners also: For the mind may be thorowly convinced, and yet the man not truly converted: yea, and when the spirit feels it self dead, and decayed (as by a relapse into some foul sin) this good Word revives it, as the breath of God did those dry bones in *Ezekiel*. Humane writings may shew some faults to be avoided, but give no power to amend them: But, *Now are ye clean by the Word that I have spoken*, saith *Christ*: *Sanctifie them by the truth, thy Word is truth*. Philosophie may civilize, not sanctifie: hide some sins, not heale them: cover, not cure them. So then, the efficacy, and vertue of the Scripture to produce the love of God, and our enemies; to purifie the heart, to pacifie the conscience, to rectifie the whole both constitution, and conversation of a man, to take him off from the delights of the world, and the flesh, to make him glory in afflictions, sing in the flames, triumph over death: all these, and more do necessarily conclude



conclude the divine authority of the Scriptures. What words of Philosophers could ever make of a Leopard, a Lamb; of a Viper, a child; of a Leacher, a chaste man; of a *Nabal*, a *Nadib*; of a covetous carle, a liberal person?

Besides this real, there is also a vocal testimony from God to the Divinity of the Scriptures, which yet is heard by none but Gods houthold, and is confined to the communion of Saints, whose consciences he secretly perswadeth of this truth, and sweetly seales it up to them: Promised, *Isa 52. 6. They shall know in that day that I am he that doth speak, &c.* *Joh. 7. 17. If any man will do his will, he shall know of the Doctrine whether it be of God, &c.* *1 Joh. 5. 10. He that believeth hath the witness in himself, 1 Cor. 2. 15. The spiritual man discerneth all things, for he hath the mind of Christ: and an unction within that teacheth him all things, 1 Joh. 2. 20, 27.* So that he no sooner heareth, but believes, and is sealed with that holy Spirit of promise, *Ephel. 1. 13.* whose inward testimony of the truth, and authority of the Scriptures, is ever met by a motion of the sanctified soul, inspired by the same Spirit, more steadfastly resting it self on that testimony, then if he should heare from heaven, as *St. Austustine* did, *Tolle, Lege*, take, and read this book of God: or then if some Angel should bring him a Bible, and say, This is the very Word of God: For he might suspect these as delusions of the Devil. But the testimony of the Spirit we know to be true, *Joh. 14. 17.* because he is both a Spirit of truth, and a searcher of the deep things of God, *1 Cor. 2. 10.* Onely it must be remembred, that this inward witness must not be brought for confirmation of this Doctrine to others, nor for confutation of adversaries: But that every one for himself might hereby be certified, and satisfied in his conscience, that the Sacred Scriptures are the Word of God. The Churches testimony without this, is but of little value, and validity; it being meerly *informativum et directivum, non certificativum, et terminativum fidei*: And whereas *St. Augustine* saith, *I should not have believed the Gospel, but that the authority of the Church moved me thereto*: he speaks there of himself as unconverted to the faith, and so not acquainted with the Spirits testimony. Now no marvel though such be moved by the consent, and authority of the Church; which is to them an introduction whereby they are better prepared to believe the Scriptures; yea, inclined at first to think them to be the Word of God, and so made willing to read, and hear them. See this, and more in that elaborate piece of my worthy friend, called *Trapp's Treasury*.

*Scriptures not to be profaned.*

*Theopompus* the Historian whilest he attempted to insert part of the holy Scriptures into his profane writings, by Gods judgment upon him, ran mad. *Diod. 1. 14.*

*Theodates* a Tragædian, having intermingled some Scripture-matters with his Tragædies, suddenly lost his sight: which was afterwards restored to him upon his prayers when he once came to a sight of his sinne. *Aristaus.*



3. One *John Ap-howel* in *Queen Maries* daies, standing by *William Mandon* as he was reading on a Primer at *Greenwich*, mocked him after every word with contrary gaudes and flouting speeches unreverently; whereupon *Mandon* said to him, *John, take heed what thou doest, thou mockest not me, but God in his Word, though I be simple that read it.* Yet went he on in his mocking, till *Mandon* reading, *Lord have mercy upon us, Christ have mercy upon us:* the other with a start, said suddenly, *Lord have mercy upon me:* with that *Mandon* turning to him, said; *What aileth thee, John?* to which he answered, *Nothing, but that he was afraid: Whereof, said Mandon?* *Nothing now, said the other:* yet presently after he confessed, that at the reading of those words, *Lord have mercy upon me,* the hair of his head stood upright with a great fear that came upon him. On the next day he ran mad, and was bound in his bed, and lay continually day, and night, crying out of the Devil of hell, &c. See my *Eng. Mar.*
4. Our King *Edward* the sixth was a diligent attender upon Sermons, heard them with great reverence, and penned them with his own hand, which he diligently studied afterwards. See his *Life in my second Part.*
5. *Mercurius Trismegistus* was in such respect amongst the *Egyptians*, that in reverence of him it was not lawful to pronounce his name commonly, and rashly: How much more precious should the Name of God & his Word be amongst Christians?
6. The greatest delight of *Queen Elizabeth*, was often to read the Sacred Scriptures, and to hear Sermons, which she alwaies attended unto with great reverence. See her *Life in my second part.*
7. The young Lord *Harrington* was wondrous attentive in hearing the Word of God, preached or read, and carried himselfe exceeding reverently therein, knowing that he was in the presence of that God, who is no respector of persons, and that he heard not the words of a man, but of God. See his *Life in my second part.*
8. *Robert* King of *Sicily* was so wonderfully affected with the Scriptures, that speaking to *Fran. Petrarcha*, he thus said of them: *Furo tibi, Petrarcha, multo chariores mihi esse literas quam regnum; & si alterutro mihi carendum sit, equinimius me diado mate, quam liseris careturum.* Corn. & Lapide.
9. *Theodosius* the Emperour wrote out the whole New Testament with his own hand, accounting it a great Jewel, and reading part of it every day.
10. Doctor *Cranmer* in his journey to *Rome*, learned all the New Testament by heart. The like did Doctor *Ridley*, in the walks of *Pembrook-Hall*. See his *life in my first part.*
11. *Chrysostome* preaching to his people used this expression; *Comparete, seculares, comparete vobis Biblia, anima pharmaca, &c.* get you Bibles by all means what ever they cost you: You may better want bread, light, &c. then the knowledge of the Scriptures. *Trapp.*
12. I can speak it by experience (saith *Erasmus*) that there is little good to be got by the Scripture, if a man read it cursorily, and carelessly: But if he exercise himself therein constantly, and conscionably, he shall finde such



such an efficacy in it as is not to be found in any other book whatsoever.

I know that there are many (saith *Peter Martyr*) that will never believe what we say of the power of Gods Word hidden in the heart, and not a few that will jeere us and think that we are mad for saying so: But O! that they would be pleased but to make tryall: *Malè mihi sit (ita enim in tanta causa iurare ausim) nisi tandem capiantur.* Let it never go well with me (for so I am bold to sweare in so weighty a business) if they finde not themselves strangely taken and transformed into the same Image, if they passe not into the likenesse of this heavenly patterne. So *Eph. 1. 13. 1 Thes. 1. 5. 8.*

In reading the Sacred Scriptures everie one must hold himself as much concerned therein as any other: threatening himself in everie threat, binding himself in everie precept, blessing himself in everie promise, resolving to obey God in all things: Knowing that these are *verba vivenda, non legenda.* words to be lived, and not read only. They are (saith *Gregory*) *Cor, & anima*, the very heart, and soul of the God of truth.

*Eugenbagius*, a Duch Divine, was so joyfull when he, together with *Luther*, and some other learned men had finished the Translation of the Bible out of the Original into *Dutch*, that on that day whereon they finished their work, he ever after invited his friends to a feast which he called, *The feast of the Translation of the Bible*: See his Life in my first Part of the marrow of Eccles. History.

*Andronicus* the Emperour of *Constantinople*, finding that all things went cros with him, took a *Psalter* in his hand to resolve his doubtfull mind, and opening the same, as it were to resolve his doubtfull mind thereby, and to ask counsell of the Oracle of God. The first verse he fixed his eie upon was *Psa. 68. 14. when the Almighty scattered Kings, they shall be white as the snow in Salmon*: whereby he was comforted, and directed what to do for his greatest safety. *Turk. Hist. p. 164.*

*Charles* the great used to set his Crown upon the Bible: as our *Canutus* sometime put his Crown upon the Rood, both thereby intimating, that as all honour was due to God, so true Religion was the best Basis of government, and that Piety was the best Policy.

*Hierom* exhorted some godly women to whom he wrote, not to lay the Bible out of their hands untill being overcome with sleep, and not able any longer to hold up their heads, they bowed themselves down as it were, to salute the leaves below them with a kisse. *Trapp.*

If any of us *Jewes* (saith *Iosephus*) be asked of any point of the Law, we answer it as readily as if we had been asked our own name.

The *Mahumetans* in *India* before they go into their Churches, use to wash their feet, and entring in, put off their shooes. As they begin their devotions they stop their eares, and fix their eyes that nothing else may distract their minds, or divert their thoughts. *Par. Pil. v. 2. p. 1477.* much more should Christians.

King *Edward* the sixth when he was very young amongst his play-fellows, being about to take down something that was above his reach, one of them laid him a great Bible to stand upon, But he' with holy indignation



refused it, and sharply reprov'd the boy for it, saying, *That it was unfit that he should trample that under his feet, which he ought to treasure up in his head, and heart.* Master Fuller *Hist of the Church.* p. 424.

22.

Queen *Elizabeth* when she first came to the Crown, as she rode in State through the City of *London*, a child in a Pageant letting down in a silken lace an *English Bible* to her, she kissed her hands, took it, kissed it, and laid it to her breasts: Then holding it up she thanked the Citizens especially for that gift (though they had given her some rich presents before) promising to be a diligent reader of it: See her life in my second Part of *Lives*.

23.

*Constantine* the great used to shew so much reverence and attention to the Word of God preached, that many times he would stand up all the Sermon while: And when some of his Courtiers told him that it would tend to his disparagement so to do, he answered, *That it was in the service of that great God who is no respecter of persons:* See his Life in my second Part of *Lives*.

24.

Bread, and Cheefe with the Gospell is good cheere, said Master *Greenham.* *Act. & Mon.*

25.

*Ingo*, King of the *Venudes*, to shew his great love to Religion, and the professors of it, at a great Feast, set his Pagan Nobles in the Hall, and certaine poore Christians with himself in his Parlour.

26.

*Vilisissimus pagus, est palatium eburneum, in quo est Pastor, & credentes aliqui* faith *Luther*, the poorest village is to Christ an Ivory Palace, if there be but in it a godly Minister and some few believers.

27.

*Melancthon* going once upon some great service for the Church of Christ, and having many feares about the good success of the business, was much cheered up, and confirmed by a company of poore women, and children whom he found together praying for the labouring Church, and casting it by faith into Christs everlasting armes. *Selnecker.*

28.

*Ferom* calls the Books of Kings his owne, because by the frequent use, and reading of them he had gotten them by heart, and as it were made them his owne.

29.

Of *Paula* he testifieth that she had most of the Scriptures by heart.

30.

Of *Nepotian* likewise, that with daily reading, and continuall meditation he had made his heart *Bibliothecam Christi*, the Library of Christ.

31.

*Alphonfus* King of *Sicily* is said to have recovered of a dangerous disease by the pleasure he took in reading *Q. Curtius*, and some other by reading *Livie*, *Aventine*, &c. But these were Physicians of no value to that of *David* *Psa.* 119. 92. *unlesse thy law had been my delight, I should then have perished in mine affliction.*

32.

In all our affaires we should advice with God labouring to finde his will by his word. *Woe be to them that take counsell, but not of me* (faith God) *Isa.* 30. 1. *David* had able Councillours, but made most use of Gods word. *Psa.* 119. 24. *Thy Testimonies are my delight, and the men of my Counsell:* Princes used to have learned men about them whom they called *Remembrancers*. As *Themistocles* had his *Anaxagoras*. *Alexander* his *Aristotle*. *Scipio* his *Panatus*, and *Polybius*. But *David* in all his straits went to ask counsell of the Lord. *Trapp.*

33.

*Odi ego meos libros, &c.* faith *Luther* I do even hate the books set forth by  
my



my self, and could wish them utterly abolished; because I feare that by reading them, some are hindred from spending their time in reading the sacred Scriptures, *Psal. 19. 11. See his life in my first part.*

They shall one day have great cause to mourne who are better read in *Sr. Philip*, then in *St. Peter*; and in *Monsieur Balzac's* letters, then in *St. Pauls* Epistles. The holy Bible is chiefly to be studyed, and herein we are to labour even to lassitude, to read till being overcome with sleep, we bow down, as it were to salute the leaves with a kiss; as *Hierom* exhorted some good women in his time. *Trapp.*

Two of *Dr. Ushers* Aunts, though they were blind from their cradles, and never saw letter, yet taught him first to read. Their readines in the Scriptures was marvelous, being able suddenly to repeate any part of the Bible, making good that usual speech, *Cacorum mens oculatissima*: The minds of blind persons are most seeing. *Dr. Bernard in his Life.*

*For this sinne God cast the ten Tribes out of his sight, 2 King. 17. 18. And afterwards the two Tribes, 2 Chron. 36. 15, 16. what punishment then do they deserve that contemne the Gospel? Heb. 2. 2, 3.*

*For this sin Christ threatened utter destruction to Jerusalem, and the Temple, Mat. 24. 21. &c.*

See more in Ministers, and Ministry contemned.

CHAP. CXX.

*Scripture, and Sacrament-contemners plagued by God.*



Profane Priest in *Misnia* that used to mock at the Sacrament of Baptisme: and when a woman-childe came to be baptized, would wish them that brought it to throw it into the river: as he was looking over the bridge of *Elbe*, at the boats that passed by, by Gods just judgement he fell over the bridge, and was drowned. *Beard.*

Two schismatical *Donatists* at *Thipsain Mauritania* commanded the Sacrament of the Lords Supper to be thrown to the dogs: but immediately the dogs growing mad fell upon them, and rent them to pieces. *Optat. Meleuit. 1. 2.*

A husbandman at *Itzish in Germany* being a great despiser of the Word of God, on a time railing most bitterly against a godly Minister, presently going into the fields to look to his sheep, was found dead, his body being burnt as black as a coal. *Luther in Col.*

*Phil. Melancthon* relates a story of a Tragedie, that was to be acted of the death, and passion of Christ: But he that acted Christs part on the Crosse, was wounded to death, by one that should have thrust his sword into a bladder of blood: and he with his fall, killed one that acted a womans part lamenting under the Crosse: His brother that was first slaine, seeing this, slew the murtherer; for which himselfe, by the order of Justice, was hanged.



February the third, Anno Christi, 1652. a Play was acting at Witny in Oxfordshire, at the White Heart-Inne, in a great long Chamber, supported by two strong, and substantial beames, the place having been formerly a mauling roome, the matter of the play was scurrilous, and blasphemous, containing some bitter taunts against all godly persons, under the name of Puritans, and at Religion it self, under the name of observing fasting daies: But as they were acting of it, it pleased God, that the roome wherein the people was, fell; whereby five were slaine outright, and above sixty were hurt, and sorely bruised. One woman had her leg broken, which being cut off, she died within three or foure daies: besides, there were about twelve broken armes, and legs, and others put out of joynt: *This is written at large by Mr. John Row, a godly Minister, and preacher in that place.*

6.

A man in Queen Elizabeths Reigne (for compiling a book, wherein he had fastened some treasonable dishonours upon the Queen) was condemned to die; and before his death acknowledged, that though he had not done any thing against the Queen which deserved death, yet he deserved to die, for that he had seduced many of her subjects from hearing the Word of life: and though he saw the evil of it, and reformed himselfe, yet he could never prevaile to reclaime others whom he had seduced; and therefore (said he) *The blood of their soules is justly required at my hands.*

*He that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit, 1 Thel. 4.8.*

## CHAP. CXXI.

*Scriptures epitomised: or a brief abstract of the Bible.*



Adam was created the sixth day, Gen. 1. 27. he begat Seth, aged 130. Gen. 5. 3. died aged 930. Gen. 5. 5.  
 Seth begat Enos, aged 105. Gen. 5. 6. died, aged 920. Gen. 5. 8.  
 Enos begat Kenan, aged 90. Gen. 5. 9. died aged 905. Gen. 5. 11.  
 Kenan begat Mahalaleel, aged 70. Gen. 5. 12. died aged 910. Gen. 5. 14.  
 Mahalaleel begat Jared, aged 65. Gen. 5. 15. died aged 895. Gen. 5. 17.  
 Jared begat Henoch, aged 162. Gen. 5. 18. died aged 962. Gen. 5. 20.  
 Henoch begat Mathuselah, aged 65. Gen. 5. 21. he was translated, aged 365. Gen. 5. 24.  
 Mathuselah begat Lamech, aged 187. Gen. 5. 25. died aged 969. Gen. 5. 27.

Lamech



*Lamech* begat *Noah*, aged 182. *Gen.* 5. 28. died aged 777. *Gen.* 5. 31.

*Noah* begat *Sem* his second sonne, aged 502. died aged 950. *Gen.* 9. 29. In the 600. year of *Noah*, the Deluge began, *Gen.* 7. 11. it rained fourty daies, and nights: the waters prevailed above the highest mountaine fifteen cubits, *Gen.* 7. 20. it continued twelve moneths, and ten daies, *Gen.* 7. 11. & 8. 14.

The sons of *Japhet*, *Gen.* 10. 2. &c.

*Gomer*, of whom came the *Cimbrians*.

*Magog*, of whom the *Scythians*, and *Turks*.

*Maday*, of whom the *Medes*.

*Javan*, of whom the *Ionians*, and *Greeks*.

*Tubal*, of whom the *Iberians*, and *Spaniards*.

*Meshech*, of whom the *Muscovites*.

*Tiras*, of whom the *Thracians*.

The Sonnes of *Sem*, *Gen.* 10. 22.

*Assur*, of whom came the *Assyrians*.

*Elam*, or *Ninus*, of whom the *Persians*.

*Arphaxad*, of whom the *Caldeans*.

*Jud*, of whom the *Syrians*.

*Aram*, of whom the *Aramites*.

The Sonnes of *Cham*, *Gen.* 10. 6.

*Cush* the father of *Nimrod*, of whom the *Athiopians*.

*Misraim*, of whom the *Egyptians*.

*Phut*, of whom the *Mauritanians*.

*Chanaan*, of whom the *Canaanites*.

*Sem* begat *Arphaxad*, aged 100. *Gen.* 11. 10. died aged 600. *Gen.* 11. 11.

*Arphaxad* begat *Salah*, aged 35. *Gen.* 11. 12. died aged 438. *ver.* 13.

*Sala* begat *Eber*, aged 30. *Gen.* 11. 14. died aged 433. *ver.* 15.

*Heber* begat *Peleg*, aged 34. *Gen.* 11. 16. died aged 460. *ver.* 17.

In his time God confounded their language at *Babel*, and the earth was divided amongst *Noahs* Sonnes, and *Nephews*, Anno mundi, 1758.

*Peleg* begat *Ren*, aged 30. *Gen.* 11. 18. died aged 239. *ver.* 19.

*Ren* begat *Serug*, aged 32. *Gen.* 11. 20. died aged 239. *ver.* 21.

*Serug* begat *Nahor*, aged 30. *Gen.* 11. 22. died aged 230. *ver.* 23.

*Nahor* begat *Terah*, aged 29. *Gen.* 11. 24. died aged 148. *ver.* 25.

*Terah* begat *Abram*, aged 70. *Gen.* 11. 26. after the flood 292. years, died aged 205. *ver.* 32. at *Charran* in *Mesopotamia*.

*Aram* aged 75. was called out of *Haran*, or *Charris* in *Mesopotamia* into *Chanaan*, from which yeare began the 430. years of the *Jews* servitude, *Gen.* 12. 1. &c. *Aet.* 7. 6. *Gal.* 3. 17. By reason of a famine, he goes into *Egypt*, *Gen.* 12. He, and *Lot* sever, *Gen.* 13. *Lot* taken prisoner, and rescued, *Gen.* 14. the promise renewed, *Gen.* 15. *Agar* given to him, *Gen.* 16.

*Ismael*



*Ismael* borne to him, aged 86. ver. 16. Circumcision instituted, Gen. 17. *Sodom* destroyed, Gen. 19. *Lots* incest, ver. 37, &c. *Sara* taken by *Abimelech*, Gen. 20. *Isaac* born to him, aged 100. Gen. 21. 5. *Isaac's* offering, and preservation in Mount *Moria*, Gen. 22. *Sarah* died, aged 127. Gen. 23. 1. *Isaac* aged 40. married *Rebecca*, she was 20. yeares barren, Gen. 24. 67. & 25. 20. *Abraham* married *Keturah*, Gen. 25. died aged 175. Gen. 25. 7, 8.

*Isaac* married as above, aged 60. had *Esau* and *Jacob*, Gen. 25. 24, &c. upon a famine went to *Gerar*, where he had a double promise of the Land of *Canaan*, and the *Messias*: grows rich and departs, Gen. 26. died aged 180. Gen. 35. 29. and was buried by his sons.

*Jacob* getteth the blessing, and flyeth into *Mesopotamia*, dreameth of the Ladder; is received into his Uncle *Laban's* service, Gen. 27. & 28. He married *Leah*, and *Rachel*, Gen. 29. *Rachel* borne of *Leah*, of whom came *Joel* the Prophet: and *Simeon*, of whom came *Zephania*: and *Levi*, of whom came *Moses*, *Samuel*, *Jeremy*, *Nahum*, *Ezekiel*, *Zachary*, and *John Baptist*, and *Juda*; all these of *Leah*.

*Dan* and *Naphtali* of *Bilha*, *Rachel's* maid, Gen. 30. *Joseph* of *Rachel*, in the 14. yeare of his service, Gen. 30.

*Gad* and *Aser* of *Zilpha*, *Lea's* maid, Gen. 30. *Issac*, *Zebulon*, and *Dina* of *Leah*: *Jacob* grew very rich, Gen. 30. 43. He being warned of God, departs privately, Gen. 31. wrestleth with the Angel, Gen. 32. comes to *Shechem*, where he dwels eight years, buyes a field, and builds an Altar, Chap. 33. *Judah* married *Suah*, a *Canaanite*, Chap. 38. *Er*, *Onan*, and *Selah* borne to him: *Dinah* ravished, Ch. 34. the *Schechemites* slaine by *Simeon* and *Levi*, Ch. 34. *Rachel* dieth of *Benjamin*: *Ruben's* incest with *Bilha*: *Jacob* goeth to *Bethel*, Ch. 35. *Joseph* aged 17. sold into *Egypt*, Ch. 37. *Er* and *Onan* die, Ch. 38. *Judah* committeth incest with *Thamar*, and hath *Pharez*, and *Zara*, Ch. 38. *Joseph* made governour of *Potiphar's* house: tempted by his Mistris, and cast into prison, Ch. 39. expounds *Pharo's* dreams, and is made Governour of *Egypt*, Ch. 41. and is married; the seven yeares of plenty begin: *Manasses*, and *Ephraim* borne to him, Ch. 41. the seven yeares of famine begin, Ch. 42. *Jacob* sendeth his sons into *Egypt*, Ch. 42. & 43. goes with his family into *Egypt* (70. soules) where *Goshen* is given him, Ch. 46. *Kohath* borne to *Levi*, aged 34. Ch. 46. *Egyptians* sell their lands for bread, Ch. 47. From *Jacob's* going into *Egypt* to their departure, are 215. yeares: He adopteth *Joseph's* sons, and prefers *Ephraim* before *Manasses*, Ch. 48. *Ruben's* birthright transferred to *Joseph*, 1 Chron. 5. 1. *Jacob's* Testament, ch. 49. died aged 147. ch. 47. 28.

*Joseph's* brethren submit to him, and he used them courteously, ch. 50. he gives command for his bones, dyed aged 110. and is embalmed, Chap. 50.

#### EXODUS.

The oppression of *Israel* in *Egypt*, Ch. 1.

*Levi* dyed, aged 137. Exod. 6. 16.

Male-children decreed to death, ch. 1.

*Amram*



*Amram* married *Jochabad*, his Uncle *Levi's* daughter, by whom he had *Meriam*, Ch. 6. 20. and *Aaron*, Ch. 7. 7. and *Moses*, who is cast into the flags at three months old: found by *Pharaoh's* daughter, ch. 2. brought up in the learning of *Egypt*, Act. 7. 22. at forty years old killed the *Egyptian*, fleeth into *Midian*, and marrieth *Zipporah*, ch. 2. The men of *Gath* kill the *Ephraemites* for stealing their cattle, 1 *Chron.* 7. 21. *Amram* dyed aged 137. *Exod.* 6. 20.

*Moses* called by God in the bush, ch. 3.

The ten plagues of *Egypt*.

*Prima* rubens unda: ranarum plaga secunda:

*Inde* Culex tristis: post, musca nocentior istis:

*Quinta* pecus stravit: vesicas sexta creavit:

*Post* sequitur grando: post brucus dente nefando:

*Nona* tegit solem: primam necat ultima prolem.

Cap. 7. & 8. &c.

1. All waters turn'd to blood.
  2. Frogs numberless do harm.
  3. Lice loathsome thick as dust.
  4. Flies numberless do swarm.
  5. A murrain beasts destroyes.
  6. Blaines vex both man and beast.
  7. Hail and fire spoil some things.
  8. Strange locusts spoile the rest.
  9. Thick darkness palpable.
  10. Th' *Egyptians* first born dye.
- These ten plagues *Egypt* felt,  
Rewards of cruelty.

The *Israelites* depart out of *Egypt*, ch. 13. The *Egyptians* drowned in the red Sea, ch. 14. *Moses* song, ch. 15. Quails, and Manna, ch. 16. Manna loathed, Num. 11. Water out of the Rock, ch. 17. *Amelech* overcome, ch. 17. *Jethro* comes to *Moses*, ch. 18.

God appears to *Moses* upon Mount *Sinab*, ch. 19. Gives the Law, ch. 20. Divers Laws given, ch. 21, &c. A freewill-offering towards the Tabernacle, ch. 25. The Tabernacle, and its instruments made, ch. 26, &c. *Aaron*, and his sonnes chosen to the Priesthood, ch. 28. Their consecration, ch. 29. *Bazaleel*, and *Aholiab* fitted for the work, ch. 31. The moulten calfe made, ch. 32. An Angel sent with the people, ch. 33. The Tables renewed, ch. 34. The Tabernacle erected, ch. 40.

#### LEVITICUS.

The miserable end of *Nadab*, and *Abihu*, ch. 10. Beasts, fishes, and birds cleane, and uncleane, ch. 11. The Law of the leprosy, ch. 12, &c.

Gggg

NUM-



## NUMBERS.

The people numbred, who were six hundred and three thousand five hundred and fifty, above twenty years old, and twenty thousand *Levites*, all which died in the wilderness, *ch. 1.* The offerings of the Princes, *ch. 7.* Seventy Elders assistants to *Moses*, *ch. 11.* *Meriams* seven dayes leprosie for repining at *Moses* marriage, *ch. 12.* Spies sent to view the land, *ch. 13.* The people murmur upon their report, *ch. 14.* The Sabbath-breaker stoned, *ch. 15.* The rebellion, and punishment of *Korah*, &c. and fourteen thousand seven hundred dye of the plague for murmuring at it, *ch. 16.* *Aarons* rod budeth, *ch. 17.* *Aaron*, and *Miriam* die: water out of the Rock: *Edom* denies *Israel* passage, *ch. 20.* *Israel* overcomes *Arad*, *Sihon*, and *Og*: Fiery serpents sent, *ch. 21.* The story of *Balam* and *Balac*, *ch. 22.* &c. The zeale of *Phineas*: and fourteen thousand slaine for their lust, *ch. 25.* The people numbred againe, being six hundred, and one thousand, seven hundred, and thirty, and the *Levites* twenty three thousand, none of these were numbred before, but *Caleb*, and *Josuah*, *ch. 26.* *Josuah* appointed to succeed *Moses*, *ch. 27.* Five Kings of *Midian*, and *Balam* slaine, *ch. 31.* *Ruben*, *Gad*, and halfe *Manasses*, have their lot on this side *Jordan*, *ch. 32.* Their fourty two jornies are set down, *ch. 33.* Who must divide the land, *ch. 34.* The *Levites* Cities, and the Cities of refuge, *ch. 35.*

## DEUTERONOMY.

The Law is repeated in *Deuteronomy*: *Moses* song, *ch. 32.* He blesteth the Tribes, *ch. 33.* And dieth aged one hundred and twenty, yet his eyes were not dimme, nor his natural force abated, *ch. 34.*

## JOSUAH.

*Josuah* his successour confirmed by God, *ch. 1.* The spies hidden by *Rahab*, *ch. 2.* The people passe dry-footed over *Jordan*, *ch. 3.* The people circumcised, *ch. 5.* The walls of *Jerico* fall miraculously: *Achans* theft punished, *ch. 6, 7.* *Ai* taken, *ch. 8.* *Josuahs* league with the *Gibeonites*, *ch. 9.* Five Kings defeated, and hanged: the Sun stands still, *ch. 10.* The land subdued, *ch. 11.* &c. And divided, *ch. 14.* *Hebron* given to *Caleb*, *ch. 14.* The Tabernacle brought from *Gilgal* to *Shiloh*, *ch. 18.* The *Reubenites*, &c. returne to their possession: build the Alter *Ed*; satisfie their brethren about it, *ch. 22.* *Josuahs* exhortation, *ch. 23.* Reneweth the Covenant with God, and dyeth aged a hundred and twenty, *ch. 24, 29.* And *Eleaser*.

## JUDGES.

*Judah* made Captaine, and their famous victory: and the punishment of *Adonibezek*, *ch. 1.* *Israel* falls to Idolatry, and are eight years under *Cushan* King of *Syria*: and are delivered by *Othniel*: they sin againe and are subjected to *Eglon*, and delivered by *Ehud*, and afterwards by *Shamgar* from the *Philistines*, *ch. 3.* And by *Barak* from *Jabin*, who is killed by *Jael*, *ch. 4.*

*Deborahs*



*Deborahs* song, *ch. 5.* *Gideon* called to deliver them from the *Midianites*, *ch. 6.* Overcomes them with 300. men, *ch. 7.* *Abimelech's* usurpation and cruelty: he is slaine by a woman, *ch. 9.* *Tola*, and *Jair* the next Judges, *ch. 10.* *Jephtha* his vow, and victory, *ch. 11.* His slaughter of the *Ephraimites*, *1bzan*, *Elon*, and *Abdan* the next Judges. *ch. 12.* *Sampson* borne, *ch. 13.* Killeth a Lyon, marrieth a *Philistine*, &c. *ch. 14.* Slaith 1000. with the jawbone of an asse, *ch. 15.* Is deceived by *Delilah*: pulleth down the house, and dyeth, *ch. 16.*

*Micha* restoreth the stolne treasure, *ch. 17.* The *Danites* destroy *Laiish*, *ch. 18.* The *Levites* wife abused, cut in pieces, and sent to the twelve Tribes, *ch. 19.* The war against the *Benjamites*, *ch. 20.*

## RUTH.

*Eliamelech* with his family driven by famine into *Moab*; he dyeth there, *ch. 1.* His sons dye: *Naomi* returneth, and *Ruth* with her, *ch. 1.* *Ruth* gleaneth in the field of *Boaz*, *ch. 2.* *Naomi's* counsel to *Ruth*, *ch. 3.* *Boaz* marrieth her, by whom he had *Obed*, father of *Jesse*, who begat *David*, *ch. 4.*

## I SAMUEL.

*Ely* the next Judge of *Israel*, forty years: *Samuel* borne, *ch. 1.* *Eli's* sons wickednesse, *ch. 2.* *Samuels* calling: God threatens *Eli*, *ch. 3.* The Ark taken by the *Philistines*: they are plagued: *Eli* breaks his neck: *Ichabod* borne, *ch. 4.* *Samuel* the fourteenth and last Judge, ruled forty yeares, accounting ten with *Saul*, *A. C. 13. 21.* The Ark restored after six moneths: the men of *Bethshemesh* slaine for looking into it, *ch. 6.* The manner of *Samuels* government, *ch. 7.* The *Israelites* repentance at *Mizpeh*: they overcome the *Philistines*, *ch. 7.* *Samuel* associateth his sons in the government, *ch. 8.* They govern ill, whereupon the people require a King, *ch. 8.* *Saul* seeking his fathers Asses, is privately anointed by *Samuel*, *ch. 9.* His heart changed: he prophesieth: is chosen King by *Lot*, *ch. 10.* He defeateth the *Amonites*, and is confirmed King by the people, *ch. 11.* *Samuel* declareth his integrity, and by miracle convinceth the people of their sin, *ch. 12.* *Saul* sacrificeth, and is rejected of God, *ch. 13.* *Jonathan*, and his armour-bearer chaseth the *Philistines*: *Sauls* foolish oath: *Jonathan* delivered by the people, *ch. 14.* *Saul* spareth *Agag*, and is againe rejected, *ch. 15.* *David* is anointed in *Bethlehem*, *ch. 16.* He killeth *Goliath*, *ch. 17.* His six yeares banishment begin, *ch. 18.* The amity between *Jonathan* and him: *Saul* giveth him *Michal*, *ch. 18.* She preserveth *David*: He fleeth to *Samuel*: *Saul* prophesieth, *ch. 19.* *Jonathan* and *David* renew their league; he warnes him by three arrows, *ch. 20.* *David* fleeth to *Nob*, then to *Achish*, where he feigneth himself mad, *ch. 21.* he hideth himself in a cave; *Saul* slaieth the Priests; *Abiathar* escapeth, *ch. 22.* *David* chaseth the *Philistines* from *Ketlab*; departeth into the wilderness of *Ziph*; *Jonathan* comforts him: *Saul* is called from pursuing of him by the invasion of the *Philistines*, *ch. 23.* *David* in a cave spareth *Saul*, *ch. 24.* *Samuel* dyeth aged seventy;



*Nabals* covetousnesse, and death; *Abigals* wisdom; *Michal* given to *Phalti*, ch. 25. *David* taketh away *Sauls* spear, who confesseth his sinne, ch. 26. He fleeth to *Achish*, who giveth him *Ziglag*; he destroyeth the *Philistines*, and deceiveth *Achish*, ch. 27. *Saul* goeth to the witch, ch. 28. The Princes of the *Philistines* send *David* back from the battle, ch. 29. The *Amalakites* burne *Ziglag*; *David* recovered the pray, ch. 30. *Saul*, and *Jonathan* slaine, ch. 31.

## 2 SAMUEL.

*David* lamenteth it, 2 Sam. 1. *David* anointed in *Hebron*, aged thirty; his war with *Ishbosheth*; *Asahel* slaine, ch. 2. *Abner* turnes to *David*, and is slaine by *Joab*, ch. 3. *Ishbosheth* slaine; *David* causeth the murderers to be slaine, ch. 4. *David* anointed King over all *Israel* in *Hebron*, where he reigned seven yeares, six moneths: and thirty three years in *Jerusalem*, he taketh the fort in *Zion*; and overcometh the *Philistines*, ch. 5. The Ark brought to *Jerusalem*; *Uzzab* smitten, *David* daunceth; *Michal* despiseth him, ch. 6. *Nathan* approoveth his zeal to build a Temple, but forbids him by Gods command; God promiseth him a son (*Solomon*) and reneweth his promise of Christ, ch. 7. *David* overcometh many nations, ch. 8. 1 Chron. 18. His bounty to *Mephibosheth*, ch. 9. *Hannun* useth his Ambassadors disgracefully; they are twice overcome, ch. 10. *David*s adultery and murder, ch. 11. His repentance and pardon, ch. 12. *Solomon* borne; *Rabbah* taken, ch. 12. *Ammons* incest with *Tamar*; *Absalon* slaies him, ch. 13. He fleeth to *Gethse* for three yeares, is reconciled by *Joabs* means; burns his corne, and is admitted to his father, ch. 14. *Absolon* aspires, and rebels; *David* fleeth, and is dispossessed of his Kingdom two yeares, ch. 15. *Shimei* curseth *David*; *Achitophels* counsel, ch. 16. *Hushai* defeats it; lends to *David*, who goes over *Jordan*; *Achitophels* desperate end, ch. 17. *Absolon* hanged; *David*s sorrow, ch. 19. He is restored; *Shimei* pardoned; *Barzillai* returneth, ch. 19. *Shebabs* sedition; *Amasai* slaine; *Shebah* slaine, ch. 20. Three years famine; *Sauls* seven Nephews hanged; *David*s war with the *Philistines*; and killing the Gyants, ch. 21. *David* praiseth God, and prophesieth, ch. 22. His last words; his worthies, ch. 23.

He sinned by numbring of the people; chooseth the plague, whereof dyed seventy thousand he erecteth an Altar in the threshing flore of *Araunah*; the plague stayeth, ch. 24. Being old, he is cherished by *Abishag*; *Adonijah* aspired.

## I. KINGS.

*Solomon* anointed, 1 Kin. 1. *David* giveth charge to *Solomon*, and dieth, aged seventy, ch. 2. *Solomon* causeth *Adonijah*, and *Joab* to be slaine; deposeth *Abiathar*, ch. 2. He married *Pharoas* daughter; his judgement on the Harlots, ch. 3. His wisdom, and riches; his royalty, spending daily thirty measures of fine flower, sixty measures of meale, ten fat Oxen, one hundred sheep, twenty pasture Oxen; besides Harts, Robucks, fallow Deere, and fatted fowles; he kept fourty thousand horses for Chariots, and



and twelve thousand horsemen, *ch. 4.* *Shemei's* punishment; *Hiram's* gratulation, and grant of timber for the Temple, *ch. 5.* He layes the foundation of it on Mount *Moriah*, *ch. 6.* *2 Chron. 3. 1.* *Hiram's* excellent workmanship for it, *ch. 7.* The Ark carryed into it; a cloud fills it; *Solomon* bleisseth the people, *ch. 8.* God appeares to him the second time; he giveth Cities to *Hiram*; and sends a navy to *Ophir*, *ch. 9.* The Queen of *Sheba* comes, and gives, and receiveth gifts, *ch. 10.* He had one thousand Wives, and Concubines, by whom he is entised to idolatry; *Ahijah* foretells the devision of his Kingdom; *Feroboam* fleeth into *Egypt*; *Solomon* reigned fourty years, and dyed, *ch. 11.*

After his death the Kingdom was divided.

### Kings of Judah.

*Rehoboam* following the young mens counsel alienateth the hearts of ten Tribes from him; raiseth an army of one hundred eighty thousand to go against *Feroboam*, but by Gods command they returne to their houses, *ch. 12.*

His idolatry, and wives, *2 Chron. 11.* *Sheshak* King of *Egypt* comes against *Jerusalem*, taketh the treasures of the Temple and Pallace, *ch. 14. 25.* *2 Chron. 12. 9.* *Rehoboam* dyed having reigned seventeen year, *ch. 14. 31.*

*Abijam* next, a wicked King, reigned three yeares: goeth against *Feroboam* with foure hundred thousand men, and defeateth him, *2 Chron. 13.* He married fourteen wives, and begat twenty two sons, and sixteen daughters. *Ibid.*

*Asa* next, reigned fourty one yeares, a godly King, he expelled the *Sodomites*, breaks the Idols, settled true Religion; deposed *Maacha* his mother; being at peace he fortified the Cities of *Judah*, *1 Kin. 15. 2 Chron. 14.*

Obtaineth a great victory against *Zara* King of *Ethiopia*, *2 Chron. 14.*

He destroyeth the Idols, and is confirmed by *Azariah* the Seer, *ch. 15.*

### Kings of Israel.

*Jeroboam* returns out of *Egypt*, and reigneth over ten Tribes twenty two years, *1 Kin. 12.* He maketh two golden calves; he is reprov'd by a Prophet; his hand is dried up, and restored; The Prophet seduced is slaine by a Lion, *ch. 13.* He sends his wife disguised to *Ahijah* who foretells the ruine of his house; *Israels* apostasie, *ch. 14.*

*Shemajah*, and *Iddo* prophesie about this time, *2 Chron. 11. and 12. 15.*

*Feroboam* opposeth *Abijam* with eight hundred thousand men, yet is overcome, and looseth five hundred thousand men, *2 Chron. 13.*

*Nadab* next, reigned two years, an evil King: he besiegeth the *Philistines* in *Gibbethon*, and is slaine by *Baasha*.

*Baasha* next, reigned twenty foure years: he slew all the family of *Feroboam*, *1 Kin. 15.*

He began to build *Ramah* against *Asa*, *2 Chron. 16.* and dieth.

*Ela* next, reigned two years; Being drunk in the house of his Steward, he is slaine by his servant *Zimri*, who ruled seven daies with *Omri*, and *Tibni*: all of them reigned twelve yeares; *Zimri* having burnt himself; halfe the people follow *Omri*, and the other halfe

Gggg 3

Tibni,



He warrs against the King of *Israel*, and leaguings with the King of *Affyriah* diverteth *Baasa* from building *Ramiah*: he is reproved by *Hanani* the Seer for the league: he imprisoneth him, and oppresseth the people, *2 Chron. 16*. *Hiel* buildeth *Jerico*, and is punished as *Josuah* had foretold, *Jos. 6. 26. 1 Kin. 16*. *Afa* troubled with the gout, trusteth in Physicians, and dyeth, *2 Chron. 19*.

*Jehosaphat* next, reigned twenty five yeares, a good King, he reformeth Religion, *2 Chron. 17*. the *Philistines* pay him tribute of silver, and the *Arabians* seven thousand seven hundred Rams, and as many He-Goats, *Ibid*. He visited his Kingdom, appoints Judges, and gives them commission what to do, *ch. 19*. He maketh affinity with *Ahab*, and goeth with him against *Ramoth Gilead*; *Micahiah's* prophesie, *ch. 18*. His great victory over the *Moabites*: his ships prepared to go to *Ophir* are broken, for his joyning with *Ahab*, *ch. 20*. He goeth to war with *Joram* against *Moab*: the Army wanteth water, and is furnished by *Elisha*: the King of *Moab* sacrificeth his eldest sonne upon his defeate, *2 King. 3*. He maketh his sonne *Joram* King in his life time, who married *Ahabs* daughter, *2 King. 8. 18*. *Jehosaphat* dyed, *2 Chron. 21*.

Prophets in his time.

*Jehu*, *Eliezer*, and *Jazareel*, *2 Chr. 19*.

*Tibni*, *1 King. 16*. *Omri* prevails against *Tibni*, and is sole King: he buyeth the hill of *Samariah* of *She-mer*, and buildeth *Samariah*, making it the seat of the Kingdom, *Ibid*.

*Ahab* next, reigned 22. yeares, *1 King. 16*. He married *Jesabel*, daughter to the King of *Sidon*; he was the son of *Omri*, and did worse then all his predecessors: he erected an Altar to *Baal*, and a Grove, *ch. 16*. *Elias* prophesieth of the drought, and famine, is fed of the Ravens about a yeare, & is relieved 2 yeares by the widdow of *Sareptha*, *ch. 17*. *Jesabel* killeth the Prophets, *Obadiah* hideth a 100. of them, and fed them; *Elijah* is sent to *Ahab*; he killeth all *Baals* Prophets, and obtaineth raine, *ch. 18*. he raiseth the widows sonne, *ch. 17. 20*, &c. *Jesabel* laies wait to kill him, he fleeth into the wilderness, fasts 40. daies; is sent by God to anoint *Hazael* King of *Syria*, *Jehu* King of *Israel*, and *Elisha* Prophet in his roome, *ch. 19*. *Ahab* overcometh *Benhadad* besieging *Samariah*, and 32. Kings with him: being encouraged by a Prophet, he overcomes him the second time & makes a league with him, for which he is reproved by a Prophet, *ch. 20*. *Naboth* stoned by *Jesabels* counsel: *Elias* prophesieth against *Ahab*: his repentance *ch. 21*. *Micheas* imprisoned for dissuading him to go against the *Syrians*; *Ahab* slaine, *ch. 22*. *Abaziah* his son next, reigned 2 yeares, *ch. 22. 51*, &c. He falleth through a lattice: asketh counsel of *Baalzebub*, and dyeth, *2 Kin. 1*.

Prophets in *Ahabs* time.

*Elias*, *1 Kin. 17*. *Micheas*, *2 Chro. 18*. *Anonymus*, *1 Kin. 20*. *Abdia*.

*Joram*



*Joram* elected againe, 2 *Chron*. 21. His fraticide, *Ibid*. *Edom*, and *Libni* cast off their obedience to him, 2 *Kin*. 8. He falls to Idolatry: is oppressed by the *Philistines*: his guts fall out of his belly, and he dyeth, 2 *Chron*. 21. *Ahaziah* his youngest son next, reigned one yeare, he is slaine by *Jehu*, 2 *Chron*. 22. *Athaliah* his mother usurpeth the Kingdom, killeth all the Kings children, except *Joas*, and tyrannizeth for six years, *ibid*.

*Jehoiada* the high Priest causeth the Princes to sweare allegiance to *Joas* at seven yeare old, who reigned forty years.

*Athaliah* is slaine, 2 *Kin*. 11. Some place the story of *Jonas* about this time: *Jehoiada* took two wives for *Joas* of whom he begat sonnes and daughters: *Joas* repaireth the Temple, reneweth those things which *Athaliahs* Priest had taken thence, and bestowed upon *Baal*: *Jehoiada* dieth. *Joas* falleth from the true Religion: stoned *Zechariah*, son of *Jehoiada*, for reproving of him, 2 *Chron*. 24. *Hazael* taketh *Gath*, and intends to besiege *Jerusalem* but is diverted by *Joas* presents, 2 *Kin*. 12. *Joas* associateth with him in the Kingdom his son *Amasiah*, 2 *Kin*. 14. who reigned twenty nine years: *Joas* being sick, is slaine by his servants, 2 *Chron*. 24.

*Amaziah* his son next, reigned twenty nine years; he did right in the sight of God, but not like *David*:

*Joram* his brother next, reigned twelve years, 2 *Kin*. 1. 17. *Elias* taken up into heaven by a whirlwind; *Elisha* divideth *Jordan*; healeth the venemous waters; fourty two children torne in pieces for mocking of him, *ch*. 2. The King of *Moab* having paid to *Abab* one hundred thousand Rams, and as many Lambs; rebell-eth against *Joram*; he, and *Jehosaphat* goeth up against him, *ch*. 3. vide *Jehosaphat*.

*Elisha* encreaseeth the widdowes oyle to pay her debts: obtaines a son for the *Sunamite*, and restores him to life: he feedeth one hundred men with twenty loaves, *ch*. 4. *Naamans* leprosie cleansed, and *Gehezi* made a leper *ch*. 4. The poor mans axle swims; *Elisha* discovereth the *Syrians* counsel to *Joram*; they send an host to take him; he leadeth them into *Samaria*, where they are fed, and sent home; *Samaria* besieged, and distressed by famine; *Elisha* prophesieth of sudden plenty; the *Syrians* fly, and leave their Camp well victualled, *ch*. 6. & 7. *Elisha* prophesieth of seven years famine; foretelleth *Hazael* that he should be King of *Syria*, and of his cruelty to *Israel*; *Benhadads* death, *ch*. 8. *Joram* wounded in battle against *Hazael*; *Jehu* anointed, who reigned twenty eight years: he kills *Joram*, *Jesabel*, *Ahaziah* King of *Judah*; and fourty two of his brethren, with the seventy sons of *Abab*; and *Baals* Priests, *ch*. 9, 10. 2 *Chron*. 22. He continues in the sins of *Feroboam*, and is punished; *Hazael* smiteth all the coasts of *Israel*, *ch*. 10. *Jehus* death, *ver*. 35.

*Jehoahaz* his son next, reigned seventeen years; he did evil in the sight of the Lord, wherefore *Hazael*, he



he executed the murderers of his father, but not their children: he hired a hundred thousand *Israelites* against the *Edomites*: and at the Prophets perswasion dischargeth them; he killed ten thousand *Edomites*, and casteth ten thousand more from a Rock; he falleth to Idolatry: and being proud of his victory proclaimeth war against *Joas* for the harme his people did him in their returne; he, and his sons are taken in the battel, and *Jerusalem* spoiled, 2 *Chron.* 25. He is slaine by a conspiracy, *Ibid.* & 2 *King.* 14.

Here was an *Inter-regnum* to the twenty seventh yeare of *Ieroboam*, because at that time *Uzziah*, or *Azariah* was made King, 2 *King.* 15. 1. To salve this, some say that *Uzziah* was foure years old when his father dyed, and that till he was sixteen he governed by a tutor.

*Uzziah* his son next, reigned fifty two years; the Prophet *Zachariah* was his counsellor, during whose life he lived well, and ruled religiously; he had two thousand six hundred Captaines, under whom were three hundred seven thousand five hundred Souldiers, by whom he was victorious over diverse nations; he built many Townes, and digged many wells, having much cattel: he had many vine-dressers, and loved husbandry, 2 *Chron.* 26.

*Ezay*, and *Hosea* prophesie about this time, and also *Isaiah*.

*Uzziah* groweth proud, and attempteth to burne incense on the Altar: *Azariah*, and eighty Priests oppose; he persisteth, and is stricken with Leprosie: they thrust him out of the Temple; he is severed from

and *Benhadad* wasted his Kingdom; he prayeth unto the Lord and is delivered, 2 *King.* 13. He associated with him in the Kingdom his son *Joas* in the thirty seven yeare of *Joas* King of *Judah*, ver. 10. *Jeboahaz* died. *Ibid.*

*Joas* alone reigned sixteen yeares; he visited *Elisha* being sick, who foretells him three victories over the *Syrians*; *Elisha* dyeth; a dead man reviveth being put into his Sepulcher, and touching his bones: *Joas* defeateth the *Syrians* thrice, and recovereth the townes which his father lost, 2 *King.* 13.

The *Israelites* being dircharged by *Amaziah*, do much spoile to the Cities of *Judah*: *Joas* taketh *Amaziah*, and his sons, and spoileth *Jerusalem*; and dyeth, 2 *Chron.* 25.

*Ieroboam* his son next, reigned forty one years in the fifteenth year of *Amaziah*, 2 *King.* 14. *Amos* the Prophet foretelleth an earthquake, famine, and destruction of *Israel*, *Amos* 1. *Amaziah* the Priest complaineth to *Ieroboam* of him, and perswades his punishment, *Amos* 7. 10, &c. *Ieroboam* dyed, 2 *King.* 14. Here most writers make an *Inter-regnum*, or *Democracy* of twenty two yeares, because its said, 2 *King.* 15. 8. That *Zacharia* the son of *Ieroboam* began to reigne the thirty eight yeare of *Azariah* King of *Judah*, which happened *Anno Mundi* 3180. whereas *Ieroboam* dyed, *Anno Mundi* 3158.

*Zacharias* his son next, reigned six moneths; *Shallum* the son of *Iabeesh* killeth him, and ruleth one moneth, 2 *King.* 15.

*Manahem* the son *Gadi* next, reigned ten yeares, he slew *Shallum*: he destroyed *Tipsah* with the inhabitants, and ript up the women with child, because



company, and continues a Leper till his death, 2 *Chron.* 26. Some say that his son *Iotham* governed during his Leprosie.

*Iotham* his son next, reigned sixteen years, a good King, he built the Temple gates, and Cities in the Mountaines, and Castles, and Towers in the Forrests: he overcame the King of the *Ammonites*, and exacted of him one hundred Talents of silver, ten thousand measures of wheat, and as much barley, 2 *Chron.* 27. died.

*Nahum* prophesied at this time the destruction of *Ninive*.

*Ahas* or *Achas* his son next, reigned sixteen years, 2 *King.* 16. a wicked King, he made his son passe through the fire as the heathen did: the Kings of *Assyria* and *Israel* enter *Judah*, & killed one hundred & twenty thousand men, and carry away many Captives, 2 *Chron.* 28. Even two hundred thousand; but *Obed* the Prophet reproves their cruelty, whereupon they release their prisoners: the *Edomites*, and *Philistims*; also vexed *Judah*, whereupon he sends to the King of *Assyria* for help; who coming to him, hurt rather then helped him: he sinned more in his tribulation, and dyed, 2 *Chron.* 28. *Habbacuc* is supposed to live at this time.

because the people refused to receive him; he leaved one thousand six hundred Talents of silver of his richest subjects, and gave them to *Phul* King of *Assyria* who invaded his Country, 2 *King.* 15. he died.

*Pekahiah* his son next, reigned two years: a wicked King, 2 *King.* 15. Slaine by *Pekah*.

*Peka* son of *Remaliah* next, reigned twenty years; an evil King *Micha* prophesieth the destruction of *Judah*, and *Israel*; he prophesied long; *Micha* 1. *Ier.* 26. 18.

*Esay* prophesied about this time of Christ 739 years before his birth, *Esa.* 7. 14.

*Pekah* killeth one hundred & twenty thousand of *Judah*, and carrieth captive two hundred thousand, but upon the Prophets reproofe, restoreth them, 2 *Chron.* 28. *Pekah* slaine, 2 *King.* 15. 30.

*Hoshea* next, reigned nine years, 2 *King.* 15. 30. Some are of opinion that he reigned not as King, but Tyrant, till the twelfth of *Ahas*, 2 *King.* 17. 1. He did evil in the sight of the Lord; and *Salmanassar* King of *Assyria*, maketh him his tributary: he conspireth with *So* King of *Egypt*, and denyeth tribute: he is taken by the *Assyrian*, and put in prison: and all the ten Tribes carried into captivity, 2 *Kings* 17.

*Hezekiah* his son next, reigned twenty nine years, a good King; It seems he ruled two years before his fathers death: here *Esay's* prophesie of *Cyrus* is placed: *Esay* 44. 45. In his time new Colonies were planted in *Samaria*, who not fearing God were destroyed by Lyons; their mixt Religion, 2 *King.* 18.

*Senacherib* taketh the fenced Cities of *Judah*: *Hezekiah* maketh his peace with him, which he breaking, besiegeth *Jerusalem*: an Angel killeth one hundred eighty five thousand of his people, and he fleeth, 2 *King.* 19.

*Hezekiah* sick, upon his prayer is restored, and fifteen years added to his life, *ch.* 20.

Hhhh

Merodach



*Merodach* King of *Babylon* sendeth presents to him: he vaingloriously sheweth them his treasure; *Esay* reproveth him, and foretells the carrying away of it, and his people, *Esa.* 38. *Manasses* borne, *2 Kings* 21. *Hezekiah* dyed, *verse ult.*

*Manasses* his son next, reigned fifty five years, he was made King at twelve years old, *2 Kings* 21. He did evil after the abomination of the heathen, built high places, and Altars to *Baal*; made a Grove, and worshiped all the host of Heaven, made his son passe through the fire: observed times; used enchantments; dealt with Spirits, and Wifards, and spilt much innocent blood, *2 Chron.* 33. He martyred *Esay* with a wooden saw, aged eighty years; the host of the King of *Assyria* took him, and carried him bound in fetters to *Babylon*; where in the dungeon he repented, and God restored him to his Kingdom, and he in part restored Gods worship, *2 Chron.* 33. he died, *Ibid.*

*Amon* his son next, reigned two years, a wicked King; his servants conspired against him, and slew him; the people kill the Traytors, and make his son King, *2 Kings* 21. *2 Chron.* 33.

*Josias* his son next, reigned thirty one years; made King at eight years old; a good King, *2 Kings* 22.

#### Prophets in his time.

*Zephany*, ch. 1. *Hulda*, and *Obed*, *2 Chron.* 34. He is solicitous about repairing the Temple, destroyeth the Altars, killeth the Idolatrous Priests, and burnes the Chariots of the sun; as was foretold three hundred & fifty years before, *1 Kings* 13. The book of the Law found, and read before him, &c. *2 Kings* 22. *2 Chron.* 34.

The Prophet *Jeremy* called in his thirteenth year, *Ier.* 1. He keepeth a solemn Passover, *2 Chron.* 35. *2 Kings* 23. reneweth the Covenant, *Ibid.*

*Jeremy* foretelleth the destruction of *Juda*, *Ier.* 19. *Pashur* striketh him, and sets him in the stocks, ch. 20.

*Pharo Necho* warreth against the King of *Assyria*; *Iosiah* fearing that he intended evil against *Judah*, goeth against him without asking counsel of God; he is slaine at *Megiddo*: the people mourne for him, *2 Kings* 23. *Jeremy* writeth his *Lamentations*.

*Iehoahaz* his son next, reigned three moneths, an Idolater; he is taken by *Pharaoh*, and carried into *Egypt*, and the Land made tributary, *2 Kings* 23.

*Eliakim*, or *Iehoiakim* his brother next, reigned eleven yeares, *2 Kings* 23.

*Jeremy* foretels the destruction of the City, and Temple; he is accused of sedition, and preserved from death by *Ahikam*, *Ier.* 26. He prophesieth of the seventy years Captivity in the fourth of *Iehoiachim*, and first of *Nebuchadnezzar*, *Ier.* 4. 25.

*Judah* made tributary to *Nebuchadnezzar*; *Iehoiakim* rebelleth, and is taken by *Nebuchadnezzar*, and carried bound towards *Babylon*, but dieth by the way, *2 Kings* 24.

*Iehoiachin*



*Jehoiacin*, or *Jechonias* his son, next, five moneths: he is carried Captive to *Babylon*, 2. *King*. 24.

*Zedekias* his uncle made King by *Nebuchadnezzar*, reigned eleven years, from this time some begin the seventy yeares Captivity: *Ezekiel* beginneth to prophesie the fifth year of *Jehoiakims* Captivity: *Ezek.* 1. *Nebuchadnezzar* dreames of the foure Monarchies in the second yeare of his reigne. *Dan.* 2.

*Zedekiah* denieth tribute: *Nebuchadnezzar* besiegeth *Jerusalem*. Its distressed with famine, and pestilence: 2. *King*. 25. *Jeremy* perswadeth them to yield chap. 38. The siege raised for a time upon the *Egyptians* coming to releive it, *Jer.* 37. but afterwards they returne, and take *Jerusalem*: *Zedekia's* children slain in his sight: his eies put out, and he carried to *Babylon*: where he died Anno 39. in Prison. *Jer.* 52.

*Gedaliah* made Governour over the poore inhabitants: He is slain by *Ismael*.

The Captaines ask Conncell of *Jeremy* what to do, and promise obedience: He from God forbids their going into *Egypt*. *Jer.* 42. they rebell and carry the people, and him into *Egypt*. He foretels the destruction of *Egypt*, chap. 43. *Ezekiel* also prophesieth the destruction of *Apries*, many yeares before he was slain by *Amasis*; *Ezek.* chap. 29. Some place the story of *Esther* here, supposing *Ahashuerus* to be *Astiages*; as *Perk: Funct*, saith he was *Darius Histaspis*, *Rens.* that he was *Artaxerxes Longimanus*; *Gretzer*, that he was *Artaxerxes Ochus*.

*Nineve* destroyed by *Cyaxaras*, as *Nabum* had foretold.

*Jeremy* stoned by *Apries* King of *Egypt*.

*Obadiah* prophesieth of the release of the *Jewes*. chap. 1.

*Jechonias* released, and honored by *Evil-merodach* the thirty seventh yeare of his Captivity: *Jer.* 52.

*Nebuchadnezzars* vision of the tree expounded by *Daniel*; chap. 4. He is cast out amongst the beasts, confesseth the true God and is restored *Ibid.* he dieth, and *Evil-merodach* succeedeth; who was slaine after two yeares.

*Daniels* vision of the Ram, and He-Goat, chap. 8. He expounds the handwriting on the wall to *Belsazzar*. chap. 55.

*Cyrus* translated the Kingdom to the *Persians*, *Dan.* 5. The seventy yeares Captivity being ended, *Daniel* fastes and prayes, chap. 9. And the people return under *Zorobabel* the Prince, and *Josua* the High Priest, who lived one hundred and ten yeares in that office. *Helv. Ezra.* 1. & 2.

*Cyrus* also restored the vessels of the house of the Lord chap. 1. 7. &c. The number of those which returned was fourty two thousand three hundred and sixty, and their servants seven thousand three hundred thirty and seven. c. 2. 64 &c. coming to *Jerusalem* they build an Altar, and prepare for the Temple: chap. 3. *Cambises* hindereth the building of the Temple. chap. 4.

*Haggai*, and *Zacharie* prophesie to encourage the *Jewes*, and the work goeth forward: *Tatnai* informeth *Darius* chap 5. *Darius* findeth the decree of *Cyrus*, and permits the re-edifying of the Temple, cha. 6.

Some place *Esther's* story here. *Funct.*

The Temple finished in forty six yeares, *John.* 2. 20.

The second Temple dedicated, and the first Pascheover celebrated in it. *Ezra.* 6.

H b b h 2

Ezra,



*Ezra*, and his company by the permission, and encouragement of *Artasasth* goes to *Jerusalem*, chap. 7. He keepeth a Fast to seek for protection in the journey: chap. 8. He findeth things much out of order, and mourneth for it, chap. 9. The people repent, and put away their strange wives, chap. 10.

## NEHEMIAH.

*Nehemiah* hearing of the desolation of *Jerusalem*, mourneth: chap. 1. He obtaineth letters from *Artaxerxes*, goes to *Jerusalem*, and buildeth the walls, chap. 2. Who were the builders, chap. 3. the *Samaritans* oppose, but they build with the trowell in one hand, and the Sword in the other: chap. 4. *Nehemiah* frees the people from oppression, and takes not the Governours portion, chap. 5. enemies without, and false Prophets within, seek to discourage him, chap. 6.

The Law read, and Feast of Tabernacles kept: chap. 8. they forsake their strange wives: chap. 9. A Covenant made, and sealed: chap. 10. the wall dedicated, chap. 12. the Law read, and profanation of the Sabbath reformed, chap. 13.

## ESTHER.

*Ahasuerus* maketh a feast; Queen *Vasties* disobedience and divorce, c. 1. *Esther* made Queen; *Mordecai* discovereth the treason against the King, chap. 2. *Hamans* cruell designe against the *Jewes*, and the causes of it: chap. 3. *Mordecai* discloses it to *Esther*: she seekes to God for direction, chap. 4. She invites the King and *Haman* to a feast: *Haman* prepares a gallows for *Mordecai*, chap. 5. the King commands *Haman* to honour *Mordecai*, chap. 6. *Esther* acculeth *Haman*, and he is hanged on the gallows, chap. 7. *Mordecai* exalted, and sends comfortable letters to the *Jewes*, chap. 8. they slay their enemies; *Hamans* sons hanged, the feast of *Purim*, chap. 9. *Malachi* prophesieth.

*The History of the Jewes continued to Christs time.*

*Jonathan* killeth his brother *Josue* the high Priest in the Temple: *Vogases*, Lieutenant to *Darius Ochus* (as a friend to *Josue*) entreth *Jerusalem* with an Army, spoileth the Temple, and imposeth an hard tribute upon the *Jewes* for seven yeares. *Joseph Ochus* transplanted the *Jewes* who had fled into *Egypt* into *Hircania* neare the *Caspian Sea*, *Ensebius Sidon* destroyed, according to *Ezek. 28. 21*. *Manasses* brother to *Jaddus* the High Priest, to strengthen himself, marieth the daughter of *Sanballat* Lieutenant of *Samarita*: whereupon the *Jewes* for this unlawfull act, forbade him to meddle with the sacrifices, which caused him to flee to *Sanballat*. *Josephus*

About this time *Alexander Magnus*, the brazen belly, *Dan. 2. 39.* the Leopard, *Dan. 7. 6.* the westerne Goat, *Dan. 8. 5.* came skipping from *Greece*, and pusheth the Ram of *Persia*, *Dan. 8. 6.* destroyeth the *Persian* Beare, *Dan. 8. 5.* and succeds the two silver Armes of the *Meds* and *Persians*: *Jaddus* the High Priest denied tribute to *Alexander*: *Sanballat* aideth *Alexander* with eight thousand men, obtained the Priesthood for *Manasses*, and liberty to build a Temple on Mount *Gerasin* like that in *Jerusalem*. *Josephus.* Alexander



*Alexander* comes against *Jerusalem*; *Jaddus*, and the Citizens meet him in white robes: he falleth down before *Jaddus*, and offereth sacrifice: and being shewed *Daniel's* prophesie concerning his Monarchy, granteth many priveledges to the *Jewes*. *Josephus*.

*Alexander* reigned six years, and then in the prime of his strength, having conquered the Easterne world, he suddenly died: and immediatly out of that rotten head, sprang up foure Horns, or Kingdoms allotted to foure of his Captaines. First, to *Cassander*, *Macedonia*. Secondly, to *Antigonus*, *Asia Minor*: Thirdly, to *Seleucas*, *Syria*. Fourthly, to *Ptolemeus Lagi*, *Egypt*, *Dan. 8. 8. & 11. 14.* The Kings of the North, and South *Dan. 11*, because their Kingdoms lay so from *Judea*, soone rooted out the other two, and marry together, *Dan. 11. 6.* These were the two Iron leggs, *Dan. 2. 32.* *Ptolemeus Lagi* entreth *Jerusalem* on a Sabbath-day, on pretence to sacrifice, surpriseth the City, and carried many of the *Jewes* into *Egypt*. *Josephus*.

Great contention arose between the *Samaritans*, and the *Jewes* about their Temples. *Josephus*.

*Ptolomy Philadelphus* redeemed (at his own cost) one hundred and twenty thousand *Jews*, carried into Captivity by his father, paying twelve Crowns apiece for them, and returned them to their owne countrey. *Josephus*.

*Ptolomy* sent to the *Jewes* fifty Talents of gold for the Temple, and obtained of *Eleazer* the High Priest, the Law of the *Jewes*; and interpreters (out of every Tribe six) who translated it into *Greek* in seventy two daies. *Ptolomy* returned them with great rewards for themselves, and many presents to *Eleazer*. *Josephus*.

*Onias* the High Priest being covetous, refused to pay the usuall tribute of twenty Talents to *Ptolomy Evergetes*, King of *Egypt*, for which he intended Warre against the *Jews*, but he was pacified by the wise, and honorable carriage of *Joseph*, nephew to *Onias*: About this time *Jesus* the son of *Syrach* wrote *Ecclus*.

*Antiochus*, and the *Ptolemies* being at Warre together, the *Jewes* suffered much by them, *Mac. 1.* *Scopas* Generall to *Ptolomy Epiphanes*, taketh *Judea*, and many Cities of *Syria*: the *Jewes* revolt from *Ptolomy* to *Antiochus*, and supply his wants, he writeth kind letters to them, and sent them many presents.

About this time lived *Janna Hircanus* the fifth Captain of the *Jews*, and the last of the posterity of *David*, he was father to the great Grandfather of our Saviour Christ: He defeated the *Arabians* in many battels.

*Antiochus Epiphanes*, or the vile, called by some instead of *Epiphanes*, Famous. *Epimanes* Furious, prophesied of *Dan. 7. 8. &c.* and *8. 9.* he entring *Jerusalem*, committed great slaughter, and profaned the Temple, out of which he took one thousand eight hundred Talents *1. Mac. 1. & 2. 5.* this blasphemous horne was a lively type of the man of sin.

*Mathias Machabeus* and his five sons oppose the Kings Officers in Sacrificing, and flee into the mountaines. *1. Mac. 1.*

The Martyrdome of the seven bretheren, and their mother, *2. Mac. 7.*

The *Samaritans* to avoid the fury of *Antiochus*, receive the Gentile-rites *Josephus*.

H h h h 3

Judas



Judas Maccabeus killeth Apollonius, and Seren (the Generalls of Antiochus) in two battels, and expels Gorgias, and his Host out of the Country and obtaines victory over Lyseas. 1. Mac. 4.

He cometh to Jerusalem, purgeth the Temple, and erects a new Altar: He overcometh the Idumeans, Ammonites, and others. Iosephus.

Azariab and his brethren envie his success. They go against Gorgias, and are overcome. 1. Mac. 5.

Judas besieged the Castle of Sion, Antiochus releiveth Menalaus in it, but for feare of Philip, maketh an unfaithfull peace with the Jewes, Nicapor defeated, and slain by Judas: Judas is slain treacherously by Bacchides, Iosephus.

Jonathan his brother is elected Generall, Bacchides after a defeat by Jonathan, maketh peace for two yeares. 1. Mac. 9.

Bacchides provoked by some Apostate Jewes, returned, and besieged Jonathan in Bethsura, but is forced to renew the League. Ibid.

Demetrius and Alexander strive for Jonathans amity: Alexander obtaineth it, and makes him High priest. 1. Mac. 10.

Jonathan meeteth Ptolomy, and Alexander in Ptolemais and at Alexander's marriage, bestoweth great gifts on him, for which he highly honored him.

Demetrius Nacabor sendeth Apollonius against Jonathan: Joppa, Azotus and Ascalon taken by Jonathan, who burnt Dagon's Temple at Azotus, for which Alexander sent him great presents. 1. Mac. 10.

The three Sects of the Jewes began: viz: Pharisees, Sadduces, and Essens. Iosephus.

Jonathan besiegeth the Castle of Jerusalem, and obtaineth of Demetrius Iudaa, Samaria, Joppa, and Galile for a tribute. 1. Mac. 11. He aideth Demetrius at Antioch, and the Jewes are rewarded.

Jonathan and his children are treacherously slain, and Simon deceived of one hundred Talents by Tryphon. 1. Mac. 12. & 13.

Simon his brother made Generall, he leagueth with Demetrius, and taketh Gaza, and raseth the Castle of Sion: the Jewes at his perswasion in three yeares level Mount Sion, that no place might be higher then Jerusalem, for the enemies advantage: Iosephus.

John, Simons son overcometh Gendebus (General to Antiochus) and taketh the Castle of Cedron, which he demolished, 1. Mac. ult.

Simongoeth to Iericho, to his son in Law Ptolemy, where he, and his son Matthias, and Judas were slain at a banquet. John escapeth: here ends the story of the Maccabe's in our Bibles.

John Hyrcanus made Generall, he besiegeth Ptolemy, but (upon seeing his mother whipt upon the walls) departeth: Ptolemy killeth her, and fleeth. Iosephus.

Antiochus besiegeth John in Jerusalem who for want of provision, it being the Sabbatical yeare, turneth the weake multitude out of the City, but taketh them in again: At the feast of Tabernacles Antiochus granteth truce for seven daies, and sent in Sacrifices, for which he had the name of Devout: Peace obtained for five hundred Talents: John to pay it, opened Davids Sepulchre, and findeth three thousand Talents, out of which he paid him. Iosephus.

Upon



Upon the death of *Antiochus*, *John* obtained of the *Romans*, that all his acts against the *Jews* might be repealed: He recovered many places in *Syria*, and demolished the Temple on Mount *Geraſim*, built two hundred yeares before *Sanballat*. *Joſephus*.

He commanded the *Idumeans* to depart the Land, unleſſe they would be circumciſed, whereupon many conformed: Of theſe came *Herod*, who (though he called himſelf a *Jew*, was an *Idumean*.

*John* renewed the league with the *Romans*: He, and his ſons *Antigonus*, and *Ariſtobulus* beſiege *Samaria*, take, and raze it. *Joſephus*.

Upon a Scandall raiſed by the *Phariſees* againſt *Hyrcanus*, that his mother was a Captive, he leaves their Sect, and became a Sadducee, which moved the people againſt him. *Joſephus*.

*Ariſtobulus* altereth the forme of Government to a Kingdom, and aſſociates his Brother *Antigonus*: Imprisoneth his three younger bretheren, and ſtarveth his mother: by his wives perſwaſion he killeth *Antigonus*, and repenting of the fact, dieth miſerably. *Joſephus*.

*Alexander Jannæus* ſucceeded in the Kingdom, and Prieſthood, he was releaſed by *Salome*, (widdow to *Ariſtobulus*) whom he married.

*Hyrcanus* (the father) never ſaw him, for (being told in a viſion) that he ſhould ſucceed him, he cauſed him privately to be brought up in *Gali-lee*.

*Ptolemy Latharus* King of *Egypt* overcame *Alexander* in two battels, and killed thirty thouſand *Jews*. *Joſephus*.

*Alexander* taketh *Gaza* by treaſon, ſlew all the *Citiſens*, and razed it to the ground: he killed ſix thouſand *Jews*, for abuſing him at the feaſt of *Tabernacles*, and taketh forreigne Souldiers for his Guard, the *Phariſees* incite the people againſt him, for his ill ſucceſs againſt the *Arabi-ans*.

He killeth fifty thouſand of them, the *Phariſees* with the help of the King of *Egypt* overcome *Alexander*, yet he afterward prevailed againſt them, and crucified the Authors of the rebellion, and killed their wives, and children.

*Anna* the Propheſſe becometh a widow. *Luk. 2.*

*Alexander* through intemperance gat a quartan ague, which held him three yeares, to his death, he dying at the ſiege of *Ragoba*, on mount *Geraſim*: counſelled his wife to keep his death ſecret till ſhe had won the Fort, and reconciled her ſelf to the *Phariſees*, which ſhe obeying, obtained the Govern-ment, a while after ſhe died.

*Hyrcanus* maketh himſelf King, but *Ariſtobulus* after three moneths overcomes him at *Jerico* depoſeth him, and ſucceeds in the Kingdom, *Antipa-ter* the father of *Herod*, ſtirreth up the chiefe *Jews* to rebellion: and *Aretas* King of *Arabia*, beſiegeth *Ariſtobulus* in *Jeruſalem*, whereupon he ſends to *Scourus Pompeis Legat* in *Syria* for aid, who upon the receipt of four hundred Talents, commanded *Aretas* to raiſe his ſiege: *Ariſtobulus* followes him, and ſlew ſix thouſand *Arabians*: *Ariſtobulus* ſent *Pompey* a vine of gold worth five hundred Talents, yet he comes to *Jeruſalem*, took it: made *Hyrcanus* Prieſt, and the City tributary to *Rome*: carrying *Ariſtobu-lus* and his ſons to *Rome*: *Alexander* the younger ſon eſcapeth, and fought



to recover the Kingdom, but *Gabinus* forced him to flee, and hide himself till the wars between *Pompey*, and *Caesar*.

*Crassus* in his expedition to *Parthia*, entreth *Ierusalem*, and contrary to his faith given, took out of the Temple ten thousand talents, which *Pompey* had spared: thence forth the *Jews* laid up no more treasure in the Temple.

*Hircanus*, and *Antipater* send presents to *Rome*; obtaine leave to reaire the wals of *Ierusalem*: the government of *Iudea* is committed to *Antipater*; he makes his son *Herod* Governour of *Galilee*.

*Iulius Caesar* made a decree concerning the priviledges of the *Jews*: they are declared Citizens of *Rome* by the Senate: *Cassius* upon *Caesars* death cometh into *Iudea*, and exacts seven hundred talents from the *Jews*: *Herod* is made Governour of *Calo-Syria*: he, and *Phaselus* made Tetrarch's of *Iudea*: *Herod* goeth to *Rome*, and by *Antonies* means is made King: returns into *Iudea*, overcomes *Antigonus*: married *Mariamne* the Neece of *Hircanus*: took *Ierusalem*, and *Antigonus*, whom he beheaded; and in whom the *Asmonean* race ended, *Ies*.

In a great earthquake in *Iudea* ten thousand *Jews* perished.

*Herod* to gaine the love of the people, shewed himself very liberal in a great famine: remitted the third part of the tribute: repaired the ruines of the Temple (during which building it never rained) he built also a strong Tower for the defence of it, calling it *Antonia*, and also remitted the fourth part of the tribute.

The Virgin *Mary* borne fifteen years before our Saviour: *Iohn* the Baptist borne.

*Christ Jesus* borne of the Virgin-*Mary*, yet betrothed to *Ioseph* of *Iudah's* tribe: whereby according to the prophecies, he sprang out of *Iudah*, and of *Dauids* line: *Mathew* records his Geneology from *Solomon* untill the captivity, for then he crosseth over to *Nathans* progeny, because *Solomons* race ended in *Ieconiah*, or *Chonia* carried to *Babel*, who (after his delivery by *Evil-Merodach*) declared *Shealtiel*, or *Salathiel* of *Nathans* house his heire, himself dying without seed, *Ier.* 22. 28, &c. this line by *Mathew* is *Christs* legal descent, whereby he was borne heire to the Crowne: But *Luke* ascends from *Iesus*, not by *Solomon* but by *Nathan* to *David*, and that's called his natural line.

Foure women are named in *Matthews* Geneology: all of notorious infamy, *Tamar* incestuous, *Rahab* an harlot, *Ruth* an heathen, and *Bathsheba* an adulteress; to shew that *Christ* came to heale all sores, when he recovered such sinners, and that he despised not our shame, when he shamed not to descend of such Parents.

Mathew



## The New Testament epitomized.

## MATTHEW

Christ's Genealogy, and birth, *ch. 1.* The wise men; Christ's flight into Egypt; Herod slayeth the children; Christ's returne, *ch. 2.* John Baptist ministry; Christ's baptism, *ch. 3.* Christ tempted in the wilderness; calls some of the Apostles, *ch. 4.* His Sermon in the Mount, *ch. 5. & 6, 7.* He healeth the Leaper; and Peter's Mother; stilleth the wind and Sea; drives the devils into the swine; the Captaine's faith, *ch. 8.* He healeth the Palsie; the womans bloody issue; raiseth Jairus daughter; the dumb speak; blind see; and exhorts to prayer, *ch. 9.* He sends out the Apostles, and gives them instructions, *ch. 10.* John Baptist sends to him; Christ's Testimony of him, *ch. 11.* He excuseth his disciples; healeth the dried hand, the blind, and dumb, *ch. 12.* Divers Parables, *ch. 13.* He feeds five thousand; walks on the Sea; healeth with the touch of his garment, *ch. 14.* He shews what defiles a man; healeth the Syrophenician's daughter, and divers sick; and feeds foure thousand, *ch. 15.* Peter's confession; the keyes of heaven, *ch. 16.* Christ's transfiguration; he heales the Lunatick; foretells his passion, and paies tribute, *ch. 17.* He teacheth humility; the power of the Church, *ch. 18.* He sheweth the cause of divorce; receives little children; rich men are hardly saved, *ch. 19.* Labourers in the Vineyard; he foretells his passion; dissuades from ambition; giveth two blind men their sight, *ch. 20.* Christ rides into Jerusalem; purgeth the Temple; curseth the fig-tree; diverse parables, *ch. 21. & 22.* He condemns the Hypocrites of the Pharisees: foretells the destruction of Jerusalem, *ch. 23.* The signes of it, and of the end of the world, *ch. 24.* The parable of the Virgins; and Talents; the last judgement, *ch. 25.* Of Mary Magdalen; Christ institutes his Supper; Judas treason; Peter's denial, and repentance, *ch. 26.* Christ is condemned, crucified, and buried, *ch. 27.* He riseth; appears to, and instructs his Disciples, *ch. 28.*

## MARK

Of John Baptist; Christ baptized, and tempted: he preacheth; calleth fishers; casteth out Devils; cureth Peter's Mother, and others, *ch. 1.* He healeth the Palsie; calleth Matthew; eateth with sinners; excuseth his Disciples about fasting, and the ears of corne, *ch. 2.* He healeth diseases; rebukes Devils; chuseth his Apostles; and convinceth the Jews, *ch. 3.* The parable of the sower, and others; he stilleth the tempest, *ch. 4.* He casteth out the Legion; healeth the bloody issue; and raiseth Jairus daughter, *ch. 5.* He is contemned; sends out the twelve with power: John Baptist beheaded; the miracle of the loaves; Christ walks on the Sea, and healeth with a touch, *ch. 6.* He confutes the Pharisees for traditions; what defiles; cureth the Syrophenician's daughter, and the deafe, and dumb, *ch. 7.* He feeds the people miraculously; refuseth a signe to the Pharisees; cures



the blind; acknowledgeth that he is Christ, and exhorts to patience, *ch. 8.* Christ transfigured; casts out the Devil; foretells his passion; exhorts to humility, and not to give offence, *ch. 9.* Christ disputes about divorcement; blesteth children; sheweth the danger of riches; foretells his death; reprooves ambition; and restores sight, *ch. 10.* He rideth to Jerusalem; curseth the fig-tree; purgeth the Temple, *ch. 11.* His parable of the vineyard; he avoideth the Pharisees snares; proveth the resurrection; and commends the poore widows mites, *ch. 12.* He foretells the destruction of the Temple, and the miseries of the Jews; and exhorts to prepare for death, *ch. 13.* A conspiracy against Christ; ointment powred on him; Judas sells him; his Supper instituted; Peters denial; he is accused, and condemned, *ch. 14.* Barabbas released; Christ crucified, and buried, *ch. 15.* He riseth; appeareth; and ascends, *ch. 16.*

## LUKE

*John Baptist* borne; *Elizabeth*, *Mary*, and *Zacharies* prophesie, *ch. 1.* *Augustus* taxeth the Empire; Christ borne; it's declared to the Shepherds; Christ circumcised; *Simcon*, and *Anna* prophesie of him; he disputeth with the Doctors; and is obedient to his Parents, *ch. 2.* *John* preacheth, and baptizeth; he is imprisoned by *Herod*; Christs baptism, and genealogy, *ch. 3.* He is tempted, preacheth, and cureth diseases, *ch. 4.* He preacheth out of the ship; calleth fishers; and *Matthew*; prayeth; worketh miracles, and preacheth, *ch. 5.* About the Sabbath; Christ chuseth the twelve; healeth diseases; and preacheth; the parable of the house, *ch. 6.* The Centurians faith; his servant healed; the widows son raised; *Johns* messengers; of his forgiving great sinners, *ch. 7.* Women minister to him; a parable of the sower; he rebukes the winds; casts out the legion; healeth the bloody issue; and raiseth *Lairus* daughter, *ch. 8.* Christ sends forth his Disciples; *Herod* desireth to see him; he feedeth five thousand; foretells his passion; his transfiguration; he teacheth humility, and patience, *ch. 9.* He sends out seventy Disciples; instructs the Lawyer; reprooves *Martha*, &c. *ch. 10.* Christ teacheth to pray instantly; casts out a dumb Devil, and preacheth, *ch. 11, 12.* The Galileans an example; the fruitlesse fig-tree; Christ healeth the crooked woman; the parable of mustard-seed, &c. the streight gate, *ch. 13.* He healeth the dropsie; the parable of the great supper; unprofitable salt, *ch. 14.* The parable of the lost sheep; and the prodigal, *ch. 15.* The unjust Steward; of *Dives*, and *Lazarus*, *ch. 16.* To avoid offences; to forgive; God no debtor to us; ten lepers healed, *ch. 17.* The importunate widow; the Pharisees, and Publicans; children brought to Christ; the evil of riches; Christ cures the blind, *ch. 18.* Of *Zacharias*; of ten talents; Christ rides to Jerusalem; purgeth the Temple, *ch. 19.* Christs question of *John Baptist*; the parable of the vineyard; of tribute to *Cesar*; Christ proves the resurrection, *ch. 20.* The poore widow; the signes of the destruction of Jerusalem and the world, *ch. 21.* *Judas* betraies Christ; Christ institutes his supper, &c. *ch. 22.* *Herod*, and *Pilate* against him; he is condemned; crucified, *ch. 23.* He riseth, appeareth, and ascends, *ch. 24.*



## JOHN

Of *Christ*, and *John Baptist*; some disciples called, *ch. 1*. *Christ* turnes water into wine; purgeth the Temple, and foretells his death, *ch. 2*. *Christ* and *Nicodemus*; the baptisme, witness, and Doctrine, of *John*, *ch. 3*. *Christ* talketh with the woman of *Samarita*: he departs into *Galile*; and healeth the rulers son, *ch. 4*. He cures one diseased thirty eight years; and proves himself to be *Christ*, *ch. 5*. He feeds five thousand; walks on the Sea; reprooves fleshly hearers; *Peter* confesseth him; *Judas* a Diver, *ch. 6*. *Christ* reprooves his kinsmen; goeth to the feast of Tabernacles: preacheth; *Nicodemus* takes his part, *ch. 7*. *Christ* delivers the woman taken in adultery: answers the Jews that boasted of *Abraham*, and conveies himself from their cruelty, *ch. 8*. The blind man cured, &c. *ch. 9*. *Christ* the good shepheard, and the son of God, *ch. 10*. *Christ* raiseth *Lazarus*; *Caiphas* prophesies; the *Pharises* lay wait for *Christ*, *ch. 11*. *Mary* anoints his feet: he rides to *Jerusalem*; the *Greeks* desire to see him: he calls for confession of the faith, *ch. 12*. He washeth his Disciples feet: answers *Johns* messengers: that *Judas* should betray him: forwarnes *Peter* of his denial, *ch. 13*. *Christ* the way, the truth, and life: comforts his Disciples, *ch. 14*. The parable of the vine: the office of the holy Ghost, *ch. 15*. Comforts against afflictions: in *Christ* peace, *ch. 16*. *Christ*s divine prayer, *ch. 17*. *Christ* betrayed, and rejected, *ch. 18*. Condemned, and crucified, *ch. 19*. Riseth, and appeares, *ch. 20*.

*Pilate* wrote to *Tiberius* about *Christ*s miracles: he moved the Senate to deifie him: but they refused, because *Pilate* wrote not immediately to them: yet *Tiberius* forbad the persecution of Christians on paine of death, *Enf.*

*Herod Agrippa* that beheaded *John Baptist*, was by *Caligula* banished to *Lyons*: *Herodias* went into voluntary exile with him, where they dyed miserably.

*Caiphas* the high Priest was deposed by *Vitellius*, and slew himselfe.

*Pilate* was accused to *Tiberius* by *Vitellius* of cruelty; sent to *Rome* but died by the way, killing himselfe.

## ACTS

*Christ* instructeth his Disciples, and ascendeth: they chuse *Matthias* instead of *Judas*, *ch. 1*. The holy Ghost falls on them: they speak with diverse tongues: *Peter* preacheth, converts and baptizeth three thousand, *ch. 2*. *Peter* cureth a lame man, and preacheth, *ch. 3*. The Rulers imprison him, and *John* for it: they confess *Christ* boldly: are forbidden to preach in his name: they flee to prayer, and God answers them, *ch. 4*. *Ananias*, and *Saphira* smote dead: miracles wrought by the Apostles, who are againe imprisoned, but delivered, and encouraged by an Angel: they preach in the Temple: are apprehended: *Gamaliel* pleads for them: they are beaten, and rejoyce, *ch. 5*. Deacons instituted: *Steven* falsely accused of



blasphemy, *c. 6.* He pleads his own cause, yet is stoned, *ch. 7.* A great persecution at *Ierusalem*; *Samaritan* converted by *Philip*, is confirmed by *Peter*, and *John*; of *Simon Magus*: *Philip* baptized the *Ethiopian Eunuch*, *ch. 8.* *Saul* converted, and baptized by *Ananias*: he preacheth boldly; the *Jews* seek to slay him; he escapes, being let down in a basket: *Peter* healeth *Eneas*, and restoreth *Tabitha* to life, *ch. 9.* *Cornelius* his vision: *Peter* preacheth to, and baptizeth him, and others, *ch. 10.* *Peter* apollogeth for preaching to the Gentiles: the Gospel being spread into *Phoenice*: *Cyprus*, and *Antioch*, *Barnabas* is sent to confirme them: first called Christians at *Antioch*; they send reliefe into *Judea* in a famine, *ch. 11.* *Herod Agrippa* persecutes the Church, killeth *James*; imprisoneth *Peter*, who is delivered by an Angel: *Herods* miserable death, *ch. 12.* *Paul*, and *Barnabas* chosen to go to the Gentiles; of *Sergius Paulus*, and *Elimas*; *Paul* preacheth to the *Jews* at *Antioch*, who blasphemeth; and therefore he turneth to the Gentiles, *ch. 13.* *Paul*, and *Barnabas* persecuted from *Iconium*: at *Lystra* he healeth a creeple; they at first are accounted gods, but afterwards stoned; they pass through diverse Churches, confirme them, returne to *Antioch*, and repeate what they had done, *ch. 14.* The first Synod at *Ierusalem*; their decrees sent abroad; *Paul*, and *Barnabas* fall out, and part, *ch. 15.* *Paul* circumciseth *Timothy*, converts *Lydia*; casteth out a spirit of divination, which caused him, and *Silas* to be whipt, and imprisoned; the jaylor converted, *ch. 16.* *Paul* preacheth at *Thessalonica*; is persecuted thence, and sent to *Berea*; he comes to *Athens*, preacheth, and converts many, *ch. 17.* He laboureth with his hands; preached at *Corinth*; is encouraged by a vision; accused before *Gallio*; *Apollo* instructed by *Aquila*, and *Priscilla* preacheth, *ch. 18.* The holy Ghost given by *Pauls* hands; the *Jews* blasphemeth; *Exorcists* beaten; conjuring books burnt; *Demetrius* raiseth a tumult, which is appeased by the Towne-clerke, *ch. 19.* *Paul* at *Macedonia* celebrateth the Lords Supper, and preacheth; *Eutichus* revived by him; sends for the Elders of *Ephesus* to *Miletum*, exhorts them, prayes, and departeth, *ch. 20.* He hastens to *Ierusalem*, though foretold of his danger; virgins prophetesses; at *Ierusalem*, he is apprehended, and in danger, but rescued by the Captaine, and permitted to speak to the people, *ch. 21.* He speaketh to them, they exclaime; he should have been beaten, but is freed being free of *Rome*, *ch. 22.* He pleads before the Councel; *Ananias* commands to smite him; his accusers fall out; God encourageth him: forty men vow his death, whereupon the Captaine sends him to *Felix*, *ch. 23.* He is accused by *Tertullus*; answers for himself; *Felix* not receiving a bribe, leaves him to *Festus*, *ch. 24.* The *Jews* accuse him to *Festus*; he appeales to *Cesar*; *Festus* brings him before *Agrippa*; and cleers him, *ch. 25.* He pleads before *Agrippa*; *Festus* thinks him madd; all pronounce him innocent, *ch. 26.* He is sent to *Rome*; ship wrackt, yet all are saved, *ch. 27.* They are kindly entertained in *Malta*; *Paul* shakes off the viper, healeth diseases; goes to *Rome*; preacheth to the *Jews*; and is a prisoner at larg for two years, *ch. 28.* Being set at liberty, he visited the Churches of *Greece*, and *Asia*; then preached in *Spaine*, and *France*; returnes into *Italy*; is againe imprisoned, and suffered Martyrdom at *Rome* in the first persecution under *Nero*. *Euf.*



*The order, and time when the Gospels, and Epistles were written.*

*Matthew* the son of *Alpheus*, Mar. 2. 14. a Publican wrote his Gospel, Anno Christi 41.

*John* Mark. Act. 12. 12. wrote his Gospel about two years after *Matthew*.

*Luke* the Physician, Col. 4. 14. wrote his Gospel, Anno Christi 51. and from *Pauls* mouth. *Eus.*

*John* the beloved Disciple, *John* 13. 23. wrote his Gospel about Anno 69. to confute *Ebion*, and *Cerinthus*, who denied Christs deity; and to supply what the others had omitted.

*Luke* the Physician wrote the *Acts* about Anno 63.

The Virgin *Mary* dyed, Anno 45. *Niceph.*

*Paul* wrote his first to *Thessalonians* from *Athens* by *Tychicus*, Anno 50. and his second to *Thessalonians* from the same place shortly after.

He wrote his first to *Timothy*, Anno 52. and about the eleventh of *Claudius*.

He wrote his first to the *Corinthians*, Anno 54. from *Ephesus*, Act. 19. 9. and his second to *Corinthians*, not long after from *Philippi*.

He wrote his Epistle to *Titus* from *Nicopolis*, Anno 55.

He wrote his Epistle to the *Romans* from *Corinth*, Anno 56.

About the same time, *Peter* wrote his first Epistle to the dispersed *Jews*.

*Paul* wrote his Epistle to the *Hebrews*, *Galatians*, *Philippians*, *Ephesians*, *Colossians*, and to *Philemon* being a prisoner at large.

He wrote his second to *Timothy*, a little before his martyrdom, about Anno 66.

*Peter* wrote his second Epistle to the same person, a little before his martyrdom, about Anno 67.

*James* the lesse, surnamed *Justus*, wrote his Epistle to the despised *Jews*, the time is uncertaine.

*John* banished by *Domitian*, under the second persecution into *Patmos*, wrote his *Revelation*, Anno 96. and being returned to *Ephesus* when *Nerva* had staid the persecution, he wrote his Epistles, Anno 99.

*Jude* called *Lybbaeus*, and *Thaddaeus*, wrote his Epistle general to the dispersed *Jews* after *Peter*, and *Paul*; but the time is uncertaine.

## REVELATION.

The glorious vision of Christ, walking in the midst of the seven golden candlesticks, representing the seven Churches of *Asia*, ch. 1. The Epistles to *Ephesus*, *Smyrna*, *Pergamus*, and *Thiatyra*, ch. 2. To *Sardis*, *Philadelphia*, and *Laodicea*, ch. 3. The vision of Gods throne in Heaven; of the twenty foure Elders; and foure beasts: the Elders cast down their crownes, and worship him that sate on the Throne, ch. 4. The book with seven seales: the Lamb only worthy to open it, ch. 5. Six seales opened,



and what followed thereupon, *ch. 6.* Gods servants sealed in the forehead; the number of them; their robes washed white in the blood of the Lamb, *ch. 7.* The seventh seale opened; seaven Angels with seven trumpets; foure sound their trumpets, great plagues follow; incense put to the prayers of the Saints, *ch. 8.* The fifth trumpet sounded; the bottomless pit opened; the sixth sounded; the foure Angels at *Euphrates* loosed, *ch. 9.* An Angel with a book in his hand; *John* commanded to eat it, *ch. 10.* The two witnesses slaine, and rise againe; the seventh trumpet soundeth, *ch. 11.* A woman cloathed with the sun travelleth; the Dragon waits to devoure it; she brings forth her child, and flees into the wilderness; *Michael* overcomes the Dragon; who being cast to the earth persecutes the woman, *ch. 12.* The beast riseth out of the sea, with seaven heads and ten hornes; an other out of the earth, makes the Image of the former beast to be worshipped; and all men to receive his mark, *ch. 13.* The Lamb on Mount *Sion* with his company; the Gospel preached; *Babylon* falls; the harvest of the World: the sickle put in; and the wine-presse of Gods wrath, *ch. 14.* Seven Angels with the seven last plagues; the song of the conquerors; the seven vials of wrath, *ch. 15.* The viols poured out, the plagues that follow; Christ comes as a thief; blessed are they that watch, *ch. 16.* The scarlet whore with a golden cup sits on the beast *Babylon*: the interpretation of the heads, and horns; the whores punishment, and the Lambs victory, *ch. 17.* *Babylon* falls, who lament, and who rejoyce at it, *ch. 18.* God is praised for judging the whore; the Lambs marriage: the Angel will not be worshipped; the fowles called to the great slaughter, *ch. 19.* Sathan bound for one thousand years: the first resurrection: Sathan loosed: *Gog*, and *Magog*: the last judgment, *ch. 20.* The description of the new *Jerusalem*; Kings bring their riches to her, *ch. 21.* The river, and tree of life: the Angel will not be worshipped: nothing must be added to, or taken from Gods Word, *ch. 22.*

*Allelujah.*

*Simon de Voien* saith that the woman fled into the wilderness when Pope *Boniface* came to the Papacy, viz. *Anno Christi* 605. and so saith *Dr. Powel*, and *Mr. Perkins*.

*Dr. Fulk* saith that it was *Anno Christi* 607.

*Napier* saith that it was between the years 300, & 316.

*Mr. Brightman* begins it with *Constantine* the great. The uncertainty of the time when it began, makes the expiration of it so uncertaine.

#### *Scriptures Chronology.*

*Genesis* written by *Moses* contains the History of one thousand three hundred sixty eight yeares. Thus: From the creation to *Noahs* flood one thousand six hundred fifty six: from thence to *Abrams* birth three hundred fifty two yeares; from thence to *Josephs* death three hundred sixty yeares.

*Exodus* begins with *Israels* departure out of *Egypt*; and contains the History



story from *Joseph's* death, to the erection of the Tabernacle, about one hundred forty two years.

*Leviticus* contains the History but of one month, viz. from the erection of the Tabernacle, in the beginning of the second year after *Israel's* departure out of *Egypt*, till the beginning of the second month of the same year. Its subject is the Ceremonial Law.

*Numbers* contains an History of thirty eight years, and upward, viz. from the beginning of the second month of the second year, to the beginning of the eleventh month of the fortieth year.

*Deuteronomy* contains the History of a few dayes, viz. from the beginning of the eleventh month, to about the seventh day of the twelfth month, and ends with *Moses* death.

*Josua* probably was written by *Eleazer* the high Priest, whose duty it was to leave upon record all memorable Ecclesiastical-affaires, for the benefit of after ages. It contains the History of almost eighteen years, viz. from the death of *Moses*, to the death of *Josua*.

*Judges* probably was penned by *Samuel*: It contains an History from *Josua's* death, to the Priesthood of *Ely*, about two hundred ninety nine years, viz. from *Josua's* death to *Othniel's*, forty years: from thence to *Ehud's*, and *Shamgar's*, eighty years: from thence to *Deborah's*, forty years: from thence to *Gideon's*, forty years: from thence to *Abimelech's*, three years: from thence to *Thola's*, twenty three years: from thence to *Jair's*, twenty two years: thence to *Jephth's*, six years: thence to *Ibzan's*, seven years: thence to *Elon's*, ten years: thence to *Abdon's*, eight years: thence to *Sampson*, twenty years, ending with the slaughter of the *Benjamites*.

*Ruth* probably was penned by *Samuel*: she lived in the time of *Deborah*; *Jun.* and *Trem.* Scope, to delineate part of Christs Genealogy; and to shew that salvation by him belonged as much to Gentiles, as to Jews.

I. *Samuel* penned partly by *Samuel*, partly by *Nathan* and *Gad*; *Jun.* that treats of *Ely*; *Samuel* and *Saul*, contains the History of about eighty years, viz. under *Ely* forty, and under *Samuel*, and *Saul* forty.

II. *Samuel* probably penned by *Nathan*, and *Gad*: It contains the History of *Dauids* reign for about forty years, ends with *Dauids* death.

I. *Kings* contains an History of one hundred, and eighteen years; under *Solomon* forty, and under *Kings of Judah* seventy eight.



*Kings of Judah after the division  
of the Kingdom.*

1. Rehoboam reigned seventeen years, 1 King. 17. 21.

2. Abijam reigned three years, 1 King. 15. 2.

3. Asa reigned forty one years, 1 King. 15. 10.

4. Jehoshaphat reigned seventeen years, 1 King. 22. 5. He began his reigns in the fourth year of Ahab, ver. 41. there was a league betwixt Ahab, and him; they gave their sons the same names; as they lived together, so they died neere together.

II. Kings contains an History of three hundred, and twenty years under sixteen Kings of Judah, and twelve of Israel.

5. Jehoram reigned twelve years, foure with his father, and eight alone, 2 King. 8. 17.

6. Ahaziah reigned one yeare, He married Ahabs daughter, 2 King. 8. 25, &c. slaine by Jehu.

Athaliah usurped six years, 2 King. 11. 3.

7. Joash reigned forty years, Ahaziah's son, 2 King. 12. 1. He began in the seventh of Jehu.

8. Amaziah reigned twenty nine years, twelve of which in exile in Israel, 2 King. 14. 2.

9. Uzziah reigned fifty two years, He began in the twenty seven of Jeroboam, 2 King. 15. 1.

10. Jotham reigned sixteen years, He began in the second of Pekah, 2 King. 15. 32. a good King, ver. 34.

11. Ahaziah, son, reigned sixteen years, 2 King. 16. 2. with Pekah.

12. Hezekiah his son, reigned twenty nine years, 2 King. 18. 2. with Hoshea.

*Kings of Israel that were contemporaries with them.*

1. Jeroboam reigned twenty two years.

2. Nadab his son, reigned two years, began in the second of Asa, 1 King. 15. 25.

3. Baasha reigned twenty foure years, began in the third of Asa, 1 King. 15. 33. he slew Nadab, and all Jeroboams posterity, ver. 29.

4. Elah reigned two years, his son, 1 King. 16. 8. began in the twenty sixth of Asa.

5. Zimri reigned seven daies: he destroyed all Baashas posterity, 1 King. 16. 12, 15.

6. Omri reigned twelve years, ver. 23. began in the thirty one of Asa; he besieged Zimri in Tirza where he burnt himself in the Kings house.

7. Tibni made King by part of the people, but presently slaine by Omri, 1 King. 16. 21.

8. Ahab, Omri's son reigned twenty two years, began in the thirty eighth of Asa, ver. 29.

9. Ahaziah his son reigned two years, began in the seventeenth of Jehoshaphat, 1 King. 22. 51.

10. Joram his brother, reigned eleven years, 2 King. 3. 1. and 8. 25.

11. Jehu reigned twenty eight years, 2 King. 10. ult. he slew Joram, and all Ahabs posterity; and Ahaziah of Judah.

12. Jehoab's son reigned seventeen years, viz. fifteen alone, and two with his son, 2 King. 13. 1. 10.

13. Joash his son reigned sixteen years, 2 King. 13. 10. He began in the thirty seventh of Joash King of Judah.

14. Jeroboam his son, reigned four years, 13. Ma-



13. *Manasses* his son, reigned fifty five years, 2 *King*. 21. 2.

14. *Amon* reigned two years, 2 *King*. 21. 19.

15. *Josiah* reigned thirty one years, 2 *King*. 22. 1.

16. *Joahaz* reigned three months 2 *King*. 23. 31.

17. *Jehoiakim* his brother reigned eleven years, 2 *King*. 23. 36.

18. *Jehoiakin* reigned three moneths, his son, 2 *King*. 24. 8.

19. *Zedekiah* his Uncle reigned eleven years, 2 *King*. 24. 18.

Thence till *Jehoiakims* advancement, twenty six years, 2 *King*. 25. 27, 30.

Amongst these nineteen Kings of *Judah*, there were but nine good, and not one good King of *Israel*.

ty, years, 2 *King*. 14. 23. He began in the fifteenth of *Amasiah*.

15. *Zachariah* his son reigned six moneths, 2 *King*. 15. 8. in the thirty eighth of *Uzziah*, or *Azariah*.

16. *Shallum* reigned one moneth, 2 *King*. 15. 13. He slew *Zachariah*, the last of *Iehu's* house.

17. *Manabem* reigned ten years, 2 *King*. 15. 17. He slew *Shallum*.

18. *Pekabiah* his son reigned two years, 2 *King*. 15. 23. He began in the fiftieth year of *Uzziah*.

19. *Pekah* reigned twenty years, 2 *King*. 15. 27. He slew *Pekabiah*, contemporary with *Jotham* of *Judah*. In his time part of the ten Tribes were carried away captives, ver. 29.

20. *Hosheah* reigned eighteen years, viz. nine free, 2 *King*. 17. 1. and nine a tributary to the King of *Assyria*: at the end whereof the rest of the ten Tribes were carried away captives, ver. 6.

*Artaxerxes Longimanus* reigned fourty years }  
*Darius Nothus* reigned nineteen years } so *Junius*.

*Artaxerxes Mnemon* reigned nineteen years }

*Nehemiah* declares the Politick, and Ecclesiastick estate of the *Jews* after their returne.

It contains an History of about fifty five years, viz. From the twentieth of *Artaxerxes Mnemon*, *Nehe*. 2. 1. twenty four years.

*Darius Ochus* reigned twenty three years }

*Arsenes* reigned three years. } so *Junius*.

*Darius* the last, reigned five years }

*Esther* contains an History of the Church, under the reigne of *Ahasuerus* from his third year, till the end of his reigne, about twenty years: this *Ahasuerus* is conceived to be *Xerxes* son of *Hestaspis*, *Fun*.

*Job*, some think that he came of *Nahor*, *Abrahams* brother; and that he was his grandson, viz. *Nahor*, *Uz*, *Job*.

Others think he was the same with *Jobab*, King of the *Idumeans*, *Gen*. 36. 34.

The pen-man is supposed to be *Moses*.

*Psalms* penned as some think by *David*, *Solomon*, *Moses*, *Asaph*, *Ethan*, *Heman*, *Jeduthun*, and the three sons of *Korah*; yet most by *David*: divided into five books by the *Hebrews*.



1. The first ends with fourty one *Psalm*, *Amen*, and *Amen*.
2. The second with seventy two, *Amen* and *Amen*, &c.
3. The third with eighty nine, *Amen*, and *Amen*.
4. The fourth with one hundred and six, *Amen Hallelujah*.
5. The fifth with one hundred and fifty, *Hallelujah*.

*Proverbs* probably made by *Solomon* in his ripe age, when his prudence, and parts were at highest; the nine first Chapters penned by *Solomon*: the next twenty were collected by *Hezekiah's* servants: the thirtieth Chapter was penned by *Agur*, a Prophet: The thirty one was *Bathsheba's* instructions to *Solomon*, her *Lemuel*; which he afterwards wrote.

*Ecclesiastes* penned by *Solomon* in his old age, after all the vaine courses that he had lost himself in; being his retractions.

*Song of Songs*, probably penned by *Solomon* in his younger years, when his affections were more warme, active, and lively in spirituals.

#### The time of the Prophets.

*Jonah*, and *Amos* lived under *Uzziah*, King of *Judah*, and *Jeroboam* the second King of *Israel*.

*Hosea*, *Joel*, *Isaiab*, and *Micha* under *Uzziah*, *Jotham*, *Aba*, and *Hezekiah* Kings of *Judah*, and *Jeroboam* the second of *Israel*.

*Jeremiah*, *Lamentations*, *Zephaniah*, *Obadiab*, *Nabum*, and *Habbakkuk* under *Josiah*.

*Daniel*, in the third yeare of *Jehoiakim's* reigne, *Dan.* 1. 1.

*Ezekiel* in the fifth yeare of *Jehoiakin's* captivity, *Ezek.* 1. 1, 2, 3.

After their returne from *Babylon*; *Haggai*, *Zechariah* in the second yeare of *Darius*, *Hag.* 1. 1. *Zech.* 1. 1. and *Malachi*.

A Poetical Meditation, wherein the usefulness, excellency, and several perfections of Holy Scripture are briefly hinted.

By F. C.

*Psal.* 18. 30. &  
119. 89, 140,  
160, 103.

*Mic.* 2. 7.

How Lord to me thy Word hast given,  
Precious, and pure,  
Sweet, holy, sure,  
To guide me through the world to heaven.

1. In all wants and necessities  
Thy word's my store,  
Heap'd running o're  
With plenty of most rich supplies.

2. Tempta-



2. Temptations, terrors, dangers, feares,  
Those petty hells  
Thy Word dispells,  
And all the way before me cleares.

Mat. 4. 3, 4. &c.  
Psal. 119. 92, 93.

Fiz. 18. 32, &c.

3. When Satan flings his darts at me,  
Then, Lord, thy Word  
Is shield and sword  
To save me and to make him flee.

Psal. 119. 30.  
Eph. 6. 17.

4. The world presents it's objects rare.  
But yet thy Word  
Doth that afford,  
Which seems to me far costlier ware.

Psal. 119. 14,  
72, 96  
Phil. 3. 7, 8.

5. Then lust invites me to its pleasure.  
But to delights  
Thy word invites,  
Which far surpasse in weight and measure.

Psal. 119. 47.  
70. 16. 11. 36, 8.  
Heb. 11. 25.

6. Then errors their gum'd wares display,  
But Scripture saies,  
Shun errors wayes;  
Walk by my Rule, this is the way.

2 Pet. 3. 18.  
Psal. 119. 30,  
102, 104, 118,  
128.  
Iia. 30. 21.

7. Thus when I'm tempted unto sin,  
By thy words art  
Hid in my heart  
Both battel and reward I win.

Psal. 19. 11.  
Psal. 119. 11.

8. Yea, though sins have defil'd my soul:  
Thy Word can cleanse  
Those noysome dens  
Of lust, and sins best strength controul.

Psal. 119. 9.  
Joh. 15. 3.  
Eph. 5. 26.

9. Have I an unbelieving heart?  
Thy Word, Lord, hath  
Power to work faith  
By thy most holy Spirits art.

Rom. 10. 17.

10. Have I an hard and stony heart?  
Thy Word thus deales,  
First breaks, then heales.  
That stone is cured by this smart.

Ezek. 36. 26.

11. Will not my frozen heart comply?  
Thy Word, thy Law,  
That heart can thaw,  
And change it for a weeping eye.

Ezek. 16. 30,  
60, 63.  
Ezek. 36. 26,  
31.



Act. 24. 25.  
Rom. 12. 3. 16  
Phil. 3. 4. &c  
13.

12. Do tow'ring thoughts pesse my breast?  
Thy word brings low  
The proudest foe,  
And layes him level with the least.

Psal. 38. 13, 14  
Psal. 39. 9  
James 5. 10, 11

13. Do muttering thoughts rise and repine?  
Thy word and word  
Teach patience, Lord,  
And still those barking thoughts of mine.

Hosea 14. 2  
Rom. 8. 26.  
Mat. 6. 9, &c.

14. Am I tongue-ty'd and cannot pray?  
Thy word inspires  
Praying desires;  
Dumb lips unseals; tells what to say.

Psal. 119. 105  
Isa. 30. 10

15. When I in darknesse erre and stray:  
Thy word's a light  
Most clear and bright,  
And leads me back into the way.

Psal. 119. 7. 8  
Psal. 119. 104  
130  
Gal. 3. 24.

16. I'm foolish, simple, and want eyes.  
Thy word's light, rule,  
Master and Schoole,  
Which makes the commers to it wise.

Psal. 119. 10  
Prov. 8. 10, 11

17. I see my self undone and poor.  
Thy words infold  
A mine of gold;  
A pearl of price; all richer store.

Psal. 119. 8  
Jam. 1. 18

18. With God by nature I'm at odds.  
Thy word my soul  
Converteth whole  
From Satans service unto Gods.

Psal. 119. 28, 50,  
143, 165

19. Do outward troubles, inward grief  
My soul torment?  
Thy word is sent  
With comfort for my soules relief.

Acts 16. 29, 30,  
31, 32

20. Am I perplext with doubts and fears?  
Thy word of grace  
Resolves the case  
And so my clouded judgment clears.

Psal. 119. 81  
& 130. 5

21. Or do despairing thoughts me take?  
Thy word doth give  
Me hopes to live,  
For Christ my dearest Saviours sake.

22. Do



22. Do multitudes of thoughts me presse?  
I call to mind  
Thy word, and find  
Such comforts as my soul refresh.
23. Can't I through weaknesse walk alone?  
Thy word, Lord, is  
Strength to my knees,  
And staffe to stay my hand upon.
24. Thus though I thirst, faint, hunger, pine,  
Thy word mee feeds  
In these my needs.  
Thy word it self is bread, milk, wine.
25. Thus though poor, scorn'd, forsaken, pained;  
Thy word alone  
Hath all in one,  
Health, wealth, friends, honour, all contained.
26. Thus though soul-sick, and wounded sore  
With grievous sinne  
Which doth begin  
To fester, rankling more and more,
27. Thy Word shews whence help may be had,  
And doth me guide  
To Christs pierc'd side,  
Whence flows the balm of Gilead.
28. Tea though in me no life remain,  
Thy Word is good,  
And living food,  
Which fetcheth me to life again.
29. Would I prolong this life for ever?  
The Scripture shews  
Whence water flowes,  
Pure streams, which who so drinks, dy'e's never.
30. The Lord be blest who thus provides,  
And filleth full  
My empty soul,  
With food, which evermore abides.
31. Blesse God (my soul) that thus hath given  
Strength, light, guide, way,  
Least thou shouldst stray,  
In this thy pilgrimage to heaven.
32. This

Psal. 94. 10.  
& 19. 8Psal. 119. 18,  
49.Mat. 4. 4.  
1 Pet. 2. 1.  
Isaiah 55. 1.Psal. 119. 51,  
141.  
Prov. 4. 20, 22.

1 Joh. 2. 1, 2.

Joh. 5. 39.  
Jer. 8. 22.1 Pet. 1. 23.  
Psal. 119. 93,  
116.  
Phil. 2. 16.  
James 1. 18.Psal. 36. 9.  
Isa. 55. 1.  
Joh. 4. 10, 14.Psal. 23.  
Isa. 55. 2.  
1 Pet. 1. 23, 25Psal. 119. 32.  
105.  
James 1. 21.  
Jer. 32. 39.



Pfal. 19. 10.  
Pfal. 119. 72,  
162.  
Prov. 8. 10, 11

32. *This book, these sentences, these lines,  
Each word and letter  
To me are better  
Then chaines of pearl, and golden mines.*

John 17.17.

33. 'Tis heaven transcrib'd and glory pen'd,  
Gods truth no doubt  
Was copy'd out,  
When he this gift to men did send.

Psalms 119. 89,  
142, 151, 152,  
160  
Mark 13. 31

34. 'Tis truth it self: God doth intend,  
Mans word shall fall  
Heav'n, earth, and all:  
But this shall never have an end.

Psalms 119:18,  
127  
1 Cor. 2:7,9,10

35. My soul, admire that hand and quill,  
That did produce  
For sinners use  
Th' Eternal mind, The Sovereign will.

Pfal. 119.171,  
164

36. Adore the Author too and when  
Thou canst not raise  
Sufficient praise,  
Sit down and wondering say, Amen.

J. C.

CHAP. CXXII.

PUBLICANS.



**T**He *Jewes* being made tributaries to the *Romans* by *Pompey*, sixty years before *Christ*'s birth, officers were appointed to gather up the tribute mony, called *Publicans*: over which was a governour: whence *Zaccheus* is called *Ἀρχιτελιων* *Luk. 19. 2.* the chiefe *Publican*: They were not only of the *Gentiles*, but some *Jewes* also; and hated for their exactions; therefore joined with sinners.

PROSELYTES.

Such as were borne of one *Hebrew* parent, were called *Hebrews*; of both parents, *Hebrewes*, of the *Hebrewes*, *Phil.* 3. 5. Of the *Hebrewes*, some lived in *Palestine*, and used the *Hebrew* text; Some were dispersed amongst the *Greeks*.



Greeks, and used the Greek translation, and were tearmed *Ἑλληνισαὶ* *Act. 6. 1.* *Profelites* were Heathens converted, and joining to the *Jewes*; and they were *Gerberith Profelites* of the Covenant who were Circumfised, and submitted to all the *Mosaicall Pædagogie*; others *Ger sabagnar*: *Profelitus porta*, or the stranger within thy gates; *Deut. 14. 21.* these only submitted to *Noahs* seven precepts; Such were *Naaman* the Eunuch: *Cornelius*: & *Act. 2. 5.*

## KINGS.

All their Kings were not anointed; but only they in whom succession was broken; and there the first of the family was anointed for his successors, except in case of dissention, where was renewed unction for the confirmation of his authority. Hence *Solomon* was anointed because of *Adoniams* competition.

*Saul* and *Jehu* were anointed with *Bepac*, a cruse of oile, to shew the short continuance of their Kingdom: *David* and *Solomon* were anointed with *Bekeren*, an Horne of oile, to shew the long continuance of their Kingdom.

## PRIESTS.

They were the sons of *Aaron*, the High Priest was anointed plentifully, *Levit. 8. 12.* *Psa. 133. 2.* The second Priest sprinkled with oile, and blood. *Levit. 8. 30.* Christ above his fellowes, *Psa. 45. 8.* *John 1. 14.* wereceive of his fulnesse. *ver. 16.* The High Priest might not marry, *Levit. 21. 14.* a widow, from her he could not expect the first love: nor one divorced: from her he could not expect the first, nor just love; nor an Harlot; from her he could not expect the first, nor just; nor only love; all which Christ expects from his Church; the second Priests might marry a widow; *Levit. 21. 7.* the High Priest might not mourne for his neereft of kindred, *Levit. 21. 10, 11.* The second might for father, mother, son, daughter, brother, sister that had no husband, *Lev. 21. 2.*

The High Priest had his *Sagan*, who performed his office when he was polluted; such was *Zephany Jer. 52. 24.* and some think *Annas*: *Luk. 3. 2.*

## LEVITES.

In *Moses* time they were consecrated in the twenty fifth yeare of their age; In *Dauids* time the twentieth; *1 Chron. 23. 24.* *Ezra. 3. 8.* they had hands imposed on them by *Chazkum*: the first borne of *Israel*, *Numb. 8. 10.* these were the Church representative; hence, *Heb. 12. 23.* the Church of the first-borne.

## NETHENIMS.

They were of the *Gibeonites*, Hewers of wood, and drawers of water for the house of God, *Josua 9. 23.* called *Nethenims*, *Ezra 2. 43.* from *Nathan*, a gift, because given for the service of the Temple.



## PROPHETS.

They were either extraordinary, unto whom God revealed hidden secrets: called also *Seers*: 1 Sam. 9. 9. or ordinary, which were interpreters of the Word. Mat. 10. 41.

For propagation of learning they had Schooles; the Scholars were called *Filij prophetarum* sons of prophets 2 King 6. 1. Sometimes to the Prophet is added the name of his father, as *Hofa* 1. 1. Such were prophets, and sons of Prophets: Sometimes to the name of the Prophet is added that of his City: then he was a Prophet to that City: when a Prophet is named without the name of the City, then he was a prophet of *Jerusalem*.

Other expositors were called Wise-men, 1 Cor. 1. 20

This was appropriated to the *Pharisees*, who were accounted extraordinary wise in teaching Traditions, which were preferred before the Law.

## Or SCRIBES.

They were either Laicks, or Clergy men: the first taught children like our Scriveners: Psa. 45. 1. and were chosen Secretaries to Kings, as 2 Sam. 20. 25. 2 Kin. 12. 10. & 22. 3.

The other were expounders of the Law Ezra 7. 9. Luk. 7. 30. & 5. 17. It was a name of office not of Sect: they clave to the written word, hence they accused Christ of blasphemy, which was a breach of the Law, Mat. 9. 3. but the *Pharisees* of eating with Publicans; a breach of Traditions v. 11.

## Or The DISPUTER.

He was a teacher of allegories, and mysteries: forbidden, 1 Tim. 1. 4. These three by the Heb. are called *Chacam*, *Sopher*, and *Darschan*.

## NAZARITES.

From *Nazar* to sepearate; They sepearated themselves from wine, the razor and pollution by the dead; and that either for their whole lives, called *Nazeraatum saculi*, Such were *Sampson*, *John Baptist*, &c. or for a set number of daies, called *Nazeraatum dierum*, as *Paul*, &c. Act. 21. 24.

Others were so called from *Nazar* whence cometh *Nazareth*, a village; hence Christ was called a *Nazarite*. Mat. 2. 23.

## PHARISEES.

They sepearated themselves to the study of the Law; to pretended extraordinary Sanctity: Luk. 18. 11. from commerce with other people; John 7. 49. from the habit that others wore, and from the customs, and manners of the world; they sprang up about three hundred yeares before Christ; they were of any Tribe; they attributed some things to Fate; others to mans free-will; they held that the soules of the wicked went immedi-

ly



ly to Hell, but of the good into other good mens bodies, hence *Mat. 16. 14.* they stily maintained traditions, as not to eat till they had washed, *Mat. 1. 5.* 2. *Mark 7. 3, 4. & Mat. 9. 11. Luke 7. 39. & Luke 18. 12.* and they made broad their Phylacteries *Mat. 23. 5.* which were scroles of Parchment, whereof each wore two, one reaching from one eare to the other, and tied behind with a thong, the other fastened on the left arme above the elbow on the inside, that it might be neere the heart; in them they wrote the foure Sections of the Law.

The first from *Exod. 13. 2.* to the end of *verse 10.*

The second from *Exod. 13. 11.* to the end of *verse 16.*

The third from *Deut. 6. 4.* to the end of *verse 9.*

The fourth from *Deut. 11. 13.* to the end of *verse 21.* and they made broad their fringes, or borders of their garments.

#### SADDUCES.

They were so called from *Sadoc*, their first founder and began about the same time with the *Pharisees*. They rejected all Scripture but the five books of *Moses*, hence *Mat. 22. 32.* Christ confutes them from *Exod. 3. 6.*

They rejected all Traditions.

They held that there was no reward for good works, nor punishment for ill, hence *Act. 23. 6.*

They denied the resurrection, *Luk. 20. 27.*

They said that soules were annihilated at death.

Denied Angels and spirits. *Act. 23. 8.*

They ascribed all to free-will.

#### ESSENES.

They were: Some *Theoricks*, spending their time; in contemplation: Some *Practicks* following their trades: In many things they Symbolized with the *Pythagorians*: they had one common purse, their apparell was white, they never changed a suit till it was worne out, they drank only water: ascribed all to destiny; worshipped towards the Sun-rising, were strict observers of the Sabbath: They began about one hundred yeares before Christ.

#### HERODIANS.

They took *Herod* the great for the Messiah, because then the Scepter departed from *Judah*, they honoured him with superstitious solemnities: they stood stily for tribute to be paid to *Cesar*, *Mark. 8. 15.*

#### GROVES.

The *Jewes* falling to Idolatry consecrated groves to peculiar Idolls, *Iudg. 3. 7.* their Priests were called Prophets of the groves, 1 *Kin. 18. 19.* 2 *Kin. 21. 7.* & 2 *Kin. 22. 6.* its probable upon the Idoll was drawne the picture of a Grove, as *Act. 19. 24.*



## Daies, and Houres.

Daies were either Naturall containing day, and night; or Artificial, of twelve houres, *Joh. 11. 9.* their working daies were from Sun-Rising to Sun-Rising *Mat. 28. 1.* their Holy-daies from Sun-set, to Sun-set.

The night was divided into foure watches, each containing three houres: the first called the begining of watches, *Lam. 2. 19.* the second the middle watch, *Judg. 7. 19.* because it continued to midnight: the third from thence to three a clock, *Luk. 12. 38.* the fourth was the morning watch, *Exod. 14. 24. Mat. 14. 25. & Mark 13. 35.* and so was the day divided into foure quarters, *Mat. 20. 3, 5, 6.* this reconciles, *Mark 15. 25.* and *Joh. 19. 14.* there were three houres of prayer, the third, sixth and ninth, *Act. 3. 1.*

## Moneths.

*Nisan*, or *Abib*, when Barley began to be eared, contained part of *March*, and *Aprill*.

*Fiar* beauty, then trees flourished } *April.*  
 } *May.*

*Sivan* } *May.*  
 } *June.*

*Thammuz* } *June.*  
 } *July.*

*Ab* } *July.*  
 } *August.*

*Elul* } *August.*  
 } *September.*

*Tizri*, or *Ethanim* } *September.*  
 } *October.*

*Marche*, *Suan*, or *Bul* } *October.*  
 } *November.*

*Cisleu* } *November.*  
 } *December.*

*Tebeth* } *December.*  
 } *January.*

*Schebeth* } *January.*  
 } *February.*

*Adar*, or *Vendar* } *February.*  
 } *March.*

## Kisses.

They used a kisse of salutation, *Exod. 18. 7. Gen. 45. 15.* hence *1 Cor. 16. 20. 1 Pet. 5. 14.*

A kisse of valediction, *Gen. 31. 28.*

A kisse of Homage, *1 Sam. 10. 1.*



*Feasts.*

In their solemn feasts, they had first a *cup of blessing*, because the Master of the feast blest it; hence, *1 Cor. 10. 19.* Secondly, a *cup of consolation*, which was sent to friends in their mourning to put away sorrow, *Jer. 16. 7.* Thirdly, a *cup of salvation*, used after their peace-offerings which were vowed in way of thankfulness for benefits obtained: hence, *Psal. 116. 13.*

*SABBATH.*

Monethly Sabbaths were holy solemnities at the beginning of the new-moones, not on the day of its change, but two daies after when it first appeared: Holiness must begin their moneths, as it ended their weeks.

*PENTECOST.*

It was fifty daies after their Pascheover, which fifty daies were the appointed time of their harvest: in the beginning of which daies they offered a sheaf of the first-fruits of their harvest, *Levit. 23. 10.* and sanctified all the after-fruits through the Land, it being from thence forward lawful to reape their corne, and not before: in the end of fifty daies, they offered two wave loaves, *Levit. 23. 17.* which was a *Eucharistical oblation.*

*Feast of Tabernacles.*

It began the fifteenth of *Tisri*, and ended the twenty one thereof: in it they made Booths, *Levit. 23. 40.* A burthen of which boughs they called *Hosanna*: hence, *Mat. 21. 9.* It was instituted in memory of their fathers dwelling in tents and tabernacles, *Levit. 23. 43.*

*Feast of Trumpets.*

It was celebrated the first day of their seventh month (*Tisri*) *Levit. 23. 24.* According to their sacred computation it was the seventh month, but in their civil computation it was the first moneth; so that this feast was the *New-years-day*: In it they sounded their Trumpets from morning till night, hence, *Psal. 81. 3.*

*Feast of Expiation.*

It was kept upon the 10th day of *Tisri*, *Lev. 13.* wherein the H. Priest confessed his own sins, and of the people; and by rights, and ceremonies expiated them: In it he entred into the holiest of holies; and on it the scape-goat was let go, &c. on it they afflicted their souls by fasting; hence, *Jer. 36. 6.* It was to make an attonement for the publick guilt of National sins: *what each particular neglected to do, the whole by a solemn Law are called to performe,* and that in times of peace, plenty, health, &c. *Holy solemnities for the work-*



ing of a peoples reconciliation with God, is an ordinary duty.

*Sabbatical yeare.*

As the Sabbath day shewed them that they were the Lords people, and that they must abtaine from their own work to do the Lords: So the Sabbath year shewed that both they, and their land was the Lords. In it they tilled not their ground; hence it was called *Sachabath Haarets*: the Sabbath of the Land, *Levit. 25. 6.*

2. The creditors discharged their debts; hence it was called *Schemita laihovah*: the Lords release, *Dan. 15. 2.* It was instituted,

1. To teach them to depend on Gods providence.
2. To mind them of *Adams* happinesse in innocency, when the earth brought forth without manuring.
3. To shadow forth our everlasting Sabbath in heaven.

*Measures.*

An inch, or finger: *Etzbang*; was the breadth of six barley cornes, *Ier. 52. 21.*

*Palmus* was either the lesse containing the bread of foure fingers, called *Tophash*, or the greater containing a span; called *Zeresh*.

A foot containing twelve inches, call *Pagmam*.

A Cubit (*Amma*) of which there were foure sorts.

1. A common Cubit; or halfe a yard.
2. A holy Cubit containing a yard, *1 King. 7. 15.* compared with *2 Chron. 3. 15.* The Pillars in the first are said to be eighteen Cubits; in the second thirty five, from which deducting the *Basis* which is one Cubit, it doubled the number.

3. *Cubitus regis*, which was three fingers longer then the common Cubit, *Herodot.*

4. *Cubitus Geometricus*, which contained six common Cubits, according to which its thought *Noahs* Ark was built, *Orig. Aug.*

A reede, *Kaneh*; with this they measured buildings; the length of it, was six Cubits, and an hand breadth, *Ezek. 40. 5.*

A furlong contained one hundred, and twenty five paces, or the eighth part of our mile.

*Measures of capacity, for drie things.*

A *Kab* contained a Quart; the least measure was the fourth part of *Kab*, *2 King. 6. 25.*

*Omer* contained three pints, and an halfe, *Exod. 16. 36.*

*Sath* contained a gallon, and an halfe; we usually translate it a measure,

*2 King 7. 1.*

*Ephah* contained halfe a bushel, and a Pottle.

*Lethec* contained fifteen measures, *i. e.* two bushels, six gallons, and a Pottle, *Hof. 3. 2.*

*Homer*



*Homer* contained ten *Ephabs*, or so much graine as an Ass could well beare, *Ezek.* 45. 11.

*Cor*, was the same with the *Homer*, *Ezek.* 45. 14. *Luk.* 16. 7.

*Measures for liquid things.*

*Log* contained halfe a pint.

*Hin* contained three quarts.

*Bath* contained foure gallons, and an halfe; of the same capacity with the *Ephab*: Its translated a measure, *Luk.* 16. 6.

*Sextarius* translated a Pot, *Mark.* 7. 4. it contained halfe a Pint.

*Chenix* a measure, *Rev.* 6. 6. contained a quirt.

*Morgues* translated a *Ferkin*, *Joh.* 2. 6. it contained foure gallons, and an halfe.

*Coines, first Brassen.*

*Δραχμή* a mite, *Luk.* 21. 20. *Mark.* 12. 42. in valew three parts of one C.

*Κοδράντης* a farthing, it contained two mites, *Mark.* 12. 42. in valew one C. ÷

*Ασδαρίον* contained eight mites, *Mat.* 10. 29. in valew, q'q.

*Second, Silver coines.*

*Gerah* in valew 1d. ob. *Exod.* 30. 13.

*Agorath* translated a peece of silver, 1 *Sam.* 2. 36. the same with *Gerah*, viz. 1d. ob.

*Keshita* a Lamb, having the Image of a Lamb stamped on it; translated a piece of mony, *Gen.* 33. 19. in valew 1d. ob.

*Ceseph* translated a piece of silver, if mention be of the *Hebrew* coines, it stands for a shekel; if of the *Greek* coines, as *Acts* 19. 19. for an *Attick Drachma*, or 1d. ob.

*Δραχμή*, *Luk.* 15. 8. a quarter of a Shekel, or 7d. ob.

*Διδραχμόν*, *Mat.* 17. 24. translated *Tribute mony*, in valew 1s. 3d.

*Σάλιν* translated a piece of mony, it contains two *Didrachma's*, or 2s. 6d.

*Δηνάριον*, a penny; it was the tribute mony, *Mat.* 22. 19. there was first the common penny, in valew 7d. ob. 2. The penny of the Sanctuary in valew 1s. 3d. this halfe Shekel is that, *Exod.* 30. 13.

*Ζυζ*, was the fourth part of a Shekel of silver, 7d. ob.

*Shekel*, was either common, or the Kings *Shekel*, 1s. 3d. or the *Shekel* of the Sanctuary, 2s. 6d. stamped with the pot of *Manna*, and on the reverse *Aarons rod*.

*Gold coines.*

*Zahab* translated a piece of gold, 2 *King.* 5. 5. called also a *Shekel* of gold, 1 *Chron.* 21. 25. In valew 15s.

*Adarcon*, *Ezra.* 8. 27. or *Drakmon*, *Ezra.* 2. 69. translated a *Dram* in valew 15s.



*Maneh*, translated *Mina*, a Pound: In gold it weighed three hundred Shekels, as 1 *King*. 10. 17. compared with 2 *Chron*. 9. 16. in valew 75 li. In silver their *Maneh* weighed sixty Shekels, *Ezek*. 45. 12. in valew 7 li. 10 s.

*Cicar*, *Talentum*, a Talent; in silver it weighed three thousand Shekels, *Exod*. 38. 25, 26. in valew 375 li. In gold the valew of it was 4500 li.

The *Jews* at first used money unstamped, which they weighed out, *Gen*. 23. 16. hence *Shekel*, from *Shukal*, *Ponderare*, *Librare*, to weigh: The *Shekel* of the Sanctuary, weighed halfe an ounce *Troy*; the common *Shekel*,

*Goliath's* spear-head weighed 25 li. 1 *Sam*. 17. 7.

*Absolons* heire, *Ali*. 2 ounces, 2 *Sam*. 14. 26. The lesser coines were in general termed *Kipuz'a*, a little piece of metal, *John* 2. 15. Upon the first of the moneth *Adar*, it was proclaimed that the people should bring their halfe *Shekels* yearly paid, as *Exod*. 30. 13. On the twenty fifth of *Adar* tables were brought into the outward Court with these *Kipuz'a* to furnish those which wanted these halfe *Shekels* for their offering; or that wanted little pieces in paying for Oxen, Sheep, &c. which stood in a readines in the same Court to be sold; hence, *Mat*. 21. 12.

## CHAP. CXXIII.

### Servants, Slaves.

**T**He *Scythians* having made an eruption into *Asia*, Lorded it there for divers years: In the mean time their wives thinking that they had been all slaine, married their servants that were left to keep their cattel. But at last these *Scythians* being beaten out of *Asia* by the *Medes*; returned home, but then their servants rose in armes against them, and after divers fights the victory remained doubtful: at last one told them, That fighting against slaves they should not use swords, but whips, as more proper instruments to subdue their servile nature: which advice being well liked, against the next encounter they provided them whips, with the claping of which their servants were so terrified, that they ran away; and their Masters remained Conquerours. *Pez. Mel. Hist.*

The *Tyrians* having maintained long warres against the *Persians*, were much weakened thereby; which occasion their slaves, being many in number, laying hold of the opportunity rose up against their Masters, and put them all to the sword, together with all their children, and then seized upon their houses, and married their wives: onely one of them being more merciful then the rest, spared his old Master [*Straton*] and his son, and hid them. Then these Slaves having thus gotten possession of all, consulted to choose a King, and agreed, that he that could first see the Sun rising should be King: whereupon this forementioned Slave consulted with his old Master about the business; who bade him, when others looked into the *East*, that he should look into the *West*: and accordingly when they were all assembled into the fields, and every mans eyes were fixed upon the *East*, he only looked *Westwards*, for which his companions scoffed at him;

but



but presently he espied the Sun-beams shining upon the high Towers, and Chimneys in the City, and so challenged the Kingdome: His companions would needs know who taught him this wit, and at last he told them; whereupon fetching out old *Siraton* they not only gave him his life, but made him their King. *Justin.*

*Apelles* painted a servant with his hand-full of tooles (to shew that he should be work-brittle); with broad shoulders (to beare hard usage); with Hinds feet (to run about his business); with Asses eares, and his mouth shut (to signifie that he should be swift to heare, slow to speak); lastly with a leane belly, to shew that he should be content with course fare, and a slender diet.

*Prov 29.21.* He that delicately brings up his servant, &c. *Solomon* himself was herein faulty: he saw that *Feroboam* was meet for the work, and therefore (not examining his religion) he entertained him into his service, and so let loose the bridle of domestical discipline towards him, that he took state upon him as a young Master, and soon after turned traitour.

*Abner*, *Ishbosheths* servant grew so haughty, and haughty that he might not be spoken unto, *2 Sam. 3.8.*

The like was *Zimri*, whom his Mr. *Elah* so favoured that he made him Captaine over halfe part of his Chariots, which emboldened him to turne traytour: For this beggar set on horseback, rides without reines to the ruine of his Master, and his whole house, *1 Kings 16.11.* So true is that of the Poet.

*Asperius nihil est humili dum surgit in altum.*

*Tobiah* the servant is so insolent there is no dealing with him.

The ancient manner of the *Romans* was thus to punish their slaves: when any of them offended, they made him to carry on his shoulders a peice of wood that is fastened to the axeltree of a coach, and compelled him to go on that fashion up and down among all their neighbours. He that had once undergon this punishment, was proclaimed in every Market-towne, so that no man would ever trust him after, and they called him *Furcifer*, because the *Latines* call that peice of wood *Furca*; that is a fork. *Plut.*

## CHAP. CXXIV.

*Shame, Reproach, Disgrace not endured.*



Disgrace makes a deeper wound in an ingenious nature then death itself, this made *David* pray so earnestly against it, *Psal. 119.22* It broke his heart, *Psal. 69.20.*

*Bajazet* the great *Turke* would certainly have chosen a gibbet rather then a cage.

So would Pope *Gregory* the eighth, any death rather then to have been carryed through the streets of *Rome* (as he was) upon a *Cammiel* with his face

3.

4.

5.

6.

7.

8.

1.

2.

3.



face towards the taile, and with that icorne, and contempt that was east up on him by the basest of the people. *Sigon Hist.*

4. It brake the heart of *Carolus Crassus*, Emperour and King of *France*. *Sigon*. As also of Pope *Steven* the eighth, as the same Author witnesseth.

5. It hath forced some to be their own executioners; as the *Roman Lucretia*, and the *Egyptian Cleopatra*.

6. *Helgo*, King of *Denmark*, having (though unwittingly) deflowered his own daughter, oppressed with shame, and sorrow, killed himself. *Cramzius*.

7. So did *Dioxippus*, a man otherwise so valiant, that *Alexander* himself envied him for the same, as *Diodorus Seculus* reporteth.

8. Amongst the *Romans*, when any souldier proved a coward, forsook his colours, or turned to the adverse party: being apprehended, his armes were taken from him, he was despoiled of all military dignity, and so with reproach, and disgrace east off: this was called, *Ignominiosa missio*, an ignominious dismissal, and was looked upon as the greatest of punishments. *Alex. of Alex.*

9. *Cromerus* writes of *Boleslaus* King of *Poland*, that being worsted in a Battle against the *Russians* by reason of the shameful flight of a cowardly commander, when he came home he presents this Renegado with an hareskin, a distaff, and a spindle for his good service: which disgracefull present sent him from his King, went so neere his heart, as not being able to beare the shame of it, he took an halter, and hanged himselfe.

10. *Emori per virtutem præstat, quam per dedecus vivere: Salust*: Better dye with credit, then to live with infamy.

11. *Saul* was so affraid of disgrace, that he importunes *Samuel* to honour him before the people, *1 Sam. 15. 30*.

12. *Sampson* pulled the house upon his own head, and upon the heads of the *Philistines* that had so dishonoured him.

13. It troubled not *Abimelech* to think that he should die, but that he should die so dishonourably by the hand of a woman, *Jud. 9. 54*.

14. *Elisba* was never so provoked, nor so unable to dissemble his provocation, as when he was dishonoured, though it were by wanton, and waggish children, *2 King. 2. 23*.

15. Holy *Job* complaines of nothing more then of that derision, and scorne that he suffered from them, whose fathers he would have disdained to have set with the dogs of his flock, *Job 30*.

16. *Nehemiah* never used any imprecations against those sworn enemies of his, *Sanballat*, and *Tobijah*, but only upon their contumelious reproaches, *Nehe. 4. 4*.

17. Have mercy upon us; and againe, Have mercy upon us, cry the people: Why? what ail they? We are (say they) exceedingly filled with contempt, our soul is exceedingly filled with the scorne of those that are at ease, and with the contempt of the proud, *Psal. 123. 3, 4*.

It was one of the bitterest ingredients in that cup which our crucified Lord did drink off for us, which made him complaine, *Vermis ego, & non homo*, I am a worme, and no man, a scorne of men, and an outcast of the people *Psal.*



Pfal. 22. 6. Yet if we will reigne with him, we must do as he did, *endure the Crosse, and despise the shame*, Heb. 12. 4.

Many of the Heathens have willingly rid themselves of life, to rid themselves of dishonour, as *Ajax, Brutus, Anthony, Cato Uticensis, &c.*

## CHAP. CXXV.

## Sin the fore-runner of Judgements.



It brought the flood upon the old world, *Gen. 6. 5, &c.* Hell from Heaven upon *Sodom*, *Gen. 19.*

Gods plagues upon *Pharaoh*, *Exod. 7. 17, &c.* Judgements upon *Israel*, *Exod. 32. 35. Josu. 7. 11.* So often in the Book of *Judges*; and *1 King. 8. 33, &c.* *2 Chron. 6. 24. Lam. 1. 8. & 5. 7.*

It brought destruction upon *Jerusalem*: See *Jewes.*

Before the first destruction of *Rome* by *Brennus*, and his *Gaules*, the very Heathen Writers observe, that the people were carelesse of the service of the gods, and grown loose, and dissolute in matters of Religion. *Plut.*

A religious man in an expostulatory strain complained to God of *Phocas*, that Parricide, who paved his way to the Throne by the murder of *Mauricius* his Master, and predecessor, saying; *Lord, wherefore hast thou made this man Emperour?* To whom the Lord answered, *Enim vero quia non inveni pejorem*: Verily because I have not found a worse. Thus God punisheth a wicked people with a wicked, and Tyrannical Prince. *Cedrenus.*

In the Reign of our King *Henry* the sixth, when our brave *English* Army was called home out of *France* by reason of our Civill discords at home: The *French* scoffingly asked an *English* Captain, when they would return into *France* again? To whom the Captain modestly, and discreetly answered; *When your sins are greater then ours.* *Sp. Chr.*

*Bede* observed of the ancient *Britans*, that immediately before their destruction by the *Saxons*, they were come to that height of wickednesse, as to cast *Odium in Religionis professores, tanquam in adversarios*: To hate the professors of Religion as their greatest adversaries.

*Gildas* also reporteth of them, that at that time fornication, adultery, and incest, with all other sins incident to mans nature were rife amongst them; and especially the hatred of truth, and the maintainers of it; the love also of lies with the forgers thereof: the admitting of evil for good, the respective regard of lewdnesse instead of goodness: desire of darknesse in lieu of the Sun-light, and accepting of Satan for an Angel of light: Kings were anointed not by God; but such as were known to be more cruel then the rest, and soon after murdered by their own anointers: how abominable their sins were, and what just judgements God followed them withal, read more in *Cambdens Britan.* Pag. 108, 109. out of *Gildas.*



6. Also before the *Norman* Conquest (as *Gervasius* of *Canterbury* writeth) the Priests were idle, drousie, and unlearned, the people given to riot, and loose life; Discipline lay dead, the Common-Wealth sick of an infinite sort of vices: but above all, *Pride*, whose waiting-maid is destruction, was come to a mighty head; yea, they fell so fast to all lewdnesse, that to be ignorant of sinful crimes, was held a great crime. *Cambdens Britan.* p. 143.
7. Upon the persecution of the Church under the Emperour *Valerian*, *Cyprian* writes thus: *We must confesse that this great calamity which hath wasted for the most part all our Churches, and still doth daily consume us, ariseth chiefly from our own wickednesse whilest we walk not in the way of the Lord, nor observe his precepts as we ought, whilest we are full of lucre, pride, emulation, dissension, void of simplicity, and faithful dealing, renouncing the world in word, but not in deed, every man pleasing himself, and displeasing others, and therefore are we thus worthily scourged: For, Non venissent fratribus hac mala, si in unum fuisset fraternitas animata:* These evils had not befallen the brethren, if they had been joyned together in brotherly unanimity. See more in my *Gen. Marty.* p. 56.
8. *Aurelian* the Emperour at first suffered the Christians to enjoy their Religion in peace, but when they had lived a while in peace, and prosperity, they began to grow idle, and delicate, striving, and contending amongst themselves upon every trifling occasion, with railing words belpattering one another in a most despightful manner: Bishops against Bishops, and people against people, moving hatred continually: yea, cursed hypocrisie, and dissimulation encreased more and more, by reason whereof God sent upon them the ninth persecution, &c. See more in my *General Martyrologie.* p. 61.
9. *Salvian* Bishop of *Masilia* complaineth that before the persecuting *Vandals* came into *Africa*, the Church of God was much degenerated, in those Countries from its ancient purity, and that the power of godlinesse was much decayed, insomuch as they which lived exactly according to the rule of Gods Word were hissed at as they went in the streets as if they had been Monsters. *Idem.* pag. 101.
10. Before the late Persecution in *Bohemia* through the long, and peaceable enjoyment of the Gospel men by little, and little began to be licentious in their lives, and carnal security so encreased, that many began to preface that some horrible tempest would ere long overwhelm them. *Idem.* p. 160.
11. Before the Massacre of *Paris*, such a general stupidity seized upon the Protestants, that their minds were very wavering, and few there were that shewed themselves zealously bent to Religion; but all, both great, and small, were intent upon worldly matters, building to themselves goodly Castles in the ayr. *Idem.* p. 309.
12. Sins are the snuffs that dim our candlestick, and threaten the removal of it: The leaven that defiles our Passeevers, and urges God to passe away, and depart from us: The reproach which will render us a Proverb, and a by-word, *Dent. 28.* An astonishment, and an hissing, *Jer. 25. 9.* Like *Sodom* and her sisters, a reproach, and a taunt, *Ezek. 5. 15.* which to prevent *Chr-*



*rat poenitentia, ne praecurrat sententia: Mittamus preces, & lachrymas cordis legatos,* saith Cyprian; Let us break off our sins, and cry mightily unto God.

Sin is honey in the mouth, but gravel in the belly: such a bitter-sweet was Adams apple; Esau melle; The Israelites Quails, Fonathans honey; The Amalakites cates after the sacking of Ziglag, 1 Sam. 30. 16. Adonijahs dainties, 1 King. 1. After the meale is ended comes the reckoning: Men must not think to dine with the Divil, and then to sup with Abraham, Isaac and Jacob in the Kingdom of Heaven. When the Aspe stings a man, it doth first tickle him so that it makes him laugh, till the poyson by little and little gets to the heart; and then it paines him more then ever it delighted him; so doth sin.

13.

The Jewes were ever best when they were in the worst condition: In prosperity Jeshurun waxed fat, and kicked with the heele, Deut. 32. 15.

14.

The Athenians, *non nisi atrati, &c.* would never mend till they were in mourning.

15.

One of our great Statesmen said: *Anglica Gens est optima flens, & pessima ridens.* Physicians ordinarily cure a Lethargy by a Feavour: Chyrurgions let their Patients blood sometimes *etiam ad deliquium animae*, till they swoone again. The Scorpion heales his own wounds: And the Viper beaten, and applyed, cures his own biting: surely as the scourging of the garment with a stick, beats out the mothes, and dust, so do corrections, corruptions from the heart; and as lancing lets out filth, so do afflictions sin. Trapp.

16.

God, when he begins to punish sin he will also make an end, 1 Sam. 3. 12. i. e. as sure as he begins, so sure will he make an end. He forbore the house of Jehu for a while, but at last he punished them as so many murderers, 1 King. 16. 7. *Nullum tempus occurrit Regi, nedum Deo.* He is slow, but sure, & *tarditatem supplicij gravitate compensat.* Val. Max. the longer he holds the harder he strikes: sin may sleep a long time, like a sleeping debt not called for of many years. As Sauls sin in slaying the Gibeonites not punished till fourty years after. As Joabs in killing Abner which was not punished all Davids dayes. And Amalek perished for their ill usage of Israel many hundred years after: O how dangerous is it to offend him whose displeasure is everlasting! Vapours that ascend invisibly come down againe in raine, and showers. Idem.

17.

*Aliud ex alio malum:* One mischief treadeth upon the heeles of another, as Jabs messengers. The clouds returne after the raine, Eccl. 12. 2. As in April weather, so soone as one showre is falne, an other is brewing; and deep calleth upon deep at the noise of the water spouts, Psal. 42. 7. Evil shall hunt the violent man to destroy him, Psal. 140. 11. Your sins shall find you out as a blood hound, Num. 32. 23. As it did that Popish Priest in London, who having escaped the fall of Black-Friers, Anno Christi 1623. (where Drury had his braines knockt out of his head together with his Sermon) and taking water with a purpose to saile into Flanders, was cast away (together with some others) under London Bridge, the boate being overturned. Trapp.

18.



19.

*Ursin* tells us, that those which fled out of *England* in *Queen Maries* dayes acknowledged that that great inundation of misery came justly upon them for their great unprofitableness under the means of grace which they enjoyed in *King Edwards* dayes.

20.

*Zanchy* tells us, that when he first came to be Pastor at *Clavenna*, there fell out a grievous pestilence in that Towne, so that in seven moneths space there dyed one thousand two hundred persons: their former faithful Pastor *Mainardus*, had often foretold such a calamity for their profaneness, and Popery: but he could never be believed till that plague had proved him a true Prophet, and then they remembered his words, and wished that they had been warned by him.

21.

On a time five Monks being met together, entred into consultation what was the most effectual means to mortifie sin: One said, that it was to meditate on Death: The second to meditate on Judgement: The third to meditate on the joyes of Heaven: The fourth, to meditate on the everlasting torments of Hell: The fifth, to meditate on the love, and sufferings of Christ, which indeed is the strongest, and most effectual of them all.

22.

Few men that make warre against Heaven by their impieties go to their grave in peace: what became of *Pharaoh*, the bloody, and *Achisophel* the crafty: Of *Balaam* the covetous, and *Corah* the rebel: Of *Haman* the proud, and *Herod* the Fox: Of *Absolon* the disobedient, and *Elah* the drunkard: Of *Zimri*, and *Cosbi* the unclean: Of *Ananias*, and *Saphira* the liars: Of *Maxentius* the tyrant, and *Julian* the Apostate: Of wily *Winchester*, and bloody *Bonner*: and of a thousand others mentioned in this book.

23.

*Cave, spectat Cato*, was a watchword amongst the *Romans*. A Reverend, and Religious Divine, had these words following written before him in his study: *Noli peccare, Nam Deus videt, Angeli astant, Diabolus accusabit, conscientia testabitur, Infernus cruciabit*. Take heed of sin, For God seeth thee, Angells stand by thee, The Divil will accuse thee, Thy conscience will testifie against thee, And Hell will torture thee.

24.

He that writes the life of *Anselme*, saith thus of him, That he feared nothing in the world more then sin, and that if on the one hand he should see corporally the horreur of sin, and on the other the paines of hell, and must necessarily be plunged into the one, he would chuse hell, rather then sinne; and that he would rather have hell being innocent, and free from sin, then polluted with the filth thereof, possess the kingdom of Heaven.



## CHAP. CXXVI.

Speeches witty, pleasant, and profitable.

**H**emistocles used in mirth to say, that of all other people, the Grecians were the most powerful, and that of the Grecians, the Athenians ruled over most, and that he ruled the Athenians, and that his wife ruled him, and his young Son ruled his wife. Herod.

On a time one requested Lychurgus to set up a popular Government in Lacedæmon, where the meanest might have as much authority as the greatest: Begin, saith he, first to do it in thine owne house. Plut.

An other asked him why he appointed such mean things, and of so little value to be offered to the gods? Because, saith he, we should never be weary of serving them. Plut.

One of his Citizens asking him how they might defend themselves against their enemies? If, saith he, ye be poor, and no man covets more then another.

Another asking him if it were not meet to enclose their City with walls? Can, saith he, that City be without walls, that is environed with men, though it be not compassed with stones? Plut.

Demaratus the Lacedæmonian being asked by a busie fellow, who was the honestest man in Lacedæmon? Even he, saith he, that is least like unto thy self. Plut.

An Orator of Athens saying to Plistonax that the Lacedæmonians were ignorant, and illiterate: Thou saiest true, quoth he, for we of all the Grecians have learned none of your ill conditions. Plut. One of them being requested to go hear the Nightingale counterfeited naturally: I have, said he, heard the Nightingale her self. Plut.

A Boy being promised an hardy cock of the game, that would dye in the place: Nay, said he, give me not those which will dye, but with fighting will kill others. Plut.

Pedaritus a worthy man in Lacedæmon, being left out in the election of the three hundred Senators, went home merrily, saying, It doth me good to see that there are found three hundred men in the City better then my self. Plut.

Some that had studied Musick, and other Arts, used to mock Themistocles, when he was young, for his ignorance, to whom he gave this answer: Indeed I cannot tune a Viol, Harpe, or Lute, but if you put a weak, little, and obscure City into my hands, I know how to make it Noble, Strong, and Great.

When in his youth his actions were light, and unconstant, he used to say, that a ragged Colt oft proves a good Horse, especially if he be well broken, and ridden. Plut.

Themistocles saying to and fro amongst the confederates of the Athenians, to gather a tribute, when he came to the Andrians, and found them



backward to pay; he told them that he brought two mighty gods along with him, viz. *Love, and Force*: To which they answered, that they also had two great goddesses to withstand him: viz. *Poverty, and impossibility*. Plut.

13. *Themistocles* being banished *Greece*, was forced to fly for refuge to the King of *Persia*, with whom he found great favour, and was advanced to a great estate, whereupon he said to his children: *My sonnes, we should have been undone, if we had not been undone. Perissemus, nisi perissemus*. Plut.

14. *Brennus* with his *Gaules* besieging the City of *Clusium* in *Italy*, the *Romans* sent Ambassadors to him, to ask him what wrong the *Clusians* had done unto him that he was come to Warre against them? *Brennus* smiling, answered: *Herein the Clusians do us wrong, in that being few, and occupying much land they will not give it us, that need it more then they: the like do you Romans to all your neighbours, if they will not impart their goods to you*. Plut.

15. *Menecrates* the Physitian, because he had restored many mad men to their wits, was surnam'd *Jupiter*, which he was so proud of, that writing to *Agésilas* King of *Sparta*, he began his letter thus: *Menecrates Jupiter, regi Agésilao salutem*: to which *Agésilas* wrote back, *Agésilas Rex, Menecrati sanam mentem*. Plut.

16. One praying a certain Orator highly in the Presence of *Agésilas* King of *Sparta*, for that he could admirably set forth small matters with specious words; He answered, *But I do not think it worthy their labour who put a great shoe upon a little foot*. Xenoph.

17. Another asking him by what means a man might attain to a good name, and fame? he answered, *Si loquatur quæ sunt optima, & faciat quæ sunt honestissima*: If he alwaies speaks those things which are best, and doth those things which are most honest. Idem.

18. A Captain of the *Paonians* having slain an enemy, cut off his head, and brought it to *Alexander M.* saying, O King, with us this gift uses to be rewarded with a cup of gold. *Yea*, saith *Alexander* with an empty cup, *but I will drink to thee this full cup of Wine*. Diod. Sic.

19. *Augustus Caesar* his motto was, *Festina lente*, and he used to say, *Sat celeriter, fit, quicquid fit satis bene*: A thing well done is twice done. Plut. As also, that to get some small profit with great danger, is like those that fish with a golden hook, who hazard more then the fish is worth. Plut.

20. A certain Roman Knight coming to *Adrian* the Emperour to request a favour of him, received a denial: the Knight was old, and had a very gray beard; but a few daies after, having coloured his beard, black, like a young man, he came to the Emperour againe about the same businesse: the Emperour perceiving the fraud, said to him; *I would be very glad to gratifie you in your desire, but a few daies past, I denyed it to your Father: and therefore it would not be just to grant that to the son, which I refused to the Father*. Imp. Hist.

21. *Apollonius* being asked (as to entrap him) what he thought of *Nero's* singing? fearlessly answered the bloody *Tigellinus*, *Nero's* favourite; *I think* (said he) *far better then you; for you repute him worthy to sing, but I to hold*



hold his peace. And so truly it was, for his voice was but weak, and hollow, and therefore to help it, he used to lie on his back with a leaden plate on his breast, and to fast certaine dayes in every moneth with nothing but oyl.  
*Plinie.*

At the Battel of *Newport*, the Prince of *Orange* having the *Spanish* Army before him, and the Sea behind him, spake thus to his Souldiers; *If you will live, you must either eat up these Spaniards, or drink up this Sea.*

When *Luther* first appeared against the Pope, *Albertus Crantzius* (a Bishop that approved of his project, but thought it impossible to be brought to passe) wrote thus unto him; *Frater, Frater, Abi in Cellam, & dic, Miserere mei Deus*; Frier, Frier, go into thy Cloister, and follow thy beads: This businesse is too hard for thee to undertake.

When amongst many Articles exhibited to our King *Henry* the seventh by the *Irish* against the Earl of *Kildare*, the last was; *Finally, all Ireland cannot rule this Earl*: Then (quoth the King) *this Earl shall rule all Ireland*, and so made him Deputy thereof. *Camb. Remaines. p. 271.*

King *Fohn* of *England* being perswaded by one of his Courtiers to uncomb the bones of one, who whilest he lived had been his great enemy. *O no*, (quoth the King) *would to God that all mine enemies were as honourably buried.*

A little before the *Spanish* Invasion in eighty eight, the *Spanish* Ambassadour after a large recital of his Masters demands to Queen *Elizabeth*, summed up the effect of it in this *Tetrastrich*.

*Te veto ne pergas bello defendere Belgas;*

*Quæ Dracus eripuit nunc restituantur oportet:*

*Quas Pater evertit, iubeo te Condere cellas:*

*Religio Papæ fac restituantur ad unguem. i.e.*

These to you are our Commands,

Send no help to th' *Netherlands*:

Of the Treasure took by *Drake*,

Restitution you must make:

And those Abbies build anew

Which your father overthrew:

If for any Peace you hope,

In all points restore the Pope.

The Queen smiling at these demands, returned this sudden answer,

*Ad Gracias, bone Rex, sient mandata Calendas.*

Worthy King, know this your will,

At latter *Lammass* wee'l fulfill.

See her *Life* in my second Part.

*Fohn*



27.

John Duke of Bedford being entombed in the chief Church of Roan, afterwards a foolish Courtier perswaded Charles the eighth, King of France, to deface his Monument, to whom the King answered: *God defend that I should wrong him dead, whom whilst he was living all the force of France could not resist.*

28.

Queen Elizabeth coming into a Free-School, had an Oration made to her by one of the boyes, whom afterwards she jestingly asked, *How often his Master had whipped him?* To whom he readily, and wittily answered with the words of *Aeneas* to Queen *Dido*;

*Infandum Regina jubes renovare dolorem.*

29.

At another time having an Oration made to her by a poor boy, she, understanding his quality, said merrily to him: *Pauper ubique jacet.* But the boy as confidently, and wittily answered;

*In thalamis regina tuis hac nocte jacerem;  
Si verum hoc esset, Pauper ubique jacet.*

30.

Adrian the Emperour having censured *Favorinus* in his own profession of Grammer, he told him wittily, that he durst not be learmeder then one who commanded thirty Legions.

31.

A certaine Artificer being blamed for some work that he had done, by his Prince, gave him this answer: *God forbid Sir, that you should know things of so mean a quality, better then I who owe my subsistence to them.*

32.

Alexander having a Souldier of his name that was a coward, bade him either leave off the name of *Alexander*, or be a Souldier. *Plut.*

33.

One being hit in the teeth with his stinking breath, wittily excused it, saying, that it was by reason of the many secrets committed to him, and concealed by him so long till they were even rotten in his bosom. *Trapp.*

34.

A Papist (as their usual manner is) asking a Protestant where his Religion was before *Luther*? He wittily answered: *In the Bible, where yours never was.*

35.

*Themistocles* perswading the other *Grecians* to fight with *Xerxes* his navy where they were, one that stood by said to him: *Themistocles*, for a man that hath neither City nor house, it is an ill part to wish others that have to forsake all: *Themistocles* turning to him, replied: We have willingly forsaken our houses, and walls, cowardly beast that thou art, because we would not become slaves for feare of losing those things which have neither soul, nor life: and yet our City I tell thee is the greatest of all *Greece*: for it is a fleet of two hundred Gallies ready to fight, which are come hither to save you if you please. *Plut.*

36.

A man borne in the Isle of *Seripha*, falling out with *Themistocles*, did cast him in the teeth, that it was not for his worthinesse, but for the Noble City wherein he was borne that he won such glory. *Thou sayest true*, said he, *but neither should I have won any great honour if I had been a Seriphian, nor thou if thou hadest been an Athenian. Plut.*



*Cæsar* seeing one day in *Rome* some rich, and wealthy strangers having little dogs, and *munkies* in their armes, and that they made marvelous much of them; asked them, if the women in their Country had no children? wisely reproving them hereby for bestowing that love, and kindnels upon brut creatures which they should reserve for their children. *Plut. in vita Peric.*

37.

One said to *Diogenes*, Look how the people mock thee: *Tush* (said he) they mock not me: meaning that he took them only to be mocked, who were offended at it. For an honest, and wise man can be no way dishonoured. *Plut. in vita Fabii.*

38.

There was one *Marcus Livius* a Roman that was Governor of *Tarentum*, at that time when *Hanibal* took it: This *Livius* vexing to see so much honour done to *Fabius Maximus*, swolne with envy, and ambition, said one day in open Senate, that it was himselfe not *Fabius*, that was the cause of taking the City of *Tarentum* againe: *Fabius* smiling to heare him, answered wittily: Indeed thou saiest true, for if thou hadst not lost it, I had never won it againe. *Plut. in vita Fabij.*

39.

*Alcibiades* when he was a boy, one day wrestling with a companion of his, was in danger of being overthrown by him. whereupon he gat his fellows arme into his mouth and bit it so hard, as forced him to let go his hold, whereupon he said, What *Alcibiades*, bitest thou like a woman? No marry do I not (quoth he,) but like a Lyon. *Plut. in vita ejus.*

40.

Whilest *Dionysius* the Tyrant was a prisoner in *Corinth*, a certaine merry fellow thinking to mock him finely, as he entred into his Chamber, shook his gowne, as the manner is when they come to Tyrants to shew that they have no weapons under their gownes: But *Dionysius* encountred him as pleasantly, saying to him: Do that when thou goest hence, to shew that thou hast stolne nothing. *Plut.*

41.

One telling *Pelopidas*, General of the *Thebans*, that *Alexander* the Tyrant of *Thessaly* was coming against him with a very great power, *Pelopidas* answered him readily, All the better, we shall kill the more. *Plut. in vita ejus.*

42.

The Romans called *Fabius Maximus* their target, and *Marcellus* their sword: And *Hanibal* said, that he feared *Fabius* as his Governor, and *Marcellus* as his enemy: because the first kept him from hurting of others, and the second oftentimes did him hurt. *Plut. in vita Marcelli.*

43.

*Cato* reproving the ill Government in *Rome* said, that it was an hard thing to keep up that state, where a little fish was sold dearer then an Ox.

44.

He said also, that the Romans were like a flock of sheep: for as every Wether when he is alonedoth not obey the shepheard, but when they are altogether, one follows an other for the love of the formost: even so are you (said he) for when you are altogether you are content to be led by the noses by such, whose counsell, not a man of you, when alone would use in any private matter.

45.

At another time speaking of the authority the women of *Rome* had over their husbands, he said: other men command their wives, and we command men, and our wives command us. *Plut. in vita ejus.*

46.

He said also, that wise men did learne, and profit more by fooles, then

47.



fooles did by wile men: For wise men (said he) see the faults fooles commit, and learne to avoid them, but fooles never study to follow the examples of wise mens doings.

48. A certaine man that was given to pleasure desired to be Cato's friend, but he refusing his acquaintance, said, *I cannot live with him that hath better judgement in the pallat of his mouth then in his head.*

49. He used to say, that, *In all his life time he repented him of three things: First, that ever he had told a secret to any woman: Secondly, that ever he went by water when he might have gon by land: Thirdly, that he had been idle a whole day, and done nothing.*

50. When he saw a vicious old man, he would say to him: *O gray beard, age bringeth many deformities with it, add not to it by your vices.*

51. Another time being reviled by one that led a lewd, and naughty life, he said to him: *Go thy way, I am no man to scold with thee: For thou art so used to revile, and to be reviled, that its not dainty to thee: But for my self, I never used to heare scolding, and much lesse delight in it.* Plut. in vita ejus.

52. Cato having been in Affrick, and seen the flourishing of the Carthagenians, fearing that at last they might prove too hard for Rome, after his returne he never declared his opinion in any matter in the Senate, but still his conclusion was: *Me thinketh still Carthage should be utterly destroyed.* Idem.

53. Pyrrus King of Epyrus having with great celerity overrun, and conquered all Macedon, his subjects at his returne called him an Eagle, to whom he answered: *If I be an Eagle it is through you that I am so, for your weapons are the wings that have raised me up.* Plut. in vita ejus.

54. Plato seeing Xenocrates the Philosopher to be of a currish nature, and too severare, used to say to him, *My friend, I pray thee do sacrifices to the Graces.* Plut.

55. Sylla having by bribery, and corrupting the people procured himself to be chosen Prator in Rome, not long after fell out with Cesar, and in his anger threatned that he would use the power, and authority of his office upon him: But Cesar smiling answered: *Thou hast reason indeed to call it thy office, because thou hast bought it.* Plut. in vita ejus.

56. The Cyrenians upon a time prayed Plato to write them Lawes, and to appoint them some forme of government for their Commonwealth, to whom he wisely answered, that *it was an hard thing to give Lawes to so rich, and fortunate a people as they were:* Implying that nothing is harder to be ruled then a rich man: and contrarily nothing readier to receive counsell, and government then a man in adversity. Plut. in vita Luculli.

57. Aesop was a wise man, who said, that every man carried a sack on his neck, and that they put other mens faults at the sacks mouth, and their own towards the botoom of the sack. Plut.

58. Metullus, and Pompey being sent with two great Armies from Rome into Spaine against Sertorius. Sertorius fought one day with Pompey, and had almost slaine him: But the night parting them, the next morning Sertorius brought forth his Army againe against Pompey, but hearing that Metullus was at hand to assist him, he was feigne to retreat, saying: *Had not that old man come, I would have whipped that young boy to Rome with rods.* Plut. in vita ejus.

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When *Cæsar*'s friends suspected treason against his person, they advised him to get a guard for his safety, some of them offering themselves to serve him, he refused, saying, *that it was better to dye once then, alwaies to be in feare: adding, that the favour, and good will of the people was the honourablest guard, and best safety that he could have.* Plut. in vita ejus.

*Menillus* proffering great gifts to *Phocion* the *Athenian*, he refused them, whereupon *Menillus* said; If thou hast no need of it thy selfe, yet let thy son *Phocus* have it: To whom *Phocion* answered: *If my son Phocus will leave his naughty life, and become an honest man, that which I shall leave him will serve his turne very well: but if it be so that he will still hold on his evil courses, there is no riches that can suffice him.* Plut. in vita Phoc.

When King *Antipater* would have had *Phocion* done an dishonest thing: he refused, saying: *Antipater cannot have me his friend, and flatter too.* Idem.

*Antipater* himself was wont to say, that he had two friends in *Athens*, *Phocion*, and *Demades*: of which he could never make the first to take any thing of him, and the second he could never satisfy. Idem.

In the tenth year of King *James* his reigne, there was a Parliament called, wherein account was taken of fourty Gentlemen, members of the house of Common that were not above twenty years old, and some not exceeding sixteen, whereupon Recorder *Martin* said. That it was the ancient custom for old men to make Lawes for young ones, but that then he saw the case altered, and that there were children elected into the great Councel of the Kingdom, which came to invade, and to invert nature, and to enact Lawes to govern their fathers. *Fragmenta Regalia.*

One of the *Turkish* Emperours, when we was dissuaded by his Bassa's from making warre with the *Germans* because of their multitude, answered, that he feared them not: For (saith he) sooner will my fingers be all of a length, then their Princes all of one minde. Turk. Hist.

When Sir, *Walter Raleigh* asked a favour of Queen *Elizabeth*, she said to him: *Raleigh, when will you leave your begging?* He answered, when your Majesty leaves giving: *God is much more bountifull, who did not give over granting Abraham his requests for Sodom till he left asking.* Beadles Diary, p. 64.

When *Cæsar*, and *Bibulus* were Consuls, *Cæsar* did all, *Bibulus* being overawed by his sword, did nothing: whereupon the wits of *Rome* used to subscribe their letters, *Julio, & Cæsare Consulibus: Julius*, and *Cæsar* being Consuls. Idem.

*Malenthon* (though otherwise a good man) was extream pensive for fear of some sad issues of the great meeting at *Auspurg*, whereupon *Luther* wished *Spalatinus*, his friend, to exhort him, and charge him in his name, *Ne fiat Deus*; that he make not himself a god.

Sir, *John Cornwall*, Lord *Fanhop*, being condemned for treason, at his death said. *That not himself, but his brave House at Amptel was guilty of treason.*

When *Crasus* shewed *Socrates* his great treasures of gold, *Socrates* said to him. *If your enemies Iron be better then yours, they will soon carry away all your gold.*



70. When *Scipio Africanus* was required to joyne with the Priest in praying for the encrease of the *Roman State*; No (saith he) *our State is rich enough, I will rather pray the gods to continue, and keep what we have.*
71. One gave this counsel to his friend.  
*Have communion with few:  
 Be intimate with one:  
 Deale justly with all:  
 Speak evil of none.*
72. When *Grave William Prince of Orang* was slaine, his son *Grave Maurice* was but young, whereupon the States were doubtful whether they should chool him for their General, yea or no. *Maurice* hearing of it by his friends, wrote a letter to them, and in it only these foure words, *Tandem fit furculus arbor.* A young plant at last becoms a tree: upon which they chose him, and he made his *Motto* good, for he proved a brave souldier, and an happy instrument of their good. *Idem.*
73. *Aristippus* the *Cyrrick*, fell on the ground before *Dionysius*, and kissed his feet when he presented a Petition to him, and being asked the reason of it, answered, *Aures habet in pedibus*, he hath eares in his feet: never can a penitent soul fall at Gods feet with prayers, and teares, and go away without an answer.
74. *Epictetus* going forth one day, saw a woman weeping for her pitcher of earth that was broken; and going forth the next day he saw another weeping for her son, whereupon he said, *Heri vidi fragilem frangi: hodie vidi mortalem mori*: Yesterday I saw a pitcher broken: to day a mortal creature die.
75. *Aeneas Sylvius*, afterwards Pope *Pius* the second, before his advancement, being at the Council of *Basil*, wrote every thing, and praised the decrees thereof exceedingly: but being made Pope he changed his opinion, and would have Councils subject to the Popes, whereupon it was wittily said of him, *Quod Aeneas probavit, Pius damnavit.* That which *Aeneas* approved *Pius* condemned. Mr. *Leighs Relig. and Learn.* p. 108.
76. *Decius Ausonius*, a French Poet of *Burdeaux*: His usual saying was, *Beatum esse non qui habet quae cupit, sed qui non cupit quae non habet*: He is blessed, not which hath the things which he desires: but he which doth not desire the things which he hath not.
77. About the year 1320. *Charles*, Duke of *Burgundy* besieging the City of *Nuce*: *Lewis* the eleventh, King of *France* sent Ambassadors to *Fredrick* the third, Emperour of *Germany*, requesting him to confiscate, and seize upon all the lands that the Duke of *Burgundy* held in the Empire: promising for his part that he would do the like in the Countries of *Flanders*, *Artois*, and *Burgundy*, and other dependants upon the Crowne of *France*: Hereupon the Emperour would needs tell the Ambassadors a story. Neare unto a City in *Almaine* (said he) did once haunt a most cruel Beare, which did much mischief to the neighbouring places. Now it happened that three merry fellowes, drinking in a *Taverne* wanted mony to pay their shot, whereupon they agreed with their Host to kill the Beare, to make sale of



of his skin, and so to pay the reckoning; and accordingly preparing themselves for the encounter, out they go to seek the Beare, and coming nigh to the cave where he was lodged, the Beare issued out so fiercely upon them, that being surprized with sudden feare, one of them fled back towards the Towne. Another did climb up into a Tree: The third having no other way to escape, fell flat with his face on the ground as if he were dead: and the Beare did often put his mouth to the eares of this poore fellow, who holding his wind, and abstaining from breathing, the Beare went his way without doing him any harme. Now the Beare being gone, the man came down from the tree, and demanded of his companion what it was that the Beare told him in his eare: *Marry* (quoth the fellow) *he bade me that I should never hereafter use to sell a Beares skin till the Beare was dead.* By which story the Emperour hinted, that the King and he should be sure first to take the Duke before they disposed of his dominions.

*John Scot*, our Countrey-man, was famous for his learning, and therefore much respected by King *Alfred*: He going into *France* was there worthily entertained, and had in great estimation by *Carolus Calvus*, the *French King* on a time sitting at Table with him, the King asked him, *what difference there were between a Scot, and a Sot?* unto which he suddenly replied sitting over against the King, *mensa tantum*, i.e. only the breadth of the Table. Another time being at dinner with the King, there was a dish wherein were two great fishes, and a little one: The King having eaten some of it, set it down to *John Scot* to distribute it to other two Clerks that sate by him; *John* taking the dish, carved to himself the two great fishes, and gave the little one to the Clerks which were two tall, and big persons, himself being but a little man. The King observing this division, blamed him for it as not having dealt equally: But *John* would prove his division just: For here (saith he) *be two great ones, and a little one*, pointing to the two great fishes, and himselfe: and likewise *there is a little one, and two great ones*, pointing at the little fish, and the two great men. *I pray you* (said he) *what distribution can be more equal?* whereat the King and his Nobles laughed heartily. *Mr. Leighs Relig. and Learn. p. 320.*

*Stratonice* singing one night before King *Methridates*, she so pleased him, that he would needs have her lye with him that night; and the next morning her father (being a poore man) found his Tables full of silver, and gold plate, and a great number of serving men, Groomes, and Pages, who brought him marvellous rich apparel, with a horse ready at his doore richly furnished: The poore man thought all this done in mockery, and sport, and therefore would have run his way, had not the serving men held him, and told him that the King had bestowed it upon him, and that all which he saw was but a little in respect of the other goods, and lands which he gave him: So the old man believing them at the length, did put on the purple gowne, and gat upon the horse, and riding through the streets, cryed continually, *All this is mine, all this is mine*: and when some laughed him to scorne for it, he told them; *My Masters, ye need not wonder to heare me thus to cry out, but rather, that I throw not stones at them I meet, I am so mad for joy.* *Plut. in vita Pomp.*

A certaine Theefe in *Athens* called *Chalcus*, which signifies brasse, on a  
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time accused *Demosthenes* the Orator, to the people for his late sitting up a nights, telling them that he studied, and wrote the most part of the night by Lamplight. Indeed (said *Demosthenes*) *I know that it grieves thee to see my Lamp burne all night: And as for you, my Lords of Athens, methinks you should not wonder to see such robberies in your City, considering that we have theeves of Copper, and the walls of our houses are but clay.* Plut. in vita ejus.

81. A young man that was suspected to have poisoned his father with a tart, said, that he would revile *Cicero*: *I had rather have that of thee (quoth Cicero) then thy tart.*

82. *Publius Scotta*, who would feigne have been thought a wise Lawyer, and yet had little understanding of it, was brought by *Cicero* as a witness in a matter, but being examined, he said that he knew nothing of it: *Thou thinkest peradventure (said Cicero) that they ask thee touching the Law.*

83. *Metellus Nepos*, in a certaine disputation he had with *Cicero*, did many times ask him, who is thy father? *Cicero* answered him againe, *thy mother hath made this question harder for thee to answer.* Plut. in vita ejus.

84. Another time *Cicero* meeting one *Voconius*, with his three daughters, who were very foule, *Cicero* cryed aloud, *This man hath gotten children in despite of Phabus.* Idem.

85. *Cicero* having accused *Clodius* for some foule crimes, *Clodius* made such friends that he was acquit in judgement, and afterwards charged *Cicero* that his witness was not true: *Quite contrary (quoth Cicero) for twenty five of the Judges believed me, and condemned thee, and the other thirty would not believe thee, for they would not quit thee till they had fingered thy money.* Idem.

86. At the dissolution of Abbies by King *Henry* the eighth, he gave away large shares almost to every one that asked: Amongst other instances, take this merry story: It fell out that two, or three Gentlemen, the Kings servants waited at doore when the King was to come out, with a purpose to beg of his Highness a large parcel of Abby-lands: One Mr. *John Champernonne*, another of his servants seeing them, was very inquisitive to know their suit, but they would not impart it to him: This while out comes the King, they kneele down, and so doth Mr. *Champernonne* (being assured by an implicit faith that Courtiers would beg nothing hurtful to themselves) they present their Pitiuion, the King grants it, they render him humble thanks, and so doth Mr. *Champernonne*: Afterwards he requires his share, they deny it: he appeales to the King, the King avowes his equal meaning in the Largesse: whereupon his companions were faine to allot him the Priory of *St. German* in *Cornwall* valued at 243. l. 8. s. per annum. So that a dumb beggar, met with a blind giver, the one as little knowing what he asked, as the other what he gave. *Mr. Fullers History of the Church.* P. 337.

87. The *Turks* never use walking; whereupon Mr. *Bidulph* tells us, that at his being in *Turkie*, and walking up, and down with his companions, a *Turke* demanded whether they were out of their way, or out of their wits? *If your way (said he) lieth towards the upper end of the Cloister, why come you downwards? If towards the neather end, why come ye upwards?*



A certaine bold woman came to *Gratian* the Emperour and with much clamor complained to him of her husband; to whom the Emperour mildly said, *Woman, what are these things to me?* Yea (saith she) for he hath also spoken many things against thee: to which the Emperour replied, *Woman what is that to thee?* whereupon she went away ashamed. *Lips. Exam. Pol. p. 134.*

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## CHAP. CXXVII.

## Stratagems.



Criptural Examples: *Jacob*, Gen. 30. 37. *Josua*, Chap. 8. 2. *Gibeonites*, Josu. 9. 4, &c. *Gideon*, Judg. 7. 19, &c. *Israel*, Judg. 20. 29.

After the death of *Cambyfes* there being none of the Royal seed left, and the chief *Persian* Nobles, or *Magi*, being all so potent, that none would give place to others, they at last agreed, That meeting all together in such a place the next morning, he whose horse first neighed, should be acknowledged King: one of these was *Darius*, whose Master of his horse hearing what was determined, over night took *Darius* his horse to the place, and caused him to cover a mare; the next morning when they came all to the place, *Darius* his horse remembring the mare presently fell a neighing, whereupon all the rest of the Nobles alighted, and saluted him for their King. *Herod.*

1.

*Darius* besieging the impregnable City of *Babylon*, which had revolted from him, after many ways and means assayed, knew not how to prevail; at last one of his chief Colonels called *Zopyrus*, caused himself to be beaten black, and blew, his nose, and lips, and eares to be cut off, and acquainting *Darius* with his purpose, he went to *Babylon*, into which being admitted, he shewed the people his dismembred, and torn body, complains of the cruelty of *Darius*, and proffereth his best assistance to them against him: the Citizens knowing the worth of the man, and not suspecting his fraud, made him their Captain, and in some skirmishes he beat the *Persians*; at last having drawn forth all the strength of the City, he betrayed them to *Darius*, and so delivered up *Babylon* into his hands. After which *Darius* used to say, *That he had rather have one Zopyrus then twenty Cities of Babylon.* *PeZ. Mel. Hist.*

2.

When the *Grecian* Navy understood that the Army of *Xerxes* was entered into *Peloponesus*, every one being solicitous for his own home, they resolved to divide themselves, and to provide for the safety of their own Countrey: This *Themistocles* mainly opposed, as foreseeing that the division of the *Grecian* Navy would be their ruine, and therefore when he could no otherwise prevail, he sent a trusty person about him privately to *Xerxes* to inform him, that the *Grecian* Navy was intended to fly away, and that therefore he should presently with his Navy set upon them, if he desired a glorious

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glorious Victory. *Xerxes* being glad of this intelligence, thinking that *Themistocles* had done it out of respect to him, he presently caused his Navy to environ the *Grecians* on every side, so that they were forced to fight whether they would or no, and so after a terrible battel they gave the *Persians* a great overthrow, destroying two hundred of their ships, besides those which they took in the battel. *Herod.*

4. *Xerxes* seeing his great losses both by Sea, and Land, was resolved to leave his Army with *Mardonius*, and himself with some small party to return into *Asia*: the *Grecian* Generals understanding this, resolved to go with their Navy to *Abydos* to break down the Bridge which *Xerxes* had made, and left there, over the Sea for his return at his pleasure, thinking by this means either to destroy his whole Army thus shut up in *Greece*, or to force him to good terms of agreement: *Themistocles* thinking that it was fitter to make a golden bridge to a flying enemy, then to take away all hopes of escaping from them which might make them fight more desperately, gave contrary counsel; and when he saw that he could not prevail, he sent privately to *Xerxes*, acquainting him with the *Grecians* purpose of breaking down his Bridge, and therefore advised him to hasten his return before they had put their counsel into action. *Xerxes* being affrighted with this message, left his Captains to bring after him those Forces which he intended to take back into *Asia*, and himself with a few attendants posted back to the bridge for his own safety. *Herod.*

5. After the final overthrow of the *Persian* Army, the *Athenians* began to build their City anew, which had been burned by the *Persians*, and to compass it about with strong Walls, which the *Lacedaemonians* hearing of, and suspecting the *Athenian* power, they sent Ambassadors to them to dissuade them from the work, telling them how dangerous it might be if the *Persians* should again come into *Greece*, &c. *Themistocles* perceiving that they did it out of envy, told them that the *Athenians* would themselves send Ambassadors of their own to satisfy the *Lacedaemonians* about that matter: and so dismissing them, he exhorted the *Athenians* to hasten their work all that possibly they could; and after a while himself goes as their Ambassador to *Sparta*, but by the way pretends sicknesse, and other impediments to hinder: yet at length he comes to *Sparta*, but then tells them that he could do nothing effectually till his Colleagues were come to him: In the mean time the *Lacedaemonians* hearing that the Walls went forward apace, sent new Ambassadors to know the truth of the business: *Themistocles* therefore dispeeds away his man to *Athens*, writing to the Magistrates, that when the Ambassadors came they should cast them into prison, and keep them as pledges, that the *Lacedaemonians* should act nothing against them: and at last he makes an Oration to the *Lacedaemonians*, and tells them, that now *Athens* was fortified, whereby they were able to repel war both by their Armes, and Walls: and so having out-witted the *Lacedaemonians* by this stratagem, he returned home with great applause. *Justin.*

6. *Cimon*, General of the *Athenians* triumphed over the *Persians* twice in one day; for first he fought a great Battel with them by Sea upon the Confines of *Asia*, wherein he gave them a great overthrow; and then taking



ing the *Persian* Ships, he put all his valiantest Souldiers into them, and dressed them in the *Persians* apparel, and so sailing to the place where their Land-Army lay, they took them for *Persians* returning in triumph from the slaughter of the *Athenians*; *Cimon* therefore by this stratagem landing his men, brake suddenly into the Camp of the *Persians*, whom he quickly overthrew with a great slaughter, and took twenty thousand prisoners, together with an infinite masse of treasure, the tenth part whereof the *Athenians* dedicated to their gods. *Diod. Sic.*

When the *Grecians* had taken the City of *Bizantium*, the *Grecian* Captains referred to *Cimon* the dividing of the spoyl: whereupon he set all the Captives of one side, and all the plunder of the City on the other; and then bade the other *Grecians* choose which they would have: they chose the plunder, leaving the naked persons to the *Athenians*, and withal, laughed *Cimon* to scorn for his foolish division. But shortly after the friends, and kinsfolk of the Captives came, and brought great sums of money to redeem the Captives, whereby the *Athenians* gat more then all the other *Grecians*; with which *Cimon* defrayed the whole charges of the Navy for four moneths. *Plut.*

Another Stratagem of *Cimon*s was this, whereas other Generals had been burthensome to the friends and confederates of the *Athenians* by forcing them to serve in the Wars; *Cimon* on the contrary, suffered them to commute their personal service for a summe of money, and they that had shipping if they would deliver him their ships, he would excuse them from going in them themselves, & so suffered them to follow their Trades, and husbandry: in the mean time he hired his *Athenians* to serve in all the wars both by Sea, and Land, and so made them expert, and excellent Souldiers, whilst their confederates spent their time in ease, or contrary affaires, and so put the opportunity into the *Athenians* hands of being Lords over all their neighbours. *Plut.*

In the wars between the *Lacedemonians*, and the *Athenians*, when *Archidamus*, the *Lacedemonian* General, entred with his Army into the Confines of *Attica*, and laid all waste before him; *Pericles* the *Athenian* General suspecting that he would spare his Houses, and Lands, sent to *Athens*, and bestowed them all upon the Common-Wealth, that so he might free himself from the envy, and suspicion of his Citizens. The like Stratagem did *Fabius Max.* the *Roman*, who when as *Hanibal* had spared his lands, he presently sent his son to *Rome* to sell them, and employed the money for the redeeming of Captives from *Hanibal*. *Pez. Mel. Hist.*

*Lycurgus* commanded his *Spartans* that they should never make war often with one enemy, lest in proceffe of time they should grow more expert, and valiant then themselves. *Plut.*

A little before the *Grecian* Navy joyned battle with the *Persians*, *Themistocles* as he went along the Sea, and passed by those places where the enemies Navy must needs come, caused to be engraven in great letters upon the rocks, and stones, an Exhortation to the *Ionians* to desert the *Persians*, and to take part with the *Grecians*, who were their ancestors, and founders, and such as fought for their liberty, hoping by this stratagem either to bring the *Ionians* to take part with him, or at least to make the *Persians*

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jealous, and distrustful of them, and so render them the lesse useful. See the Example of Straton in Servants. *Plut.*

12.

*Sertorius* the Roman General in his passage into *Spain* was fain to pay tribute to certain barbarous people that inhabited the *Pyrenean* Mountains over which he was to passe. At this, some of his Souldiers muttered, saying, That it was an act very dishonourable for the *Romans*: but he told them that he onely bought time, a commodity which such as aspire to haughty enterprises must take up at any rate.

13.

*Hanibal* with his Army by the mistake of his guides was brought into a place of great disadvantage, wherein he was as it were besieged by *Fabius Maximus*, which caused great feare, and discouragement amongst his Souldiers. But *Hanibal* to extirpat himself out of this danger, resolved to deceive *Fabius* by this devise: He caused two thousand Oxen to be chosen out of the heard, and tyed to their hornes light bundles of reeds, or cuttings of Vines, commanding the drivers which had the charge of them, that when they saw the signal lift up in the ayer in the night, they should strait set fire on those reeds, and drive the Oxen up to the hills where the enemies lay: and whilest these things were preparing, he ranged his Army in order of battle, and when the night came caused them to march faire, and softly. Now these beasts at the first kindling of the fire upon their hornes went but leasurely up the Mountaines, so that the heardsmen on the top of the mountaines wondred to see those fires as it had been an army in battel array matching with lights, and torches: But when their hornes were burnt to the stumps, and the fire began to fry their flesh, the Oxen sought together, and set fire one on an other, and being mad with paine ran all over the mountaines setting fire on the bushes, and coppices, which sight so amazed the *Romans* which kept the passages of the mountaines, taking them to be men that ran here and there with torches in their hands, that in a marvellous fright and trouble, forsaking their stations they ran to their maine battle: Hereupon *Hanibals* light horsemen immediately possessed themselves of those straites, and all the rest of his Army marched out at their ease and leisure, though they were loaden with marvellous great spoiles. *Plut. in vita Fabii.*

14.

*Hanibal* to bring *Fabius* in dislike, and suspicion with the *Romans* commanded his Souldiers when they came neere any of *Fabius* his Lands that they should burne, and destroy all round about them, but in no wise to meddle with, or hurt either his Land or any thing that was his, he also appointed a party of Souldiers to see that nothing belonging to *Fabius* might miscarry. *Plut. in vita Fabii.*

15.

The *Muscovites*, not many years since, having besieged the City of *Smolensko* in *Litwania* with a huge Army, *Mladislans*, King of *Poland*, came to relieve the place, but the enemy being strongly entrenched, he was not able to beate up their quarters: whereupon he so entrenched himself, that he cut off all provisions from the *Muscovitish* Army, whereby he reduced them to such extremity, that they were forced either to starve, or to render themselves to his mercy: A terrible thing, and not heard of before, that an hundred, and twenty thousand men should bring their Armies, and Colours, and cast them at the feet of this victorious Prince. This was not a victo-



ry, but a Monster of a victory. He pardoned them all, and made the strangers, which were about one thousand foure hundred men, to promise never to beare armes more against the Crown of *Poland*, and so dismissed them. *Hist. of this Iron age.*

## CHAP. CXXVIII.

## Examples of Superstition.



o do that in Gods worship which he commands not, is superstition, *Fer. 32. 35.*

So is it to do that which is right in our own eyes, *Dent. 12. 8. Indg. 17. 6. Numb. 15. 39.* Observers of times, *Dent. 18. 10, 14. Lev. 19. 26. Gal. 4. 10.* False worship, *Dent. 17. 3. & 29. 26. Exod. 20. 25. 26.* Mens traditions, *Matth. 15. 3, 9. Col. 2. 22. Mar 7. 4, 7.* Will-worship, *Col. 2. 18, 21, 23.*

Scripturall examples: They which take up any thing on their heads, and put Religion therein, are superstitious, The *Israelites* not eating the finew, *Gen. 32. 32.* *Gideon* in making an Ephod, *Indg. 8. 27.* *Philistines* not treading on the threshold, *1 Sam. 5. 5.* *Rachel* stealing her fathers Idols, *Gen. 31. 19.* *Balaam* in trying the Lord in severall places, *Numb. 23. 1, 14, 27, 28.* *Naaman* in taking two Mules load of earth, &c. *2 King. 5. 17.* *Micha* his house of gods, *Indg. 17. 5.* The *Danites*, *Indg. 18. 17.* Worshipers in high places, *1 King 12. 31, 32. & 14. 23. & 15. 14. 2 King. 15. 4. 2 Chron. 33. 17.* Scribes and Pharisees, *Matth. 15. 3, 9. Mar. 7. 4, 7. Joh. 18. 28. Galatians, Ch. 4. 9, 10. Colossians, Ch. 2. 21, 16, 18, 23.* All the heathen in their Idolatry, *Alt. 17. 22.*

## Other Examples.

The *Egyptians* of all other Nations were most foolish, and vain in their superstitions; for they did not only worship the dead, as *Isis*, *Serapis*, and *Anubis*, but even the basest of living creatures, as *Dogges*, *Catts*, *Crocodiles*, *Haukes*, *Ichnumons*, *Wolves*, &c. To these they gave food, consecrated fields, and tributes to them: the Images of these they carried in their Ensigns, and if any man killed any of these, they were punished with death for it. *Lipsius.* Also in the time of a great Famine they spared these creatures, and chose rather to feed upon mans flesh: yea they fed these creatures with mans flesh to preserve their lives. *Diod. Sic.*

The *Carthaginians* were so superstitious that they used to sacrifice men, and boyes to *Saturn*, in the armes of whose brazen Image they used to lay them, and then to tumble them alive into a pit of fire; and this they did upon certain dayes each yeare: but especially they multiplied these Sacrifices in the time of any publick calamity; so that having suffered a great losse by *Agathocles*, they resolved to offer two hundred young Noble-mens



sons to appease the angry Deity; yea, and there were so many youths that voluntary offered themselves hereunto. *Plut.*

3. When *Sfetigrade* in *Epyrus* was besieged by the Great *Turk*, a Traitor within (knowing how superstitiously the Garrison Souldiers abhorred tasting any thing that they deemed unclean) threw a dead dog into the only Well that supplied the City with water: upon the discovery whereof the Souldiers chose rather to die then to drink of it, whereupon the City was delivered up to the *Turk*: See *Scanderbeg's Life in my second Part.*

4. The Idol *Moloch*, or *Saturn*, amongst the Idolatrous *Jewes*, was represented by a Man-like Brazen body, and with the head of a Calf. The children offered to *Moloch* were inclosed within the body of this Idol, which was compassed about with a great fire, and as the Idol heated, the Sacrificers filled the aire with the noise of instruments, that the pittifull cries of the Sacrificed children might not be heard.

5. *Me, ex ea opinione quam a majoribus accepi de cultu deorum, nullius unquam movebit oratio*, saith *Tully*, I will never forsake that way of Divine service that I have received from my forefathers, for any mans pleasure, or by any mans perswasion.

6. The King of *Morocco* told the *English* Ambassadour from King *John*, that he had lately read *Saint Pauls* Epistles, which he liked so well, that were he now to choose his Religion, he would before any other embrace Christianity. But everyone saith he, ought to die in the Religion which he hath received from his ancestors, and the leaving the faith wherein he was born was the only thing that he disliked in that Apostle, *Heil. Geog.*

7. The Emperour *Charles* the fifth, having resigned his Kingdom, and betaken himself to a Monastery laboured to wash out the staines of his conscience, by a superstitious confession to a Priest. nay with a discipline of platted cords he put himself to a constant sharp pennance for his former wicked life: Which discipline his son King *Philip* ever had in great veneration, and a little before his death commanded it to be brought to him, and as it was stained in the blood of *Charles* his father, he sent it to his son *Philip* the third, to be kept as a sacred monument: And the father of that Convent, his confessor, telling him that it was a pious, and meritorious act for him to celebrate his own funeralls, An herse was set up in the Church, Torches lighted, and his servants in black stood about it, the service for the dead being mournfully sung by the Friers; He himself surviving his own funerall beheld the true teares of his attendants. He heard the Hymne wishing him happy rest amongst the Saints, and yet he himself singing with them, prayed for his own soul. &c. *Strada.*

8. *Mary*, Princeesse of *Parma* wanting a son went to the Church of our Lady (as they call her) to pray to her for one; whither her husband *Alexander Fernelse* also coming, she said to him, Come Sir, let us joine our prayers to God that in obedience to his virgin mother he will graciously please to give us a son. *Strada.*

9. The Dutchesse of *Parma* being Governesse of the Low-countries, when the reformation of Religion began amongst them, Anno Christi 1566.



out of a blind superstition for the Popish Religion in a speech to the States, told them that no mans menaces should compell her to assent to the same. Nay, (saith she) *If the King himself upon whose grace, and pleasure I depend should dispence with the Low countrimen to be of what Religion they list, I professe religiously that I would instantly depart the Low countries, because I would not be an agent in, or interpreter of such indulgence; Or if I were stayed by force of Armes, I call God to witnesse, I would offer myself to the slaughter, and be torne in peices rather then suffer a profession of Religion contrary to that of Rome.* Strada How will this rise up in judgment against the Protestant Governours of our times which suffer everie man to do what seemes good in his own eies?

Idolatry is filthinesse in the abstract, and therefore Idolls are called *Gelulim*, a word that signifies the excrements that come out of a man: a tearme too good for those dunghill deities, and abominable Idolatries.

1 Pet. 4. 3.

*Ezek. 8. 14.* The woman wept for *Tammuz*, that is, for *Osiris* King of *Egypt*, whose Image they had adored: as thole *Rev. 18. 9.* waile over that old whore when they see her a broiling: As *Micha* cryed after his gods, *Indg. 18. 23.* and as the people in the *East-Indies* in the Isle of *Zeilan*, having an Apes tooth (which they had consecrated) taken from them, mourned and offered an incredible mass of treasure to recover it again. See it more largely in the description of *Zeilan*.

*Apollo* could not deliver the *Tyrians* out of Gods hand, though to prevent his forsaking of them, when they were besieged by *Alexander* the Great, they foolishly chained, and nailed that Idoll of theirs to a post that they might be sure he should not forsake them.

Although *Lycurgus* the *Lacedemonian* made a Law that no man should be at any great charge for a sacrifice, least he should grow weary of Gods service: yet when the famous carver *Phidias* advised the *Athenians* to make the Statue of *Minerva* of marble rather then of Ivory. First, because it was more durable (which was allowd). Secondly, because lesse chargable: at the mention hereof with infinite indignation they commanded him silence.

*Pliny* tels of *Alexander* the Great, that when, being as yet a youth, he cast great store of frankincense upon the Altar, and his Schoole-master told him that he must not be so liberall, till he had conquered the Frankincense countries; When once he had subdued *Arabia*, he sent his Schoole-master a ship-full of Frankincense, largely exhorting him to worship the gods therewith: *Superstition is for the most part, not liberall only, but prodigall,* and no wonder, when as good works are by *Bellermines* said to be *mercatura regni celestis*, the price, and purchase of heaven; Hence.

The Popish Churches are so stuffed with vowed presents that at *Loreta*, and else where they are fain to hang their Cloisters, and Church-yards with them: what will not men give, or suffer to be saved? *I would swim through a Sea of fire, and brimstone (said one) that I might come to heaven at last.* Trapp.

The ancient *Romans* used when the moon was eclipsed to make a great noise with basons, and pannes, thinking by that sound to call her again, and

10.

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16.



with all, they lifted up many torches lighted, and firebrands into the aire to make her cometo her light again. *Plut in vita P. Emilii.*

17.

Before the great battell of the *Grecians* with the *Persians* at the City of *Plataea*, *Pausanias* the *Lacedemonian* General, seeing that their sacrifices were not acceptable to the gods, commanded the *Spartans* to throw their targets at their feet, and not to stir out of their places, nor oppose the enemy till he had them; when he had given this order he returned to his sacrifices, at which time the enemies horsemen were at hand; and their arrows flew amongst the thickest of the *Lacedemonians* and hurt divers of them, and amongst the rest poore *Callicrates*, who was one of the goodliest men in all the *Grecian* Army, who having received his deaths wound with an arrow before he gave up the ghost said, *that his death did not grieve him, because he came out of his countrey to die in defence of Greece, but it grieved him to die so cowardly, having given the enemy never a blow*: His death was very lamentable, and the superstitious constancy of the *Spartans* was wonderfull: for they never stirred out of their places, nor made any attempt to defend themselves against their enemies that came upon them, but suffered themselves to be thrust through and slain in the field, waiting for the houre when the gods should appoint them, and their Captain should command them to fight. All this while *Pausanias* was in great distress seeing the Priests offer up sacrifice after sacrifice, and not one of them pleased the gods; whereupon at last turning his eyes to the Temple of *Inno*, he wept, and holding up his hands besought the gods, and goddesses that if they would not suffer them to have the victory, yet that they might sell their lives dearly, and die like valiant men: His prayers were no sooner ended, but that the Sacrifices fell out favourably, and the Priests, and Southsayers promised them victory: then did *Pausanias* command his men to advance, which was no sooner spoken, but flying through the host, they encouraged one another, and marched furiously, seeming like a fierce beast raising up his bristles, preparing to fight, &c. *Plut: in vita Aristi.*

18.

In the great *Moguls* country there is a City called *Nagracus*, wherein there is a Chappell most richly set forth, being seeled, and paved with plates of pure gold: and in that Chappell there is an Idoll called *Mata*, visited yearly by many thousands of the *Indians*, who out of a superstitious devotion cut off part of their tongues which they offer in Sacrifice to it

19.

In the same Province also there is another famous place to which they go in Pilgrimage called *Fallamake*; wher, out of cold springs, and hard rocks there are daily to be seen incessant eruptions of fire, before which the superstitious people fall down and worship. *Pur. Pil. verse 2. p. 1468.*

20.

Amongst the *Mahometans* are a superstitious Sect called *Dervises*, whose sharp, and strict penances far exceed those of the *Papists*: Some of them live alone upon the tops of hills remote from company, there, passing their time in contemplation, and will rather famish then remove from these retired Cells, where the people that dwell neerest, out of devotion relieve them. Some impose long times of fasting upon themselves, till nature be almost quite decayed: Others weare nothing about them but to hide their shame,



shame, and beg for all that they eat: they make little fires in the day, and sleep all night in the warm ashes, with which also they besmeare their bodies. Others out of devotion, weare such massy fetters of Iron about their legs that they can scarce stirr, and yet as fast as they are able, go with them many miles bare-footed upon the parching ground on Pilgrimage to visit the Sepulchres of their deluding Saints taking more paines to go to hell, then any Christian doth to go to heaven. *Par. Pil. p. 1478.*

In the time of a great famine in *Egypt*, the superstitious *Egyptians* chose rather to feed upon mans flesh then to eat any of those creatures which they worshipped for gods, yea they fed them also with mans flesh to preserve them alive. *Lips. Exem. Polit*

21.

The *Chinoes* are very superstitious, and most of them have in their houses gods of a three-fold forme: yet when any evill befalls them: they use to beat, and whip their gods, and sometimes to cast them out into the dirt: and presently after, as repenting of their passion, they pray to them, fall down before them, and seek to appease them with good words, offering Frankincense, and wine to them, *Lips. Exem. Pol.*

22.

The *Peruvians* in *America* worship the Sun, build stately Temples for him, and make his Images of gold, have Virgins, and Priests to serve him: some of which are all clothed in white, that when they go to their Idols, salute them, but with their eies fixed upon the ground, and some out of a blind devotion use to put out their own eies that they may with more reverence serve them; and they often offer men and children in sacrifice to them. *Idem.*

23.

In the neighbouring Countrey, some of the superstitious *Indians* worship Lions, Tigres, and other wild beasts: Others worship Cats, Birds, &c. In an other Countrey called *Manta*, they have a great Emerald which they adore, and offer sacrifice to it. *Idem.*

24.

What wofull superstition was amongst our forefathers in the times of Poperie, may appeare by this example.

*Anno Christi 1170.* In the reigne of King *Henry* the second, *Thomas Becket*, Arch-bishop of *Canterbury*, but a Traitor to his King and Country, being murdered, was at first obscurely buried: but shortly after his body was taken up, and laid in a most sumptuous shrine in the East end of the Cathedrall Church of *Canterbury*, at the charges of *Steven Langton*, his successor, and by the Pope he was made a Martyr, to which new-shrined Martyr, people of all degrees, and from all parts flocked in Pilgrimage, and loaded his shrine with such larg offerings, that the Church round about did abound with more then Princely riches, the meanest whereof was of pure gold garnished with many pretious stones: the chiefeest whereof was a rich gem offered by King *Levis* of *France*: And such pressing there was to touch his coffin, and such creeping, and kneeling to his Tomb that the prints

25.



prints of their devotion in the Marble stones remain to this day: yea the Church it self that was dedicated to Christ, was forced to give place to the name of *St. Thomas*. His blood was almost matched in virtue with that of our Saviours, and his old shoe was devoutly kissed by all passengers. His shrine was built about a mans height, all of stone, and above of plaine Timber, within the which in a chest of Iron were his bones: the Timber work was covered with plates of gold, damasked, and embossed with wiers of gold, garnished with Brouches, Images, Angels, Chaines, pretious Stones, and great Orient Pearles of inestimable valew, so that the spoiles of this shrine in King *Henery* the eighths daies, filled two great chests, one of which six, or eight strong men could scarce carry out of the Church, which was *Anno Christi 1538. Weavers Mon. p.202.*

## CHAP. CXXIX.

## Examples of Gods Judgements upon common Swearers.

1.



*B*ishop *Ridly* in a Sermon at *Pauls Crosse* related a story of a young Gentleman of *Cornwall* in the dayes of King *Edward* the sixth, who riding in the company of other Gentlemen began to swear and swagger, and being reprov'd for it he swore the more, and rag'd worse: to whom one Master *Haines*, a Minister, with gentle words said, *That he should one day give an account thereof*: whereat the Gentleman being in a fume, bade him take no thought for him, but to prepare for his own Winding-sheet: *Well*, said the other, *amend, for death gives no warning*: Gods wounds (said he) care not thou for me: still raging worse and worse, till coming to a bridge (which passed over an arme of the Sea) the young Gallant so spurred, and switched his horse, that he leaped over with him into the water, who as he was going, cryed: *Horse, and man, and all to the Devil.* *Act. & Mon.*

2.

A Serving man in *Lincolnshire* for every trifle used to swear by Gods precious blood, and would not be warned by his friends, till at length falling into a grievous sicknesse, he was againe much perswaded by his friends to repent, which counsel he still rejected, and hearing the Bell to toll, in the very paines of death he start up, swearing, *Gods wounds the Bell tolles for me, but he shall not have me yet*: whereupon the blood issued out in a most fearful manner from all the joynts of his body, from mouth, nose, wrists, knees, heeles, and toes, and other parts of his body, and so he died, *Mr. Perkins.*

3.

*Michael* a Jewish Rabbin, as he was swearing, and blaspheming the Name



Name of *Jefus*, fell down, and brake his neck. *Socrat. Eccl. Hist.*

Three Souldiers passing through a Wood in the Countrey of *Samurtia*, there arose a tempest of thunder and lightning, and one of them, to shew his contempt of God and his judgements, burst forth into swearing, and blasphemy, but the tempest tearing up an huge tree, it fell upon him, and crushed him to peeeces.

One who for twelve or sixteen years together used to sweare by Gods Armes: In the end his own arme being hurt with a knife, could not be healed by any means, but wrankled, and festered from day to day, and at last so rotted, that it fell away peece-meale, and himself through anguish, and paine thereof died. *Phil. Stubs.*

I my selfe (saith a godly Divine, that wrote lately) knew two most notorious swearers, that brake their necks, the one with a fall down a paire of staires, the other from his horse.

Another relates of a swearing Courtier at *Mansfield*, who in the midst of his blasphemous oaths was taken up, and carried away by the divel.

At a Village called *Benevides* in *Spaine*, two young men being together in the field, there suddenly arose a terrible tempest, and withal so violent a whirlwinde, that it amazed the beholders: The two young men seeing the fury of it coming towards them, ran as fast as possibly they might, but yet it overtook them, and they fearing to be hoisted up into the Aire by it, fell down flat upon the earth, where the Whirlwinde whisked round about them for a pretty while, and then passed forwards: the one of them arose in such an agony, that he was scarce able to stand: the other lying still and not stirring, some other that stood under an hedge a far off, went to see how he did, and found him stark dead, with his bones so crushed, that the joynts of his armes, and legges turned every way, as though his body had been made of Mosse: his tongue also was pulled out by the roots, and could never be found, which was the more remarkable, because he was noted to be an outrageous swearer, and blasphemer of Gods holy Name. *Anth. de Torquem.*

At *Tubing* in *Germany* a desperate boy used to invent such new oaths as were not common: but the Lord sent a Canker or some worse disease that did eat out his tongue, the instrument wherewith he blasphemed. *Germ. Hist.*

A certaine man who in his life-time was given exceedingly to the fearful sinne of swearing: had his heart on his death-bed so exceedingly filled with enraged greedinesse after it, that he desperately desired the standers by to help him with oaths, and to sweare for him: though himself in the mean time swore as fast, and furiously as he could. *Mr. Bolton.*

*Destructorium vitiorum* tells of an *Harlot* who had three sonnes, and told her husband that only one of them was his, whereupon at his death he bequeathed his estate to him that should be found to be his true son: Upon this he sonnes contend, and the Judges to decide it, commanded the fathers dead body to be set up against a tree, and that he of the three that could shoot nearest to his heart should be his heire: The two bastards shot, the third refused, and was offended with the other for doing it: By which natural love they concluded him to be the natural son, and gave him the



inheritance: Surely they are bastards, and no sons that wound God at heart, and teare him in pieces by oaths, &c.

12. *Charilaus* a Pagan being asked why the Images of the gods in *Sparta* were armed? To the end, saith he, that men may feare to blaspheme the gods, knowing that they are armed to take vengeance upon their enemies.

13. *Chrysostome* whilest he was at *Antioch* spent most of his Sermons against swearing, that if not the feare of God, yet his importunity might make them weary of that sin.

14. *Philip* King of *France* ordained that whosoever by swearing blasphemed God, though in a Tavern, yet he should be straightway drowned. *French Hist.*

15. *Maximilian* the Emperour decreed that every vain swearer should pay thirteen shillings and four pence, which whoso refused to pay, and repented not of his wickednesse, should lose his head.

16. *Henry* the first, King of *England* appointed the payment of fourty shillings, twenty shillings, ten shillings, and three shillings four pence, according to the degree of the sweaier, to be given to the poore. *Speed.*

17. *Anno Christi* 1649. about the end of *June* there was a Souldier at *Ware* going with some others to wash himself in the river: but finding the water shallow, he asked if there was no deeper a place for him to swim in: Some told him that there was not far off a deep pit but that it was very dangerous and therefore advised him to take heed how he went into it: to whom he answered: *God damn me, if it be as deep as hell I will go into it:* which accordingly he did, but immediately sunk to the bottome, never rising again, but was there drowned. *Attested by good witnesses.*

18. To swear by their Faith was the *Romans* greatest oath, which they kept inviolably. *Plut.*

19. King *Charles* the ninth of *France* entertained into his favour one *Albertus Tudius* an *Hucksters* sonne, to whom in five years space (besides other honours) he gave six hundred thousand crowns, though all the good the King gat by him, was to learn to swear by the Name of God. *Cameray. med. Hist. c. 4.*

20. *Plato*, and other Heathens will rise up, and condemn our common swearers: For they when they would swear said no more but *ex amini sententia*: Or if they would swear by their *Jupiter*, out of meere dread, and reverence of his name they forbore to mention him.

21. *Clinias* the *Pythagorean* out of this regard to an oath, would rather undergo a mulct of three Talents then swear. *Plut.*

22. *Hos. 4. 2.* Swearing, and lying are set together, as seldom sundred. But, say they swear in truth, yet that excuseth not. Truth is but one circumstance of an oath, *Fer. 4. 2.* Men as they must swear in Truth, so in Righteousnesse, not rashly, and in Judgement, not in jest, For such as swear in jest, may go to hell in earnest. A godly man feares an oath, *Ecc. 9. 2.* There is no surer signe of a wicked person, then common, and customary swearing; Such should be served as *Lewis* the ninth of *France* served a Citizen of *Paris*, that leared his lips for swearing, with an hot Iron; and when some said that it was to great cruelty; he answered, *I would to God, that with searing mine own lips with an hot Iron, I could banish out of my Realme all abuse of oaths.* They



They which plead that they have gotten a custom of swearing, and therefore they must be borne with, shall have the same answer from God, which the thiefe had from the Judge; Who desired the Judge to spare him, because stealing had been his custom from his youth, and now he could not leave it: To whom the Judge answered, that *it had likewise been his custom to condemn such malefactors, and therefore he must be condemned.* Trapp.

23.

An oath amongst men is the greatest bond of assurance that can be given, *Heb. 6. 16.*

24.

*Abimelech* required no other assurance of *Abraham*, but his oath, *Gen. 21. 23.*

25.

*Jacob* required no other assurance of *Esau* for his birth-right, but his oath. *Gen. 25. 33.*

26.

*Rahab* required no other assurance of the spies for her safety, but their oath, *Jos. 2. 12.*

27.

*November* the sixth *Anno Christi* 1626. A serving man being at a Taverne in *Essex*, threatened to swear the Constable out of the Towne, if he came there: But in a drunken fit, as he was running after one to make him pledge him a pint of sack at a draught, he fell down the staires, and dyed immediately. See *Beadles Diary. p. 24.* This belongs also to drunkenness.

28.

A fisherman whom I knew (saith the same authour) bringing Makarel to a Port-Town in *Suffolk*; where the people (because they were the first that came that yeare) pressing eagerly to buy them, some against his will being entred into his boat, he took up a stone, and swore by the Name of God, that he would make them stand farther off, whereupon he sank down instantly, and soon after dyed. *Idem. p. 25.*

29.

But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: But let your Yea be yea, and your Nay, nay, lest ye fall into condemnation, *Jam. 5. 12.*

## CHAP. CXXX.

## Tyrants, Tyranny.



Hey shall not live out half their dayes, *Psal. 55. 25.*

Forbidden, *Lev. 25. 43, 46, 53.*

Scriptural Examples: *Adonibezeck, Jud. 1. Abimelech, Jud. 9. Athaliah, 2 King. 11. Jezebel, 1 King. 21. Manahem, 2 King. 15. Saul, 1 Sam. 22. Ahaz, 2 King. 17. Manasseh, 2 Chron. 22. Nebuchadnezzar, Jer. 39. Herod, Mat. 2. Pharaoh, Exod. 1. Ishmael, Jer. 41. Pilate, Luk. 13. 1*

See in Reproofe the examples of *Cambyfes.*

*Darius* going to warre against the *Scythians*, would take along with him  
Pppp 2 the

1.



the three sons of *Deobaces* one of his Noble men that was very old: whereupon *Deobaces* requested him to leave one of his sonnes at home to be a solace to his old age: *Yea*, said *Darius*, *I will leave them all three*, and so he caused them to be all slaine, and thrown into their fathers presence. *Peř. Mel Hist.*

2.

The *Lacedemonians* having in divers battels by sea, and land overthrowen the *Athenians*, they at last set thirty Tyrants over them, which exercised extreame cruelty towards them. The honest Citizens whom they either feared, or hated, or that excelled in wealth, they either banished, or slew them, and seized upon their estates. Whereupon one of them (somewhat better then the rest) called *Theramenes* spake against this cruelty, which caused another called *Critias* to accuse him of treason, and so to condemne him to death. *Theramenes* hearing it, fled to the Altar, saying, *I flie to this Altar, not that I think it will save my life, but that I may shew that these Tyrants are not onely cruel towards men, but prophane, and wicked towards the gods*: *Critias* commanded armed men to fetch him away to his death: and as they led him through the City, he cryed out against the Tyrants cruelty, whereupon one of their Captaines said to him: *Flebis si non silebis*: Thou shalt weep if thou wilt not hold thy peace, to whom he answered, *An non flebo, si tacebo*? Shall I not weep if I do hold my peace? when they put the cup of poyson into his hand, he drank it off, and throwing away the bottome he said, *I drink this to faire Critias*. After his death they raged more extreame, filling all places with rapines, and slaughter; and not suffering the friends of the murdered to interre their dead bodies. Having amongst others slaine one *Phidon*, they at their feast sent for his daughters to come, and dance naked upon the floore that was defiled with their fathers blood, but the maides abominating such immanity, threw themselves down from an high place, and brake their necks. And to fill up the measure of the *Athenians* miseries, whereas many thousands of them were fled, or banished into all the neighbouring countries of *Greece*, their proud insulting adversaries, the *Lacedemonians* forbade all persons to entertaine any of these miserable exiles, but to returne them to the Tyrants againe, and that upon the paine of forfeiting three thousand crowns. *Diod. Sic.*

3.

*Euphron* the *Lacedemonian* having made himself a Tyrant in the City of *Cicyon*, was shortly after murdered by the Senators as he sate in counsel with them, who defended themselves by this Apology: *quod qui manifesti scelcris, proditiōis, & tyrannidis rei sunt, non sententiā aliqua dammandi videantur, sed ab omnibus hominibus jam antē damnati sunt. & quod nulla Græcorum lex ostendi possit, quæ proditiōibus, aut Tyrannis securitatem præstet*. That those which are guilty of Treason, and Tyranny, need not to be proceeded against in a legal way, for that they are beforehand condemned in all mens judgements, neither was there any law amongst the *Grecians* that gave security to traytours, and Tyrants. *Plut.*

4.

*Ochus* King of *Persia* succeeding his father *Artaxerxes Mnemon*, presently after his getting the Kingdome, filled, and defiled all his palace with blood, murdered all the Princes and Royal seed, without any respect of age, or sex; and yet through Gods patience, he lived ninety three years, and



and reigned fourty three years. *Diod. Sic.* But in the end growing odious, and burthensome to all by reason of his bloodshed, and cruelty, one of his Eunuches called *Bagoas* poisoned him, and threw his dead body to be devoured of cats. *Alian. Lib. 6.*

*Alexander M.* after his great victories grew proud, and tyrannical, and upon bare suspicion he cruelly tortured *Philotas*, one of his brave Captains, the son of *Parmenis*, who had a chief hand in all his victories, and after grievous torments, caused him to be slaine, and not content therewith, thinking that his father might seek to revenge the wrong, he caused him to be murdered also. *Qu. Cur. See Alexander M. also in Anger.*

*Alexander M.* as he was rowing upon a lake in his galley neer *Babylon*, a sudden tempest arising, blew off his hat and crown fastened upon it into the lake, whereupon one of his Mariners leaping into the lake, swam, and fetched it to him, and to keep it the drier he put it upon his own head, *Alexander* rewarded him with a talent, for saving his Crown, but withall caused his head to be cut off, for presuming to put his Crown upon it. *Plut.*

*Dionysius* the *Sicillian* Tyrant, was so suspicious of every one, that he durst not suffer a Barber to trim him, but caused his daughters to do it, neither when they were grown to womans estate, durst he suffer them to use any sizers, or rasour about him, but caused them to burn his haire, with burning wallnut-shells: He had two wives, and when he lodged with either of them, he carefully searched all the chamber before he went to bed. He durst not come amongst them when he was to speak to the people, but spake out of an high Tower to them. When he was going to play at tennis, he gave his cloake, and sword to a boy that waited on him, whereupon one said to him: *Sir, you have now put your life into his hands*, at which the boy smiled: whereupon *Dionysius* caused them both to be slaine, the man for teaching the boy how to kill him, and the boy for laughing at it. There was one *Damocles*, a great flatterer of his, who told him what an happy man he was that did so abound in riches, Majesty, Power, &c. affirming that there was never any man more happy then himselfe: *Well*, said *Dionysius*, wilt thou, *O Damocles*, try how happy a man I am seeing thou dost so admire my condition? Yea, said *Damocles*, with all my heart: Hereupon *Dionysius* caused him to be cloathed in Kingly apparel, to be set upon a golden seat, in a room richly hung, and curiously adorned with pictures, then a table to be furnished with all sorts of dainty dishes, with a company of beautiful boyes to wait upon him. He had also precious ointments, Crownes, musick, and what not: So that *Damocles* thought himselfe a woundrous happy man; But presently *Dionysius* caused a sharp glittering sword, tied in an horse-haire to be hung just over his head, the terrour whereof so afflicted *Damocles*, lest it should fall on his head, that he durst not stirre, nor enjoy any of those felicities, whereupon he sent to the Tyrant, desiring him to give him leave to go away, for he desired that happinesse no longer. *Cicero.*

*Antiochus Epiphanes*, warring against *Egypt*, *Ptolomy* the King of *Egypt* sent to the Senate at *Rome* to make them his Guardians, and to desire their help against *Antiochus*: Hereupon the Senate sent *Popilius* to *Antiochus*



requiring him to forbear meddling with *Egypt*, or if he was already entred, presently to depart out of it. *Antiochus* offered to kisse *Popilius*, in token of his love to him, but *Popilius* answered, *Let all private friendship cease, till thou hast answered my publick commands.* *Antiochus* told him that he would consult with his friends, and shortly return an answer. *Popilius* having a stick in his hand, drew with it a circle about him and his friends, requiring them to return an answer, and either to choose warre or peace before they went out of that circle. This so daunted the King, that he told him he would obey the command of the Senate. *Justin.*

9. *Vitellius* a Tyrant of *Rome*, being overcome by *Vespasian*, the souldiers took him, bound his hands behinde him, and putting a rope about his neck, and tearing off his cloaths, they led him through the streets of *Rome*, loading him with an infinite number of indignities, and disgraces, pulling his haire, and setting a dagger under his chin, that his face might be seen of all; some cast filth and dirt in his face, others reviled him; and so at last they slew him, and threw him into *Tyber*. *Imp. Hist.*

10. *Sylla* that great Tyrant, that stiled himself, *The happy*, died miserably of the lowlies: for when (saith one) was it ever seen that the heavy hand of God did not finally infelicitate a Tyrant?

11. *Poppæa Sabina* was first wife to *Rufus Crispinus* a worthy Knight of *Rome*, by whom she had a son, afterwards *Nero* taking her to himselfe, caused her little son to be drowned, for that amongst his pretty sports, he would play for Dukedomes, and Empires. *Suet.*

12. *Laodice* the wife of *Ariarathis* King of *Capadocia*, her husband being dead, seized upon the government, raged cruelly against all sorts, both of the Nobility, and Commons, whom she caused to be murdered, yea, against her own bowels. poisoning six of her own sonnes, that so she might keep the Kingdome more securely: only one little one escaped her fury, whom the people at last advanced to the Crowne, and slew her. *Lipsius.*

13. The rage of Tyrants, and persecutors is like a whirlwind, terrible for the time, but not durable, *Prov. 10. 25. Nubecula est, cito transibit*, said *Athanasius* of *Julian* the Apostate. Our *Richard* the third, and Queen *Mary* had, as the bloodiest, so the shortest reignes of any since the conquest.

14. *Dioclesian*, that cruel Tyrant, giving over his Empire, thought to lead the rest of his life in peace: But he escaped not so: For after that his house was wholly consumed with lightening, and a flame of fire that fell from heaven, he hiding himself for feare of the lightening, dyed presently after. *Euseb.*

15. Our King *Johns* exactours received from his Subjects no less summs of curses then of coine: He gathered indeed mony, the sinews of warre; but lost his peoples affections, the joints of peace: He had a troublesome reigne, was ill beloved of his people, and became lesse then a King, only by striving to be more then he was.

16. Tyrants have long hands, and can reach at a great distance, as *Mithridates* did, when with one letter he slew fourescore thousand Citizens of *Rome* that were scattered up and down his dominions for trading sake *Val Max.*



*Selimus* the Great *Turk* in revenge of the losse received at the battel of *Lepanto*, was once in a mind to have put to death all the Christians throughout his dominions, being in number numberless. *Turk. Hist.*

17.

*Ad generum Cinexes sine cæde & sanguine pauci  
Descendunt Reges, & sicca morte Tyranni.* *Juvenal.*

What killing of Kings was there in *Samaria*: *Hoshea* kills his predecessor *Pekab*, as he had done *Pekahiah*: *Manahem* killed *Shallum*, as *Shallum* had done *Zacharias*.

18.

*Phocas* killed his Master the good Emperour *Mauritius*, and stewed him in his own blood: and shortly after *Herachius* slew *Phocas*, putting him to a shameful, and cruel death.

19.

*Conradine* King of *Germany* was beheaded by *Charles* King of *Naples*, and *Sicily*; and the headsmen presently beheaded by another, *ne extaret qui jactaret tam generosum sanguinem a se effusum*: that there might not be any left that might boast that he had shed such noble blood. *Trapp*.

20.

Of young *Tiberius*, *Theodorus Gadareus* said, that he was *Dirt kneaded with blood*.

21.

*Nero*, that *Lyon*, of whom his father *Domitius* prophesied, that of himselfe, and his wife *Agrippina* no good man could be borne, *Mali corvi, malum ovum*: Of an ill breed, *ne catulus quidem relinquendus*, said the *Romans* when they slew one of their Tyrants together with his young sonne.

22.

*Methridates* King of *Pontus*, a bloody, and cruel Tyrant, being overcome by *Lucullus* the *Roman* General, sent *Bacchides*, a groome of his Chamber to his wives, and sisters to tell them that they must all dye. Amongst many other Noble Ladies, there were two of his sisters called *Roxane*, and *Statira*, and two of his wives, one called *Berenice*, and the other *Monime*: Now when *Bacchides* came to them, he commanded them from the King to choose what manner of death they would themselves as least painfull: whereupon *Monime* plucked off the royal band from her head, and tying it about her neck, hung her self, but the band being not strong enough, presently brake: whereupon she cryed out, *O cursed, and wicked Tissue, wilt thou not yet serve me to end my wretched dayes?* after which she threw it upon the ground, and spit upon it, and then held forth her neck to *Bacchides* to cut her throat: *Berenice* took a cup of poyson, her mother being present, who prayed her to let her have one halfe, the which she did, and they drank it off between them: the poyson was strong enough to kill the old mother weak with age, but not the daughter who was stronger. till *Bacchides* hasting her to dispatch, she strangled herselfe: *Roxane*, and *Statira*, who were virgins, drank poyson also; the first of them cursed, and detested the cruelty of her brother: but *Statira* took it more patiently, and with a manly courage, commending, and thanking her brother highly, that seeing himselfe in danger, had not yet forgotten them, but was careful to cause them to die, before they should fall as slaves into the hands of their enemies. *Plut. in vita Luculli.*

23.

*Dionysius*



23.

*Dionysius* the Tyrant was so suspicious of every one, that he would suffer no man to come into his Chamber with a Gowne on his back, no not his own brother, nor son; but before he could come in he was driven to put off his Gown, and then by the guard he was stripped stark naked whatsoever he was: after which they gave him another Gowne to cast upon him but not his own. One day his brother *Leptines* going about to describe unto him the situation of some place, took an Halberd from one of the Guard, and with the point thereof began to draw out the plot of it upon the ground: For which *Dionysius* was terribly angry with him, and put the souldier to death that gave him his Halberd. He slew *Marfyas*, one of his Captaines, because that he dreamed that he had killed him, saying, *that he dreamed of it in the night, because in the day time he had determined to do it.* Plut. in vita Dion.

24.

Prov. 28. 15. *As a roaring Lyon, &c.* Look how the Lyon frayes the poore beasts with his roaring that they fall down, and then he preies upon them: So deale Tyrants with their poore Subjects. Zeph. 3. 3. Such were those Cannibals in *Dauids* daies, that did eat up Gods people as they eat bread, Psal. 14. 4. Such those miscreants in *Micha*, who did eat the flesh of Gods people, and flayed off their skin, that brake their bones, and chopt them in pieces as for the pots, Mich. 3. 3. Such a Lyon rampant was *Nero*, 2 Tim. 4. 17. See the *Babylonians* cruelty graphically described, Jer. 51. 34.

25.

But the higher then the highest regardeth, Eccles. 5. 8. and wherein they deal proudly he is above them, Exod. 18. 11. and overtops them, Psal. 2. 4. Sets a day for them, and sees their day coming, Psal. 37. 16. The most High cuts off the spirit of such Princes, i.e. slips them off, as a man slips off flowers between his fingers: or cuts them off as Grape-gatherers do the ripe clusters, as the Original implies, Psal. 76. 12. He is terrible to the Kings of the earth: those dread Sovereignes: those hammers of the earth: those scourges of the World, as *Atrilis* stiled himself: such as *Senacharib*, whom God so subdued, and mastered, that the *Egyptians* in memory of it set up his Statue in the Temple of *Vulcan*, with this inscription. *Let all that behold me learn to feare God, Discite justitiam moniti, & non temere Divos.* Therefore let all Tyrants look upon him that overlooks all their doings, as *Olanes* did upon the flayed skin of his father *Sisannus*, nailed by *Cambyfes* on the Judgement seat. As the *Russian* Judges that feare the boyling Caldron, or the strappado. Or the *Turkish* Bassaes when they think the great *Turk* stands behind at the lattice window. Let them acknowledge with *Constantine*, *Valentinian*, and *Theodosius* that they are but *Christi* Vassells, Christs Vassals: and that as he is *Excelsus super excelsos*: High above all, so he hath other high ones at hand, viz. the holy Angels, who can resist the King of *Persia*, as *Michael* the Prince did, Dan. 10. 13. Fright the *Syrians* with a pannick terrour, 2 King. 7. 6. Smite the *Assyrians* with an utter destruction, Isa. 37. 36. Deliver *Peter* from the hand of *Herod*, Act. 12. 11. and make a wonderful difference in the slaughter of the first-borne of *Egypt*, Exod. 12.

26.

*Melancthon* tells us of a cruel Prince, who to get mony of his miserable subjects, used to send for them, and if they refused to furnish him according



to his desire, he would first knock out one of their teeth, and then an other, threatening to leave them none at all.

*Nebuchadnezzar* is called the *Maul of the whole earth*, Jer. 50, 23.

*Demetrius* was surnamed *Poliorectes*, the destroyer of Cities.

*Attilas* called himself *Orbis flagellum*, the scourge of the World.

*Julius Caesar* was stiled *Fulmen belli*, the thunderbolt of war: He had taken in his time a thousand fenced Townes, conquered three hundred Nations: took prisoners a million of men, and slaine as many, and yet these men thought that this was a great piece of their silly glory.

*Trapp.*

*Dionysius* when he was in misery said, that *Tyrants State is alwaies unfortunate, and subject to many evils, but yet no unhappiness of theirs is comparable to this, that none of all those whom they take to be their familiar friends dare once tell them truly any thing.* Plut.

*Alexander*, a Tyrant in *Thessalie* was of so cruel a disposition that he neither regarded reason, nor justice towards any: Some he caused to be buried alive: others to be put into the skins of Beares, and wild Boares, and then set his hounds upon them to rend them in pieces: Himself for his pastime would kill some by shooting, or throwing darts at them. In the Cities of *Melibee*, and *Scotusa* which were both of them in league with him, spying a time when the Citizens were all assembled, he compassed them about with his Souldiers, and put every one to the sword even to the little children: he consecrated the dart wherewith he had slaine his own Uncle, and having put Garlands upon it, did sacrifice to it as to a god, and called it *Tychon*, that is, *Happy killer*. At an other time being in a Theater where the Tragedy of *Troades* was acted, he went out, but commanded the Actors to go on with their play, because he was ashamed his people should see him pity the miseries of *Hecuba*, and *Andromacha*, whom they never saw to pity the death of any one man amongst the multitude of Citizens he had caused to be slaine. Plut. in vita Pelop.

But at last this bloody Tyrant received the just guerdon of his wickedness, for he was slaine by the treason of his own wife, and after his death his body was shamefully, and despihtfully used by the people, who first drew it through the City in mire, and dirt, and then cast it out to be devoured by dogs. *Idem.*

*Pyrrus* King of *Epyrus* was a restless Tyrant, his whole delight was in warre, alwayes picking quarrels with his neighbours, but at last, having cunningly gotten into the City of *Argos*, whilst the Citizens made head against him, he was hurt by a pike, whereupon he set upon him that hurt him, who was a man of mean condition, and a poore old womans son whose mother at that present was gotten upon an house to see the fight, and perceiving that it was her son whom *Pyrrus* assaulted, was so affrighted to see him in that danger, that she took a tile, and with both her hands threw it upon *Pyrrus*, which glancing upon his helmet, brake his neck bone, and slew him. Plut. in vita ejus.

*Aristippus* a Tyrant of *Argos*, left not an enemy alive in the City, and had King *Antigonus*, a potent Prince, for his friend: Yet was he so fearful, that he continually kept a great guard of Souldiers about him, causing



them night, and day to watch, and to lie without his Pallace, in Cloisters, and Galleries adjacent: After supper he used to turne all his men out of doores, and then shutting his Court gates to him, He locked himself alone with his Concubine, in a little high Chamber with a trap doore, setting his bed every night over the doore, as one that was continually afraid of his life. Then when he was gone up into his Chamber, his Concubines mother, used to take away the Ladder, and to lock it up in another Chamber, till the next morning; yet notwithstanding all his cautionnesse, he was shortly after slaine. *Plut. in vita Arati.*

*Thou shalt not rule over him with rigour, but shalt fear thy God, Levit. 25. 48.*

## CHAP. CXXXI.

## Vanity of all earthly things.



Poken of, *Eccles. 1. 2. 14. Isa. 40. 17, 23. and 41. 29. Eccles. 2. 11. and 3. 19. and 5. 10. and 4. 8. Psalm 39. 5. and 41. 9.*

Scriptural Examples: *Adonibezek* under whose table seventy Kings, with their thumbs, and great toes cut off, gathered their meat, was shortly after served in the same sort, and died a captive, *Jud. 1. 6, 7. Josua's* Captains put their feet upon the necks of five Kings, and slew them, *Jos. 10. 24. King Eglon* slaine in his Parlour, *Judg. 3. 1. Sisera* slaine by *Jael*, *Judg. 4. 21. Zeba*, and *Zalmunna*, *Judg. 8. 21. Abimelech*, *Judg. 9. 53. Goliath*, *1 Sam. 17. 49. Saul*, *1 Sam. 31. 4. Ishbosheth*, *2 Sam. 4. 7. Absolon*, *2 Sam. 18. 9. Benhadad*, *1 King 20. 32. Sennacherib*, *2 King. 19. 37. Nebuchadnezzar*, *Dan. 4. 31, &c. Belshazzar*, *Dan. 5. 5, &c. Herod*, *Act. 12. 23.*

Other examples: *Crasus* a rich and mighty King of *Lydia*, being overcome by *Cyrus* the *Persian* was by him condemned to be burnt: and when he was laid upon the Pile of wood, he cryed out, *O Solon, Solon, Solon*: which being told to *Cyrus*, he sent for him to know what he meant by it: *Crasus* answered, that having once entertained wife *Solon* into his house: he told him that no man ought to be accounted happy so long as he lived: which, said he, I never understood till now. *Cyrus* laying this to heart, and considering the mutability of all earthly things, did not only give him his life, but made him his friend, and chief Counsellour in all his affaires, *Herod.*

Not long after *Cyrus* being to make warre against the *Massagets*, *Crasus* dissuaded him from it, saying *μηδὲν ἄνθρωπος ἀθάνατος*, If thou wert immortal thy self, and haddest an Army of immortal souldiers thou needest not my counsel, but seeing thou art mortal thy self, and the like are thy souldiers, consider that all humane affaires are like a wheele: that spoke that is up to day may be down to morrow, and think not that thou wilt a waies be fortunate: but *Cyrus* not taking his advice went against them, where



where himself with twenty thousand of his Souldiers were slain. *Insti.*

See in *Friendship* the Example of *Psammenitus* King of *Egypt*.

*Xerxes* which a little before had led an Army of above a million of men into *Greece*, wherewith he thought himself able to conquer the whole world, within a little space saw his Navy destroyed on the Sea, and multitudes of his souldiers by an handful of the *Grecians* slain upon the land, and himself in great fear accompanied with some few servants fled back to get into *Asia* again; but when he came to the *Hellespont*, he found his great bridge, over which he should have passed, broken with a tempest: so that he was forced to enter into a poore fisher boat, in which with much danger he gat into *Asia*: For being encountred with a great storme, in great fear, he asked the Pilot if there were any hope of safety? *No Sir*, said he, *except the boate be eased of some of the passengers*: whereupon *Xerxes* cried out, *O ye Persians, now I shall see whether you have any care of the safety of your King or no? for in you it lies to save, or to destroy my life*: which when they heard, some of them leaped over-board, and drowned themselves to preserve their King: But like a Tyrant, when he came to land, he gave the Pilot a Crowne of gold for saving his life, but because he had drowned some of his servants, he caused his head to be cut off. *Herod.*

After the battel of *Platas*, wherein the *Grecians* had given a mighty overthrow to the Army of *Xerxes*: *Pausanias* King of *Sparta*, being the *Grecian* Generall, was exceedingly elated with the glory of that victory, and afterwards at a feast in a scornfull manner he bade *Simonides* a wise man, to give him some wholesome counsell, *Simonides* answered: *Take heed of forgetting that thou art but a mortal man*, which though he laughed at for the present, yet shortly after he remembered it, when being imprisoned in *Pallas's* Temple, he was pined to death. *Plut.* See it in *Treachery*.

*Solon* told *Craesus* that considering how the life of man is subject to infinite changes, wisdom therefore forbids us to trust, or glory in worldly riches, honours, or any outward things, or to account any man happy before his death. And therefore, said he, I account *Tellus* a happier man then thy self in the midst of all thy affluence; for he being a Citizen of *Athens*, was a very honest man, and left his children in good esteeme: and himself died honourably in the field, fighting in the defence of his country. *Plut.*

*Artaxerxes Mnemon* in that great battell which he fought against his brother *Cyrus*, being wounded in the breast by *Cyrus*, retired out of the battell, and at night the weather being hot, he was extreme thirsty, and could get nothing to drink; whereupon his *Eunaches* ran up, and down to seek him some water, and at last they met with a poore fellow that had gotten some stinking puddle water in a filthy vessel, this they took and carried to the King, who drank it all off, and when one of them asked him whether that filthy water did not offend him? he swore that he never drank such a sweet draught either of wine or water in his life before; and therefore he prayed the gods that if he could not reward the poore man that



brought it, yet that they would make him both blessed, and rich for his labour. *Plut.*

7. *Philip* King of *Macedon* in the midst of all his glory, when he had conquered divers Kingdomes, and was chosen by all *Greece*, Captain Generall against the *Persians*; upon a festival day at the marriage of his daughter, and the Coronation of his sonne *Alexander* was suddenly stabbed by *Pausanias*, to whom he had formerly denied Justice. *Diod. Sic.* See more of it in *Sodomy*.

8. *Alexander M.* having overcome *Darius*, went to *Babylon* where he had the City, and Castle delivered up to him, and therein infinite treasures: from thence he went to *Susa*, which being also surrendered to him, he found there fifty thousand Talents in bullion, and such abundance of riches as the *Persian* Kings had for a long time heaped up together, leaving it from father to son, all which in one houre came into his hands that never cared for it. From thence he went to *Persipolis* which had in it a farre greater Masse of treasure, it being the richest City then under the Sunne: there he found one hundred and twenty thousand Talents of money, and as much other treasures as twenty thousand Mules, and ten thousand Camels could carry away, much whereof had been reserved there from *Cyrus* his time; *Alexander* setting himself down in the Kings throne, it was so high that his feet could not retch the ground, whereupon one brought a little table, and set under his feet and one of *Darius* his Eunuchs standing by, sighed and weeped grievously, which *Alexander* taking notice of, asked him what was the cause of it? to whom the Eunuch answered, *I weep to see that table that was so highly prized by my Master Darius, to be now made thy footstool.* Q, Cur.

9. This *Darius* flying out of the battell, who a little before was Lord of so many Kingdomes, and people of so much treasure, and riches, and was adored as a god by his Subjects, was now taken by some of his own servants, put into a base waggon covered with hides of beasts, and so carried hither, and thither as they pleased, and to fill up the measure of his wretchednesse, they bound him in golden fetters, and drave all his attendants from him: and when they heard that *Alexander* pursued, and was now come neere to them, these villaines, *Bessus*, *Artabazus*, and others took *Darius*, wounded him in many places, and wounded the beasts that drew him, and so fled themselves into *Bactria*: In the mean time the beasts that drew *Darius* being weary, hot, and wounded, turned out of the way into a certain valley, whither one of *Alexanders* men called *Polystratus* coming to seek for water, as he was drinking out of his helmet, he spied the waggon and mangled beasts, and going, and looking into it, he spied a man half dead with many wounds: *Darius* lifting up his eyes, and seeing him, said, This comfort I have in my present fortune, that I shall breath out my last words to one that can understand them: therefore, saith he, I pray thee tell *Alexander* that though I never deserved any favour at his hands, yet I shall die his debtor: giving him many thanks for his kindness to my mother, wife, and children. Tell him that as he hath shewed favour to them, so on the contrary my servants, and kinsmen that received their lives, and livelihood from me, have basely betrayed, and murdered me.



me. Tell him that I pray that he may Conquer all the World, and desire him to revenge this wickednesse both for his own, and for the sake of all Kings, it being of evil example that such treachery should go unpunished: and so fainting he desired a little water, which when he had drunk. he said to *Polystratus*: Whosoever thou art that hast shewed me this kindnesse in my extreme misery, the gods requite thee for so great a benefit, and the gods requite *Alexander* also for all his humanity, and clemency: and so he gave up the ghost. *Q. Cur.*

*Perseus* King of *Macedon*, a brave warrior, and one who was a terror to the *Romane* Empire, yet at last being overcome, and taken by *Emilius*, was led in Triumph with his children into *Rome*, where, after some foure yeares imprisonment, he died, and his eldest sonne was in that want, that he was forced to learn the occupation of a *Smith* to get his living.

10.

*Basiliscus* Emperour of *Constantinople*, being overcome by *Zeno*, (who was formerly deposed for his riotousnesse) was, together with his wife and children banished into *Cappadocia*, and a strict command given that none should relieve them; whereupon they miserably perished for want of food, each in others armes. *Suid.*

11.

*Cyrus* King of *Persia* caused this *Motto* to be engraven upon his tomb: *O man, whosoever thou art that shall come hither, know that I am great Cyrus that first erected the Persian Monarchy: Therefore envy me not this little earth, that now covers my body.* This tombe was afterwards defaced by some of *Alexander M.* his followers, which when *Alexander* saw, he was much troubled at it, considering the vicissitude, and incertainty of all earthly things. *Q. Cur.*

12.

*Alexander M.* after all his great conquests returning to *Babylon*, had Ambassadors that came to him almost from all Countreys, some to congratulate his victories, others to tender their homage, all bringing great and rich presents: but whilst in the midst of his glory he was feasting of them, he caught a surfeit with inordinate drinking, which turned to a mortal feavour; and a little before his death being asked by his friends, to whom he would leave his Kingdom? he answered, *To the most worthy man;* and he being asked, *When they should do Divine honours to him?* he answered, *When they themselves were happy.* which were his last words, and so he died, having lived not thirty three years, nor reigned thirteen, and as soon as he was dead, his great Captaines sought to enrich themselves by his spoiles, and whilst they were contending to share the world amongst them, his dead body lay many daies in that hot Countrey unburied, stinking above ground, a notable Embleme of the vanity of all earthly greatness. *Plut. Q. Cur.* Besides this his vast Empire was divided amongst his great Captaines to *Ptolomaeus Lagi* was allotted *Egypt*, and *Africa*: To *Laomedon* *Syria*, and *Phaenicia*: To *Philotas*, *Cilicia*: To *Pythion*, *Media*: To *Eumenes*, *Paphlagonia* and *Cappadocia*: To *Antigonus* *Pamphilia*, *Lycia*, and *Phrygia* the great: To *Cassander*, *Caria*: To *Menander*, *Lydia*: To *Leonatus*, *Phrygia* the lesse: To *Lysimachus*, *Thracia*, with the neighbouring Countreys. To *Antipater*, *Macedonia*, and the neighbouring Nations. But these men not contented with their shares,

13.



fell presently to warres amongst themselves: *Perdiccas* warring upon *Egypt*, was slain by his own Souldiers. *Antipater* died. *Eumenes* was betrayed by his own Souldiers, and slain by *Antigonus*. *Pytho* was treacherously slain by *Antigonus*. *Olympias* the mother of *Alexander*, was slain by *Cassander*. *Cleopatra* sister to *Alexander*, was slain by the treachery of *Antigonus*. *Antigonus* himself was slain in battel by *Cassander*, and *Lyfimachus*. *Rhoxane* the beloved wife of *Alexander*, together with her son *Alexander*, and *Barsine* another of his wives, which was the daughter of *Darius*, were all slain by *Cassander*. Presently after the whole family of *Cassander* was rooted out. *Ptolomæus* died in *Egypt*. *Lyfimachus* was slain by *Seleucus*. And *Seleucus* himself presently after by *Ptolomeus*. So that all the family of *Alexander* within a few years after his death, was wholly extirpated: And all his friends and great Captaines by their mutuall contentions came most of them to untimely ends. *Diod. Sic. Just.*

14.

*Pompey* the Great, who had been three times Consul of *Rome*, and had three times triumphed after his famous victories, and was exalted to that height of honour, that the world could afford no greater, yet being overcome by *Cæsar* in the *Pharsalian* plaines, he was forced to fly into *Egypt* in a little fisher-boat, where he had deserved well of the King *Ptolomey*, and therefore expected all kind entertainment: but the King on the contrary, hearing of his coming, sent out some to meet him at the Sea-side, who treacherously cut off his head, and so he whom the world a little before could not containe, now wanted a grave for his burial, so that *Cæsar* pursuing him, when three daies after he found him lying on the sand, could not forbear weeping. *Plut.*

15.

The same *Cæsar* also after all his great victories, being adored like a god, and loaded with all the honours that possibly could be invented, was slain in the Senate-house, with twenty three wounds. *Plut.*

16.

*Nero* who a little before wallowed in all manner of excesse of riot, being condemned by the Senate, was suddenly forsaken by all his friends, and was faine to lie barefooted, and muffled upon a sorry jade, with only foure persons, the small remains of many thousands: these were *Phaon* his freed-man: *Epaphroditus* Master of requests: *Sporus* his male-concubine, and *Neophitus*. When he came to a place of safety (as he thought) he was faine like a beast to creep on all foure, through under woods, and briars to hide himself, in such extream want of all things, that for quenching his thirst, he was driven to lade water with his hand, out of a dirty plash, saying, *This is Nero's Beverage*. But those men who were sent after him for his execution, were outstripped by swifter means, which warned him of the nearnesse, and inevitablenesse of his approaching danger: for the Senate had proclaimed him the publick enemy, and to die *Mere majorum*, or after the ancient manner, which was this: to have his body stript stark naked, his hands fast bound behind him, his head stockt under a fork, and so in open view to be whipt to death with rods. *Nero* hereupon after many timorous delayes, and abject lamentations, puts a poinard to his throat, which *Epaphroditus* did help to drive home, lest he should fall alive into his enemies hands. *Suet. Plinie*. Thus was *Nero's* voice, and fidling marred, and his last words were: *O what an artist I die!* *Dio.*

Sultan



*Sultan Saladin* Emperour of the *Turks*, lying upon his death-bed, *Anno Christi* 1193. commanded that no solemnity should be used at his burial, but only his shirt in manner of an ensigne, fastened upon the point of a speare to be carryed before his dead body, a simple Priest going before and crying aloud to the people in this sort: *Saladin Conquerour of the East, of all the greatnesse, and riches that he had in this life, carried nothing away with him but his shirt.* Hoveden.

17.

*And poore Eumenes of a Potters son,  
By sickle Fortunes help a Kingdom wonne:  
But she for him such diet did provide,  
That he of hunger shortly after died.*

18.

*Gillimer* King of the *Vandals* in *Affrica* having lived in all manner of affluence, and prosperity for many years together, was at the last in a great battel overcome by that famous Captaine *Billisarius*, and having lost the greatest part of his Army, with a few of his servants was forced to flie into a high, and inaccessible mountaine for refuge, where being besieged by one of *Billisarius* his Captaines he was brought to such straits, that he sent to a special friend requesting him to send him a *Sponge*, an *Harpe*, and a *Loafe of bread*: *A Sponge to dry up his teares: an Harp to solace him in his sorrows, and a Loafe of bread to satisfie his hunger.* When he was led in Tryumph by the same *Billisarius* through *Constantinople*, and brought before the Emperour *Fustinian*, and his wife *Theodora*, sitting upon their Royal Thrones, he said no more but *Vanity of vanities all is vanity.* Lip. Exem. Pol. p. 178. Pez. Mel. Hist.

19.

*The Caliph of Babylon* (being taken together with his City by *Haalon* the *Tartarian*,) was by him shut up in the midst of his infinite treasure, which he, and his predecessors had with much care and paines scraped together, who bade him take, and eat what he pleased of gold and silver, or precious stones: for (said he) it's fit that so gaineful a guest should be fed with the best, and therefore make no spare of any thing. The miserable caitiffe being so kept for certaine dayes, died of hunger in the midst of those things whereof he thought that he should never have had enough, & whereby he thought to have secured himself against any dearth, or danger. *Turk. H.*

20.

Of all those great, and glorious Emperours of *Rome* from *Augustus* to *Constantine* the great, which are reckoned up to be forty three, there were not ten of them that dyed natural deaths: Some died by the sword, others by poyson, and others by the halter; Some were murdered by their sons, some by their brethren, some by their wives, some by their friends, and some by their enemies; and all were examples of the vanity of earthly greatnesse. *Idem.*

21.

*Henry* the first, King of *Spaine*, being young, as he was playing with some others like himselfe, a tile fell from the house upon his head, and slew him. *Idem.*

22.

*John* the first, King of *Spaine*, being in the prime of his age, about thirty threes, he was riding his horse in a full carere; his horse falling, brake his neck. *Idem.*

23.

*Peter* King of *Spaine* being overcome in battel by his brother *Henry*, and taken prisoner, when he was brought to his brother, he stabbed, and slew

24.



flew him with many wounds, and seized upon his Kingdom. *Idem.*

25. The Heathenish *Romans* had for a difference in their Nobility a little ornament in the forme of a Moone, to shew that all worldly honours were mutable, and they wore it upon their shooes, to shew that they trod it under their feet as base and bootlesse.

26. No sooner had the soul of that victorious Prince *William* the Conquerour left his body, but that his dead Corps was abandoned by all his Nobles, and followers: and by his meaner servants, he was dispoiled of Armour, Vessels, Apparel, and all Princely furniture, and his naked body left upon the floore, his Funeral wholly neglected, till one *Harlins*, a poore country Knight, undertook the carriage of his Corps to *Caen*, in *Normandy* to Saint *Stevens* Church, which this dead King had formerly founded: At his entrance into *Caen*, the Covent of Monks came forth to meet him, but at the same instant, there happened a great fire, so that, as his Corps before, so now his Hearse was of all men forsaken, every one running to quench the fire; which done, his body being at last carried to the Church, and the Funeral Sermon ended, and the stone Coffin set into the earth in the Chancel, as the body was ready to be laid therein, one *Ascelinus Fitz-Arthur*, stood up and forbade the burial, alleadging that that very place was the floore of his fathers house, which this dead Duke violently took from him to build this Church upon: *Therefore* (saith he) *I challenge this ground, and in the Name of God forbid that the body of this dispoiler be covered in my earth:* so that they were enforced to compound with him for one hundred pounds: But when the body came to be laid in the Tombe, it proved too little for it, so that being pressed, the belly, not bowelled, brake and with an intolerable stench so annoyed the by-standers, that all their gums, and spices fuming in their Censers could not relieve them, whereupon all with great amazement hastening away, left the Monks only to shuffle up the burial, which they did in haste, and so gat them to their Cells. *Speeds Chron.*

27. *William Rufus* King of *England*, as he was hunting in the new Forrest was by the glance of an arrow against a tree, shot in the breast: he hastily taking hold of so much of the arrow as stuck out of his body, brake it off, and with one only groane fell down, and dyed: whereupon most of his followers hastened away, and those few which remained, laid his body basely into a Colliers cart, which being drawn with one silly lean beast, in a very foul and filthy way, the cart brake, where lay the spectacle of worldly glory, both pitifully goared, and filthily bemired, till being conveyed to *Winchester*, he was buried under a plain Marble-stone. *Speeds Chron.*  
page 449.

28. *Pithias* pined away forlack of bread, who formerly was able to entertain and feast *Xerxes* and his whole Army.

29. Sir *Edward de Sancto Mauro*, commonly called *Seimor*, being advanced by King *Edward* the sixth was most powerful, honourable, & loaden with titles, being Duke of *Summerset*, Earle of *Hartford*, Vicount *Beauchamp*, Baron *Seimor*, Uncle to the King, Governour of the King, Protektor of his Realmes, Dominions, and Subjects: Lieutenant of all his Forces, by Land, and Sea: Lord High Treasurer, and Marshal of *England*: Captaine of the

the



the Isles of *Garnsey*, and *Farsey*, &c. Yet this great man was suddenly overwhelmed, and for a small crime, and that upon a nice point subtilly devised, and packed by his enemies, was bereaved both of his dignities, and life also. *Camb. Brit. p. 240.*

*Henry Holland* Duke of *Exeter*, and Earle of *Huntington*, who married the sister of King *Edward* the fourth, was driven to such want, that *Philip Commynes* saith, that he saw him runne on foot bare-legged after the Duke of *Burgundies* traine, begging his bread for Gods sake, concealing himselfe, but afterwards being known what he was, *Burgundy* gave him a small pension to maintaine his estate.

The Duke of *Buckingham*, who had been a chief instrument of advancing *Richard* the third to the Crown, and the chiefeest man of power in the Kingdome, falling into the displeasure of the King, and forced to hide himselfe at a servants house of his, called *Humphrey Banister*, was betrayed by him, and apprehended, disguised like a poore countrey-man, and digging in a grove neare to *Banisters* house, and being carryed to *Salisbury* where the King was, without arraignment, or judgement, there lost his head. *Speed. Chron. pag. 927.*

Queen *Elizabeth* in the life of her sister *Mary* being kept prisoner at *Woodstock*, chanced to see a maid milking of Kine in the Parke, and singing merrily over her pail; which struck this pensive prisoner into a deep meditation, preferring the maides fortunes farre above her own, heartily wishing that her selfe were a Milk-maid. *Sp. Chron. p. 1120.*

*Valerian* the *Roman* Emperour after fifteen years glorious reigne, being overthrowne in battel by *Sapor* King of *Persia*, and taken prisoner, was carried away into Captivity, and by the command of cruel *Sapor* had his eyes thrust out, and was held for a long time in miserable slavery, and when *Sapor* was to mount on horseback, he caused him to lie down on his hands, and knees, making a footstool of him, and at last he caused him to be slayed, by which torment he ended his life. *Hist. Trip.*

*Lysimachus* gave up himselfe, and his Army into the hands of *Bromochet* King of the *Geter* for a little water, and thereby made himselfe of a great King a miserable Captive. *Plut.* As *Esau* sold his birthright for a mess of pottage.

The Emperour *Charles* the fifth having devested himselfe both of his Empire, and Kingdoms, took ship from *Zeland*, and landed at *Lareda* in *Biscany*; but no sooner was he landed when a tempest rising in the harbour scattered his whole fleet, and swallowed up the Admiral herselfe that carried him, as if she bade farewell to *Cesar*, and his fortunes: when he first came on shore, falling on his knees, he kissed the earth, and said, *he did his duty to the common Parent, and that as he came naked out of his mothers womb, so he willingly returned to his mother naked.* But when he came into *Biscany*, and from thence to *Burgs*, being met by very few of the *Spanish* Nobility (not to be attracted with *Charles* alone, unattended with his titles) then he first found his nakednesse: whereunto was added that his pension of an hundred thousand Duckets (reserved out of his vast revenews, for part whereof he had present use to reward his servants, and dismisse them) was not paid him, which so provoked him to indignation, that (as some



(aid) the Act was scarce passed, when *Charles* repented him of the resignation of his Kingdoms. *Strada.*

36. A while after this mighty Emperour retreated to *St. Jusus*, a Monastery of *Hieronomites*, where at last he set bounds to his Sea of cares, and erecting his true *Hercules Pillar*, built him an house containing six Cells, of twenty foot in breadth, and length; right Friars lodgings: from whence was a prospect, and staires landing in a little Garden, watered with a spring, planted with Citron, and Lemon trees, that shot up their flowers, and fruits to the very windows. And this was the *Mausoleum* wherein that mighty Emperour not contented with one world, enclosed, and buried himselfe alive: and to this narrow compasse was that Gyant lessened that boasted to stretch his hands further then *Hercules*. So easily will nature shrink into her own state, and condition, if pride that puffs up, and distracts her do but once evaporate. *Strada. Bel. Wars. p. 6.*

37. In this solitude he sometimes rode about the grounds with one footman only, that used to be attended with mighty Armies; sometimes he quartered his Garden into little beds, setting flowers, and planting trees with his triumphant hands, as once *Dioclesian* did at *Salon*, when he likewise had resigned his Empire: And oft he practised to make watches, &c. *Idem. p. 6.*

38. When the Army of *Charles* the fifth had taken, and sacked *Rome*, they took the Pope (who before had lived in all manner of delights) and shut him up a close prisoner in the Castle of *St. Angelo*, keeping him in so wretched a condition, that an old woman pittyng his cries, used to hide some Lettice in the Castle ditch, which a Boy was daily to give him up by a cord: But the Captaine of the Guard discovering it, furiously with his own hands hanged up the woman upon the Castle Gates, crucifying the eyes of the wretched old Bishop with that horrid spectacle. *Strada.*

39. *Ferusalem*, that plant of renown, is now of an *Eden* become a *Sodom*. *Moses* his threatening, *Deut. 28. 49, &c.* being fulfilled to the uttermost.

40. *Susa* in *Persia*, which signifies a Lilly, and was so called for the beauty and delectableness of its situation, is now called *Valdac*, of the poverty of the place.

41. *Nineveh* that great City that had once more people within her walls, then are now in some one Kingdom, is at this day become a Sepulture of it selfe, a little Towne of small trade, where the Patriarch of the *Nestorians* keeps his seat at the devotion of the *Turks*.

— *Nunc seges est ubi Troja fuit.*

42. *Roma* diu titubans variis erroribus acta,  
Corruet, & mundi desinet esse caput.

43. The world is nothing else but a masse of mutabilities: Every man, every State, every thing is a Planet, whose sphericall revolutions are some of longer, some of shorter continuance. *Omnia versantur in perpetuo ascensu, & descensu*: there is a perpetual ascending, and descending of life, and state.



Crownes have their cares, and crosses, and high seats are alwayes uneasy. *O vilū pannus!* said one King concerning his Diadem, were it but known how many miseries, and molestations do attend thee, *Nemo foret, qui te tollere vellet humo,* no man would stoop to take thee up lying at his feet.

44.

*Antoninus* the Philosopher, Emperour of *Rome*, said often, that the Empire was *malorum oceanus*, an ocean of miseries.

45.

Another caused it to be written upon his Tomb, *Felix si non imperassem.* Happy had I been if I had never reigned.

46.

See the Example of King *Perseus* in *Roman Triumphs*.

47.

*Bajazet*, the first Emperour of the *Turks*, having reigned victoriously ten years together, in a great battel which he fought with *Tamerlane*, was taken prisoner, put into an Iron cage, and led about like a wild beast to be a spectacle, and object of scorn to all men for three years together, and that while was fed with scraps from the Conquerours table, so that at last being tired out with misery, he dashed out his braines against the cage: See my *Life of Tamerlane*.

48.

*Charles Caraffa* was made Cardinal by Pope *Paul* the fourth, and his brother *John* was made Duke of *Palian*, and Earle of *Montore*: so that they lived in great honour, and wealth all that Popes dayes: But when by the assistance of these men especially, *Pius* the fourth was made Pope, he took these two brethren, with others of their kindred, and imprisoned them in the Castle of *St. Angelo*, where they endured three years miserable captivity; and at last by the command of the Pope, Cardinal *Charles* was strangled, and his brother *Johns* head cut off, and their bodies were thrown into the open streets of *Rome* to be a gazing stock to the people. *Lip-sius*.

49.

*Philip* King of *Macedon*, as he was wrestling at the *Olympick* games, fell down in the sand, and when he rose againe, seeing the print of his body in the sand, cryed out: *Oh how little a parcel of earth will hold us when we are dead, who ambitiously seek after the whole world whilest we are living.* *Lip. Exem. Pol. p. 175.*

50.

*Severus* the *Roman* Emperour when he was old, and neere death, caused an Urne to be brought to him, in which they used to put the ashes of great mens bodies when they were burned; upon which he long looked steadfastly, and handled it, and then cryed out: *Tu virum capies, quem orbis terra non capit?* canst thou containe that man whom the whole world could not containe. *Idem.*

51.

*Maximilian* the first Emperour of the *Austrian* family, two or three years before his death, caused his coffin to be made of Oake, and carryed in a waggon up, and downe with him to minde him of his death; and as it were to say to him; *Why dost thou dilate, and extend thy dominions? Why dost thou possesse so much, and yet desire more? Remember that though thou canst not be contained in so many Provinces, and Kingdoms, yet this little coffin, ere long will containe thee.* And the more to minde him of the vanity of all earthly greatnesse, he refused all titles of honour, and would only be called *Maximilian*. *Idem.*

52.

In the reigne of King *James*, the Lord *Cobham* condemned for a suppo-

53.



fed treason, was yet reprieved by the King, but came to a miserable end : for before his death, he was lowlie for want of apparrel and linnen, and had starved had not a trencher scraper (sometimes his servant at Court) relieved him with scraps, in whose house he dyed, being so poore a place that he was forced to creep up a ladder through a little hole into his chamber, which was a strange change he having been a man of 7000. li. *per annum*, and of a personal estate of 30000. li. his wife being rich also, who yet in this his misery would not give him the crums that fell from her table. *Court of King James*, p. 37.

54.

The vanity, and infelicity of earthly things may cleerly be seen in this character of the Cardinal of *Richelieu*. He was borne in *Paris* of Noble extraction, was well learned, and took the Order of Priesthood at *Rome*. The Queen Mother finding him a man of a great wit procured him the Bishoprick of *Luzon*, where he wrote a book of controversies, upon which she recommended him to the King her son, and afterwards to the Pope, who sent him a Cardinals Cap. The taking of *Rochel*, gave him so great an influence upon his Masters minde, that he left to him almost the total direction of his Kingdom. He gat himselfe shut of the Queen, and all who favoured her : Cut off the Marshal of *Marillac's* head, and destroyed all such as gave him any jealousy: He never pardoned such as he had offended. He is accused of having embroiled *England*, to the end that for interest of State, it might not hinder him from seizing upon *Flanders* : For an *English* Ambassadour imputes to him the destruction of his King, by most unjust, and maligne practises, and of setting all *Europe* together by the eares. Indeed he did the Kingdom of *France* superlative services, but it was with the huge oppression of the poore people. As he had done many people a great deale of hurt, so was he alwayes in a great deale of apprehension, and feare, nor was there ever Tyrant that lived in greater disquiet then he : So that his life was wholly miserable, and was sustained but by a blast of ambition. In fine, whilest he was thinking to triumph over *Europe*, his infirmities, and troubles redoubled upon him. He was hated by all the world, yea, and the King himselfe expressed some coldnesse to him: which together with so many other inconveniences encreased his sicknesse, and December the fourth 1642. sent him to an other world, since he had troubled this enough already. *Hist. of this iron age*.

55.

Cardinal *Granvel* (a great favourite of the King of *Spaines*) being placed under the Dutches of *Parma*, as a chief director of all the affaires of the *Low Countries*: when by reason of the complaints made by the Nobility, he was by the King discharged of his office, he quickly observed that the Courtiers which used to adore him, would not now take paines to stoop so low, and that he had a thinner traine, and fewer suitors waiting at his gates, diverse of his friends then forlaking him when they were brought to the test, which caused him to say, *That he had long enough waited upon other mens occasions : That a man broken with continual toile could not but wish for rest, and that to one besieged with Petitioners, liberty was not to be refused, especially when he knew, that Petitioners, and flatterers met like pitcher-carriers at a Spring, which they drayne, and trouble. That favour at Court hath a better face then inside, and that all humane things are found to be farre lesse in the possession*



possession then they are fancied in our hopes. *Strada.*

*Pompey* the great wanted a grave after his death, of whom *Claudian* the Poet sings thus?

56.

*Nudus pascis aves, jacet en qui possidet orbem,  
Exigua telluris inops.*—

Man is born to misery as the sparks fly upward, *Job. 5. 7.* He that forgets not that he is a man, will not take it ill that evils befall him: as one saith, *Homo sum, humanum nihil a me alienum puto.* *Francis* King of France being prisoner with the Emperour *Charles* the fifth, saw the Emperours Motto, *Plus ultra*, written on the wall of his Chamber, whereupon he wrote under it, *Hodie mihi, cras tibi*, To day is my turne to suffer, to morrow thine: The Emperour observing it, wrote underneath, *Fateor me esse hominem*: I confesse I am a man, and therefore subject to misery. *Job.*

57.

*Metellus* was by the Romans counted, and called *Felix*, happy: But he proved true that holy Proverb, *Better is the end of a thing then the beginning*: for he dyed miserably of the lowlie disease, which dashed all his former happinesse. *Trapp.*

58.

In that memorable fight between the *Swissers*, and the Dolphin of France neere to *Basil*, where *Burcardus Monk*, a noble man, and a great Souldier grew proud of the victory, and put up his helmet that he might see what a slaughter they had made: one of the half-dead *Swissers* rising up upon his knees, threw a stone at him, which hitting right, gave him his deaths wound. *Lavat. in Brover. 27.*

59.

See the Example of *Amureth* slaine in Magnanimity.

*Omnia sunt hominum tenui pendenti a filo:  
Et subito casu, quæ valere, ruunt.*

*Belisarius*, a worthy, and famous Captaine under the Emperour *Justinian*, having by Gods assistance with great successe fought many battels against the *Persians*, *Goths*, and *Vandals*, in his old age by the malice, and cruelty of the Empreſſe (who was a great favourer of the *Eutichian* Hereſie) had his eyes put out, and fell into such extreame want that he was forced to beg by the high-way side, *Date obolum Bellisario*, for Gods sake give an halfe-penny to poore *Bellisarius*. See the life of *Justinian* in my second Part of the marrow of Eccles. Hist.

60.

When *Mahomet* the Great had taken the rich, and Imperial City of *Constantinople*, he gave the spoile of it for three dayes to the barbarous common Souldiers, who having throughly ransacked every corner, with their rich spoiles returned into the Camp, driving the poore Christian captives before them, as if they had been droves of cattel, or flocks of sheep: A spectacle no lesse lamentable then was the sacking of the City. It would have grieved the most stony heart to have seen the noble Gentlewomen, and great Ladies, with their beautiful children, and many other persons of quality, who lately flowed in all manner of worldly wealth, and pleasure,

61.



to be now become the poore, and miserable bondslaves of most base, and contemptible rascals, who were so farre from shewing them any pity, as that they delighted in nothing more then to heap misery upon them, making no more reckoning of them then of dogs. There might Parents see the wofull misery of their beloved children, and children of their Parents: Husbands might see the shameful abuse of their wives, and wives of their husbands, and generally one friend of an other. After which *Mahomet* himselfe made diverse sumptuous feasts to his great Captaines, and at end of each of them, he caused diverse of the chiefe Christian captives both men, and woman (of whom many were of the late Emperours race) to be put to death in his presence, as he sate banquetting with his *Turks*, deeming his feasts much more stately by the effusion of such Christian blood. *Turk. Hist.* p 348.

62. When a great City was burnt to ashes, *Seneca* had this saying, *Una dies interest inter magnam Civitatem, & nullam*: there is but one daies difference betwixt a great City, and no City.

63. Whilest *Nebuchadnezzar* was boasting of his great *Babel*, a voice came from heaven saying: *Oh Nebuchadnezzar, to thee be it spoken, thy Kingdom is departed from thee, &c.* Dan. 4. 30, &c.

64. It was excellent counsel of *Antisthenes* the Philosopher: That a man should lay up such provisions as in a shipwrack might swim out with him: such treasure as will passe, and be currant in an other world, and will follow us thither, which as the Apostle speaks, is *to lay up a good foundation against the time to come*, 1 Tim. 6. 19.

65. It was a wise complaint of old *Cato*: That it went ill with the City of *Rome* when a Fish was sold for more then an Oxe. *Plut. Apoth.*

66. *Omne malum ferè ex Gynecio*: women are many times authors of much mischief; and for their miscarriages men fall by the sword, and the mighty in the warre: the gates also of the City lament, and mourne, *Isa.* 3. 11, 25, 26. Even for the Ladies gallantry whereof we have there an inventory; what a deale of trouble bred *Jesabel* in *Israel*? *Athaliah* in *Judah*? and those two late Queen Mothers in *Scotland*, and *France*? Of which latter, and her Cardinal of *Lorraine* one made this stinging distich,

*Non audet stygius Pluto tentare quod audet  
Effranis Monachus, plenaque fraudis anus.*

67. *Dionysius* King of *Syracuse* having lived in all manner of wealth, and affluence, for the space of ten years, was in the end driven out of his Kingdom by *Dion*, for his Tyranny: After which for the space of twelve years he was marvellously turmoiled with warres, hoping to recover his Kingdom againe: In which space he saw the death of his sons when they were men grown and able to beare armour: He saw his daughters ravished by force, and deflowred of their virginity. He saw his own sister (who also was his wife) first of all shamefully, and cruelly handled in her person with the greatest villanies, and indignities which his enemies could possibly devise, and afterwards horribly murdered with his children,

and



and their bodies throwne into the Sea: And when he had at last recovered his Kingdom, and was settled (as he thought) most surely therein: he was assaulted by *Timoleon* the *Corinthian*, besieged in his Castle, forced to yeild, sent by him to *Corinth*: where many pitied in their hearts to see such great a change, beholding him with a certaine compassion, considering that he that in a manner was Lord and King of all *Sicily*, borne, and brought up in the greatest, and most famous Tyranny, and Kingdom that ever was in the world, sate now all alone in the City of *Corinth* talking with a Victualer, or sitting a whole day in a perfumers shop, or drinking in some cellar, or Tavern, or to brawle, and scold in the midst of the streets with common whores in the face of all the world, or else to teach common Minstrels in every lane and alley, and to dispute with them, with the best reason he had, about the Harmony, and Musick of the songs they sang in the Theaters. *Plut. in vita Timol.*

*Marcellus* having taken the famous City of *Syracuse* in *Sicily*, looking about him, and considering the greatnesse, and stateliness of the same, he wept for very pity, foreseeing whereunto it would suddenly come, and what a great change there would be made in it, when his Army came to spoile, and sack the same, which mischiefe he could not prevent: yea, in the midst of all the joy he had for the victory, he could not refrain from teares to see so rich, and wealthy a City in the turning of an hand spoiled, and brought to naught. *Plut.*

68.

*Et quem felicem Cinthia vidit,  
Vidit miserum abitura dies.* *Seneca.*

Never was there a more notable example of the vanity, and inconstancy of all earthly things, then in the Earle of *Morton*, Anno Christi 1581, who was Regent of *Scotland* in the minority of our King *James*, and was revered of all men, and feared as a King, abounding in wealth, honour, and multitude of friends and followers: whereas not long after, he was forsaken of all, and made the very scorne of all men, and being by the malice of his adversaries accused, condemned, and executed at *Edenburg*, had his corps left on the scaffold from the houre of execution till sun-setting, covered with a beggerly cloke, every man fearing to shew any kindnesse, or so much as to expresse a signe of sorrow. His corps was afterwards carryed by some base fellows to the common place of burial, and his head fixed on the Tole-booth. *Arch-Bishop Spotteswoods Hist. of the Chu. of Scot. p. 314.*

69.

*Jugurth*, a rich, and potent King in *Lybia*, being taken prisoner by *C. Marius* the Roman Consul, was led in triumph by him through the City of *Rome*, upon which he fell mad, and being thrust into prison, the Sergeants for haste to have the spoile of him, tare his apparel by force from his back, and because they would have his rich gold earrings, they pulled away with them the tips of his eares, and then cast him naked into the bottom of a deep dungeon, where yet he lived six dayes till he was starved to death in a miserable manner. *Plut. in vita C. Marii.*

70.

A certaine devout Pilgrim travelling to *Jerusalem*, by the way visited many

71.



many brave Cities, with their rare Monuments, and met with many friendly entertainments, yet would often say, I must not stay here; this is not *Jerusalem*, so say thou in the midst of all thy worldly delights, &c.

*Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity, Eccles. 1.2.*

## CHAP. CXXXII.

*Virtue in enemies acknowledged, and prized.*

1.



*Abritus Lucinus*, when many were competitors for the Consulship in *Rome*, gave his suffrage to *Cornelius Ruffinus*, the worthiest of the company, though he was his bitter enemy. *An. Gellius.*

2.

*Julius Caesar* caused the demolished Statues of *Pompey*, to be erected againe, not suffering the honour of so brave a Commander (though his greatest enemy) to bleed, and languish under his eye: whereupon *Cicero* told him, that in restoring the Statues of *Pompey*, he had fastened, and made sure his owne. *Plut.*

3.

*Publius Scipio* made none other use of his enmity with *Tiberius Gracchus*, then to dispose his daughter to him in marriage; because at that time when he was sure to judge with least favour, and partiality, he found him to be a vertuous, and deserving man. *Livie.*

4.

*Adrian* the Emperour, to shew that he esteemed hatred retained, a base and unprinciply disposition; as soon as he came to the Empire, laid aside all his former enmities; insomuch, as then meeting one that had been his capital enemy, he said to him *Evassisti*, thou art now escaped from my displeasure. *Elius Spart. in Hadrian.*

## CHAP. CXXXIII.

*All the Universities in Europe.*



Academies used to be built in some famous City, as at *Jerusalem*, *Athens*, *Rome*, *Constantinople*: the *Jewes* called them *Synagogues*: those Common-wealths did flourish most, which did most esteeme, and cherish learning. *Samuel* was the first builder of Colleges that we read of: he called his College *Najoth*, i.e. beauty it selfe: In *Ramah* the Prophets dwelt with the sons of the Prophets, or students.

*Athens* by *Thucidides* is called the *Greece of Greece*. It was the place where *Rhetorick* had its first birth. It was the Universal Academy of the world, and none were held learned that had not studied in *Athens*.

It produced in one age these famous men.

In Philosophy: *Plato*, *Aristotle*, *Xenophon*, *Euclide*, and *Theophrastus*.

In



In eloquence, and civil Law; *Demosthenes, Aeschines, Lycurgus, Dinarchus, Demades, Isocrates, Isaus, Lysias, Antisthenes, and Androctides.*

In History: *Thucydides, and Xenophon.*

In Poetry: *Aeschylus, Sophocles, Euripides, and Aristophanes.*

A Catalogue of all the Universities in Europe, and first in Germany.

*Colen* was made a University by Pope *Urbane* the sixth, *Anno Christi* 1388. In it are three Colleges: *Collegium Montanum: Laurentianum;* and *Novum Coronarum:* besides a publick Schoole for the *Latine, Greek,* and *Hebrew.*

*Basil,* through which the River of *Rheine* passeth: It was made a University by Pope *Pius* the second, *Anno Christi* 1459. Here lives now that famous young *John Buxtorfe.*

*Mentz,* which University was founded by *Dietherus* of *Eisenburg,* Archbishop of *Mentz,* *Anno Christi* 1482.

*Wirtzburg,* where a University was founded *Anno Christi* 1403. by *Fohn* the second, and fifty fifth Bishop of that place which was priviledged by Pope *Boniface* the ninth.

*Trier,* where the University is so ancient that they have not records of the foundation of it.

*Heidelberg,* the Metropolis of the *Palatinate,* where *Rupertus* the tenth, Palatine of *Rhine* erected a University *Anno Christi* 1346. Pope *Urbane* the sixth confirmed, and gave priviledges to it.

*Tubing,* where a University was erected, *Anno Christi* 1477.

*Ingolesstat,* where a University was erected, *Anno Christi* 1459.

*Erford,* where a University was erected by *Dagobert* the French King, *Anno Christi* 1391. which had great priviledges granted to it by Pope *Boniface* the ninth, and *Pius* the second.

*Lipswick,* where a University was erected about the yeare 1408. and confirmed by Pope *Pius* the second, and *Alexander* the fifth. They are much given to drunkenness: *Ancas Sylvius* relates that one *Leonard,* a Noble Gentleman coming to visit a kinsman that was a Student here, enquired amongst the Scholars how he did? and how he profited in learning? they answered, that he carryed himself very well, and that amongst one thousand five hundred he had the name of the best drinker.

*Wittenberg,* where a University was erected by Duke *Frederick,* the Elector, the son of *Ernestus,* *Anno Christi* 1502. Here flourished *Luther,* and *Melancthon.*

*Frankford upon Oder,* where a University was erected by *Foachim,* Marquesse of *Brandenburg* *Anno Christi* 1506. and it was confirmed by Pope *Alexander* the sixth, and *Julius* the second.

*Rostach,* which was erected into a University by the Princes of *Meklenburg,* and the Citizens, *Anno Christi* 1415.

*Gripwald,* where the University was first begun by a learned Doctor of the Lawes, and perfected by *Philip* Duke of *Pomeran,* *Anno Christi* 1547.

*Friburg,* where *Albert,* Duke of *Austria* founded a University *Anno Christi* 1450.

S f f f

May purge.



*Marpurge*, where a University was instituted Anno Christi 1526.

*Dilling*, where a University was erected Anno Christi 1564. by *Otto Truchses*, Cardinal of *Rome*, Bishop of *Ausburg*, and Protector of *Germany*.

*Vienna*, where is a famous University was founded Anno Christi 1239. by the Emperour *Frederick* the second, and priviledged by sundry of the succeeding Arch-Dukes.

#### Universities in the Low-Countries.

*Lovaine*, where a University was erected Anno Christi 1426. It hath a very healthful aire, and delectable walks. There are two Colleges in it.

*Doway*, In which University there were Students at one time nine children of Kings, twenty foure Dukes, twenty nine Earles, besides the sons of many Barons and Gentlemen. Now its much decayed, and almost extinguished.

*Leiden*, where a University was erected Anno Christi 1575. by *William* Prince of *Orang*: It flourisheth much with sundry famous Professors, endowed with liberal stipends: the first Professor was *Polyander*. It hath an excellent Physick-Garden: A curious Anotomie Theatre: An excellent Library, wherein are choise manuscripts.

*Bredah*, where a University was lately founded by the Prince of *Orang*, that City being his Patrimony.

*Utrech*, where a University was erected Anno Christi — The learned *Voetius* is Professor there.

*Franeker*, where a University was erected Anno Christi 1581.

*Harderwick*, where a University was lately founded.

*Groning*, erected into a University Anno Christi 1614. *Gomarus*, and *Hen. Alting* were here Professors, and now the learned *Maresius*.

#### Universities in Denmarke.

*Copen-hagen*, the Regal City, where a University was erected by King *Christian*, Anno Christi 1478. which was priviledged by Pope *Sixtus* the fourth.

*Sore*, or *Soroe*, was erected into a University Anno Christi 1648.

*Sweden* hath only one University, which is *Upsal*.

#### Universities in Italy.

*Rome*, where the University being much gone to decay, was restored by Pope *Urbane* the fourth, and by the industry of *Thomas Aquinas*, and by the care of some succeeding Popes.

*Venice* was made a University Anno Christi 1592. many excellent Scholars have lived, and taught here.

*Padua*, where a University was established Anno Christi 1220. It's famous



famous for Physicians, who have here an excellent Garden of simples.

*Bononia* the chiefeſt University in *Italy*: ſome ſay it was founded in the reign of *Theodoſius*, and hath great priviledges granted to it by ſundry of the Popes. It was firſt made a University *Anno Chriſti* 414.

*Ferrara*, where a University was founded *Anno Chriſti* 1316. priviledged by Pope *Boniface* the eighth, and much augmented by the bounty of the Princes of *Eſte*.

*Millan*, which hath long enjoyned a University: and it was famous in *Virgils* time who ſtudied there.

*Pavia*, where a University (as ſome ſay) was erected by *Charles* the great, about the year 1361.

*Turin*, where a University was erected by the Dukes of *Savoy*, *Anno Chriſti* 1412.

*Florence*, the moſt beautiful City in *Italy*, where *Cosmo de Medices* erected a University, *Anno Chriſti* 1438.

*Piſa*, made a University about the year 1339.

*Sienna*, where a University was erected *Anno Chriſti* 1339.

*Modena*, authors mention not when this University was erected.

*Naples*, where a University was erected *Anno Chriſti* 1216.

*Salerne*, where firſt flouriſhed a College of Physicians which made that famous book, *Schola Salerna*; ſince, all other Arts have been profeſſed, though for the preſent its much decayed.

#### Universities in *France*.

*Paris*, the Kingdoms Metropolis: where a University was founded *Anno Chriſti* 791. by *Charles* the Great: there are above fifty Colleges, whereof fourty are of little uſe; and in the reſt, the Students live at their own charges: there being only two that are endowed, *viſz* The College of *Sorbonne*, and the College of *Navarre*, founded by *Joan* Queen of *France*, and *Navarre* *Anno Chriſti* 1304. She alſo enriched it with an excellent Library.

*Poitiers*, the ſecond City in *France*, where a University was erected under *Charles* the ſeventh *Anno Chriſti* 1430. and confirmed by Pope *Eugenius* the fourth.

*Lions* where a University was erected *Anno Chriſti* 830. which hath ſent forth many excellent men: Here *Waldus*, the Father of the *Waldenſes*, began to oppoſe the Popiſh errors, whence his Diſciples were called *Pamperes de Lugduno*.

*Angiers* the chief City in *Anjou* where a University was erected by King *Lewis* the ſecond about the year 1346.

*Avignon* in *Provence*, to which City Pope *John* the twenty ſecond tranſlated his ſeat, and the ſucceeding Popes continued there ſeventy four years: Here a University was erected *Anno Chriſti* 1389.

*Orleance*, a great City on the River *Loir*, where a University was erected by *Philip* the faire, King of *France*, *Anno Chriſti* 1312. the civil Law is much ſtudied there.



*Bourges*, in it is a most glorious University, first founded by a Duke of *Bourges* 1227. priviledged by Pope *Paul* the second, and when decayed, restored by sundry Kings of *France*.

*Cane* in *Normandy*, erected into a University Anno Christi 1418. by our King *Henry* the fifth when he had conquered *France*. Here now lives *Bochart*, the learned *French* Divine.

*Rhemes*, the Metropolis of *Champaigne*, where a University was erected by *Charles* Guise, Cardinal of *Lorraine*, Anno Christi 1560.

*Burdeaux*, the head City of *Aquitane*, where hath long flourished a renowned University.

*Tholonse*, where a University was erected by Pope *John* the twenty second, Anno Christi 809.

*Nismes*, the chief City in *Dolphine*, where a University was lately erected.

*Mompellier*, a City in *Dolphine* neere the *Mediterranean*, where a University was erected Anno Christi 1196. afterwards endowed with many priviledges by Pope *Urbane* the fifth.

*Bizanson*, the chief City in *Burgundy*, where was a University erected by *Charles* the fifth, and the authority of Pope *Julius* the third, Anno Christi 1540.

*Dole*, an other City in *Burgundy*, where a University was erected Anno Christi 1426. the civil Law is much studied there.

*Geneva*, a famous Citie within the territories of *Savoy*: an ancient University, wherein is a Library of many ancient, and rare books, and amongst the rest, a *French* Bible translated three hundred years agoe.

#### Universities in Poland, Prussia, Lithuania, Bohemia, and Moravia.

*Cracovia*, the Metropolis of *Poland*, where a University was instituted by King *Casimire* the second, Anno Christi 1361. In it are two goodly Colleges. It stands on the other side of the River, not in the Citie it self.

*Posne* was erected into a University of late years by King *Sigismund*, confirmed by Pope *Clement* the eighth.

*Koningsperg*, or *Mons Regins*, is the Metropolis of *Prussia*, where a University was erected by *Albert*, Marquels of *Brandenburg*, Anno Christi 1544.

*Vilna* the Metropolis of *Lithuania*, where a goodly College was lately erected.

*Prague* the Regal City of *Bohemia*, where a University was erected, Anno Christi 1360.

*Olmuts*, the chiefest City in *Moravia*, where a University was lately erected.

#### Universities in Spaine.

*Toledo*, where a University was erected Anno Christi 1500. by a certaine Bishop of the same Sea; confirmed by the Kings, and priviledged by the Popes.



*Sevill* in the fruitfull part of all *Spaine*. The University is of great antiquity, being founded (as some write) *Anno Christi* 1002. There is a famous Library.

*Valentia*, where flourished a famous University, *Anno Christi* 1470.

*Granada*, where a most sumptuous, and magnificent College was built by the King of *Spaine*, *Anno Christi* 1518. where the Jesuites are Professors.

*Compostella*, where a University was erected, and a stately College built by the Emperour *Charles* the fifth.

*Validolia* is one of the most ancient Universities in *Spaine*, restored, and enlarged by King *Philip*, late deceased, because he was borne there.

*Complutum*, where a University was erected by *Francis Ximenes*, Arch-Bishop of *Toledo*, *Anno Christi* 1517.

*Salamanca*, where a University was erected as some say, *Anno Christi* 1240. or as others 1404. and many Kings, and Popes have granted diverse priviledges to it.

*Saragossa*, where the Kings of *Arragon* used to be crowned, had in it an ancient University, Pope *John* the twenty second restored, and confirmed their priviledges.

*Signenca* was an ancient University, but I find not when it was founded.

*Lerida*, an other ancient Academy.

*Huesca*, or *Isca* a City in *Arragon*, and a very ancient University.

*Lisbone*, the Metropolis of *Portugal*, and a famous University.

*Coimbra*, an other City in *Portugal* where a University was lately erected by King *John* the second, some say it was founded *Anno Christi* 1300.

*Evora*, an other City in the same Kingdom, where a University was erected by *Henry*, Cardinal of *Portugal*, *Anno Christi* 1541.

*Majorca*, the chief City in the Island of *Majorca*, where is an ancient University enjoying great priviledges.

#### Universities in England.

*Cambridg* standeth upon the River *Cam*, which divideth it into two parts, and hath a Bridg over it, whence arose the name *Cambridg*: It is so ancient a University that the foundation is not yet certainly known: It hath bred many famously learned men. It hath in it sixteen Colleges, and Halls, betwixt which there is little difference, maintained with the lands and revenues of their several founders, and benefactors. As first,

1. *Peter-House*, founded by *Hugh Bafham* Bishop of *Ely*, *Anno Christi* 1280.

2. *Clare-Hall*, first founded by *Richard Badew*, Chancellor of the University, *Anno Christi* 1280. and finished by *Elizabeth*, Countesse of *Clare*, widdow.

3. *Pembroke-Hall*, founded by *Mary de St. Paul*, Countesse of *Pembroke*, *Anno Christi* 1343. called first *Mary Valence* College, afterwards *Pembroke-Hall*.



4. *Corpus Christ College*, founded by *Henry of Monmouth*, Anno Christi 1251.

5. *Trinity-Hall* founded by *William Bateman* Bishop of *Norwich*, Anno Christi 1353.

6. *Gonvill*, and *Caius College*, begun by *Edmond Gonvill* Parson of *Terrington* in *Norfolk*, Anno Christi 1353. and finished by *John Caius*, Doctor of *Physick*, Anno Christi 1557.

7. *Kings College* founded by King *Henry the sixth*, Anno Christi 1441. where he build a Chappel that is one of the wonders of the world, intending, if he had lived, to have made the College answerable to it. From the fashion its commonly called *Kings College Cradle*.

8. *Queens College*, begun by *Margeret*, wife to King *Henry the sixth*, Anno Christi 1448. and finished by *Elizabeth* wife to King *Edward the fourth*.

9. *Katherine-Hall* founded by *Robert Woodlark*, Chancellour of *Cambridg*, Anno Christi 1475.

10. *Jesus College*, founded by *John Alcock*, Bishop of *Ely*, and Lord Chancellour of *England*, Anno Christi 1496.

11. *Christs College*, first began by King *Henry the sixth*, and perfected by the Lady *Margaret*, Countesse of *Richmond*, Anno Christi 1505.

12. *St. Johns College* was founded by the Lady *Margaret*, Countesse of *Richmond*, Anno Christi 1508.

13. *Magdalen College* was founded by *Edward Stafford*, Duke of *Buckingham*, Anno Christi 1519.

14. *Trinity College* was founded by King *Henry the eighth*, Anno Christi 1546. There is the stateliest *Quadrangle* in *Christendom*.

15. *Emanuel College* was founded by *Sr. Walter Mildmay*, Counsellor to Queen *Elizabeth*, Anno Christi 1584.

16. *Sidney-Sussex College* was founded by *Frances Sidney*, Countess of *Sussex*, Anno Christi 1598.

*Oxford* our other famous University, the time of whose foundation is not yet determined: It also hath bred many excellent men famous for learning: and hath in it eighteen Colleges endowed with lands, besides seven Halls, wherein the Students live at their own charges: As,

1. *University College* founded by *Alfred*, King of the *West Saxons*, Anno Christi 872.

2. *Baliol College* founded by *John Baliol*, father to *John Baliol*, King of the *Scots*, Anno Christi 1262.

3. *Merton College* founded by *Walter de Merton*, Lord Chancellour of *England*, Anno Christi 1274.

4. *Excester College* founded by *Walter Stapleton*, Bishop of *Excester*, Anno Christi 1316. It was much augmented by *Sr. William Peter*,

5. *Oriel College* founded by King *Edward the second*, Anno Christi 1337.

6. *Queens College* founded by *Robert Eglesfield* B. D. and Chaplaine to *Philippa*, Queen to *Edward the third*, Anno Christi 1340.

7. *New College* founded by *William Wickam*, Bishop of *Winchester*, &c. Anno Christi 1375.

8. *Lincone*



8. *Lincoln College* founded by *Richard Fleming* Bishop of *Lincolne* Anno Christi 1420.

9. *All-Soules College* founded by *Henry Chicheley*, Arch-bishop of *Canterbury* Anno Christi 1437.

10. *Magdalene College* founded by *William Wainfleet*, Bishop of *Winchester* Anno Christi 1459.

11. *Brazen Nose College* founded by *William Smith*, Bishop of *Lincoln* Anno Christi 1515.

12. *Corpus Christi College* founded by *Richard Fox*, Bishop of *Winchester* Anno Christi 1516.

13. *Christ-Church College* founded by *Thomas Wolfsey*, Arch-bishop of *Tork* Anno Christi 1546. and endowed by king *Henry* the eighth.

14. *Trinity College* founded by *Sir Thomas Pope*, Anno Christi 1556.

15. *Saint Johns College* founded by *Henry Chicheley*, Arch-bishop of *Canterbury* Anno Christi 1557. and enlarged by *William Laud*, the late Arch-bishop of *Canterbury*.

16. *Fesus College* founded by *Hugh Prise*, Doctor of the Civill Law, Anno Christi 1572: and perfected by Queen *Elizabeth*.

17. *Wadham College* founded by *Nicholas Wadham*, Esquire, Anno Christi 1613.

18. *Pembroke College*, which was first *Broad-gate Hall*, but called *Pembroke College* from *William Earle* of *Pembroke* Chancellour of the University.

*Gloucester Hall*, converted to a house for Scholars by *Sir Thomas White* Knight.

*Edmund Hall*, built by *Saint Edmund*, Arch-bishop of *Canterbury*.

*Alban Hall*, built by the Abbat of *Saint Albans*.

*Hart Hall*, built by *Walter Stapleton*, Bishop of *Exeter*.

*New-Inne Hall*, formerly called *Turlocks Inne*.

*Saint Mary Hall*, built by King *Edward* the second.

*Magdalen Hall*, founded by *William Wainfleet*, Bishop of *Winchester*.

In *Scotland* are foure Universities.

*Aberdene*, priviledged by King *Alexander*, and his sister *Isabell* Anno Christi 1240.

*Glasco*, founded by Arch-bishop *Turball* Anno Christi, 1454

*Saint Andrewes*, founded Anno Christi 1411.

*Edenburg* lately made a University in King *James* his time.

*Neere Dublin* in *Ireland* is *Trinity College*, endowed by Queen *Elizabeth* with the priviledges of a University.



## CHAP. CXXXIV.

*Warre, and the evils of it.*

Hough for war multitudes of persons are gathered together, yet very few Armies have been heard of, whereof the greater part have been men truly religious, and fearing God, but rather impious, licentious, leud, violent persons, according to that of the Poet.

*Rara fides, pietasque viris qui castra sequuntur.* Hence these mischiefs.

1. For warre, men use to be furnished with all manner of deadly weapons, whereby Souldiers are the more emboldened to all manner of ravages; they count all that they can come by, by right, or wrong to be as their own: So that the places through which they passe or where they make any stay, suffer much prejudice by them: as we see in the *Danites* that robbed *Micha*, *Iudg.* 18. 16, 17, 25. This caused *John Baptist* to warne the Souldiers to take heed of doing violence, *Luk.* 3. 14. For the more power any have, the more forward they are to oppresse others: and as for Iustice it useth to sleep in such times. *Inter arma silent leges.* Whence *Ambrose* saith: *Quo validior, eo promptior est ut inferiorem opprimat.*
2. To maintain warre, great treasures are exhausted, subjects oppressed, husbands taken from their wives, parents from their children, masters from their families, and all sorts of persons from their callings. Hereby trading decays, and lands lie oft untilld. And of those employed in warre, many never return home again, whence it comes to passe that many wives are made widdowes, children fatherlesse, old, and impotent parents are left childlesse, and friends friendlesse to their utter undoing.
3. In warre many are brought into most lamentable distresses without comfort, or succour: Some in the battell are dismembred, whereby they are disabled to help themselves: and though they call, and cry for help, none can or will assist them, but often they lie trampled upon by men and horses, whereby they die many deaths; or if they shift out of the field they feele the smart of their wounds, and the los of their limbs, or senses to their dying day.
4. In warre many are taken Captives, and by their enemies put to cruell, and exquisite torments: As the *Syrians* threshed the *Giladites* with threshing instruments of Iron, *Amos.* 1. 3. and the *Moabites*, who burnt the bones of the King of *Edom* into lime, *Amos.* 2. 1. and *Adonibezek* who cut off the thumbs, and great toes of seventy Kings, and made them, with Dogs, to gather their meat under his table, *Iudg.* 1. 7. And the *Chaldees* who slew *Zedekiah's* sons before his eies, and then put out his eies, and bound him with fetters of brass, &c. *2 King.* 25. 7. And the *Philistines* who took *Sampson*, put out his eies, bound him with chaines, and made him grind in the prison house, *Iudg.* 16. 21. Or else make them perpetual slaves.

By



By warre some invade others Kingdoms, and Countries, thrust out the true owners, and lawfull heires, take away their lands, and inheritances, goods, and Cattell: abrogate good Lawes: make cruell, and oppressive Edicts: deprive people of their priviledges, and immunities: Make Noble men mean: Rich men, poor: Free men, slaves: deflower mens Wives, ravish their virgins; Rip up their women with child; trample the aged under feet: Toss infants on picks, or dash out their braines, *Hosa. 13. 16.* Cause weeping, wailing, and howling by reason of their savage cruelty in every place. Good cause therefore had the *Psalmist* to pray, *that there be no breaking in, nor going out: that there be no complaining in our streets, Psal. 144. 14.*

By warre more blood useth to be shed then any other way. Heapes upon heapes are thereby made of dead corpses: By the Sword there have been slain in one battell five hundred thousand in one day, *2 Chron. 13. 17.* It destroies whole hosts of men. *2 Chron. 20. 24.* Yea, it destroies whole Cities, men, and women, young and old, oxen, and sheep, &c. *Ios. 6. 21, & 10. 28, 30, 32, 33, 35, 37, 39. 40.* By it whole stocks, and families have been wholly extirpated, *1 King. 15. 29, & 16. 11. 2 King. 10. 11.* Yea, whole Nations rooted out, as the *Canaanites, Amorites &c.*

In warre most unnaturall slaughters are oft committed: Relations fighting on both sides: So that sometimes brother kills brother: Father son; one kinsman another, one friend another. By warre the *Israelites* had almost utterly destroyed the Tribe of *Benjamin*, *Judg. 21. 2.* So in the bloodie wars betwixt the house of *Saul*, and *David*, betwixt *Judah*, and *Israel*. So in our late unnaturall wars in *England*:

*Marte cadunt subiti per mutua vulnera fratres.*

This when once known, pierceth so deeply into the soule that no cure can be ever made thereof. *Oedipus* understanding that in a conflict he had killed his father (though he did in it ignorantly and casually, yet) he pulled out his own eyes by way of revenge upon himself: *Eteocles*, and *Polinices*, the two sons of *Oedipus*, waging war one against another, slew each other. *Telegonus* also slew his own father in a tumult. These wofull accidents do usually fall out in a civil war.

By war not only the living are cut off, so as Townes, Cities, and Nations have thereby been dispeopled: but corne-fields burnt, fruit-trees cut down, barnes, granaries, and other like places filled with all manner of store, and other provision both for man, and beast, are destroyed, and consumed. Castles, Towers, and Walls beaten down. The most sacred house of God that ever was, that glorious Temple built by *Solomon* was not spared, *2 King. 25. 9.* Yea, famous Cities, Towns, and Kingdoms have by warre been made heapes of rubbish, and desolate wildernesses, full of briers, and thornes, and habitations for wild beasts, Dragons, and Owles, and other dolefull creatures, *Isa. 7. 20, 24. & 13. 20, &c. & 17. 1, 2, & 34. 9, &c. Jer. 50. 39, 40. Zeph. 2. 13, 14. Judg. 9. 45.*



*Nunc leges est ubi Troja fuit*

8. By warre the iuster cause, and better part is oft overthrown, and put to the worst: Might overcoming right. For it falls out in warre, as in duels, the stronger, and skilfuller, the more expert, and active man may have the worst cause, and yet overcome the other, though the iuster person. Hence Infidels have taken occasion to insult over Christians: Idolaters over the worshippers of the true God, and the unrighteous over the righteous. This made the Prophets amazed, and in an humble manner to expostulate the case with God, as *Hab. 1. 13, &c. Lam. 4. 20. Psal. 44. 9, &c. & 74. 4, &c. & 79. 1, &c.*
9. Thus the Duke of *Saxony*, and the Lantgrave of *Hesse* were overcome, and taken prisoners by *Charles the fifth*. See *Sleidens Commentaries*.
10. The *Israelites* were twice beaten by the *Benjamites*, *Iudg. 20.*  
Of the troubles of *England* from the conquest to Queen *Elizabeths* reigne. *Anno Christi 1066. Octob. 14.*
11. *William Duke of Normandy*, commonly called the *Conqueror*, got the Crown with much blood, having slaine *Harold*, then King, with two of his bretheren, and threescore, and seven thousand, nine hundred, seventy, and foure *English* men. He changed many of the Lawes, and Customes of *England*. He defaced many Churches, depopulated sundry Townes, to make a Forrest for beasts, in which two of his own sons were strangely slain. The *Danes* to recover the Crown in his daies invaded the land, burnt *York*, and slew three thousand men. The *Scots* also in his time made great spoile in *England*, and spared neither sex, nor age, much trouble was in the Land all his time. Being in *France*, and there setting a Town on fire, he rode so neere the fire that his horse with the heat thereof gave such a leap as it brake the rimm of his belly whereof he died in the one and twentieth yeare of his reigne, and sixtie fourth of his age. Being dead, he was denied buriall till much mediation was made, and a great composition paid.  
*Anno Christi 1087. Sep. 9.* *William Rufus* son to the *Conqueror*, having an elder brother then living, came not without difficulty to the Crowne: He had much war both with his elder brother *Robert*, and also with his younger brother *Henry*. In his time was much war both with the *Scots*, and *Welch-men*; much *English* blood was spilt, and himself was casuallly slain by one of his Subjects with an arrow shot at a Stag in the thirteenth yeare of his reigne, and forty third of his age in the Forrest above named: Being dead, his Corps was carried in a Colliers cart towards *Winchester*.  
*Anno Christi 1100. Aug. 1.* *Henry the first*, the youngest son of *William the Conqueror*, put his elder brother *Robert* again by the Crown, whence arose much war: But *Henry* prevailing took *Robert* prisoner, and cruelly put out his eies: He had many bickerings with the *Welch*. All his children but *Maud* his daughter with one hundred and sixty persons were drowned coming from *France*: He died of a surfeit in the thirty six year
- 12.
- 13.



yeare of his reigne, and sixty five y eare of his age.

*Anno Christi 1135. Decemb. 2.* Steven with perjurie usurped the Kingdom from the afore-named *Maud*. And besides some wars abroad, he had continuall wars at home, and in the end was taken prisoner, and forced to leave the heire of *Maud* his successor in the Kingdom. He died of an Iliack passion mixed with the Emeroids in the nineteenth yeare of his reigne: His body after it was interred, was taken out of the lead, and cast into a River.

14.

*Anno Christi 1154. Octo. 25.* Henry the second, son to the foresaid *Maud* by his incontinency with *Resamond*, set his own wife, and children against him, which caused perpetuall unquietnesse in his Kingdom. In one battell at *Edmondsbury* were slain, and taken prisoners twenty thousand persons. He associated his son in the Kingdom though he had laboured to dethrone him: and having much imbroiled the Kingdom, he grew so discontented as he cursed his children, and the day of his birth, and in much perplexity ended his daies in the thirty fifth yeare of his reigne, and of his age sixty one: when he was dead his attendants spoiled him of all he had, and left him naked.

15.

*Anno Christi 1189. July 6.* Richard the first, son to Henry the second, having in his fathers life time vowed a journey into the holy Land, had his Kingdom in his absence usurped by his younger brother *John*; whence arose much trouble in England: Hereupon Richard hastened home, but in his returne he was taken prisoner by the Duke of *Austria*: whence after seventeen moneths imprisonment he was released for a very great ranfome, and restored to his Crown, yet both he, and his Kingdom were in continuall trouble. As he was besieging a Castle (which would have surrendered if he would have granted them their lives) he was shot with a poysoned arrow, whereof he died in the tenth year of his reigne, and fourty five of his age, and was buried at his fathers feet whom he confessed that he had betrayed.

16.

*Anno Christi 1199. April. 6.* John, younger brother to the foresaid Richard, notwithstanding Arthur, son to his elder brother, and true heire to the Crown, by might got the Kingdom. But himself and subjects, either with others, or amongst themselves were in continuall wars: He had many unsuccessefull wars both with *French*, *Scots*, and *Welch*. He was opposed by his Lords, deposed by the Pope, poisoned by a Monk in the eighteenth yeare of his reigne, and fifty one of his age.

17.

*Anno Christi 1216. Oct. 19.* Henry the third, eldest son of the foresaid John began his reigne when he was not full ten yeares old, and the State very troublesome. The miseries of his reigne were almost infinite by invasions, rebellions, exactions, and the sundry calamities that follow such disasters. Lewis the French King entred the Land, many of the Barons took part with him. On both sides very many were slaine, the King himself with his brother Richard King of *Almain*, and his son Prince Edward were taken prisoners by the Barons, at which time were slain four thousand and five hundred men. He died in the fifty seventh year of his reigne, and sixty seven of his age.

18.

*Anno Christi 1270. Novem. 16.* Edward the first, was embroiled in

19.



warr against the *Saracens* when his father died: There he received three wounds with a poisoned knife by a treacherous *Assasine*, but by the daily sucking of his rankling wounds by his loving wife, the Lady *Elenor*, he is said to be cured; with much glory he returned home, and was victorious against the *Scots*, and *Welch*. Yet were not those victories obtained but with the expense of much *English* blood. As he was going with a mighty host against the *Scots*, whom he purposed wholly to subdue, he sickned, and dyed in the thirty fifth yeare of his reigne, and sixty eight of his age.

20. *Anno Christi 1307. Iuly 7.* Edward the second, son to King Edward the first, began his reigne, and was one of the most miserable Kings that ever reigned in *England*: In his time the Northern parts were woefully over-run, and harraled by the *Scots*: In the battell which was called. *The white Battell*, three hundred *Torkshire* men were slain by the *Scots*. And Robert *Bruse*, King of *Scots* invading *England*, burned all the Countrey before him. This King had much civill warr with his Barons, and much blood was shed on both sides: He himself was at length imprisoned, and deposed in the twentieth year of his reigne, and forty two of his age; and about eight moneths after, cruelly murdered by an hot spit thrust up into his fundament.

21. *Anno Christi 1326. Jan. 25.* Edward the third, son of this Edward the second, came to the Crowne in his fathers life time by his fathers forced resignation thereof. His reigne indeed was glorious by forreigne victories against the *French*: But the Kingdom was much exhausted of men and mony, by reason of the warts with *Scotland*, *France*, and *Spaine*, which occasioned great complaints of his subjects. In his time *Southampton* was burnt by Pyrates: and *Carlisle* with other places by the *Scots*, to the great los, and vexation of the *English*. At the time of his death he was forsaken of all his attendants; Only one Priest was said to be with him when he gave up the ghost in the fifty one year of his reigne, and sixty five of his age.

22. *Anno Christi 1377. Iun. 21.* Richard the second, Grand-child of Edward the third, came young to the Crown, and by ill counsell, and ill courses occasioned many invasions, oppressions, insurrections, rebellions, and lastly the deposing of himself and his untimely death: whereupon ensued that fatall division betwixt the two houses of *Tork*, and *LANCASTER*, in the pursuit of which quarrell there were thirteen great battels fought, three Kings, besides himself, two Princes heires apparent to the Crowne, twelve Dukes, one Marqueffe, eighteen Earles, one Viscount, twenty three Barons, besides Knights, and Gentlemen innumerable were slain. This Richard the second was deposed in the twenty third yeare of his reigne, and murdered about five moneths after, in the thirty foure yeare of his age.

23. *Anno Christi 1399. Septem. 29.* Henry the fourth as he gat the Crown by violence, so he held it by force, not without continual fear, having all his reigne either warres abroad, or conspiracies, and insurrections at home, which cost the lives of many Nobles, and Commons: He dyed in the fourteenth year of his reign, and the fourty sixth year of his age.

Anno



*Anno Christi 1412. Mar. 20.* Henry the fifth, son to King Henry the fourth, succeeded his father. He spent the greatest part of his reigne in wars in *France*: very victorious, and succesfull he was therein, but hastened his death thereby in the tenth year of his reigne, and thirtie fourth of his age, leaving his Crowne to an Infant.

24.

*Anno Christi 1422. Aug. 31.* Henry the sixth, son of Henry the fifth was Crowned in the first year of his age with the Crownes of two Kingdoms: But that of *France*, which his father wonne, was soon lost; and this of *England* was twice plucked from his head in his life time. Many bloody battels were fought in his time between the two great factions of *York*, and *Lancaster*, wherein many thousand Subjects perished. This King was at last taken, and imprisoned, the Queen his wife exiled, his son and heire killed, his Counsellors slaine, the Crowne conferred on his corrivall in the thirty ninth year of his reigne, and he himself murdered in the fourtieth year of his age.

25.

*Anno Christi 1460. Mar. 4.* Edward the fourth being of the house of *York* obtained the Crowne by much blood-shed, there being in one battel thirty six thousand seven hundred seventy six *English* men slaine. There were civil wars almost all his reigne. The King himself was taken, and imprisoned, whence escaping he was forced to fly the land: but returning with much hazard to his person, and death of many of his Subjects, he recovered the Crowne, but so as his children had little joy thereof: he dyed on a sudden in the twentie-third year of his reigne, and of his age fourtie one.

26.

*Anno 1483. Apr. 9.* Edward the fifth, son of Edward the fourth was for the space of two moneths, and sixteen daies accounted King. but was never Crowned: for he, with his younger brother *Richard*, was basely murdered in the Tower, by the procurement of their Uncle the Duke of *Glocester* in the first year of his reigne, and the twelfth of his age.

27.

*Anno Christi 1483. June 22.* Richard the third, brother to Edward the fourth, a bloody Tyrant, having murdered his Nephews, usurped the Crown: Many of his Nobles and others he unjustly put to death; so that in all his reigne, death, and blood-shed never ceased till himself was slaine in *Bosworth*-field, and brought naked like an hog behind a Pursuant to *Leicester*, where he was obscurely buried in the third year of his reigne, and about the fourtieth of his age.

28.

*Anno Christi 1485. Aug. 22.* Henry the seventh, the next living heire of the house of *Lancaster*, having vanquished, and slaine *Richard* the third, obtained the Crowne, after which he married the Lady *Elizabeth*, the heire of the house of *York* and thereby united those two distracted houses. Yet was not his reigne without many troubles: the Crowne being gotten by hazard, and much blood, he was maligned by the Dutches of *Burgundy*, who set up, first a *Lambert*, and then a *Perkin Warbeck* to disquiet him: Wars he had in *France*: insurrections there were in the North, rebellions in *Cornwall*, besides many grievances which his Subjects complained of. He dyed in the twenty fourth year of his reigne, and of his age fifty two.

29.

*Anno Christi 1509. April 22.* Henry the eighth, son of Henry the seventh by a just title came to the Crowne: what the troubles of this Kingdom

30.



were under this King: If you read *Sr. Walter Raleighs* Preface to his History of the world, you shall see enough, if not too much of the same: He ended his life in the thirty eighth year of his reigne, and of his age fifty fix.

31.

*Anno Christi 1546. Jan. 28.* Edward the sixth, son of *Henry* the eighth, in his childhood came to the Crowne: In his dayes the brightnesse of the Gospel began to shine forth, yet so as there wanted not clouds and stormes. The Kingdom being engaged in warre with *France*, and *Scotland*. The countrey troubled with insurrections in *Norfolk*, and *Devonshire*: and the Court, and Councel distracted into factions; whereby the Kings two Uncles, the Lord Protector, and the Lord Admiral came to untimely ends, which (probably) hastened the Kings death, in the seventh year of his reigne, and of his age seventeen. Who so desires to see more of this incomparable Prince, may read his life in my *second Part of the Marrow of Ecclesiastical History*.

32.

*Anno Christi 1553. Jul. 6.* *Mary*, eldest daughter of *Henry* the eighth, came to the Crowne with much difficulty: another Queen being first proclaimed at *London*: but that storme lasted not long, for nine daies after at *London* was *Mary* proclaimed Queen. The time of her reigne was doleful, and dismal to Gods people: many hundreds were then burnt for the Gospel sake: many more were forced by flight to go into a voluntary exile. *Callis*, that for many years before had continued *English*, was lost; which losse made so deadly a wound in the Queens heart, that it could never be healed till she died in the sixth year of her reigne, and forty third of her age: By whose seasonable death, many of the Saints imprisoned, and adjudged to the fire were delivered from their dangers.

33.

Thus though it pleased God to cause the light of his Gospel to appeare in King *Edward* the sixth his daies, yet for the surer setting of it he suffered it to be sealed with the blood of that noble Army of Martyrs in Queen *Maries* reigne: Since which time to the immortal glory of God, and the eternall salvation of many thousand souls, it hath been continued amongst us this present *Nov. 17. 1656.* for the space of fourscore, and eighteen years. And so (O Lord) let it continue till the coming of thy son unto Judgment. See *Dr. Gouge his Churches conquest. p. 367.*

34.

*Caius Marius*, Consul of *Rome*, and a great Souldier, on a time made a thousand *Camerines* free of the City of *Rome*, because they had done valiant service in the warres: whereupon some there were that accused him, saying, that his fact was contrary to, and against all Law, to whom he answered, that for the noise of Armour, he could not heare the Law. *Plut. in vita ejus.*

35.

*Pompey* having taken the Island of *Sicily*, dealt favourably with most of the Cities, and set them at liberty, the *Mamertines* only excepted, who dwelt in the City of *Messina*, who despised his Tribunal, alledging their priviledge, being *Romans*: But *Pompey* answered them, what do you prattle to us of Law, and priviledges, that have our swords by our sides? *Plut. in vita ejus.*

36.

One of *Julius Casars* Captaines being sent to *Rome* to move the Senate to continue his command in *France*, being at the Senate doore, and hearing



ing that they denied *Cæsars* request, clapping his hand upon his sword, said, *Seeing you will not grant it him, this shall give it him.* *Plut. in vita ejus.*

When *Cæsar* was come with his army to *Rome*, *Metellus*, one of the Tribunes would not suffer him to take any of the common Treasure out of the Temple of *Saturne* telling him that it was against the Law; *Tush* (said *Cæsar*) *times of war, and Law are two things: If this which I do doth offend thee, then get thee hence, for warre cannot abide this frank, and bold speech.* *Plut. in vita ejus.*

37.

## CHAP. CXXXV.

## Examples of valient Women.

**M**Arulla, a maid of *Lemnos*, seeing her father slaine in the gate of the City by the prevailing *Turks*, who were ready to surprize it, took up the weapons that lay by him, and like a valiant, and fierce *Amazon*, notably revenged his death, desperately fighting in defence of her Countrey with those few that helped her to guard the gate, whereby the *Turks* were kept out, till the City took the alarm, and so came to their assistance. *Turk. Hist. p. 413.*

1.

*Pyrrus* King of *Epyrus* watching his opportunity when the *Lacedemonian* Army was abroad, suddenly envaded the countrey, and came to *Lacedemon* in self with a purpose to storme it: whereupon the men that remained in the City took counsel to send away their wives, and little children into *Crete*: but the women themselves were against it, and one of them called *Archidamia* went into the Senate house with a sword in her hand, saying, that they did their wives great wrong if they thought them so faint hearted as to live after *Sparta* was destroyed: and accordingly when the men resolved to cast up a trench before the enemies Camp, the wives and maids came unto them, some with their cloths tucked up, others in their smocks to work in the trench not fearing any danger, whilst the young men that were to fight the next morning took their rest. *Plut. in vita Pyrr.*

2.

*C. Marius* the Roman Consul fought a great battel with the *Ambrons* that came to invade *Italy*, and slew a mighty company of them, the rest flying to the Camp where their wives were, these women came out against them with swords, and axes in their hands, and grinding their teeth with indignation, they charged upon their own people, as well as upon those that chased them, upon the one as traytors, and upon the other as enemies: they thrust themselves also amongst them that fought, and strove by force to pluck the *Romans* Targets out of their hands, taking hold also of their naked swords with their bare hands, endured with invincible courage, to be hacked, and mangled with their weapons. *Plut. in vita Marii.* See Ex. 46.

3.

*Metbridates*, King of *Pontus*, and *Armenia* had a Concubine, whose name was

4.



was *Hyppierata*, a very valiant woman, whom the battel ag ainst *Pempey*, did gallant service, and when *Metridates* was overthrown, she being attired like a man at Armes of *Persia*, mounted on horsback after the *Persian* manner, was never wearied with any long jornie that the King made, nor left she to wait upon his person, and to look to his horse, till he came to a strong Castle where his chief treasures were. *Plut. in vita Pomp.*

5. *Ptolemy* King of *Egypt* sent his Sergeants to put *Cratesiclea*, the mother of *Gleomenes* King of *Sparta*, to death, together with her grandchildren, and all her traine: when they came to her, *Panteas* wife, one of her women, led her by the arme, comforting her all she could, although *Cratesiclea* was not afraid to die, only asking this favour, that she might die before her children: But at the place of execution, the hangman first slew her children before her eyes, and then her selfe afterwards: and *Panteas* wife being a mightie tall woman, girded her cloaths to her, took up all the flaine bodies one after another, wrapping them up in such things as she could get, speaking never a word, nor shewing any signe, or token of grief: and so having prepared her self to die, she plucked off her own attire, nor suffering any to come neere her, or to see her but the hangman who was to cut off her head: In this sort she died as constantly as the stoutest man living could have done, and had so covered her body, that none needed after her death to touch her: so carefull was she to the end to keep her honesty, which she had alwaies kept in her life time. *Plut. in vita Cleom.*

6. *Amabafunta*, a woman of great valour, and vertue took upon her the Government of the *Goths*. She drave the *Burgundians*, and *Almaines* out of *Liguria*, and was skilful in the Languages of all Nations that had any commerce with the *Roman* Empire, so that it was a miracle to heare her speak so many tongues. *Hel. Geog. p. 333.*

7. *Jael* the wife of *Heber* the *Kenite* is recorded in Scripture for her valour in ridding away a great Tyrant from the earth. *Judg. 4. 21. and 5. 24. &c.*

8. And so is that woman of *Thebez*, who ventured more boldly then the men in that Tower, and when nothing but threats, and flames were before her, had the courage to cast a piece of a millstone upon *Abimelech's* head. *Judg. 9. 53.*

9. How admirable was the courage of Queen *Ester*, who forgetting her softnesse, and delicacie, resolved to adventure her life to save her people: *If I perish (said she) I perish, &c. Ester. 4. 16.*

10. The *Meleans* seeking new habitations, were entertained by the *Carians*: but whilest they sought a dwelling, they had like to have found their graves by the *Carians* treachery under the faire pretext of an invitation to a banquet. The *Melians* having some intelligence of the plot, answered, that their custome was not to feast without the company of their wives: and accordingly (to avoid suspicion) themselves came unarmed: but all their women brought swords under their Gownes. About the middest of the Feast, the word being given, the *Carians* endeavoured to execute their treachery: but instantly every one of the *Milian* women delivering her sword to her husband, they bravely acquitted themselves, and afterwards had leifure to admire the undauntedness of their wives, who undisturbed through



through weaknesse, or feare, were actors as well as spectators in that exploit. *Plut.*

Women Valiant.

*Zenobia* the wife of *Odenate* King of the *Palmyrenians*, accustomed her self to all those manly employments which her husband used, both in peace, and warre: She loved her husband exceedingly, but having once conceived by him, she would lie with him no more till after her delivery: she was very expert in the *Oriental Histories*, which she wrote, and left them for the use of posterity: She was very beautiful, had black sparkling eyes, and her teeth so white, that they seemed rather to be pearles, then teeth: her husband being treacherously murdered, she took upon her the government, and having been formerly accustomed to the warres, she fought often with the *Romans*, Subdued *Egypt*, and drave out thence *Probus* the *Roman* President: at last she rather by compact yielded to, then by conquest was overcome by *Aurelian* the Emperour, whose son married her daughter, and many of her stock flourished in *Rome* long after. *Lipsius.*

11.

*Semiramis* was of so manlike a disposition, that she waged warre with great felicitie: she had in her army three millions of foot, and fiftie thousand horse, and about a thousand Chariots. As she was dressing her self, hearing of the defection of *Babylon*, in the same posture, with one part of her haire bound up, and the other loose, she presently went against it, and never dressed up her head till she had brought it into subjection. *Per. Mel. Hist.*

12.

*Tomyris* Queen of the *Masigetes* was a woman of an heroical disposition: When *Cyrus* King of *Persia* came with an huge army against her, she (pretending fear) retired into certaine mountaines, into the streights whereof, when *Cyrus* followed her, she set upon him, & after a bloody fight, slew two hundred thousand of his men, and himselfe also, after which she cauled his head to be cut off, and threw it into a bowle of blood, saying, *Satia te sanguine quem sisti; cujusque semper insatiabilis fuisti*: glut thy self with blood which thou hast alwaies thirsted after, and with which thou couldest never be satisfied. *Justin.*

13.

When *Harlem* was besieged by the *Spaniards*, Anno Christi 1570. they had within the Citie a gallant Regiment of women, who in repairing the breaches, and defending the works might compare with the industry of the men: Their Colonel was one Goodwife *Kemava*, a woman of a manly spirit, neere upon fiftie years of age: under her command, and conduct they were imboldened to do Souldiers Duties at the Bulworks, and to salley out amongst the firelocks, to beat up the *Spanish* quarters, to the no lesse encouragement of their own men, then admiration of the enemy. *Strada.*

14.

*Bowyer*, a Gentleman of the black rod, being charged by Queen *Elizabeth* to look precisely to all admissions into the privy chamber, one day staid a very gay Captaine, and a follower of my Lord of *Lecesters* from entrance, for that he was neither well known, nor a sworn servant to the Queen: at which repulse, the gentleman (bearing high on his Lords favour) told him,

15.



he might perchance procure him a discharge: *Lecester* coming into the contestation, laid publickly, that *Bowyer* was a knave, and should not continue long in his office, and so turning about to go into the Queen, *Bowyer* (who was a bold Gentleman, and well beloved) stept before him, and fell at her Majesties feet, relating the story, and humbly craving her Graces pleasure to know whether my Lord of *Lecester* was King, or the Queen? whereupon in a passion she replied: My Lord, I have wished you well, but my favour is not so locked up for you that others shall not partake thereof: for I have many servants unto whom I have, and will at my pleasure bequeath my favour, and likewise resume the same: and if you think to rule here, I will take a course to see you forth coming: I will have here but one Mistress, and no Master, and look that no ill happen to him, lest it be severely required at your hands: which magnanimous speech so quelled my Lord of *Lecester*, that his feigned humilitie was long after one of his best virtues. *Fragmenta Regalia.*

16. In an assault made by the *Turks* upon the suburbs of *Alba Regalis* in Hungary, many of the *Turks* having by scalado gotten upon the Italian fort, a tall Hungarian woman, whose courage farre exceeded the weakness of her sex, thrust in amongst the Souldiers, and with a great sith in her hand, at one blow struck off two of the *Turks* heads, which so encouraged the Souldiers, that the *Turks* were repelled by her means. *Turk. Hist. p. 741.*

17. *Uluzales*, and *Caracoza*, two great Captaines of the *Turks* landing their men in the Island of *Curzola*, *Anthonus Contarennus*, Governour of the chief Town, being affrighted, fled in the night with the Townsmen into the Rocks for safety, so that there was not left in the Town above twentie men, and eighty women, who with weapons in their hands came to the walls, desiring rather to die then to fall into the hands of the *Turks*: and as the *Turks* approached the walls, the women with stones, fire, and such weapons, beat them off with greater courage then could have been expected from their weak sex; which whilst they were doing, it pleased God that a great storme arose suddenly, which so outrageously tossed the *Turkish* Gallies, that they were forced to give over the assault, and to hasten away to a safer harbour. *Idem. p. 869.*

Women Religions.

18. Women in matters of Religion have somewhat the advantage of men, in regard that their affections are more lively, and stirring. As Christ was preaching, a certaine woman lift up her voice, and said, *Blessed is the womb that bare thee, and the paps that thou hast sucked, Luk. 11. 27.*

19. When Christ was nailed to the Cross there were three *Maries*, and but one *John* at the foot of it.

20. In reading the Scriptures we may take notice of the *Sarabs* who were believers: Of the *Maries* who were humble, and mortified: Of the *Elizabeths*, who walked in all the Commandments of God blameless: Of the *Dorcassers*, who were fruitful in the works of charity, and love: Of the *Priscilla's*, who were heavenly, and rich in discourse: Of the *Bathsheba's*, the



the *Lois's*, and *Eunice's*, who were careful in instructing their children in the knowledge of God: and of the *Lydia's* whose hearts God hath opened.

A great woman of *Shunem*, how careful was she to make preparation for the Prophet, *2 King. 4. 9, 10.* and to attend upon his ministry as is implied, *v. 23.*

The women resorted to *Pauls* Sermon, *Act. 16. 13.* and he speaks of some women that laboured with him in the Gospel, *Phil 4. 3.*

See the great wisdom, and goodness of *Phile*, in Examples of good *Wives*. See more in *Wives*.

The Jesuites forbid women to speak of God, his waies, or Word, either in good sort, or in bad, and only to meddle with their distaffe: but *Abigail*, *Hannah*, *Esther*; the Virgin *Mary*, *Priscilla*, *Lois*, &c. knew no such Doctrine.

In the Primitive Church, the very Virgins, and maides as they sate at their work in wooll were wont to talk of Gods Word, saith *Tatians*,

*Pulcheria*, the sister of *Theodosius junior*, observing her brothers rashness, and imprudence in signing Warrants, and Orders without first reading them, used this wisdom, and policy to reforme it. She frames a Warrant in the Emperours name, whereby he makes his wife, *Eudocia* hand-maid to his sister *Pulcheria*, and brings it to him to signe, which he presently did without looking, or enquiring what was contained in it: and there-upon she perswades the Empreffe to come, and remaine with her for a certaine time: After awhile the Emperour sends for his wife: *Pulcheria* refuses to let her go, challenging her as her servant by the Emperours own order: which he reading, repented of his former rashnes, and was made more wary ever after: See his life in my *second Part of Lives*.

*Elpheda*, daughter to King *Alfred*, *Anno Christi 912.* Was a very Prudent woman, she builded, and repaired many Cities, and Townes, as *Tamworth*, *Stafford*, *Warick*, *Shrewsbury*, *Wedesbury*, *Edsbury* in the Forrest of *Delamore*, besides *Chester*, *Brimsbury*, the Bridge upon *Severne*, *Ran-corne* upon *Marsey*, and others. Also by her help the City of *Chester* (which was greatly defaced by the *Danes*) was newly repaired, fortified with walls, and Turrets, and greatly enlarged. She died at *Tamworth*, *June* the twelfth, *Anno Christi 919.* and was buried at *Sains Peters* in *Gloucester: Vale Royall of England.*

The Character which the holy Ghost hath given of *Abigail*, is, that she was a woman of good understanding, *1 Sam. 25. 3.* and indeed she shewed her excellent wisdom in pacifying *David*, and thereby saving her house, *1 Sam. 25. 23, &c.*

A wise woman preserved the City of *Abel* from destruction, and by her wisdom pacified *Joab*, *2 Sam. 20. 16, &c.*

*Plutarch* gives us a Paralel to this in the wisdom of the *Celtick* women, who when their Country was divided into factions, and enflamed by a Civill war, they would not rest till Armes were laid downe, and peace was settled through all their Cities, and Families, which was so great a service to their Country, and so acceptable, that it grew to a custome to call and



admit their women to Counsell: and in the League which long after they made with *Hannibal*, this was one Article: *That if the Celts have any matter of complaint against the Carthaginians, the Carthaginian Commanders in Spaine shall judge of it. But if the Carthaginians have any thing to object against the Celts, it shall be brought before the Celtan women.*

31. *Joab* when he would bring back *Absalon*, made choise of a wise woman of *Tekoab* to be his instrument, and indeed she played her part notably. 2 King. 14. 2, &c.

32. When *Manoah* was so affrighted at the sight of an Angel, how prudently did his wife confirme, and comfort him? *Judg.* 14. 23.

33. How wisely did *Rahab* hide *Josua's* spies, and provide for the safety of her self and family? *Josua.* 2. 6, &c.

34. The like wisdom was shewed by the woman of *Baburim* in preserving *Jonathan*, and *Ahimaaz*, when they went with intelligence to *David* from *Hushai.* 2 Sam. 17. 16, &c.

35. The wisdom of *Huldah* the Prophetess was such that those prime Statesmen, *Hilkiah*, *Abikam*, *Achbor*, *Shaphan*, and *Afsahiah* thought it no disparagement to consult with her. 2 King. 22. 14.

36. The holy wisdom of *Priscilla* was such, that she instructed more perfectly *Apollas* himselfe, though a learned, and eloquent man. *Act.* 18. 24, &c.

#### Women learned.

37. *Aspatia* was so learned that she instructed *Pericles*, and of a great Souldier made him one of the best Orators in *Greece*; and at length became his wife.

38. *Pamphilia* wrote many books of History, which when they were extant were much esteemed.

39. *Cornelia*, the mother of the *Gracchi*, was such a Mistris of eloquence, that *Cicero* himself admired some of her letters.

40. *Eudoxia*, wite to the Emperour *Theodosius junior*, wrote diverse learned Poems.

41. *Olympia Fulvia Morata*, an *Italian* by birth, not long after the Reformation begun by *Luther*, besides her exquisite knowledge in the *Latine*, and *Greek Tongues*, had the happiness savingly to know *Christ*, and leaving her Country for conscience sake, married into *Germany*, where she applied her self with much successe to the study of the holy Scriptures.

42. The Lady *Jane Gray*, besides her skill in the *Latine*, and *Greek*, had this advantage beyond *Morata*, that she was versed in the *Hebrew* also, whereby she was enabled to satisfie her selfe in both the Originals. See her life in my second Part of Lives.

43. Our own times have produced the Example of a very learned maid, *Anna Maria van Schurman*, the ornament of the *Netherlands*, who in her letters to Dr. *Andrew Rivet* hath shewed much learning, and accuteness of wit. *Spanhemius* calls her, *Ultimum natura in hoc sexu conatum, & decimam Musam*. She hath put forth: *Opuscula Hebraea, Græca, Latina, Gallica, Prosaica, & Metrica*.

44. Not many years since *Madam Charlotte des Ursines*, Viscountess d'Ochy,



a noble *French* Lady published at *Paris* her Homilies (as they are called) upon the obscure Epistle to the *Hebrews*, with the approbation of two Doctors, *Marois*, and *Thienot*, and with the publick priviledg of the King of *France*.

*Laurentia Strozza*, a *Dominican* Nun, is famous in *Italy* for the hymnes which she lately composed in diverse kindes of verse, especially in excellent Sapphicks.

*Margareta Sarocchia*, a Gentlewoman of *Rome* (had the fame of her charitie been cleere) had been justly looked upon as a miracle of this latter age: She was ordinarily the Moderatrix in the Academy of the *Humorists* (as it is there called) at the disputations of the learned wits in the most polite parts of learning, in Philosophy, yea and in Divinitie too.

*Bathsheba*, the mother of *Solomon*, hath shewed her learning in Divine things by those savoury instructions to her son, recorded, *Pro. 31*.

*Aristippus* the Philosopher was surnamed *ἡ μάτρως διδασκαλος*, i.e. *Mother-taught*, because his learned mother *Arete* was his Tutresse.

There were three *Corinna's* famous for their learning: The first was a *Thebane*, who is reported to have overcome *Pindarus* the Prince of the *Lyricks* five times, and to have put forth five Books of *Epigrams*. *Propertius* speaks of her,

*Et sua cum antiqua committit scripta Corinna.*

The second was a *Thespian*, very much celebrated by the Ancients.

The third flourished in the times of *Ovid*, and was very deare to him, *Mr. Leighs Rel. & Learn. p. 171*.

#### Women constant.

See the great constancy of *Ruth*, resolving that nothing but death should part her, and her mother in Law, *Naomi*; *Ruth. 1. 16, 17*.

How constant have many women Martyrs been, both in the primitive, and moderne persecutions, may be seen in my Martyrologies.

Queen *Elizabeth* before she came to the Crowne, as she was an Example of her sisters crueltie, so was she a rare patterne of constancy, and therefore well deserved that Motto of *Semper eadem*: Alwaies the same.



## CHAP. CXXXVI.

*Zeal blind, and bloody.*

1.



*Rancis* the first, King of *France*, was so filled with a blind zeale, and bloody rage against the truth of the *Gospel*, and the work of Reformation in *Luthers* time, that he protested in a solemne Assembly of his States, that if he knew any part of his body infected with the contagion of *Lutheranisme*, he would presently teare it off from him that it might spread no further. *slud.Com.Lib.9.*

2.

A Frier *Augustine* of *Antwerp*, openly in the Pulpit whilest he was preaching to the people, wished that *Luther* was there that he might bite out his throat with teeth, and said, that so doing he would nothing doubt to resort to the Altar with the same bloody teeth and receive the body of *Christ* *Erasin. Epist.*

3.

The *Turks* are very zealous to promote their false religion, as will appear by this example. A certain *Jew* turning *Turk*, shortly after as he was buying Grapes of a *Turk*, he fell out with him about weighing them, and from words fell to blows, and beat the *Turk* wellfavouredly, who took it very patiently, whereupon another *Jew* came to the *Turk*, and asked him why he suffered himself to be so abused? To whom the *Turk* answered, *You shall beat me as much as you will, if you also will turne Musulman* *Turk.Hist.p.1332.*

4.

*Philip* King of *Spaine* out of a blind zeale said, that he had rather have no Subjects then *Lutheran* Subjects.

5.

The Councel of *Tholouse* out of the same principle did decree that the very house should be pulled down in *qua fuerit inventus hareticus*, wherein an heretick (as they then called the *Orthodox*) should be found.

6.

In *Deventer* one *Henry Achtrewelt* a Papist, cruelly murdered Master *Schorickmans* a godly Minister in that Towne after his Sermon, thrusting him into the neck with a two-edged knife cleane through the throat, whereof he immediately died: The murderer professed that he did it in zeal to the *Catholique* religion, which the said Minister used to preach against. *Hist. of the Netherl.*

*Soli Deo Gloria*

FINIS.





AN  
ALPHABETICAL  
Table  
OF THE  
EXAMPLES

Reduced to their common places : wherein *p.* stands  
for Page, and *e.* for Example.

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OF THE

WEST INDIES

AND

AFRICA

AND

ASIA

AND

AMERICA

AND

THE

ARCTIC

AND

ANTARCTIC

REGIONS

OF THE

UNION



A  
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In the known  
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Together with  
The greatest Rivers, the strangest Fountains, the various  
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which are to bee found in every Country.

Unto which is added, a Description of  
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Collected out of the most approved Authors, and from  
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contained herein.

---

By SA: CLARKE, Pastor of the Church of Christ in  
Bennet Finck, London.

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PSALM 104. 24, 25.

*O Lord, how manifold are thy Works ! In wisdom hast thou made them all :  
The earth is full of thy riches : So is the great and wide Sea, wherein  
are things creeping innumerable : both small and great Beasts, &c.*

---

LONDON,  
Printed by R. I. for Thomas Newberry, at the three Lions in Cornhill,  
over against the Conduit. MDCCLVII.



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A  
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In the known  
WORLD.

*The Division of the World.*



THE Earth is commonly divided into four parts, *Asia*, *Africa*, *Europe*, and *America*.

*Asia Described.*

*Asia* is divided into two parts: *Asia* the lesse, next to *Europe*, called also *Anatolia*, or *Natolia*, thus bounded: Towards the West and North, is *Greece*: Full West is the *Archipelagus*: On the East is the River *Euphrates*: On the North is the *Euxine* Sea: And on the South the *Mediterranean*. This Country was once of admirable fertility, affording all sorts of Commodities, both for necessity and delight: But for the sins of her Inhabitants its turned into barrenesse, having been so often wasted by the great Monarchs of the earth. First, by the *Babylonians*, then by the *Medes* and *Persians*, then by the *Grecians*, then by the *Romans*, and lastly by the *Turks*, who have made such wofull havock, that in it are to bee seen the ruines of above four thousand Cities, and Towns: the residue have lost both the names, and memory of their Predecessors, and the people are fallen from the Knowledge, Religion, and Industry



dustry of their fore-fathers: and for the most part are *Mahumetans*.

In this *Asia* the Lesse are contained these Provinces: *Caria, Ionia, Doris, Lydia, Aolis, Phrygia minor*, and *major, Cilicia, Pamphilia: Lycia, Bythinia, Pontus, Paphlagonia, Galacia, Cappadocia, Lycaonia, Pisidia*, and *Armenia minor*.

In *Ionia* stood *Miletum* where *Paul* Preached to the Elders, *Acts* 20. 17. and *Ephesus*.

In *Lydia* were seated *Laodicea, Thyatira, Philadelphia, Sardis* and *Pergamus*.

In *Phrygia minor* was *Adramitium* mentioned *Act*. 27. 2.

In *Phrygia major* was *Colosse*, to whom *Paul* wrote his Epistle.

In *Cilicia* was *Tarsus* where *Paul* was born. In this Country feed those Goats whose hair makes our curious Chamlets, and Grogerams, falsely called Camels hair.

In *Pamphilia* are seated *Perga, Pisidia*, and *Attalia*, Sea Towns, *Act*. 13. 13, 14.

In *Lycia* the cheif City was *Patara*.

In *Lycaonia* were *Iconium* and *Lisra*.

In *Pisidia* was the famous City of *Antiochia*.

In *Asia* the Greater are contained these Countries, *Syria, Palestine, Armenia major, Arabia the Happy, Stony, Desert, Media, Assyria, Mesopotamia, Persia, Chalaea, Parthia, Hircania, Tartaria, China*, and *India*.

In *Syria* are *Phanicia, Calosyria* and *Syrophanicia*.

In *Phanicia* are *Tyre* and *Sidon*, *Sarepta* and *Ptolamais*.

In *Calosyria* are *Hieropolis, Damascus, Aleppo, Tripolis &c.*

*Palestine* is in length two hundred miles: in breadth but fifty: containing *Samaria, Idumaea, Judea, Galile* the higher, called *Galile* of the Gentiles: *Galile* the lower, wherein were *Nazareth*: and *Mount Tabor*, where *Christ* was transfigured.

*Armenia major*, now *Turkomania*, wherein was *Colchus* whence *Jason* fetched the golden Fleece.

*Arabia* divided into three parts, *Arabia Deserta*, where the Children of *Israel* were fed with *Manna* forty years. *Arabia Petrosa*, where *Mount Sinai* was, and the Law given. *Arabia Felix*, abounding with Spices and Drugges, where *Medina* is, the place of *Mahomets* Sepulchre.

*Media* where the fruits of the Country are said to bee always green, and flourishing.

*Assyria* where *Nineveh* stood to which *Jonah* was sent.

*Mesopotamia* where was *Babylon*.

*Persia* a great Empire where the Regall City is *Persopolis*.

*Chaldea* often mentioned in Scripture.

*Parthia* the Inhabitants whereof were famous for their Archery, and opposition against the *Romans*.

*Hircania* which hath many Cities of note, and abounds with Wine, and Honey.

*Tartaria* formerly called *Scythia*, whose Queen *Tomyris*, overcame *Cy-*



rus, and cut off his head: They have neither Cities nor houses but live in hoards, their Prince is the great *Cham*.

*China* is a very great, populous, and fruitful Country, and the Inhabitants are very ingenuous, but it is lately overrun by the *Tartars*, as you shall hear afterwards.

*India*, through the midst whereof runs the River *Ganges*, dividing it into *India intra Gangem*, which lieth towards the West, and *India extra Gangem*, which lieth towards the East. The chief place whereof is *Goa*, where the Vice-roy of *Portugal* resides.

The Islands of *Asia* the less are *Rhodes*, over against *Caria*, and *Cyprus*, formerly consecrated to *Venus*.

In the *Indian Ocean* the Islands are very many, principally *Ormuz*, *Zeilan*, *Sumatra*, *Avira insula*, *Bocuro*, *Fava major*, and *minor*, *Japan*, the *Molucco's*, and the *Philippine Islands*, which abound with Spices of all sorts, Pearls, and Gold, whereof I will now give a more particular account.

#### Asia minor, more largely described.

##### Cappadocia described.

*Cappadocia*, called also *Leucosyria*, and now *Amasia*, stretcheth four hundred and fifty miles along the *Euxine Sea*; bounded on the West, with *Paphlagonia*, *Galatia*, and part of *Pamphilia*; on the South with *Cilicia*, on the East with the Hills *Antitaurus*, and *Moschius*, and part of *Euphrates*; Here runneth *Halis*, the end of *Crasus* Empire, both in the site and fate thereof, hee being deceived with that ambiguous Oracle, *Crasus Halis penetrans, magnam pervertet opum vim*, that passing *Halis*, hee should overturn a great State, which hee interpreting actively of his attempts against *Cyrus*, verified it passively in himself. In *Cappadocia* was the City of *Comana*, famous by the Temple of *Bellona*, and a great multitude of such as were there inspired by Devilish illusions. Not far thence also was *Castabala*, where was the Temple of *Diana Persica*.

*Galatia*, or *Gallo-gracia*, hath on the South, *Pamphilia*, and on the North its washed with the *Euxine Sea*, by the space of two hundred and fifty miles. *Sinope* was the chief City: *Deiotarus* a famous King: but *Galacia* is made more famous by *St. Pauls* Epistle written to the Church thereof.

*Pontus*, and *Bithinia*, now called *Bursia*, hath on the West the mouth of *Pontus*, the *Thracian Bosphorus*, and part of *Propontis*; *Galacia* on the East: part of the *Euxine Sea* on the North: and *Asia*, properly so called, on the South: The most famous Cities in it were *Nice*, wherein was celebrated the first General Council gathered against the *Arians*: *Nicomedia*, sometimes the seat of the Emperors; *Apamia*, or *Bursa*, nigh to Mount *Olympus*, where the first *Ottomans* had their Seat-Royal, and all of that race (except the Great *Turks* themselves) are still there buried: *Chalcedon*, builded seventeen years before *Bizantium* and



and the builders thereof are said to bee blinde, which neglected that better feat. Here was held a famous Council of six hundred and thirty Bishops against the Heresie of *Eutiches*.

*Paphlagonia* hath on the North *Pontus*, on the East the River *Halis*, on the South *Phrygia* and *Galacia*, and on the West *Bithynia*: *Vetruvius* tells us of a Fountain here that seems to bee mixed with wine, that makes drunken such as drink freely thereof.

*Asia*, properly so called, now *Sarcum*, is bounded on the West with part of *Propontis*, and *Hellepont*, the *Aegean*, *Icarian* and *Myrtoan* Seas, On the South with the *Rhodian* Sea, *Lycia* and *Pamphilia*; On the East with *Galacia*: and on the North with *Pontus*, *Bythinia*, and part of *Propontis*. In which space are contained *Phrygia*, *Caria*, and both *Mysia's*, *Aolis*, *Fonia*, *Doris*, and *Lydia*.

*Phrygia* is divided into the greater, and the less, called also *Hellepontiaca*, and *Troas*. The greater lyeth Eastward, and is so called from the River *Phryx*, which parts it from *Caria*. Here stood *Midaum* the Royal Seat of *Mydas*, and *Apamia* the *Phrygian* Metropolis. Here also upon the River *Sangarius* stood *Gordie*, where was the *Gordian* knot, which when *Alexander* could not untie, hee cut it in sunder with his sword.

In the lesser *Phrygia* stood the eye of *Asia*, and Star of the East, called *Ilium*, or *Troy*, destroyed by the *Grecians* after ten years siege, the ruines whereof appear at this day, the walls, and decayed buildings entertaining the beholder with a kinde of majesty; the walls were of a large circuit, of great, spongy, black, and hard stones, cut foursquare; the ruines of the Turrets on the walls are yet to be seen, also great marble Tombs of ancient workmanship made Chest-fashion, and their covers whole are yet to be seen without the walls, Many great Cisterns made to receive rain water are yet whole; The soil about it is dry, and barren: The Rivers *Xanthus*, and *Simois* so much famoused, are small Rivers, which in Summer are quite dry.

*Nunc seges est ubi Troja fuit.*

*Cyzicus* was a City of *Mysia*, wherein was a famous Temple, whose Pillars were four cubits thick, and fifty cubits high, each of one stone, the whole building was made of polished stone, and each stone was joyned to other with a line of gold: The Image of *Jupiter* within was made of Ivory, crowned with a marble *Apollo*, which City and Temple were swallowed up in an Earthquake, and probably for their abominable Idolatry. The like befel *Philadelphia* (one of the seven Churches to which *St. John* wrote) another City of *Mysia*, and the like to *Magnesia* in the same Region.

A little hence standeth *Abydus*, and over against it on *Europe* side was *Sestus*, one of the Guards of the *Turkish* Empire, he having built Castles there which are well furnished, and the Straits not being above seven Furlongs over. Here *Xerxes* joyned *Asia* to *Europe* by a Bridge, for the transportation of his huge Army into *Greece*.



In *Mysia* also was that famous Pine-tree that was four and twenty foot in compass, and growing intire for seventy foot from the root, was then divided into three Arms, equidistant, which afterwards gathered themselves close into one top two hundred foot high.

*Ionia* is situated on the *Icarian* Seas over against the Isle of *Chios*, wherein were ten principal Cities, *Miletus*, *Myns*, *Priene*, *Ephesus*, *Colophon*, *Lebedus*, *Teos*, *Clazomena*, *Phocaa*, and *Erythraa*.

The Temple of Diana Described.

The Temple of *Diana* at *Ephesus* was one of the Worlds Wonders, two hundred and twenty years were spent in the building of it: It was built upon a Marsh to prevent hurt by Earthquakes, which were very common in those parts; the first foundation was laid upon Coals, the second upon Wooll; It was four hundred twenty and five foot long, and two hundred and twenty broad, there were in it one hundred twenty and seven Pillars of Marble, sixty foot in height, and thirty six of them curiously wrought and engraven, the works of so many Kings. The doors of the Temple were of Cypress, which after four hundred years, were as fresh as if they had been new made; the roof was of Cedar: The Image, which superstition supposed to have come down from *Jupiter*, was made by one *Canesia*: some say of Ebonie, others of the Vine which had many holes made, and filled with Spikenard, the moisture whereof closed up the rifts. It was enriched and adorned with gifts beyond value. It was contrived by *Ctesiphon*, and was seven times fired, the last whereof was by *Erostratus*, who did it to get himself a name: *Herodo*.

*Doris* was almost surrounded with the Sea, wherein was *Gnidus*, a City famous for the Marble Image of *Venus* and *Halicarnassus*, famous for *Herodotus*, and *Dionysius* the Historians; and for *Mausolus*, whose Sepulchre erected by *Artimesia* his wife, and sister, was accounted one of the seven Wonders of the World.

*Lycia* is washed by the Sea for the space of two hundred miles: In it Mount *Taurus* ariseth, hence stretching it self Eastward under divers appellations, to the *Indian* Sea.

*Pamphilia* beareth Eastward from *Lycia*, and now together with *Cilicia* is by the *Turks* called *Caramania*.

*Armenia minor*, which is divided from the greater, now *Turcomania*, by the River *Euphrates* on the East.

A more full description of the Countries in Asia major.

The Land of Canaan Described.

It was first called *Canaan* after that the posterity of *Canaan* the son of *Cham* had possessed it, when *Moses* and *Joshua* had conquered it, it was called the Land of *Israel*. After the *Babylonish* Captivity it was called the Land of *Judea*: From the *Philistines*, which inhabited the Sea.



Sea-coasts, it was called the Land of *Palestine*: and by Christians since, the *Holy Land*. *Adricomius*, which hath best described it, makes it to bound Eastward on *Syria*, and *Arabia*: Southward on the Desert of *Paran* and *Egypt*: Northward on Mount *Libanus*: and Westward on the Sea. From *Dan* to *Bersheba* its about a hundred and sixty *Italian* miles in length, and sixty in breadth. No Country in the world had so many Cities in so little a compass as this once had. The Royal Cities in each Tribe were these: In *Aser*, *Aczaph*, besides *Sidon*, and *Tyrus*: In *Benjamin*, *Bethel*, *Gaaba*, *Jerusalem*, and *Ferico*. In *Dan*, *Lachish*, besides *Eckron* and *Gath*: In *Ephraim*, *Gazer*, *Samaria*, *Saron*, and *Tapus*: In *Gad*, *Rabba*: In *Isachar*, *Aphec*: In *Juda*, *Arad*, *Bezeck*, *Eglon*, *Hebron*, *Libna*, *Mackeda*, *Odolla*, *Taphua*: In *Manasse*, *Dor*, *Gilgal*, *Fezzeel*, *Megiddo*, *Taanac*, and *Thirza*: In the other part of *Manasse*, *Astaroth*, *Edri*, *Geshur*, *Machathi*, *Soba*, *Teman*, and *Damascus*. In *Nephthali*, *Aser*, *Kedes* and *Hemath*: In *Ruben*, *Heshbon*, *Madian* and *Petra*: In *Simeon*, *Debir*, and *Gerar*: In *Zebulon*, *Feconan* and *Shimron*.

*Jordan* is the chiefest River, which at last looeth it self in the Lake *Asphaltites*, but before that, it makes many fruitful Vallies, and spreadeth it self into a Lake called *Genazereth*, sixteen miles long, and six broad, environed with many pleasant Towns, as *Julias* and *Hippo* on the East: *Tarichea* on the South, and *Tiberias* on the West, made wholesome with her hot-waters. But before it makes the Lake of *Genazereth*, it makes another called *Samachonitis*, it especially is filled with the snow of *Libanus* usually melted in the first month, which causeth *Jordan* then to swell; and overflow his banks, (which made *Josua's* passing thorough it at that time the more miraculous.) In Scripture its called the waters of *Merom*. The variety of fruits, and other temporall blessings, wherewith this Country was enriched, are so fully set down in Scripture that I need make no particular mention of them. What multitudes of people it fed, may be taken notice of in those two Instances; First, When *David* numbred them, there were found Eleven hundred thousand in *Israel*, and four hundred and seventy thousand in *Judah*, valiant men that drew the sword, 2 *Sam.* 24. 9. and yet *Benjamin* and *Levi* were not reckoned: And in the dayes of *Feroboam*, 2 *Chr.* 13. *Abijah* King of *Judah* brought into the field four hundred thousand, and *Feroboam* eight hundred thousand, and on this part were slain five hundred thousand, all choice men, which no history can match in any age, or place of the world: What then was the total number, if women, children, impotent, and aged men had been reckoned?

After the return from the *Babylonish* Captivity, one third part of this Country was called *Judea*, to distinguish it from the other two, *Samaria* and *Galilee*.

*Galilee* was the most Northerly, confining on *Libanus* and *Anti-Libanus* towards the North: on *Phenicia* Westerly: having *Calosyria* on the East: and *Samaria* with *Arabia* on the South: *Jordan* parted it in the middest. It was divided into the higher and lower *Galilee*, the higher was called *Galilee of the Gentiles*, containing the Springs of *Jordan*



*Jordan*, and those Cities which *Salomon* gave to King *Hiram*: The lower was called *Galilee* of *Tiberias*; that City giving name both to the Lake and Region, in which *Nazareth*, and the Hill *Tabor* were famous.

*Samaria* is seated betwixt *Galilee*, and *Judea*, being much lesse than either of them. *Judea* is the most Southerly, between the *Mediterranean*, and *Dead Seas*, *Samaria*, and *Idumæa*. *Pliny* addeth to these the Region of *Decapolis*, so called from her ten Cities, which were, *Cæsarea Philippi*, *Aser*, *Kedes*, *Nephtalim*, *Sepher*, *Corazin*, *Bethsaida*, *Capernaum*, *Jotopata*, *Tiberias*, and *Bethsan*, called also *Scythopolis*.

*A Description of Hierufalem, and the Temple, as they were when they were destroyed by the Romans.*

*Hierufalem* was compassed with a treble wall on every side, save only on that part where it was inclosed with inaccessible Vallies; for on that side it needed onely one wall: It was built upon two hills, the one opposite to the other, separated by a Valley, which was wonderfully replenished with houses. One of these Hills, whereon stood the upper part of the City, was far higher and steeper than the other, whereupon King *David* compassing it about with a Wall, called it the *City of David*. The other hill called *Acra*, was the place whereon the lower part of the City stood: And opposite to this *Acra*, was another hill lower than it, which at first was divided from it by a large Valley; but when the *Asmonians* reigned, they filled up this Valley, and cut down the top of *Acra*, that it might not hide the Temple: within one of the vallies was *Siloam*, a Fountain sending forth abundance of clear and sweet water: The outmost wall, by reason of the valley about it, and the Rock whereon it stood was impregnable, the rather, because besides the situation, it was built very strongly by *David*, *Salomon*, and other Kings. A fourth wall was begun by *Agrippa*: In humane reason, had this wall been finished, the City could never have been taken: For hee began to build it with stones twenty cubits long, and ten cubits broad, so that it could neither bee easily undermined, nor battered with Engines: But hee built this wall but ten cubits high, and then fearing lest *Claudius Cæsar* should think that hee had a purpose to Rebell, hee gave it over: Yet afterwards the Jews raised this wall twenty cubits high: made a Battlement two cubits high, and the Tower three cubits, in all four and twenty cubits high: Besides, upon the wall were three Towers twenty cubits broad, and twenty cubits high, built four square, very strongly; within these Towers were rooms for men to dwell in, and Cisterns to receive rain-water. The third wall had ninety of these Towers, and between every Tower were two hundred cubits space: The second wall had fourteen Towers; and the old wall had threescore; and the compass of the whole City was three and thirty furlongs.

Between the North, and the West-part of the City, upon the outmost wall, stood the Tower *Psephina*, which was raised threescore and ten cubits high; so that in a clear day a man might from thence disco-



ver *Arabia*, and the utmost confines of the Jews, even to the Sea. Just opposite to this was the Tower *Hippicos*, built by *Herod* upon the old wall, which for bignesse, beauty, and strength, surpassed all others in the world: It had four corners, each of which was five and twenty cubits broad, as many long, and thirty cubits high, and in no place hollow: On the top was a Well to receive Rain-water, twenty cubits deep. On the top of all were Houses five and twenty cubits high, divided into many rooms: Above them were battlements two cubits high, and Turrets three cubits high, so that in all it was fourscore and five cubits high.

Hee built also a second Tower, in breadth and length forty cubits, and as many high, in figure of a square pillar, all solid, and not hollow within: And above this, a Porch ten cubits high, adorned with Turrets and Pinacles: Over the midst of this Porch hee built another Tower, distinguished into goodly roomes, and sumptuous Baths; and on the top it was beautified with Turrets and Pinacles; so that the whole height was almost fourscore and ten cubits.

Lastly, Hee built a third Tower, which hee called after his Queens name, *Marianne*, twenty cubits high, and twenty broad, all of solid stone, and not hollow, having more stately and magnificent lodgings in it than either of the former: It was in all fifty five cubits high.

These Towers, though they were very high, yet by reason of their situation, they seemed far higher: For the old Wall whereon they were built stood upon a Rock that was thirty cubits high, whereby their height was much increased: They were not built also of ordinary stone, but all of white Marble, whereof each stone was twenty cubits long, and ten cubits broad, and five cubits thick; and so curiously joyned together that every Tower seemed but one stone; within the City was the Kings Palace, surpassing all that can bee spoken of it, and for greatnesse, and curious workmanship, may bee compared with any other in the world: It was invironed with a wall thirty cubits high, adorned with goodly Towers round about, Beautified with Houses for an hundred of the Nobility: The variety of the Marble wherewith it was built, was admirable, all sorts being therein used, though never so rare to bee found. In every room also were many vessels of gold, and silver, and many Porches round about, adorned with most curious Pillars: There were in it very many pleasant walks, adorned with all sorts of Trees, and Gardens, beset with Fountains that spouted up water on high, and Cisterns beautified with many Brazen Statues, from which ranne out water continually.

*The Temple Described.*

The Temple was built upon a Rocky Mountain; the plain on the top whereof was at first scarce big enough for the Temple and Court, the hill being very steep: But the people every day bringing earth thither, at last made it plain, and large enough, and inclosed the hill with a treble wall, which was a work passing all expectation; to the effecting whereof many Ages were spent, and all the holy treasure offered to God from all parts of the world: The foundations of the



the Temple were laid three hundred cubits deep, and in many places more. The stones of it were forty cubits, The Porches were double, and every one was supported by many stately pillars, five and twenty cubits high, all of one peece of white Marble; the tops of them were of Cedar so exactly wrought, as astonished the beholders: These Porches were thirty Cubits broad, and the compass of all was six Furlongs. The Courts were curiously wrought, and paved with all sorts of stones.

Thirdly, The way to the inward Temple was all inclosed with stones, wrought like Lattice-work, which were three Cubits high, of curious workmanship: to this second there was an ascent by fourteen staires, and aloft it was four square, and enclosed with a wall by it self, whose outside being forty Cubits high, was all covered with staires to ascend up to it, and within, it was twenty five Cubits high: At the top of the fourteen staires within the wall was a level, compassed with a wall of three hundred Cubits, which had eight Gates in it, and between the Gates were Porches opposite each to other, reaching from the wall to the Treasury, supported with great and stately Pillars. All the gates were covered with Plates of gold, and silver, only one was covered with *Corinthian* brasse, which for beauty far excelled the other, dazzling the eyes of the beholders: In every gate were two doores, each of them thirty Cubits high, and fifteen broad; and on each side they had seats thirty Cubits long, and forty Cubits high, each one supported with two Pillars, twelve Cubits thick: Only the gate which was covered with *Corinthian* brasse, was fifty Cubits high, the gates were forty Cubits, and it was more richly adorned than the rest.

Fourthly, the Holy of Holies was situated in the midst of all, and had twelve staires to go up to it. The forepart of it was an hundred Cubits high, and as many broad: Backward it was forty Cubits, on each side it had as it were two shoulders rising up in height twenty Cubits: The first gate was seventy Cubits high, and five and twenty wide, and had no doores, to shew that Heaven was alwayes open, &c. All the foreparts were gilded, and all within was covered with fine gold. The inward part was divided into two rooms, whereof the first only might bee seen, which was in height fourescore, and ten Cubits, in length forty, and in breadth twenty: round about the wall vvas a golden Vine, vvhreeon hung many grapes in clusters all of gold, every cluster being about six foot long: It had golden gates fifty five Cubits high, and sixteen Cubits broad. It had curious hangings of the same length, admirably vvrought vvith Purple, Violet, and Scarlet Silk, all the fabrick vvas so exquisitely and richly vvrought, that none could possibly imagine any vvorkmanship that it vvanted: For it vvas all covered vvith a massie plate of pure gold vvich dazzled the eyes of the beholders: The top vvas all set vvith rods of gold, sharp like pikes at the ends, lest birds should sit thereon, and defile it. The stones wherewith it was built were forty five Cubits large, five in length, six broad, and as many long. *Joseph. l. 6. c. 7.*



*The City of Ninive described.*

*Ninive* was first founded by *Assur* the son of *Sem*, Gen. 11. 10. Enlarged by *Ninus*, the third *Babylonish* King: The compasse of it was four hundred and eighty Furlongs, or sixty four *Italian* miles, the Walls were one hundred foot high, and so broad, that three Chariots might passe abreast upon them; upon the Walls were fifteen hundred Towers, each of them two hundred foot high: It's called a great City, *Jonah* 3. 3. It was eight years in building, and there were never fewer than ten thousand workmen about it.

*The City of Babylon described.*

*Babylon* was founded by *Nimrod*, Gen. 10. 10. but enlarged by *Semiramis*, who for the carrying on of that work, drew together thirty hundred thousand workmen; who in one year finished the Walls, which contained in circuit four hundred and eighty furlongs, or sixty four *Italian* miles: They were two hundred foot high, and fifty foot thick, so that six Chariots might drive abreast on them. The River *Euphrates* ran through the middle of it: over which shee built a strong, and stately Bridge of a mile long, binding each stone to other, with clips of Iron fastened with molten lead. These Walls were one of the seven Wonders of the World. It was built four square, each side sixteen miles long, scituated in a large plain. *Aristotle* calls it a Country, rather than a City: and it must needs bee very great, when some part of it was taken three dayes before the other heard of it.

It had a hundred brazen Gates, and two hundred and fifty Towers upon the Walls, for beauty, and strength. *Semiramis* built in it two Pallaces both for ornament, and defence: One in the West, which was sixty Furlongs in compasse, with high brick Walls, and within that a lesse, and within that a third, wherein also was an impregnable Tower. These were wrought sumptuously with Images of Beasts: It had three stately gates, and within the walls were game of Beasts of sundry sorts. The other Pallace was in the East, on the other side of the River, containing thirty Furlongs in circuit.

*Semiramis her Obelisk described.*

*Semiramis* Queen of *Babylon* caused an huge Obelisk, square, and of the fashion of a Pyramid, to bee cut out of the *Armenian* Mountains one hundred and fifty foot long, and four and twenty foot thick, which with much difficulty was brought to the River *Euphrates*, and from thence to *Babylon*, where shee erected it, to bee matter of admiration to future ages. *Diod.*



*The Rarities in old Babylon described.*

Within the heart of this huge and stately City of *Babylon* hee built a Tower, reckoned amongst the *VVorlds VVonders*; It had an hundred brazen gates, and two hundred and fifty Towers. *Semiramis* also built in the same City a stately Temple which shee dedicated to *Cush*, or *Jupiter Belus*, four square; each side containing two Furlongs or a thousand paces, with thick Towering walls, entred by four gates of polished brasse. In the midst was a solid Tower of the height and thicknesse of a Furlong: upon this another, and so each higher than another, being eight in number, reaching far above the middle Region of the Air: In the highest Tower was a Chappel, and therein a fair bed covered, and a Table of gold, in the top of this Chappel shee placed three golden Statues: One of *Jupiter*, forty foot long weighing a thousand Talents (each Talent containing sixty three pounds, and almost ten ounces): Another of *Ops*, weighing as much, sitting in a golden Throne, at her feet two Lions, and hard by, huge Serpents of silver, each of thirty Talents. The third Image was of *Juno* standing, in weight eight hundred Talents: To all which was a common Table of gold forty foot long, and twelve broad, weighing fifty Talents. There were also two standing Cups of thirty Talents, and two Vessels for perfume, of the like weight: besides three other Vessels of gold weighing twelve hundred Talents: all which the *Persian Kings* after their conquest of it took away. *Herod.*

*Nebuchadnezzar's Babylon with its Rarities described.*

*Nebuchadnezzar*, after hee came to it, having conquered all the neighbouring Nations, enriched this Temple of *Belus* with their spoils, and added a new City to the old without the same, which hee compassed about with three walls, and made in them stately gates: and neer his Fathers Palace hee built another more stately, wherein hee raised stone works like unto Mountains, which hee planted with all manner of trees: Hee made also *Pensile Gardens* (one of the *VVorlds VVonders*) born upon arches four square, each square containing four hundred foot, filled above vvith earth, vvherein grevv all sorts of trees and plants: the arches vvere built one upon another in convenient height, still increasing as they ascended: the highest vvich bare the vvalls vvere fifty Cubits high: Hee made also *Aqueducts* for the vvatering of this Garden: Hee erected also an Image of gold in the plain of *Dura* sixty Cubits high, and six broad: These stately buildings made him so to boast, *Is not this great Babel that I have built for the house of the Kingdome, by the might of my power, and for the honour of my Majesty?* *Herod.*

When Alexander took it, hee had in it two hundred thousand Talents of Gold.

The



The Tower of *Babylon* Described.

About one hundred and thirty years after *Noahs* comming out of the Ark, his posterity being affrighted with the late Flood, under *Nimrod* they intended to raise up such a pile, as should secure them from a second deluge, and admirable it is to consider, what multitudes of men there were in the world in so short a space, there being but eight persons that came out of the Ark, and now this building was carried on by five hundred thousand men, the Basis of it was nine miles in compass, and in a few years they raised it above five thousand paces into the sky, and had proceeded farther, but that God by confounding their Languages, despersed them over the whole face of the Earth. *Herb. Trav.*

The Country about *Babylon* hath been the fruitfulest in the VWorld, yeilding ordinarily two hundred, and in some places three hundred increase: the blades of the VVheat and Barley are about four fingers broad; They cut their Corn twice in the year, and depasture it a third time, or else it would bee nothing but blade: *Pur. Pilgri.* p. 59.

The City of *Bagdat* Described.

*Bagdat* is raised out of the ruines of old *Babylon*: its in circuit above three miles, containing fifteen thousand families: its watered by *Tygris*, somewhat broader than the *Thames*; it hath a bridge over it made upon thirty long boates, chained together, made to open, and shut at pleasure: The Mosque stands at the West end, large, round, and pleasantly raised of white freestone: The Pallace joyns to the market, its large but low. The Coha-house is a house of good fellowship, where every evening they assemble to drink a certain *Syggian* Liquor, a black, thick, bitter potion, brewed out of *Bunum* berries, of great repute, because it provokes lust, and purges melancholly. The Buzzar is square, and comely, the gardens are sweet and lovely.

*Syria* Described.

*Syria* bounds Northward upon *Cilicia*, and part of *Cappadocia* by Mount *Amanus*: on the South upon *Judea*, and part of *Arabia-Petrea*: On the East upon *Arabia Deserta*, and *Euphrates*: and on the West upon the *Syrian* Sea. This Country is thought to have been the habitation of our first parents before the Flood, and of *Noah*, and the better part of his Family, after. *Hierapolis* was the chiet City, where was a Temple built in the midst of the City, compassed with a double wall: The Porch looking Northward was almost a hundred fathoms high: the Temple it self, was three hundred fathoms, at the top whereof stood Images of *Priapus*, which was their God, whom they served with filthy and godlesse vices. The Temple



ple within shined with gold, and the Roof was wholly of the same mettall. It yeilded so fragrant a sinell, that the garments of those that came into it retained the sent long after: within it was a Quire, where stood the Images of *Jupiter*, supported with Bulls; and of *Juno* sitting upon a Lyon, with a Scepter in one hand, and a distaffe in the other, adorned with many Jewels, and amongst the rest on her head, one called the *Lamp*, yeilding light in the night season.

Not far from the City was a lake two hundred fathoms deep, wherein was preserved sacred Fishes, and in the middest thereof an Altar of stone, crowned always with garlands, and burning with O-dours.

*Antioch*, another City in *Syria*, was built by *Seleucus*, and was sometimes the Seat Royall of the *Syrian* Kings, and afterwards it was the third City in the *Roman* Empire: the third seat of the Christian Patriarks: and the first place where the Disciples were called Christians: but now its a Sepulchre to it self, being left but a small village.

*Damascus*, another Regal City, was fair, and great, every side containing fifteen miles, by it ran the River *Pharphar*, that watered their gardens: but *Abana* entered into the City, and by Conduits was carried into their private houses, both of them adding both pleasure and Profit to the inhabitants, which made *Naaman* prefer them before all the *Waters of Israel*. In it was a Synagogue of the *Ismaelites*, a stately building, wherein was a wall of glasse distinguished by three hundred sixty and five holes, in each of which was a Dial with twelve Degrees, answering to the hours of the day, within it were bathes and costly buildings, so rich of gold and silver as seemed incredible: it had forty great Porches in the circuit of it, wherein nine thousand Lamps, all of gold, and silver hanged from the roof of them. It was called the Palace of *Benhadad*.

*Aleppo* is now the chiefeft City in *Syria*, wherein this is very remarkable, that though the Plague rage never so much (as many times it doth) yet upon that very day wherein *Sol* enters into *Leo*, which is usually the twelfth or thirteenth day of *July*, it immediately ceaseth, and all that are then sick amend, and such as are then come abroad, need fear no further danger. The Turks call *Aleppo*, *Halep*, which signifies milk, because it yeilds great store of milk. Its usuall here with many Christians to take a woman of the Country (provided shee bee not a *Turk*, for its death for a Christian to meddle with them) and when they have bought them, to enroll them in the *Cadi's* book, and so to use them as wives at bed, and board, while they sojourn there, and then at their departure to leave them to shift for themselves, and children.

*Tripolis* is a City on the main land of *Syria*, neer unto Mount *Libanus*, which is a Mounrain of three days journey in length, reaching from *Trypolis* to *Damascus*: The Christians which dwell upon this Mountain are called *Maronites*, they are a very simple and ignorant people,



People, yet civil, kind, and courteous to strangers. There are now few Cedars growing here, only in one place, there are four and twenty growing together, they are tall, and as big as the greatest Oaks, with diverse rows of branches, one over another, stretching strait out, as though they were kept by Art. There is no place in all the World, wherein they speak the *Syriack* tongue naturally at this day, but only in four villages on this mountain, which are *Eden*, *Hatcheth*, *Shany*, and *Boloza*. Neer unto *Tripolis*, there is a gallant plain of about a mile in length full of Olive, and Fig-trees.

*Scanderoon*, by Christians called *Alexandretta*, is in the very bottome of the Straights: The Air is very unwholsome, and infects those that stay any time there, occasioned by two high mountains, which keep away the Sunne from it for a great part of the day: the water also neer the Town is very unwholsome. Here our Merchants land their goods, and send them by *Caravan* upon Camels to *Alep-po*, distant about three days journey. Here are many *Fackalls*, which in the night make a great crying, and comming to a grave where a Corse hath been buried the day before, if the grave bee not well filled with many great stones upon it, they will scrape up the Earth, and devour the corps. Mr. *Bidulphs Travels*.

#### The Empire of Persia Described.

*Persia* at this day hath many famous Provinces subjected to her Command, as *Persia*, *Parthia*, *Media*, *Hyrkania*, *Bactria*, *Sogdiana*, *Evergeta*, *Aria*, *Drangiana*, *Margiana*, *Paropamis*, *Caramania*, *Gedrosia*, *Susiana*, *Arabia*, *Chaldea*, *Mesopotamia*, *Armenia*, *Iberia*, and *Mengrellia*, twenty Noble Kingdomes of old: The whole Empire is bounded East, West, North, and South, with *India*, *Arabia*, the *Caspian* and *Persian* Seas. In length from East to West is one thousand three hundred and twenty miles; and in breadth from North to South, its One thousand four hundred fourscore and eight miles; So that the whole Circuit is about Four thousand miles: the Revenues of the *Persian* King, amount yearly to the sum of one million and one hundred and ninty thousand pounds sterling.

The *Persians* are usually big-boned, strong, straight, and proper: Of an Olive colour, the women paint, the men love Arms, and all love Poetry. No part of their body is allowed hair, the upper lip excepted, where it grows long, and thick: they turn it downwards: the meaner sort reserve a lock in the midst of their head, by which they believe *Mahomet* will pluck them up into Paradise. Their eyes are black, their foreheads high, and their Noses hooked; upon their heads they wear Shashes of great rowls of Calico, silk, and gold, the higher, the more beautiful: They wear no bands, their outside garment is usually of Calico, stitched with silk, quilted with Cotton; the better sort have them farre richer, of silk, silver and gold; their sleeves are straight and long, their garment reaches to the Calf of the leg, their waists are girt with Towels of silk, and gold



gold very long: next their skin they wear smocks of Cotton very short; their breeches and stockings are sowed together, from the ankle to the shooes they are naked; their shooes have no latches, sharp at the toes, and turn upward.

Circumcision is so necessary, that without it none can call himself a *Mussulman*: Both men and women use it; the women at any time from nine to fifteen: the men at twelve, which was *Ishmael's* age, when *Abraham* circumcised him, whom they make their progenitor. Their ordinary household furniture is a Pan, a Platter, and a Carpet; their diet is soon drest, and as soon eaten; their Table is the ground, covered with a Carpet, over which they spread a Pintado cloth: before each man they lay four or six thin Cakes of Wheat: for every one a wooden spoon, their handles almost a yard long, and huge big mouthes: Their only meat is Pelo, dressed after diverse manners. It consists of Rice, Mutton, and Hens boiled together, to which they adde various sauces, &c. Their drink is Sherbet, made of fair water, sugar, Rosewater, and juice of Lemmons mixt together.

*The chief Cities in Persia described.*

*The City of Lar described*

*Lar* is the chief City in the Province of *Larestan*. Its not walled about: In that Art is needlesse, the lofty Rock, so naturally defending her: shee hath a brave Castle on the North Quarter, mounted upon an imperious Hill, not only threatning an enemy, but awing the Town with her frowning posture: the ascent is narrow and steep: the Castle of good stone: the walls are furnished with good battlements, whereon are mounted twelve brasse Cannons, and two Basilisks (the spoils of *Ormuz*) within the walls are one hundred houses stored with souldiers, who have there a gallant Armory, able to furnish with Lance, Bow, and Gun, three thousand men. The Buzzar or Market-place, is a gallant Fabrick; the materials, a good Chalkie-stone, long, strong and beautiful: Its covered a top, arched, and containing in it a Burse, or Exchange, wherein the shops are stored with variety of wares: the walk from North to South is a hundred and seventy paces: from East to West one hundred and sixty: the Oval in the Center is about one hundred and ninety. The Mosques or Churches are not many: One especially is round, figuring eternity: in some places engraven with *Arabick* letters, and painted with knots, and in other places with Mosaick fancies. Its low, and without glasse windows, wooden trellizes (excellently cut after their manner) supplying that want: Here are the fairest Dates, Oranges, Lemmons, and Pomecitrons in all *Persia*: at easy rates you may have Hens, Goats, Rice, Rache, and Aquavita. The Inhabitants are for the most part naked, being a mixture of *Jews*, and *Mahumetans*; their habit is only a wreath of Calico tyed about their heads, a cloth about their loins, and sandals on their feet; the rest naked. *Herb. Trav.*



*Shyraz described.*

*Shyraz* is at this day the second City for magnificence in the *Persian* Monarchy: It's watered by the River *Bindamyr*, that springs out of the *Tapirian* Mountains: It's each way about three miles in length; the compasse nine miles. Its pleasantly seated in the North West end of a spacious plain, twenty miles long, and six broad, environed with stupendious Hills, under one of which the City is placed: Its defended by Nature, enriched by Trade, by Art made lovely: The Vine-yards, Gardens, Cypresses, Sudatories, and Temples ravish the eye, and smell, in every part sweet, and delightful. The houses are of Sun-burnt Bricks, hard, and durable; flat and tarrass'd about: the Belconies, and windows are curiously and largely trellized: the floores spred with rich Carpets: None are without their Gardens, or Forrests, rather of high Chenaers, and Cypresses: In it are fifteen brave Mosques, pargetted with Azure-stones, resembling Turquoises, without; lined within with pure, black polished Marble: the tops beautified with many double-guilt-spires, which reflect the Sun beams with a rich and delightful splendor: two excel all the rest: One of them is fifty foot high in the body, leaded, covered with gold, and blew, the walls, varnished and wrought with knots and poesies: Above, aspiring with two columns of wood round, cut and garnished with great bravery, very nigh as high as *Pauls* in *London*. The other is Quadrangular: the superficies of *Arabick* invention, imboist with gold, paved with Porphiry, painted with Azure, garnished with Mazes, and at their festivals made resplendent with one thousand Lamps and Torches. *Idem.*

When our *English* Embassador passed through this City, hee was entertained in the Dukes Palace, where all the great men of the Court and City were present, and many young *Ganimedes* arrayed in cloath of gold, went up and down with flagons of pure gold, to fill out *VVine* to such as nodded for it: they were served with a curious banquet, at the end whereof came in the Duke: Hee was ushered in by thirty gallant young Gentlemen vested in crimson Satten: Their Tulipants were of Silk and Silver, wreathed about with chains of Gold, of Pearl, of Rubies, Turquoises, and Emeralds: they were all girded with rich swords, and imbroidered scabbards, they had Hawks on their fists, each hood worth one hundred pound. To these succeeded their Lord, the Arch Duke of *Shyraz*, his Coat was of blew Satten, richly imbroidered with silver, upon which hee wore a Robe of a great length, so glorious to the eye, so thick powdered with Oriental Gems, as made the ground of it invisible, the price invaluable. His Turbant was of pure fine silk and gold, bestudded with Pearl and Carbuncles: his Scabbard was beset all over with Rubies, Pearls, and Emeralds: His Sandals resembled the bespangling Firmament, &c. *Idem.*



*The ancient Persepolis described.*

*Persepolis* was a City so glorious, that *Quintus Curtius*, and *Diodorus Siculus* intitle it the richest, and most lovely City under the Sun. It was a very large City, and the Metropolis of all *Persia*, two of the gates standing twelve miles asunder, which shews what the circuit of it was, when in her beauty and bravery. On the South side was a stately and magnificent Pallace, built by King *Cyrus*: On the North side stood a mighty strong Castle, which was girt about with three walls: The first wall was four and twenty foot high, adorned and beautified with many turrets and spires: The second was like the first, but twice as high: And the third was foursquare, being ninety foot high; all built of polished Marble: On each side of the City were twelve brasen gates, with brasen Pales set before them very curiously wrought. On the East arose amiably an Hill of four Acres, in which, in stately *Mausoleum's*, were entombed the Monarchs of the VVorld. Many rare and admirable buildings it had, amongst which the glorious Temple of *Diana* was the most exquisite for Art, and materials in the VVorld: The stones were of the richest Marble and Porphery, the roof of refined gold. The Pallace Royal was cut out of the Marble Rock, above two miles in compasse: the roof and windows were of Gold, Silver, Amber, and Ivory: The Seate within was of Gold, and Oriental glittering Gems: In one room was an artificial Vine, the stalk of pure Gold, the clusters of Grapes of Pearls and Carbuncles: His bolster was valued at five thousand Talents of Gold; the footstool worth three thousand Talents: so that when the greedy *Greeks* had pillaged three dayes, yet *Alexander* had for his share seventy two millions of Crowns of Gold: besides hee loaded away three thousand Mules, with two and thirty millions, and seven hundred and fifty thousand pounds in Coin. The ruines of this stately City are seen at this day with astonishment. *Herb. Trav. p. 144.*

*The City of Spahawn described.*

*Spahawn*, The Metropolis of the *Persian* Monarchy, is seated in the *Parthian* territory, as the navel to that spacious body: It's nine *English* miles in compasse, containing seventy thousand houses, and of souls about two hundred thousand, composed (besides natives) of *English*, *Dutch*, *Portuguze*, *Poles*, *Moscovites*, *Indians*, *Arabians*, *Armenians*, *Georgians*, *Turks*, *Jews*, &c. drawn thither by the magnetick power of gain and novelty. The principal things observeable in it are, The Bridge well built of stone, supported by five and thirty Arches, through which the *Syndery* from the *Acroceraunian* Mountains gently floweth. The Midan, or great Market-place, which is the most spacious, pleasant and Aromatick Market in the VVorld: a thousand paces from North to South, the other way above two hundred, re-



sembling our *Exchange*: the building is of Brick, well made, and framed in a most delightful manner; the inside is full of shops, each shop full of ware, arched above, a top framed *Tarrase-wise*: and cemented with excellent plaister, its placed in the heart of this triumphant City. The Kings Pallace joyns to the West side of it, possessing a large quantity of ground backward, though to the street side it hath no magnifick front; her best bravery being in the trim pargetting and painting with Azure and Gold, in Mosaick and Antick sort, interlaced with Poesies of *Arabick*: But within, the rooms are arched, enlightened with curious trellizes: the roof embossed with red, white, blew, and gold, the sides with sports, and painted Images: the ground spread with rich and curious Carpets of Silk and Gold. *Tarrased* above, garnished with a very high Tower, excellent for view, and breathing. The *Wilderness* behinde is filled with all sorts of birds, priviledged from hurt, or affrights, who return their thanks in a sweet melodious consort. The North Isle of the Midan, contains eight or nine arched rooms, hung with Lamps and Candlesticks, which being lighted, gives a curious splendor.

Opposite to this Pallace is a fair Mosque, in form round, and within distinguished into Isles; the walls are lined fifteen foot high from the ground with white, and well polisht Marble, without pews or seats: In the midst is a stately Tank, or Pond, and at the Portal another eightsquare, filled with Chrystal streams of water, wherein all *Muslemen* wash their hands, armes, eyes, &c. as an operative work to purge sin, and confer devotion.

In the Midan the shops bee uniform, the Trades are no where severed; all the Mercers together, the Lapidaries together, &c. but most of them are of gums, drugs, and spices so sweet and delicate as can bee imagined.

The *Hummums* or Sudatories are many, and very beautiful, some square, but most round, made of white stone polished, and durable; the windows are large without, and narrower within, the glasse is thick, and dark: the top round, tyled with a counterfeit Turquoise, perfectly blew, fresh and lasting; they are divided into many rooms, some for delight, and others for sweating: the paving all pure black Marble: Men use them in the morning, women towards night. Tis their *Catholicon* against all diseases, colds, catarrhes, flegme, aches, &c.

The City is Oval, each house made pleasant by large Cypresse Gardens. The *Seraglio* for his women, is full of precious treasures, and more precious beauties, but not to bee seen. The Castle is very large, well walled, and deeply moated. The City hath so many pleasant Gardens, that at a distance you would take it for a Forrest, so sweet, you would call it a Paradise: I shall only describe one of them excelling all others.

Going from the Midan, you passe through an even delicate street two miles long, most part of the way walled on both sides, bedecked with Summer-houses, but more remarkable in that abundance of green,



green, broad spreading Chenore Trees, yeelding shade, and incomparable order and beauty. The Garden is circled with a stately wall, three miles in compasse, entred by three gallant and curious gates. From North to South it is one thousand paces; from East to West seven hundred: from one end to the other easily seen by reason of a fair large Alley, running all along in parallel, distinguished into nine ascents, each surmounting other a foot, each distance smooth and even. In the Center is a spacious Tank, made into twelve equal sides, each side being five foot, set round with pipes of lead, which spout out water in variety of conceits and postures, which sort of pastime continues thence to the North gate, where is raised a house of pleasure, antickly garnished without, within divided into four or six Chambers: the lower is set out with Tanks of rich white Marble, and fumes out a cool Breese: the higher rooms are garnished with variety of Land-skips, representing their sports of hunting, hawking, fishing, riding, shooting, wrestling, and other fancies: the feeling is enriched with beaten gold, imbossed with Azure. From her Terrasses is a dainty prospect of most part of the City. This Garden is replenished with trees of all sorts, for fruit, shade, and medicine: All so green, so sweet, so pleasant, as may well bee tearmed a Compendium of Sense-ravishing delights.

Within the City is a Column or Pillar, at the base twenty foot round, and sixty foot high, made of the heads of men and beasts: the occasion of this was *Anno Christi 1500*, when *Tamas Shaw* ruled *Persia*, being much troubled with *Turks* and *Tartars*, these Citizens refused not only to contribute to his Wars, but denyed him enterance, whereupon hee vowed revenge, entred the City by force, and without regarding age, or sex, slew three hundred thousand of them; and of their heads made this Pillar, as a Trophee of his victory, and their baseness.

— *En quo discordia Civis  
perduxit miseros.* —

When our *English* Ambassador came to the Emperor of *Persia*, he found him at *Asharaff* in *Hircania*, two miles from the *Caspian* Sea: when hee came to the Court with his retinue, they allighted, and were ushered into a little Court du Guard, that stood in the center of a spacious Court, the ground spread with *Persian* Carpets, about a pretty white Marble Tank, where they were feasted with *Pelo*, and *Wine*, the flagons, cups, dishes, plates, and covers being of pure beaten gold: Thence they were led through a spacious and fragrant Garden, curious to the eye, and delicate to the smell, to another Summer-house, rich in gold imbossments, and paintings; but far more excellent for the admirable prospect, for from thence they viewed the *Caspian* Sea on one side, and the Mountain *Taurus* on the other. The ground Chambers were large, four-square, arched, and richly gilded above, and on the sides, below, bespread with curious Carpets of Silk and Gold.

In



In the Center were Tanks of *Christalline* water (an Element of no mean account in those Torrid habitations) Round about the Tanks were placed Goblets, Flagons, Cisterns, and Standards of pure Masfy-gold: some of them were filled with perfumes, others with Rose-water: with wine some, and others with choicest Flowers. From thence they were led into another large square upper Room, where the roof was formed into an Artificial Element, many golden Planets attracting the wandering eye to help their Motion: The ground was covered with far richer Carpets than the other: the Tank was larger: the matter, Jasper, and Porphiry: the silver purling-stream was forced up into another Region, yet seemed here to bubble wantonly as in her proper Center: about it was so much gold in vessels for use, and ostentation, that some Merchants with them, judged it worth twenty millions of pounds sterling: Another Tank there was incircled with a wall of Gold, and richest Gems: No other Flagons, Cups, nor other vessels were there but what were thick, and covered over with Diamonds, Rubies, Pearls, Emeralds, Turquises, Jacinths, &c. The ceiling of this Chamber was garnished with Poetick fancies in gold, and choicest colours. The ground in this room was covered with such Carpets as befitted the Monarch of *Persia*: Above sixty of the greatest Nobles sat round about it, cross-legged with their bums to the ground, and their backs to the wall, like so many statues, their eyes fixed on a constant object, nor daring to speak, sneeze, Cough, spit, &c. in the Emperors presence. The *Ganimed* Boys in vests of Gold, and richly bespangled Turbanes, &c. with Flagons of most glorions mettall, profering wine to such as would tast it: The Emperor *Abbas* himself sat at the upper end, so much higher than the rest, as two or three silken shags could elevate him: his apparel was plain, &c.

*The City of Casbine Described.*

*Casbine* is at this day for multitude of Buildings, and inhabitants, the chiefest City in *Media*, and next to *Spahawn*, the greatest City in the *Persian* Monarchy. Its compassed with a wall seven miles in compasse: seated in a fair even plain, having no hill of note within thirty miles compasse: the Champain yeilds grain, and grapes, but no wood. It hath a small stream to water it, which gives drink to the thirsty, and makes fruitfull the gardens, whereby they yeild abundance of fruits, and roots in variety, as Grapes, Orenge, Limes, Lemons, Pomecitrons, Musk melons, and Water-melons, Apples, Pistachoes, Filberts, Almonds, Walnuts, Plums, Cherries, Peaches, Apricocks, Figs, Pears, Goosberries, Dates, and excellent Pomgranats, &c. The Families in it are twenty thousand, and the Inhabitants about two hundred thousand: The Buzzars, or market places are large, and pleasant: The Midan is uniform, and beautifull: The Kings Palace nigh the market, low built, painted with blew, red, and yellow colours, commixt with *Arabick* letters and knots in gold,



gold, and azure: The windows are spacious, trellized, and neatly carved: Neer the Kings gate is a great Tank: The Hummums, or sweating places are many, resplendent in the azure pargetting, and tiling: The gardens are pleasant for view and smell.

*The City of Tauris Described.*

*Tauris* was the late Metropolis of *Media*, taking its name from the prodigious Mountain *Taurus*, under which it is built, the ancient name was *Ecbatane*, when shee was farre greater than now shee is: *Strabo* saith, that it was fifteen miles in compasse, the walls were strong and stately, seventy cubits high, and fifty broad, beautified with many lofty Turrets, and battlements, within were many great and excellent Palaces, especially that which was built by *Daniel* (the *Mausoleum* of the *Median* Kings) was most magnificent, which remained undemolished till the time of *Iosephus*. That built by *Darius* was no lesse memorable, most whereof was built of Cedar, the roof studded, and plaited with burnished gold. At this day its about five miles compasse, well peopled, traded to from farre and neer, The houses are flat on the top, made of brick, the Buzzar large, and the gardens lovely.

*The City of Derbent Described.*

*Derbent* is a strong and famous Port Town upon the *Caspian* Sea, viewing from her lofty Turrets, the *Armenian*, and *Hyrcanian* Territories, as also *Ararat*, and the sea. Its circled with a strong, high, and defensible stone-wall, above three miles in compasse: The houses, Hummums, and Churches, are but meanly beautifull: the strong Castle *Kastow* is most observeable in it, pleasantly, and very advantageously seated.

*Hyspan Described.*

The City of *Hyspan* in *Persia*, was formerly called *Hecatompolis*, by reason of its hundred gates, It's compassed with a strong wall, and is in circuit as much as a man may well ride on horseback in a day, its a very strong City, and is excellently watered with deep channels of running springs, conveyed into it from the *Coronian* Mountains, which are as a wall inaccessible about it. On the North side is a very strong Castle, which is compassed about with a wall of a thousand and seven hundred yards in compasse. On the West side of the City are two *Seraglio's*, one for the King, the other for his women: Palaces of great state, and Magnificence, the Walls whereof glister with polished Marble, and pargetting of divers colours; and all the Palaces are paved with curious checkered work, and covered with curious Carpets wrought with Silk, and Gold; the windows are made of Marble, Porphery, and Alabaster; the Posts and doors of Massie Ivory,



vory, checkered with glistering black Ebonie, so curiously wrought in winding knots, as may easilier stay than satisfie the wondering eye of the spectator. Near the Palace is a stately Garden, spacious, and large, beautifully adorned with a thousand sundry kinds of Fruit-trees, plants, and flowers of all sorts to delight the beholders. There are in it a thousand Fountains, and a thousand Brooks, and as the Father of them all, a pretty River which with a mild stream, and delightful murmure, divides the Garden from the Kings Palace.

#### Casan described.

*Casan* is the chiefeft City in *Parthia*; It is seated in a goodly plain, having no Mountains within a dayes journey of it: It wanteth neither Fountains, Springs, nor curious pleasant Gardens: It aboundeth with all necessaries for the life of man; It's greatly frequented with all sorts of Merchandize, especially out of *India*. The Citizens are very industrious, and curious in all manner of Sciences, especially in weaving girdles, and shashes; in making Velvets, Satins, Damasks, excellent *Persian* Carpets of a wonderful fineness: Here you may buy all manner of Drugs, and Spices; as also *Turkesses*, Diamonds, Rubies, and Pearles; as also all sorts of Silk, raw, and wrought: For there is more Silk brought into *Casan* in one year, than there comes broad cloth into *London*. This City is much to be commended for Civil Government: For an idle person is not suffered to live amongst them; the child that is but six years old is set to labour: no ill rule, disorder or riot is suffered there. They have a Law amongst them, whereby every person is compelled to give his name to the Magistrate, withal declaring by what course hee liveth; and if any tell unruly, hee is either well beaten on the feet, or employed in public kslavery.

*Casan* contains above four thousand families; the houses are fairly built; the streets bee large and comely: the Mosques and Hummums are curiously painted, and covered with blew Tiles, like *Turquoises*: The Buzzar is spacious, and uniform. The Gardens abound with fruit, and the fields with Corn: The *Caravans-Raw* is an admirable Fabrick, able to receive all the retinue of the greatest Potentate in *Asia*. It was built by *Saw-Abbas* for the entertainment of Travellers on free cost: The whole building is founded on Marble, six foot high, the rest of Brick; varnished and coloured with knots, and Phansies of *Arabick* characters in Azure, red, and white, laid in Oile: Its a perfect quadrangle, each side two hundred paces long: In the midst of this spacious Court is a large fouresquare Tank, or Pond, with Christaline water: This Royal Inne is seated in the midst of fragrant and spacious Gardens.

#### Armenia the greater described.

*Armenia* Major lyeth on the farther side of *Euphrates*: is a very

Moun-



mountainous Country; hath part of *Cappadocia*, and *Euphrates*, on the West. *Mesopotamia* on the South: *Colchis*, *Iberia*, and *Albania* on the North. And the *Caspian Sea*, and *Media* on the East: One part of it is called *Turcomania*, the other *Georgia*. On the Mountain of *Ararat*, in this Countrey the Ark rested, and from hence the World was repeopled. The chiefest Rivers are *Phasis* and *Lycus*, which runne into the *Pontick Sea*: *Cyrus*, and *Araxes* into the *Caspian*, *Euphrates*, and *Tygris* which run into the Red, or *Persian Sea*.

*Tygris*, so called from its swiftnesse, passeth through the Lake *Arcthusa*, yet neither mingling water, nor fishes, saith *Solinus*; afterward it divideth under *Taurus*, and riseth on the other side bringing much filth with it, and is again hidden, and again riseth, and at last carrieth *Euphrates* into the Sea.

Mr. *Cartwright* in his *Preachers Travels*, saith, that these present *Armenians* are a very industrious people in all kind of Labour: that their women are very skilful, and active in shooting, and managing any sort of weapon, like the Ancient *Amazons*; That their Families are great, the Father and all his posterity dwelling together under one roof, having their substance in common, and when the father dyeth, the eldest son governs, all submitting themselves under his regiment, after his death, not his son, but his brother succeeds, and when all the brethren are dead, then the eldest Son. In diet, and clothing they are all alike.

#### Media Described.

*Media* hath on the North the *Caspian Sea*: on the South *Persia*: on the West *Armenia*: and on the East *Parthia*. *Ecbatane* was once the Metropolis of it, twenty miles distant from the *Caspian Straits*: which are a narrow way made by hand through the Hills, scarce wide enough for a Cart to pass, eight miles in length, the rocks with their obscure frowns, hanging over them, and in the summer time multitudes of Serpents guarding them. The walls of *Ecbatane* were built of hewen stone, seventy cubits high, and fifty cubits broad, and sixteen miles in compasse. *Herodotus* saith, that after the *Assyrians* had reigned in *Asia*, five hundred and twenty years, the *Medes* rebelled, chose *Deioces* for their King, at whose command they builded him this royall City, and in it a Palace of Cedar wood, joyned with plates of silver, and gold, being a stately thing, the whole compasse of it was seven furlongs. *Diodorus Siculus* reports, that at one time, multitudes of Sparrows that devoured their seed, forced the inhabitants to leave this Countrey, and to seek their living in other places: as Mice caused them in some part of *Italy*: and Frogs that rained out of the Clouds, made the *Attariota*: and Fleas chased away the Inhabitants of *Mys*: How great is that God, who of the smallest of his Creatures, can muster Armies to conquer them that swell in the conceit of their own greatnesse: as against *Pharoah*, &c. And how many Nations in *Africa* have the Grashoppers exiled from their native habitations?



ons: amongst the *Medes* none might bee King except hee was in stature and strength more eminent than others: They used to nourish Dogs with great care, to whom they cast men ready to dye, whilest yet breathing, to bee devoured of them. In this Country is the Lake of *Van*, three hundred miles long, and a hundred and fifty broad, of salt water the greatest next to *Meotis*. *Gyllicus* affirms that eight great Rivers run into it, without any apparent issue to the Sea.

*Parthia described.*

*Parthia* is seated at the roots of the mountains, having the *Arians* on the East; the *Medes* on the West: *Caramania* on the South: and *Hyrcania* on the North, surrounded with Desarts: they used not gold, or silver, but only to adorn their armour: they had many wives, of whom they were so jealous that they forbade them the sight of any other man: They performed all businesses, both publick and private on horseback; this being the distinction of free men from servants; they buried their dead in the bellies of birds, or dogs: they were exceeding superstitious in the service of their Gods: they were a stout, unquiet, and unfaithful people: their flight was more dangerous in their flight, than in their onset, whence *Seneca* saith

*Terga conversi metuenda Parthi.*

The *Parthians* flight doth most affright. Its now called *Arach*.

*Hyrcania described.*

*Hyrcania* (now *Strava*) hath on the West *Media*: on the East *Margiana*: on the South *Parthia*: and on the North the *Caspian* Sea: Its famous for store of woods, and Tygers: *Strava* the chief City abounds with traffick for Silk: Their Religion agrees with that of the *Persians*.

*Arabia described.*

*Arabia* is a very large Country lying between the *Persian Gulph* on the East, and the *Arabian Gulph* on the West: On the South is the Ocean; and on the North is *Syria* and *Euphrates*. Its usually divided into *Petrea*, *Deserta*, and *Felix*: The name *Felix*, or *Happie* is given to the Southern part, from the fertility of it. *Petrea* to a second part, of *Petra* the Seat Royal: *Deserta*, or the *Desert* from the nature of it, being a very barren soil.

*Arabia* the Desert is bounded on the East with *Babylonia*, and part of the *Persian Gulph*: on the North with *Mesopotamia*, neer to *Euphrates*: On the West with *Syria*, and *Arabia Petrea*: and on the South with the Mountains of *Arabia Felix*, neer unto which, and

*Euphrates,*



*Euphrates*, it hath some Towns which are frequented by Merchants: In other parts it is unpeopled, only by some roving *Arabians* wandering in it, seeking pasture for their Cattel.

*Arabia Petraea* hath *Syria* on the West and North: *Arabia the Desert* on the East; and *Arabia Felix* on the South: some call it *Nabathaea*: that part of it which is next to *Syria* is fruitful; the other barren, wanting both wood, and water, and frequented by wandering theevish *Arabians*: In this Country it was, that the *Israelites* wandred forty years up and down in their passage to *Canaan*. Here is Mount *Sinai*, a mile and an half from *Horeb*, and far higher: *Sinai* is ascended by steps cut out of the Rock, and from the top of it may bee seen both shores of the *Red-Sea*.

*Arabia Felix* bounds upon the former, and hath the Sea on all other parts, against which it doth abut for the space of three thousand five hundred and four miles. Its now called *Ayaman*, or *Giamen*. Its probable to bee the Country where *Saba* stood, whose Queen came to visit *Salomon*, though the *Abassines* challenge her to themselves: It hath store of Rivers, Lakes, Towns, Cities, Cattel, and fruits of many sorts. The chief Cities are *Medina*, *Mecca*, *Ziden*, *Zebit*, *Aden*, &c. Here is store of gold, silver, and variety of precious stones: As also wild beasts of diverse kinds. The Inhabitants use circumcision at thirteen years old after the example of *Ismael*. Frankincense grows only in this Country, and not in every part, but in one part only, guarded, and almost unpassable by Rocks; the place is one hundred miles long, and about fifty in breadth; there are three hundred families appointed to attend this Wood, who are called *Holy*, and when they cut the trees, whence Incense sweats, which is in the Spring and Autum, they must abstain from Women, funerals, &c. when its gathered, they carry it on Camels by *Sabota*, where they pay the Tithe to a God called *Sabis*. They have in *Arabia* sheep with great tails, some of which weigh forty pounds, some much more: they kill all the Mice they can, as supposing them enemies to their Gods: the women cover their faces, being contented rather to see but with one eye, than to prostitute their whole faces. They have also Balsom trees. The *Arabick* language is now the most common in all the Eastern Countries, especially amongst those that imbrace the *Mahometan* Religion.

Tartary described.

The *Tartars* inhabit a vast space of ground in *Asia*, and are divided into many Tribes different both in name and government one from another: The greatest and mightiest of them is the *Crim Tartar*, called by some the great *Cham*, that lyeth South, and South East from *Russia*. Their Arms are Bows, Arrows, and Swords; they are all Horse-men, and use to shoot as readily backward, as forward: the common souldiers have no armour more than their ordinary apparel, which is a black sheep skin with the wool side outward in the day



time, and inward in the night, with a cap of the same: the Nobles imitate the *Turks*, both in apparel and armour. In their wars they chiefly seek to get store of Captives, especially of Boyes and Girles, whom they sell to the *Turks*, or other neighbour Nations; they are most of them *Mahometans*. They have certain Idol puppets made of Silk or other stuff in the likenesse of a man, which they fasten to the door of their walking houses to keep them in safety; besides they have the Image of their great *Cham*, of an huge bignesse, which they erect at every stage when they march, and every one as he passeth by, must bow down to it, they are much given to witchcraft, and force-ry. They are divided into Hoords, over each of which is a Duke, who are bound when the Emperor sends for them, to attend him with such a number of Souldiers, every one having two horses, one to ride on, and the other to kill, when his turn comes to have his horse eaten: for their chief food is horseflesh, which they eat without any bread: They keep also great heards of Kine, and black sheep, rather for their skins and milk (which they carry with them in great bottles,) then for their flesh, which (they say) is not so strengthening as horse-flesh, they drink milk and bloud mingled together: Sometimes as they travel, they let their horses blood, and drink it warm. They have no Towns but walking houses, built upon wheeles, like Shepherds Cottages: these they draw with them, and drive their cattel before them, and when they stay, they plant their Cart-houses very orderly in rank, so making the form of streets, and of a large Town: the Emperor himself hath no other City but such as these: In the spring they move with their Cattel Northward grazing up all before them, and then return Southward again, where they remain all the winter: Towards the *Caspian* sea, and on the frontiers of *Russia*, they have a goodly Country, but marred for want of Tillage.

They use no money, and prefer brasse and Steel before all other mettals. They have broad and flat visages, much tanned, have fierce and cruel looks, thin hair on their upper lips, they are light and nimble, they have short legs, as if they were made for horsemen: their speech is sudden, and loud, speaking out of a deep hollow throat: their singing is very untunable. The *Circasses* that border upon *Lithuania*, are more civil than the rest, applying themselves to the fashions of the *Polonians*: The *Nagay Tartars* lye Eastward, and are far more savage, and cruel: The most rude, and barbarous, are the *Morduit-Tartars*, that worship for god, the first living thing they meet in the morning, and swear by it all the day after: when his friend dyes hee kills his best horse, and carries his hide upon a long pole, before the Corps to the place of buriall: that so his friend may have a good horse to carry him to heaven; they are void of learning, and without written Laws, only some rules they hold by tradition, as to obey their Emperor and Governors: none to possesse any land, but the whole Countrey to bee common: not to use daintiness in diet, &c.

This



This great Country is bounded on the East with the Eastern Ocean: On the West with *Russia*, and *Moldovia*: On the North with the *Sythick*, or frozen Sea: and on the South with *Mare Caspium*, the Hill *Taurus*, and the wall of *China*: Its in length from East to West, five thousand four hundred miles, and in breadth from North to South, three thousand and six hundred miles. It was formerly called *Scythia*. It hath been so fruitfull of people, that it was called, *Vagina gentium*, et officina generis humani; the mother of all inundations.

From hence indeed Huns, Herules, Franks, Bulgarians:  
Circassians, Sueves, Burgundians, Turks, Tartarians,  
Dutch, Cimbers, Normans, Almaines, Ostrogothes,  
Tigurines, Lombards, Vandals, Visigothes,  
Have swarm'd like Locusts, round about this Ball.  
And spoil'd the fairest Provinces of all.

#### The Island of Cyprus Described.

In the *Mediterranean Sea*: there are only two Islands belonging to *Asia*, *Cyprus*, and *Rhodes*.

#### The Island of Cyprus Described.

*Cyprus* is seated in the Sea of *Syria*, and is in compasse five hundred and fifty miles: Its in length from East to West, two hundred miles: In breadth but sixty five miles. Its about sixty miles distant from *Cilicia*, and one hundred from the main land of *Syria*. In summer its very hot: the greatest supply of water is from the Clouds: So that in *Constantines* time, there being a great, and long drought, the Island was almost unpeopled for thirty six years together. Ordinarily its very fruitfull, and so stored with Commodities, that without the help of other Countrys, its able to build a ship from the keel to the top-sail, and to furnish it to Sea, with all things necessary, either for a voyage or Sea-fight. It yeilds plenty of wine, Oile, Corn, Sugar, Honey, Wool, Cotton, Turpentine, Allum, and Verdegreece: As also all sorts of Mettals, Salt, Grograms, and other Commodities; whence it was called *Macaria*; or the blessed Island. There are abundance of *Cyprus* Trees growing in it. The Inhabitants are warlike, strong, and nimble, civil, Hospitable, and friendly to strangers. The *Jews* in *Trajan's* time slew in this Island, two hundred and forty thousand living souls; whereupon ever since they suffer no Jew to come amongst them.

The Island is divided into eleven Provinces: the chief Rivers are *Pedus* and *Tenus*: The chief Cities are *Paphos*, once famous for the Temple of *Venus*. *Famagusta* on the South Sea. *Nicosia* almost in the center of the Countrey. *Amathus*, *Ceraunia*, now called *Cerines*: And *Arslane*, now *Lefcaré*. Its now under the *Turke*, who took it from the



the *Venetians*, Anno *Christi*, One thousand five hundred threescore and ten.

*The Island of Rhodes Described.*

*Rhodes* is situated in the *Carpathian Sea*, over against *Caria* in the lesser *Asia*: Its in circuit one hundred and twenty miles: The chief City is of the same name, where stood that huge *Colossus* of *Brasse*, in the Image of a man fourscore cubits high, whose little finger was as big as an ordinary man: it was the work of twelve years, made by *Chares* of *Lindum*.

The Inhabitants of this Ile were always good Seamen. Anno *Christi* 1308. the Knights of *St. John* in *Hierusalem*, being driven out of *Asia* by the *Saracens*, seized upon this Island, and were always troublesome neighbours to the *Turks*, till the year 1522. at which time *Solyman* the Magnificent, wrested it from them. The forenamed City of *Rhodes*, stands on the East part of the Island at the bottome of a hill, and on the shore of the Sea, having a safe and fair Haven: it hath also two walls for defence, thirteen high towers, five bulwarks, besides sconces and outworks: Its inhabited only by *Turks* and *Jews*: for though the Christians are suffered to trade freely all day; yet at night, upon pain of death they must leave it.

*The Rhodian Colossus more fully Described.*

In the Isle of *Rhodes* stood one of the worlds seven wonders, which was a huge *Colossus* made of *Brasse* in the form of a man, standing with his two leggs striding over an haven, under which, ships with their Masts and Sails might passe: It was fourscore cubits high, with all the parts proportionable, and all gilt over. When *Muani* the fifth *Caliph* of *Babylon*, overcame *Constance* the Emperour in a Sea-fight, and had taken the Isle of *Rhodes*, this image being formerly thrown down by an Earthquake, was sold by him to a Jew, who loaded nine hundred Camels with the brasse of it. *Theoph. Pez. Mel. Hist.*

*The Islands and Countries in the East-Indies Described.*

*Malabar Described.*

*Malabar* is neer to *Cape Comeryn*: Its four hundred miles in length, but not above a hundred in breadth: yet so populous that one of the *Samorines*, or Kings, hath brought into the field two hundred thousand men: The Countrey is green and full of all delights, Cattel, Corn, Fruit, Cotton, silk-worms, and other Merchandise: it hath store of strong Towns, and safe Harbours. Its divided into many Toparchies, but all obeying the *Samorine*, a naked *Negro*, yet as proud as *Lucifer*: The *Nayroes* are his Lords, a sort of *Mammeluks*, that live by the sweat of other mens brows, lust wholly Mastering them: they always



ways go armed with sword and Buckler : The people generally are big-limmed, strong, cole-black, wear their hair, (which is like wool) long, and curled: about their heads they have a wreath of a curious sort of linnen wrought with gold, and silk : about their wast a peece of Calico, all the rest naked: the vulgar sort pink their skins in many places : some are *Mahometans*, others *Gentiles*: the *Mahometan* women use vails like other *Indians*: such as are *Gentiles* affect nakedness : their greatest pride is in their noses, and ears; and they judge them most brave which are biggest, and widest: their ears they make big by weighty bables which they hang in them : they wring their snouts with silver, brasse, or Ivory : their arms and legs are chained richly. Their *Braminies*, or Priests, have the maiden heads of all that are married : they are couragious and politick.

*The City of Calicut in Malabar Described.*

*Calicut* a City is not large, nor of any beauty : the houses are low, thick, and dark : The *Samorine*, or Emperor usually abides here : many deformed *Pagathoes* are here worshipped : The chappel where their grand Idol sits is covered, and about three yards high : the wooden entrance is ingraven with infernal shapes : within their beloved *Priapus* is imperiously enthronized upon a brasen Mount: his head hath a resplendent Diadem, from whence issue four great Rams horns : his eyes squint : his mouth is wide, from whence branch four Monstrous Tusks: his nose is flat : his beard like the Sun beams, of an affrighting aspect, his hands are like the claws of a Vulture ; his thighs and legs big, and hairy ; his feet, and tail resemble a Munkies ; Other Temples, have other *Pagods*, ugly all, yet all differ in invention. They commonly exchange their wives ; As men have many wives, so one woman may have many husbands.

*The Isle of Zeiloon Described.*

*Zeiloon*, or *Ceylon*, is two hundred and fifty miles in length, one hundred and forty in breadth. It abounds with sundry sorts of aromatick spices: but especially with Cinamon : It hath plenty of Orenge, Dates, Coccoes, Ananas, Plantans, and Mastick ; It hath Elephants, Bufolos, Cowes, Sheep, Hogs, &c. Smaragds, Rubies, Ambergreece, &c. The King hereof to shew his bravery to the *Portugals*, invited them to see him walk upon a Tarras, arraid in an imbroidered Coat, powdered with Gold, Smaragds, Diamonds, and Pearl; altogether darting out rayes wonderfull, delightfull and pleasant : Hereupon *Selveira*, the Portugese Governor, builds a stately and strong Castle amongst them ; under pretence of defending them from the *Malabars* ; but it was rather to bee his Jewel keeper : for in a short time hee ravished the King of all his riches ; In this Island there is scarce any village, or Mount, without its *Pagod*: amongst which, that *Apes tooth* god was the principal, resorted to by millions of *Indians*: and when



when *Columbo*, the Vice-Roy of *Goa* took it away, they protered to redeem it with three hundred thousand Duckets, Their Idols are horribly deformed, and ugly: yea the more ugly the more venerable.

*The Manner of fishing for Pearls in the Isle of Zeilan.*

They begin their fishing every year in *March* or *April*, and it lasteth fifty dayes, and when this time draweth neer, they send very good Divers to discover where there is the greatest plenty of Oysters under water, and right against that place they pitch their Tents on the shore, making as it were a little Village, and so when the time is come, they go out in their Boats, and Anchor in fifteen or eighteen fathom of water, and then they cast a rope into the Sea with a great stone fastened at the end of it: Then a man that hath his nose and ears well stopped, and anointed with Oile, with a basket under his left arm, goes down by the rope to the bottome of the Sea, and as fast as hee can fills the basket with Oysters, and then shaking the rope, his fellowes in the boat pull him up with his basket, and thus they go on till they have filled their Boats with Oysters, and so at evening when they come to their Tents, each lay their heap of Oysters by themselves, and none of them are opened, till their fishing bee ended: At which time they open every man his own, which is easily done, because then they are drie, and brittle: There are but few of these Oysters in comparison, that have Pearles in them. There are also certain that are expert in Pearles, present, that set the price upon them, according to their carraacts, beauty, and goodness: the round ones are best.

*Choromandel described.*

*Choromandel* stretches from *Cape Comorin* to the famous Gulph of *Bengala*, and hath in it these famous Towns of Trade: *Negapatan*, *Meliapore*, *Polycat*, *Armagan*, *Narsinga*, *Mesulipatan*, and *Bipilipatan*.

*Negapatan* is hot, and unwholesome, the wind and raines being for the greatest part of the year high, and unseasonable. The Town hath good water, and fruits well relished, cooling and nutritive, yet the people are much vexed with feavers, fluxes, &c. they are blackish, blockish, unapt for study or exercise, by reason of the heat: A small thin shuddery or lawn is drawn before their secret parts: their head hath a small wreath, the rest is all naked: they have gold, and precious stones, which they esteem as wee do trifles. The *Bannians* Wives have here more freedome to burn themselves when their Husbands dye, than in other places, so that in this place the custome is usual. If any refuse to burn, they must shave, and are accounted as Monsters.



*The City of Goa described.*

Goa is the bravest, and best defended City in all the Orient, where the Vice-Roy of Portugal keeps his residence, and seats of Justice. Its built three hours journey within land, in an Island thirty miles compass, surrounded by a River that flows from the mighty mountain *Bellaguate*. Its compassed with a strong and beautiful wall, proud in her aspiring Turrets, dreadful in many tormenting Cannons. The Market-place or Buzzar is in the Center of the City, richly built, pleasant, and capacious: the other streets (after the *Indian* mode) are narrow, and nasty: the buildings in general are spacious and comely: Tis watered with a delicious stream: the Gardens are filled with sweet, and eye-pleasing flowers: the whole Isle abounds with Grasse, Corn, Groves, Cattel, fruits, and many other sense-ravishing delights, wherein there are above twenty Villages: The field peeces here are above three hundred, the Palaces are strong, of good stone, furnished within with rich *Arras*, and painting, and the Churches beautiful, and comely. *Herb. Travels.*

*The City of Amadavar described.*

*Amadavar* is the Metropolis of *Cambaya*, or *Guzurat*, watered by a sweet River, and circled by a beautiful strong stone wall of six miles compass, well and orderly adorned with many pretty Towers, and twelve Posterns. The streets are many, indifferently large, and comely: most shops abound with Aromatick Gums, perfumes, and spices: as also with Silks, Cottons, Calicoes, and choice of *Indian*, and *China* rarities, owned, and sold by the fair spoken, but crafty *Bannians*. The Market-place is rich, and uniform, the Castle strong, large, and moated about. The houses in general are built of Sun-dried Bricks, low, large, and tarraffed.

*The Island of Socotora described.*

*Socotora* is an Island in the mouth of the *Red-Sea*: a little Island, but pleasant, and abounding with good things, one part rising into wholesome Hills, other parts falling into fruitul dales, all places garnished with spreading trees, sweet Grasse, fragrant flowers, and rich Corn: hath store of Olives, Aloes, Sempervive, *Sanguis Draconum*, Cocoes, Dates, Pistachoes, Orenge, Pomegranats, Pomecitrons, Lemons, Melons, Sugar-Canes, &c. It abounds with fish, fowl, and flesh: Here are Civet-Cats. The inhabitants are black, they are Christians by profession, their Churches are built in the form of a Cross, kept sweet, and neat, without seats and images: they have a Patriarch whom they reverence, and duly pay their Tithes to the Clergie: their feasts and fasts like ours. Age is much regarded, humility commanded, and commended: second marriages are not allowed, except



they had no Children by the first: have their Sacraments; wrap the dead in clean linnen, and so bury them without lamentation. 2

*Ormuz described.*

*Ormuz* is situated in the *Persian Gulph*, a miserable, and forlorn City, and Isle at this day; though not many years since, it was the bravest place in all the Orient.

*If all the world were made into a Ring,  
Ormuz the Gem, and grace thereto should bring.*

The whole Island is a Sulphurous Earth, which together with the heat of the Sun, from *May* to *September*, makes it almost intollerable; so that their custome is to sleep in beds of water all day, naked; the City had a fair Buzzar, many Churches, Monasteries, brave Magazeens, stately houses, and as gallant a Castle as any was in the East. The whole Isle exceeds not fifteen miles in compass, and is the most barren place in the World, neither affording Tree, nor spring of good water: yet from the advantageous standing, the industrious *Portugal* made it the staple, and glory of the world, till in the year 1622. the *English* joyning with the *Persians*, made it a ruinous heap, as it continues till this day.

*Narfinga Described.*

*Narfinga* is famous all over *Asia*: its confined by *Mallabar*, *Gulcunda*, *Bengala*, and the Ocean: the King is very rich, and powerfull in men, arms, and ammunition: His Countrey full of all things requisite for use, and pleasure: Hath many fair Towns, strong Forts, pleasant fields, and choicest Minerals, abounding in Rivers, hills, dales, Cattel, Corn, Fruits, &c. The Temples have in them many rich, and Massy Idols, of ugly shape, as best pleaseth the Devil for his service, and devotion.

*Bisnagar* is the second City in *Narfinga* for grandeur, and bravery; being circled with a wall of four miles compass, and as well fortified: well built, and wealthy; It is much frequented by our *European* ships, and Junks from all parts of *India*. Few strangers come thither but they are invited by the King, who delights to shew them his fine cloathes, being set thick with stones, and Gems of infinite value: hee hath for his guard a thousand Pensioners: Hee affects Polygamy, and therefore stiles himself, *The Husband of a thousand women*, who at his death makes his flaming grave their consuming Sepulcher.

*Mesulipatan* is seated neer the *Bengalan* Ocean; The Town hath little beauty, not many years since a raging mortality, and Famine having well nigh depopulated it; The fields, and gardens, are parched by the Sun from *March* to *July*; the four next months are disturbed with wind, and incessant rains; only from *November* to *March*, they have



have kindly weather. The *English* have here a residence where they traffick for Calicoes, Rice, &c.

*Malacca described.*

*Malacca* is a Peninsula, whence abundance of gold is carried into *Pegu*, *Siam*, *Borneo*, and *Sumatra*; Its judged to bee part of the *Ophir* whence *Solomon* fetched his gold.

*Malacca*, the Royal City obeyes now the *Siam* Monarchy, being conquered by the King thereof, *Anno Christi* 1508. by the help of the *Portugals*, at which time they gat an incredible Mass of Treasure, three thousand peeces of great Ordinance, and so much minted coin that the King of *Portugals* part came to two hundred and fifty thousand Ryals of eight. The City is above three miles long, but narrow; built upon the banks of a pleasant River as broad as our *Thames*. A rivulet of sweeter water runnes through the Town, over which is raised a strong stone bridge, the buildings are generally low, and but meanly furnished, though they want no gold to purchase better. The streets and fields shew many delightful Arboûrs, and choice fruits, with Corn, Sugar, and Durapen trees, preferred before gold, and silver.

*Patania Described.*

*Patania* stands between those two famous Ports of *Malacca*, and *Siam*: the Town is strong, and defended by twelve great brâs guns, whereof one is a Basilisco of twenty six foot long. The People are black, and go almost naked: they delight much in eating Bettle, and Opium: they usually eat in plates of Gold, they are very hospitable to strangers, and the better sort of them blush not to proffer their daughters, and neeces to be their bed-fellows during their stay there. Adultery they punish sharply, Fornication lightly, they delight much in wine, Rack, Rice, Fruites, &c.

*Siam Described.*

*Siam* is a powerful and wealthy Kingdom: The King hath under him many Countries watered by *Ganges*: he usually goes to war with a thousand Elephants, and two hundred thousand men: The Inhabitants are black, and almost naked: As a badge of devotion, they gird their middles with a peece of Leather, and carry an umbrella in their hands to lenefy the flaming Sun; they are great Idolaters, worshiping gods in the shape of *Priapus*, or *Pan*: They have Groves and Altars, whereon they offer flesh, fruit, and flowers; their *Tallapois*; or Priests, are great Conjurers, and much esteemed by the People. Here are abundance of Diamonds, Chrysolites, Onix-stones, Magnets, Bezars, with Lignum aloes, Benjamin, Cotton, and mines of Gold, Silver, Iron, Copper, &c. Victuals, and other Commodities are very cheap: But its most memorable in the *Cabriz*, or blood-stone here generated.



*The Riches of the King of Pegu.*

The King of *Pegu* in the *East-Indies* for people, dominions, gold, silver, and precious stones, far exceeds the power of the great *Turk*. This King hath diverse Treasuries full of Riches: Hee is Lord also of the Mines of Rubies, Saphires, and Spinels. Near unto his Royal Palace there is an inestimable Treasure, whereof hee makes no account, for it stands in such a place as every one may see it. It is a great Court, walled about with stone, with two gates which stand alwayes open, and within this Court are four guilded houses covered with lead, and in each of them are Idols of a very great value. In the first there is the Image of a man of gold, very great, and on his head a Crown of gold, set with most rare Rubies, and Saphires, and round about him are four little Children of gold. In the second there is the statue of a man of silver, sitting on heaps of money, whose stature in height as he sits is higher than the roof of an house: I measured one of his feet (saith mine Author) and it was as long as all my body, with a Crown on his head like the first. In the third there is a statue of Brasse of the same bignesse, with the like Crown on his head. In the fourth there is a statue as big as the other of *Gansa*, which is the mettall they make their mony of, which is copper and lead mingled together: this also hath a Crown on his head like the first. They have many Idol-houses, which they call Pagods, all the tops whereof are covered with leaf gold, and some of them are covered with gold from the top to the bottome, and once in ten years they guild them a new. This King stiles himself *King of the white Elephants*, and when hee rides abroad, four white Elephants are led before him vested with gold, having their teeth inclosed in sheathes wrought with Jewels. Hee keepeth above four hundred tame Elephants, and hath many wild ones in the Woods, which they can catch at their pleasure.

*The City of Pegu described.*

*Pegu* is a very great, strong, and fair City, and very populous: Its made square, with very fair walls, and a great Trench round about it, full of water, wherein are many Crocodiles: It hath twenty fair Gates made of stone, on every side five Gates; there are upon the walls many Turrets, guilded with gold very fair; the streets are as streight as a line, from one Gate to another, and so broad, that twelve men may ride abreast in them: On both sides, at every mans door there grows a Palmer tree, which yeilds a pleasing shadow, so that a man may walk in the shade all day long: their houses are covered with Tiles. The Kings house is in the midst of the City, walled, and trenched about, the buildings within are very curious, and sumptuously guilded, having costly workmanship on the front, which is also fairly guilt. The house wherein his Idol stands is covered with tiles of silver, and all the walls are guilt with gold.

Not



Not far from this City there is an Idol-house of a wonderfull bigness, and all gilt from the top to the bottome; unto which adjoyneth an house for their *Tallipoies*, or Priests to preach in. It is five and fifty paces long, and hath three walks in it, and between them four great Pillars gilded: The house it self is gilded with gold within, and without, and round about it are very fair houses for Pilgrims to lodge in: and many goodly houses for their Priests which are full of Images of men, and women, all covered with gold. Sir *Walter Roughly* in his History of the World, proves by many probable arguments that this was the *ophr* from whence *Solomon* fetched his gold, and Ivory. *Pur. Pil.*

This Kingdome of *Pegu* is bounded by *Siam*, *Ganges*, and the Ocean, and is Commandresse of many Islands, as *Monim*, *Barongo*, *Nogomallo*, *Cocos*, &c. It is a Kingdome full of all earthly delights, and blessings of nature, as gold, silver, lead, and Iron: Also Smaragds, Topaz, Rubies, Saphires, Garnats, Emeralds, Espinels, and Cats eyes. As also of Rice, long Pepper, Sugar, Benoin, Musk, Gum-Lack, Cotton, Calicoes, and what else a reasonable man can desire. Their habit is thin and fine; they wear no beards: they dye their teeth black, because Dogs teeth are white, they cut and pink their flesh as a mark of bravery.

The King of *Pegu* on festival dayes rides abroad in his triumphant Chariot all gilded, which is drawn by sixteen goodly horses: His Chariot is high, with a rich Canopy over it. About, and behinde it go twenty of his Nobles, each of them having a rope in his hand that is fastened to the Chariot, to hold it upright from falling. The King sitteth in the midst of the Chariot, and about him stand four of his Nobles that are in greatest favour, &c. Hee hath one Principal wife, and at least three hundred Concubines. Every day hee sits to hear the suits of his Subjects in this manner: Hee sits on an high seat in his great Hall, and under him sit his Nobles; and they which desire audience come and set them down before him at forty paces distance, holding up their supplications in one hand, and in the other a present, according to the weightiness of the matter; then come the Secretaries, take their petitions, and read them before the King, and if hee grants their requests, hee sends one to take their present, otherwise not: but never speaks to them himself.

The Noble and simple are all apparelled alike for the fashion, only differing in the fineness of the cloth, which is of Bombast: First they have a shirt of white Bombast; then another painted cloth which they binde up betwixt their legs, and on their heads they wrap an other cloth in fashion of a Miter: they go all barefooted: all sorts of women wear a smock that reacheth to their middle, and from thence downward they wear a cloth open before, so that they cannot go but they discover natures secrets, which they say was invented to keep men from sin against nature; they go also barefooted, having their arms adorned with hoopoes of gold, and Jewels, and their fingers full of precious rings.



## Sumatra described.

*Sumatra* is that famous Isle formerly called *Trapabone*: Its six hundred miles long, and two hundred and forty broad. Its rich in gold, fruits, and precious stones, but miserably overspread with ignorance, and superstition; the Inhabitants worshipping Cats, Rats, Dogs, yea and the Devil himself: both sexes go for the most part naked: The soil is good where the Rivers water it, but barren where the veins of gold are found. There are many good inland Towns, but the Ports are best known, as *Aken*, *Arn*, *Daru*, &c. but especially *Passaman*, where is most store of gold; the Rivers abound in Fish, and Crocodiles, which Creature is a wonder in nature, coming from a little Egg, and growing till it bee eight or ten yards long: their tails are as long as their bodies; their mouths and throats so wide, that they are able to swallow a horse, and man at one bit; their teeth are engrailed; they have no tongue, and contrary to all other Creatures move only the upper jaw; their bellies are penetrable, their backs hard to bee peirced. In the winter quarter they fast from food; all the rest of the year devour their prey with much greedinesse; sixty dayes passe before the female layes her eggs, which are commonly sixty in number, and shee is sixty dayes in hatching them, and usually they live sixty years: some call them *Aligartos*. The *Fehneumon* steals into his belly, and gnaws in sunder his guts whilst hee lies gaping that the little *Trochil* may pick his teeth, which gives it feeding.

## Java Major described.

*Java* the greater is an Island neer the *Bengalan* Sea, in length four hundred and fifty miles, in breadth two hundred and seventy: the midland is for the most part Mountainous, and ill peopled; the Sea coasts low, and populous, yet unhealthful. The Sea-coasts by reason of trade for Pepper, hath well-built Towns, especially *Bantam*, *Palamban*, *Sackatra*, *Japarra*, *Tuban*, *Fortan*, &c.

*Bantam* is the biggest City in the Island, nigh two miles long: It yeelds Rice, Pepper, and Cotton-wool; though most of the Pepper bee brought thither by the *Chineses* from *Faneby*, *Borneo*, and *Malacca*. Four Vice-Royes are under the *Mattarans*, or great Kings command; who is able to bring into the field two hundred thousand desperate slaves, black, but valiant: the Climate is so hot, that for the most part they go naked; their weapons are lances, darts, arrows, but especially creezes, two foot long, broad, waved, sharp, and small pointed, and basely poisoned: the hilt of wood, horn, the better sort of gold, silver, or Ivory, cut in the figure of a deformed *Pagod*: They are given to murders, theft, Adultery, deceit, &c. also Magick, and Astrology delight them, in which Satan instructs them, the better to oblige them to his worship. They are excellent swimmers; they delight in hunting Tygers, Ouzces, &c. They are friendly to the *English*, especially



especially ever since the Dutch took *Jackatra* from them. Their *Oran-kayer*, or great men are idle, sociable, but not to be trusted.

*The Isle of Celibes Described.*

*Celibes* is by some called *Makasser*, from her best City in the Island: Its oval, and above two hundred miles long: well peopled, but with bad people: Its fruitful, though under the hottest part of the burning zone; They are black, naked, only having a few plantane leaves tyed about their middles; the better sort wear Tulipants, and white shirts upon their coal-black skins. The women are very immodest. The men use long Canes, out of which they can blow a little pricking quill, which if it draw bloud in any part of the body, it kills immediately, so strong is the poyson.

*The Molucco Isles described.*

The *Molucco* Isles are five in number: *Molucco*, *Gillolo*, *Tirnate*, *Tidore*, and *Machan*: The *English* were the first Traders hither, and the natives acknowledged our King their Sovereign, though since the Dutch thrust us out, as if all *India* was theirs by title from the Creation. *Gillolo* is the greatest, but in Cloves, Mace, Nutmegs, Ginger, Pepper, Oile, Aloes, and Honey, all of them alike plentiful.

*The Bandaneza Islands Described.*

Neer unto the former, are the Islands of *Amboyna*, *Banda*, *Puloway*, *Pulerone*, *Lantore*, *Batan*, *Labatacka*, *Nero*, *Ticobassa*, *Cumber*, *Salamo*, &c. All of them, especially *Pulerone*, and *Puloway*, seeming continued wildernesses of Nutmeg, and Clove trees, Pepper, Vines, and Olives. These two last, first traded with our Merchants, and acknowledged fealty to our King *James*, till the uncivil Dutch dispossessed us, cruelly abusing our men, and entitling themselves Lords of the *Banda*-Islands.

*The Isle of Borneo described.*

*Borneo* resembles an Oval shield, and for the most part groans under the *Spanish* servitude: It hath many villages and people, which are great Idolaters: It yeilds Mines of gold, and Diamonds, Bezar, Musk, Lignum Aloes, Amber, Sanguis Draconum, VVax, Rice, and Rattons. Her chief haven Towns are *Socodania*, and *Bemermassin*.

*The Isle of Japan described.*

*Japan* is in length six hundred miles: in breadth One hundred four score and ten: The best towns and Ports in it are *Meacco*, *Ozacca*, *Tenze*, *Firando*, *Fuccate*, &c. *Macco* is an inland City as big as *Florence*, but

not



not so beautifull; Hath a sweet and large River: low but comely houses: abundance of stately *Fotiquees*, or Temples full of gilded Idols, called by them *Mannada's*. The Government is Monarchicall, above sixty petty Kings do homage to the Emperor: whose frowns are worse than an ordinary death. The Countrey is for the most part mountainous, full of Rivers, Trees, Corn, Grasse, and Mines: It hath plenty of villages swarming with Heathen Idolaters. The people in the North, and East parts of it are more savage, treacherous, idle, Lascivious, and awed by no Law: malefactors they crucify. The Civil *Japonians* are valiant, courteous, and great affectors of Noveltyes. The best port in it is *Ozacca*, strong, and beautifull, famous for its royal Castle, varnished, tiled, and burnished over with pure Gold: rich, and Majestically, of excellent stone, and well built; the walls are every where twenty foot thick, well polished, and curiously cemented; circled with deep trenches full of water, having above twelve Iron Gates, with draw-bridges.

*Fuccate* is a pretty sweet Town, well watered, having a strong, and defensive Castle. Its environed for three miles compasse with spreading Sycamore Trees, wherein are many small, but richly-tiled *Fotiquees*, or Temples, in which they worship *Pan*, or *Priapus*, yea the Devil in his ugliest shapes.

In *Meacco* are seventy Temples, wherein they number three thousand three hundred thirty and three little gilded Devils: but more memorable is that in *Meacco*, huge, and wonderfull, of guilt Copper: Its posture is sitting in a chair seventy foot high, and fourscore broad: fifteen men may conveniently stand upon his head, his thumb is forty inches about, and his other limbs proportionable. At *Dabis* is another of these Idols, made of Copper, hollow, vast, thick, and double guilt: his height is twenty four foot, though formed kneeling, his buttocks resting on his legs, his arms are stretched out, and sometimes making a fire in him, they sacrifice a child, which in his embraces is fryed to death with horrible torture.

The women of *Japan*, if they want means to bring up their children, most unnaturally deprive them of that life, which not long before they had given them. Their houses are most of wood, because of their frequent Earth-quakes: With them black is a feastival colour, and white a Funeral. They dye their teeth black. Reproaches, Thefts, Perjury, and Dice-play, is very hateful to them. *Herb. and Purch.*

#### The Kingdome of China described.

*China* hath on the East, the sea of *Japan*: On the West the Deserts of *Industan*: On the North the *Tartars*: On the South the *Philippine* Islands: And on the South West, *Cochinchina*, *Pegu*, with part of *Siam*. In form its square, each way One thousand five hundred miles over: The circuit above four thousand miles: The Countrey is generally plain, and fruitfull, full of sweet and Navigable Rivers, which are no lesse inhabited than the Cities, and villages: There are in it six hundred Cities: two thousand walled Towns, and four thousand



thousand unwall'd; one thousand Castles, and Villages numberlesse: it feeds above sixty millions of men, and boyes, besides women which bee not inrolld: The whole Empire is divided into fifteen Provinces; each of which hath a Metropolis, full of people, fairly built, and very spacious. One of their Kings to keep out the *Tartars*, built a wall of one thousand and two hundred miles in length, six fathom high, twelve yards thick: it was twenty and seven years in building, though constantly wrought upon by seven hundred and fifty thousand men.

*Pequin the now Regal City of China described.*

*Pequin* is in compasse thirty Leagues, or fourscore and ten English miles, environed with two walls, upon which are innumerable Towers and Bulwarks. It hath three hundred and sixty gates, each having over it a Castellet with two Towers, and a draw-bridge. There are in it three thousand eight hundred Temples, wherein are continually sacrificed birds, and wild beasts, and amongst these, four very admirable, for their curiosity, and costlinesse. The streets are long, and large; the houses fair, encompassed with Iron, and Latten grates: at each street end is a *Triumphal Arch*, shut up at nights, in the chief whereof are Watch-bells. There are one hundred and twenty large Channels of water, and over them eighteen hundred rich, and fair bridges:

There are in this City one hundred and twenty Shambles, one hundred and twenty market-places; besides in every street five or six shops, wherein they sell flesh, poultry, and Bacon. There are without the City sixteen hundred Garden-houses belonging to persons of Principal note: And twenty four thousand Sepulchres of *Mandarines*; [Justices of Peace] with their little gilded Chappels, encompassed with Grates of Iron, and Latten, with rich Arches at their entries. The gardens, groves, Tanks, and Fountains, have their walls lined within with fine *Porcelane* which makes a gallant shew. There are also store of other houses with great walls, in which are Gardens, and groves with game for hunting, which belong to several companies.

*The City of Nanquin described.*

The City of *Nanquin* is thirty and six miles in compasse, circled with three strong walls and ditches: the Kings Palace in it is vast, and glorious: the other buildings many: the inhabitants are reckoned to bee twenty thousand: the Temples are above a thousand: the streets fair and the people industrious.

*The Country of Quinsay described.*

*Quinsay* borders upon *Cochin-china*:

The whole Countrey is well watered, and the Rivers abound with  
F fish;



fish, which they use to take with Cormorants. The People are of an Olive colour, wear their hair very long: their eyes are commonly black: their noses little: their eyes small: their beards deformedly thin; their nailes oft-times as long as their fingers, serving as a mark to distinguish the gentry by: The better sort are cloathed in silk, and Satten: the meaner in black cloth made of Cotton; their coats long, and quilted, made to tye under the left arm, after the *Asiatick* mode: their sleeves are long and strait at hand: their shooes oft of the same stuff with their coats: some have them richly imbroidered, some knit their hair in cawls of silk, in horse-hair some, and some in fillets of gold, or silver: Others wear high Caps, or Felts, made of fine twigs, round, and mixed with silk of divers colours, &c. The women are modest, a light vail of fine linnen wholly covering them. They are generally proud, crafty, jealous, voluptuous, and given to Musick, Poetry, Painting, and stage-playes. They eat in porcellane, and have their diet in many small dishes, minced, which they take up with two sticks of bone, or Ivory: for to touch their meat, or their mouths with their fingers is held absurd, and impious; they all sit on stools, and eat on Tables.

No Beggars are suffered amongst them, for if they bee young, the whip rewards them, but if they bee old, and lame, the Hospital relieves them: murder they punish with death: adultery, and theft, with the Strappado. They exceedingly honor, and reverence their Parents: they obey them at all times, in all places: marry not without their assent: they honor them bee they never so mean: relieve them bee they never so poor: at their death shew loyalty and duty, and seldome mourn lesse than two or three years. They arrogate all sorts of excellencys in Art, or Science as peculiar to their Nation, they think their speech, (which mostly consists of Monosyllables) the most sweet, and Rhethorical of any in the world: They say they are the antientest of all other People, and that they borrow nothing from any other, but all other from them: They say they were the first inventers of Letters, Guns, Painting, Tillage, and Navigation: For all which they say *That they only see with two eyes, and all others but with one.* They are great Gamesters, and when they have lost all, stake their wives, and children, whom they part with, till they can redeem them; they so firmly believe the Resurrection, that sometimes they lend money to bee repayed in the world to come: Though their houses outwardly are but mean, yet oft-times the insides are lined with excellent good Marble, Porphyry, and Serpentine. When the Husband dyes, the wife mourns exceedingly, puts sackcloath next her skin: for three years is scarce seen to laugh, and abstains from publick Feasts, and pastimes.

There hath often been great warres between the *Tartars* who lived beyond the vast wall before mentioned; and the *Chineses*; as *Anno Christi 1206*, which lasted for seventy and seven years, at which time the *Tartars* wholly conquered that potent Empire, extinguished the imperial family of the *Sung's*: erected a new family of their own, which



which they called *Ivena*, of which *Tartarian* race nine Emperors governed successively the Kingdome of *China*, for the space of seventy years in peace: but at the end thereof a contemptible person of the *Chineses*, called *Hugh*, presumed to rise up against them, acting first the part of an high-way man, and wanting neither courage, nor companions, in a short time made up the vast body of an army, fought with; and after many signal victories in the year 1368. finally drove them out of the Kingdome of *China*, receiving for his pains the whole Empire, and was the first erecter of the Imperial family of the *Taiminges*, who enjoyed the Kingdome in peace for two hundred and fifty years: The last of them was called *Vanley*, who from the year 1573 to 1620: governed the Kingdome of *China*, with much prudence, and equity: But about that time the *Tartars* being multiplied; and receiving many injuries from the *Chineses*, they again take armes, invade *China*; and with mighty successe began, and continued the wars till the year 1653; at which time they had made a full conquest of it, no considerable party opposing them in their peaceable possession, as you may read more fully in a book called *Bellum Tartaricum*.

## The City of Quinsay described.

*Quinsay* was formerly the Regal City of *China*, situated about the heart of the Country, and yet not far from the Sea: In it were to be found so many delights, that it seemed an earthly Paradise: It was one hundred miles in compasse, for the streets, and channels thereof were very wide, and the Market-places very large. It had on the one side, a clear lake of fresh water, and on the other, a great River, which entering into many places of the City carried away all the filth, and occasioned a good air. There were store both of Carts, and Barks to carry necessaries. It had in it twelve thousand Bridges, great and small, those on the chiefest Channels being so high, that ships might passe under them. On the other side of the City was a great Trench forty miles long, large, and full of water from the River, which served both to receive the overflowings of the River, and as a fence to that side of the City, the earth, that was taken out, being laid as a bank, or hill on the inside. There are ten chief Market-places (besides infinite others along the streets) all of them square, the square being half a mile on each side, and from the fore part of them runs a principal street forty paces wide, reaching from one end of the City to the other, with many Bridges traversing of it, and at the end of every four miles is such a Market-place. There is also a large channel running over against the street behinde the Market-places, on the banks whereof are erected store-houses of stone, where Merchants out of all Countries laid up their Commodities, being commodious to the Markets. In each of the Market-places three dayes in a week was a concourse of forty, or fifty thousand persons which brought in whatsoever was requisite for the life of man, besides beasts, and fowls of game. Then followed the Butchers rows of Beef,



Veal, Kid, and Lamb: Besides there were all sorts of Herbs, and fruits, and amongst them huge Pears weighing ten pound a peece, and very fragrant: Peaches yellow, and white, very delicate. Every day from the Ocean, which is but five and twenty miles off, is brought up abundance of fish, besides what the Lake and River yeeld. All the Market-places are encompassed with high and fair houses, and underneath are shops of Artificers, and all sorts of Merchandises, Spices, Jewels, Pearls, Rice-wine, &c. Many streets answer one another in those Market-places, wherein are many Bathes, both of cold, and hot waters, and people wash every day before they eat any thing. At the end of each Market-place is a Palace where Magistrates determine all controversies which happen amongst Merchants and others.

There are twelve Principal trades, each of which have one thousand shops, and yee shall see in every shop ten, twenty, thirty, or forty men at work under one Master. The Masters themselves work not, but stand richly appareled, and their wives with Jewels inestimable: their houses are well ordered, and richly adorned with Pictures, and other stupendious costs.

About the Lake are many fair buildings, and great Palaces of the Nobles, and chief men, and Temples of their Idols, and Monasteries of many Monks. In the midst of the Lake are two Islands, upon each of which is a Palace with incredible numbers of rooms, whither they resort upon occasions of marriages, or other feasts, where are provisions of Vessels, Nappery, and other things, kept in common for such purposes. In the Lake also are Boats and Barges, for pleasure, adorned with fair seats, and Tables, and other provision for banquets, covered over head: within they are neatly painted, and have windows to open, and shut at pleasure. Nor can any thing in the World seem more pleasant, than from the Lake to have such a prospect, the City so fully presenting it self to the eye, with so many Temples, Monasterys, Palaces, Gardens with high trees, Barges, People, &c. For their manner is to work one part of the day, and the other part to spend in solace with their friends, or with women on the Lake, or in riding in Chariots up and down the City. All the streets are paved with stone, as are all the high ways in *China*: The principal street of *Quinsay* is paved ten paces on each side, and in the midst it's well gravelled with passages for the water, which keeps it alwayes clean: There are also multitudes of Chariots, accommodated with cloathes, and cushions of Silk, for six persons in each of them; and in them the inhabitants solace themselves in the streets, or go to Gardens provided on purpose for their pleasure. This City contains about sixteen hundred thousand households, and together with the Country adjoyning, yeelded to the King sixteen millions, and eight hundred thousand Ducats of gold yearly, besides six millions, and four hundred thousand Ducats for the customes of salt. *Par. Pil. v. 3. p. 98.*



## The Great Mogols Empire described.

The Great Mogols Country is called *Induſtan*, which for ſpaciouſneſs, abundance of brave Towns, numberleſſe inhabitants, infinit treasure, mines, food, and all ſort of Merchandiſe exceeds all Kings and Potentates in the *Mahomitan* World. This vaſt Monarchy extends from Eaſt to Weſt two thouſand ſix hundred miles: From North to South one thouſand four hundred miles: Its in circuit five thouſand. It is bounded with the *Bengalan* Gulph, and *Indian* Ocean: On the South with *Decan* and *Mallaber*: North and North Weſt with *Tartary*, and *Persia*: It contains thirty ſeven large Provinces: thirty great Cities: three thouſand walled Towns: His revenues are very great: He hath in continual pay three hundred thouſand Horſe, and keeps two thouſand Elephants at a vaſt charge; his Treafurer yearly iſſuing out, above forty millions of Crowns. The names of the Provinces are

1. *Candahor*, The chief City is of the ſame name: It lies Northward, and confines upon *Persia*.
2. *Cabal*, The chief City is of the ſame name: It lyes in the North Weſt part, and confines upon *Tartary*.
3. *Multan*, The chief City is of the ſame name: On the Weſt it joyns with *Persia*.
4. *Hajacan*, It hath no great City: Its bounded Eaſtward with the famous River of *Indus*, and Weſtward with *Persia*.
5. *Buckor*, The chief City is *Buckor-fuccor*: *Indus* runs through it, and much enriches it.
6. *Tatta*, The chief City is of the ſame name: The River *Indus* maketh many fruitful, and pleaſant Iſlands in it: the chief arm of it falls into the Sea at *Synde*, a place famous for curious handy crafts.
7. *Sorat*, The chief City is *Janagar*. Its a little Province but rich, bounded with the Ocean on the South.
8. *Jeſelmeere*, The chief City is of the ſame name.
9. *Attack*, The chief City is of the ſame name: It lyeth on the Eaſtſide of *Indus*.
10. *Peniab*, It's ſeated amongſt five Rivers, which all fall into *Indus*: Its a great, and very fruitful Province. *Labor* is the chief City, afterwards deſcribed; which is the chiefſt City of Trade in all *India*.
11. *Chiſhmeere*, The chief City is called *Siranakar*: the River *Phat* paſſeth through it that falls into *Indus*.
12. *Bankiſh*, The chief City is called *Bishur*: Its divided from *Chiſhmeere* by the River *Indus*.
13. *Fengapor*, The chief City is of the ſame name: It lies upon the River *Kaul*.
14. *Fenba*, The chief City is of the ſame name: It lies Eaſt of *Peniab*.
15. *Delli*, The chief City is of the ſame name; which is a great City, where moſt of the Great Mogols lye interred.
16. *Bando*, The chief City is of the ſame name. It hath *Agra* on the Weſt.



17. *Malway*, A very fruitful Province: The chief City is *Rantipore*.
18. *Chitor*, A great Province, where the chief City is of the same name.
19. *Guzarat*, A goodly Kingdome, and exceeding rich, inclosing the bay of *Cambaia*: The chief City is *Surat*, a place of great trading.
20. *Chandis*, VWhere the chief City is *Brampoch*, large, and populous, and the South bounds of this Empire.
21. *Berar*, The chief City is *Shapore*, the South part of it also bounds this Empire.
22. *Narwar*, VWhere the chief City is *Gehud*, watered by a fair River that empties it self into *Ganges*.
23. *Gualiar*, The chief City is so called, where the *Mogol* hath a great Treasure. In this City also is a strong Castle, where hee useth to keep his Prisoners.
24. *Agra*, Where the chief City is of the same name, and afterwards described.
25. *Sanbal*, The chief City is of the same name: Its watered by the River *Femini*, which falls into *Ganges*.
26. *Bakar*, where the chief City is *Bikaneer*: It lies on the VWest side of the River *Ganges*.
27. *Nagracant*, The chief City is of the same name, where is a Chapel richly seeled, and paved with plates of pure gold. The Idol is called *Matta*, visited by many thousands yearly, which out of devotion cut off a part of their tongues to sacrifice to it.
28. *Syba*, VWhere the chief City is *Hardwair*: Here the famous River *Ganges* springs out of a Rock, whither the superstitious Gentiles go daily in troops to wash their bodies.
29. *Kakares*, Where the principal Cities are *Dankalee*, and *Purhola*: Its very large, and exceeding mountainous, and is parted from *Tartarie* by the Mountain *Caucasus*, being the *Mogols* most Northerly bound.
30. *Gor*, The chief City is of the same name: The River *Perfili* begins here, which runs into *Ganges*.
31. *Pitan*, the chief City is of the same name: Its watered by the River *Kanda*, which falls into *Ganges*.
32. *Kandna*, Where the chief City is *Karhakatenka*: the River *Sersili* parts it from *Pitan*, and lies Northward.
33. *Patna*, The chief City is of the same name: A fertile Province, bounded by *Ganges* on the West.
34. *Jesual*, Where the chief City is *Raiapore*: It lies East of *Patna*.
35. *Mewat*, Where the chief City is *Narnol*: Its a very mountainous Country.
36. *Udessa*, Where the chief City is *Fokanat*. Its the Eastermost part of this vast Empire.
37. *Bengala*, Its a very spacious and fruitful Kingdome, bounded by the Gulph of *Bengala*, into which the River *Ganges* emptieth it self at four mouthes.

This Empire hath plenty of excellent Wheat, Rie, and Barley, whereof they make pure white bread. As also of Kine, Sheep, and Goats,



Goats, with whose Milk they make much Butter, and Cheefe: they have store of Bufelo's that give good milk: Its a very large Beast, having a smooth thick skin without hair. They have store of red Deer, fallow Deer, Elks, and Antilops, which are good Venison, and every mans Game, not being enclosed in Parks. They have Geese, Ducks, Pigeons, Partridges, Quails, Peacocks, and many other singular good fowl: a sheep is usually sold for twelve pence, four couple of Hens, for twelve pence: A Hare for a penny, three Partridges for a penny, &c. They have store of Salt and Sugar. They have abundance of Musk-melons, Water-melons, Pomegranats, Pomecitrons, Lemmons, Orenge, Dates, Figs, Plantans, Mangoes, in shape like our Apricocks, but more luscious: Ananas, a delicate fruit: store of Potatoes, Carrats, and other good roots: as also Pears, and Apples in the Northerly parts: many good Garden Herbs, and Ginger: also Taddy, an excellent Drink that issues out of a Tree. For three months they have abundance of rain, with much thunder, and lightning: the other nine months so clear, that a cloud is scarce to be seen.

The Country is beautified with many woods, and great variety of fair goodly trees, some having leaves as big as bucklers, others parted small as Fern, as the *Tamarine* trees that bear a fower fruit, somewhat like our Beans, very good to cool, and cleanse the blood: all their trees are green all the year about. There are rare flowers of admirable colours, but few of them sweet, save their Roses, and two or three more sorts.

The Country is watered with many goodly Rivers, especially *Indus*, and *Ganges*; besides which, they have store of springs, upon many of which they bestow great cost of stonework, making Tanks, or Ponds, some of them a mile in compasse, others more, surrounded with stone walls, and within them fair stone steps round about. Some of them are filled with rain water. They have a strong drink called Rack, distilled from Sugar, and the spicie rind of a tree called *Fagra*: they have also *Cohha* made with a black seed boiled in water, that helps digestion, quickens the spirits, cleanses the blood, and provokes lust. Many of their houses are flat on the top, on which in the cool seasons of the day, they take the cool air: they have no chimnies, using no fire, but only to dresse their meat. The upper rooms have many lights to let in air, but they use no glasse: Amongst their houses are many fair trees, which are a great defence against the Sun. Most of their houses in the Cities are of Brick, or stone, well squared. Their staple commodities are Indico, and Cotton-wool, of which they make diverse sorts of cloth, some finer, and purer than our best Lawns: some of it they staine in variety of curious figures. They have also store of Silk, which they weave curiously, sometimes with gold, and silver, whereof they make Velvets, Sattens, and Taffaties, but not so good as in *Italie*. They have store of Drugs, and Gums, especially *Gum-Lac*, of which wee make hard wax. The Earth hath store of minerals of Lead, Iron, Brasse, Copper, and Silver, which



which yet they need not open, having so much brought out of all other Countries. They have curious Gardens, planted with fruitful trees, and dainty flowers, which never fade: in which they have fountains to Bathe in, and other water works for delight. There are Lyons, Tygers, Wolves, Jackals: Over grown Snakes, and in their Rivers Crocodiles. There are many Scorpions, and Flies that are very troublesome, and Muskittees.

The Wind, called the *Monson* blows six months Southerly, and six months Northerly, seldome varying: *April*, *May*, and the beginning of *June*, till the Rains fall, are exceeding hot: Thus hath the wise disposer of all things tempered bitter things with sweet, to teach us that there is no true, and perfect content in any Kingdome, but that of heaven.

They have store of good Horses, and Camels, Dromedaries, Mules, Affes, Rhinocerotis, which are as long as the fairest Oxe in *England*, their skines lye plaited in wrinkles on their backs. They have many Elephants, their King having usually fourteen thousand, and many of the Nobles a hundred a peece: There are some of them fifteen foot high, all of them black, their skin thick, and smooth, without hair: they take much delight in the water, and will swim excellent well, they are exceeding docible, so that they will do almost any thing the keeper bids them: If he would have them affright a man, he will make towards him as if hee would tread him in peeces, and yet when hee comes to him, not rouch him. If hee bid him abuse a man, hee will take dirt, or kennel water in his trunk, and dash it in his face, &c. They are most sure of foot, never stumbling: they are governed with a hook of steel, with which their keeper sitting on their Necks, pull them back, or prick them forward at their pleasure. Every Male hath allowed to him four females.

#### The Inhabitants of Indostan Described.

The Inhabitants before they were conquered by *Tamerlane*, were all *Gentiles*, but now they are mixed with *Mahometans*: they are of stature, like us, very streight, seldome or never is there a crooked person amongst them: They are of an Olive colour, have black hair, but not curled; they love not any that are white, saying that they are like Lepers, their chins are bare, but have long hair on their upper lips, shave their heads; only reserve a lock on the Crown for *Mahomet* to pull them to heaven by. The habits of men and women differ little, mostly made of white Cotton cloth, made close to the middle, then hanging loose down below the knee: under them they have long breeches reaching to the ancle, and close to their bodies: their feet are bare in their shooes, which they commonly wear like Slippers, which they put off when they come into their houses, whose floores are covered with excellent Carpets, upon which they sit when they talk or eat, like Taylors on their shop boards: on the mens heads are shashes, which is a long thin wreath of cloath, white or coloured. The *Mahometan* women



women cover their heads with vails, their hair hangs down behind twisted with silk: oft bedecked with jewels, about their necks and wrists: their ears have pendants: their nostrils pierced to put in rings at their pleasure: Their ease in child bearing is admirable: for it is a common thing there, for women great with child, one day to ride carrying their Infants in their bodies, and the next day to ride carrying them in their arms.

The great *Mogol*, every year at the entring of the Sun into *Aries*, makes a feast to his Nobles which lasts nine days, at which time they present him with gifts, and he again repays them with Princely rewards: I was astonished (saith mine Author, who was an eye witnesse of it) when I beheld at that time the incredible riches of gold, pearls, Pretious stones, jewels, and many other glittering vanities which were amongst them.

The walls in the Kings house are painted, or beautified with pure white Lime: the floores are covered with rich, and costly Carpets: there lodge none with him in his house but his Eunuches, and women, and some little boys, that hee keeps for detestable uses: hee always eats in private amongst his women, upon great variety of excellent dishes, which being prepared, and proved by the Taster, are served up in vessels of Gold covered, and sealed up, and so by the Eunuches brought to him.

In this Empire there are no Inns to entertain strangers, onely in great Towns are fair houses built for their receipt, which they call *Sarrays*, not inhabited, where Travellers have room freely, but they must bring with them beds, food, and other necessaries which they usually carry upon Camells, or in Carts drawn with Oxen, wherein they have tents to pitch when they meet with no *Sarray's*.

The inferior sort of people ride upon Oxen, Horses, Mules, Camels, or Dromedaries, and the women like unto the men, or else in slight Coaches drawn with Oxen, many whereof are white and large, and they are guided with cords, which go through the parting of their Nostrils, and so betwixt their horns, into the Coach-mans hands: they are nimble, and will go twenty miles a day. The better sort ride upon Elephants, or are carried on mens shoulders in Sedans, which they call *Palankeenes*.

In all their great Cities they have Markets twice a day, early in the morning, and in the evening, wherein they sell almost every thing by weight. They are generally so superstitious, that they will rather dye than eat, or drink any thing that their Law forbids.

*The chief Cities in the great Mogols Countries Described.*

*Lahore* in the great *Mogols* Country, is a vast and famous City, not much inferiour to *Agra*, the Metropolis; yea, for circuit and bravery, it much excells it: The aire for eight months is pure, and restorative: the streets are paved and gracefull, which are cleansed, and watered by the River *Ravet*, which flows most pleasantly into this City, from



the *Casmyrian* Mountains, and after a stately course of three thousand *English* miles, deep enough for Junks of sixty Tun, it falls into *Indus* at *Tutia*. This City is beautified with stately palaces, Mosques, Hummums, or Sudatories, Tanks or Ponds, Gardens, &c. The Castle is large, strong, uniform, pleasant, and bravely seated, being built of hard, white, and polished stone: armed with twelve Posternes: within which is a Palace, sweet, and comely, entred by two Gates, and Courts: on the walls, are pictured sundry stories, and pastimes.

From this City to *Agra* is five hundred miles, the Country in all that distance being even without Mountains, and hills, and the high way planted on both sides, with shady *Ash-trees*, whose spreading green tops lenefies the scorching heat of the Sun: At the end of each eight miles is a fair, and convenient lodge built for travellers to repose themselves in: *Herb. Trav. p. 69. Pur. Pil. v. 2. p. 1468.*

*Brampore* in the same Countrey, is a City seated low, and in an unhealthful plain, very large, and spacious, and inhabited most by the *Bannians*: the streets are many and narrow; the houses not high, and but meanly beautifull. In the North-East end it hath a Castle standing by the Rivers side, large and defensive: In the River is an Artificial Elephant, so skilfully shaped, that by the *Bannians* it is adored, and by others admired. *Idem.*

*Fettipore*, if the water were good, it had triumphed over all the Cities in *India*. It is walled about, and to the North, North West, hath a lake, or fish pond five miles over: The North East hath a fair Buzzar, or market place five hundred paces long, well paved, and built on all sides with pleasant houses: At one end is the *Mogols* house, and a Mohol most excellently framed: the other side is glorious by a curious Mosque, or Church ascended by thirty steps, adorned with a brave gate: the top is full of *Pyramids*, the Court within is six times bigger than the *Royal Exchange* in *London*, excellently paved with free stone, the Iles are large and well paved, the Pillars all of one stone, and beautifull: and affronting this Gate is a most sumptuous Monument, covered with painting, and Pearl-shell: proud in the many Princes there buried. *Idem.*

*Candabor* is seated in a reasonable fruitfull Countrey, redundant in all good things, yet by reason of so many *Caravans* passing, and repassing from *Lahore* to *Persia*, all sorts of provision is very dear, and the passage much pestered with thieves: the City is not very spacious but strong, made defensive by many helps of Nature, and Art: In the South, and East, its surrounded with an advantagious wall: In the West, and North, with high and precipitious Mountains: the Suburbs are large, adding to the City both beauty and Wealth. *Idem.*

*Mandow* is a City both antient, and famous, seated on the side of a lofty and steep hill, and beautified with a strong and stately Castle, encompassed with a defensive wall of five miles compass; the City is very beautiful, adorned with Temples (in one of which are buried four Kings) Palaces, Fortresses, especially with a Tower ascended by



one hundred and seventy steps, supported by Massy Pillars, and adorned with gates and Windows very observable. *Idem.*

*Surat* is at this day a City, great, famous, rich, and populous; yet neither air, nor soil agrees with strangers; the one being extream hot, the other sandy, and sulphurious. From *June* to *September* the clouds showre down continually unhealthful rains, the wind and thunder so commixing, that no place in the world seems more unhealthful: Its counted the third best Town in the *Guarat* Kingdome: *Amadavar*, and *Cambaya* excelling her: Its watered with a sweet River called *Tappee*, which arising out of the *Decan* mountains, glides through *Bram-pore*, and so to *Surat*. Its circled with a mud-wall, a strong stone Castle is built at the South-West side, the River washing it: the VWest opens into the Buzzar through a fair gate of stone: The Medan is of no great beauty, nor do the shops give any splendor. The houses are indifferently beautiful, some of carved wood, others of Brick: the *English*, and *Dutch* houses at the North end, excelling the other for bignesse, and furniture: adjoyning to one gate is a Tank of water, made of good free-stone, circling in above one hundred sides, or angles, in compasse near one thousand paces.

*Agra* is the navel of the *Mogols* territories, and Empresse of *India*: Its watered by the River *Feminey*, which from *Delly* glides hither, and commixing with *Ganges*, flows into the *Bengalan* Sea: Its in shape like an half Moon; the streets long, and narrow, and nasty, of seven miles continuance: part of it is walled about, the rest ditcht. Here the Great *Mogol* hath a Palace, wherein are two large towers, at least ten foot square, which are covered with Plates of the purest gold.

*Asmeer* is seated upon an high impregnable mount, the greater part of the City being below, fairly built, walled with good stone, and moated about: the Country about it is *Champaigne* and very fruitfull.

### The Kingdome of Bengala Described.

*Bengala* is a very large Kingdome, lying along the Sea-coast one hundred and twenty leagues, and as much into the land: Its watered by the River *Cabaris*, called by some *Guenga*. It abounds with Rice, VVheat, Sugar, Ginger, long Pepper, Cotton, and Silk, and enjoyeth a very wholesome air. *Gouro* is the Regal City, spacious, and beautiful; and so is *Bengala*, which hath given name to that part of the Sea called the *Gulph of Bengala*: *Chatigan* is also another of their Cities. The inhabitants are a most subtle, and wicked people: Men, and VVomen given much to uncleannesse, they never drefs or seeth meat twice in one pot, but every time have a new one. Adultery is punished with the losse of their noses. In this Country are many *Rhinocroces*. It is now subject to the Great *Mogol*.



## Cambaia described.

*Cambaia* is called also *Gusarat*, containing in length from the River *Bate* to *Circam*, which is a Country belonging to *Persia*, five hundred miles upon the Sea-coasts: On all other parts its invironed with the Kingdomes of *Dulcinda*, and *Sanga* on the North: *Mandao* on the East, and with the *Gredosians* on the VWest; the Sea, and the confines of *Decan* being the Southerly bounds, It hath in it fixty thousand Cities, and villages. Its watered with many Rivers, whereof *Indus* is the chief, which divides it in the middle, arising from *Caucasus*, and after a course of nine hundred miles, at two mouths disembogues it self into the Ocean. Its a fertile Country, not inferiour to any other in *India*: the earth and trees bring forth plenty, and variety of fruits: It hath store of Elephants, precious stones, Silk, Cotton, &c. The people are of an Olive colour, and go naked, except about their privities: They eat no flesh, but Rice, Barley, milk, and other liveless Creatures; their chief Sea-Towns are *Daman*, *Bandora*, *Curate*, *Ravellum*, and *Bazuinum*; and within land, *Cambaia*, *Madabar*, *Campanel*, *Tanaa*, &c. *Cambaia* being the chiefest, situate three miles from *Indus*: Its called the *Indian Cairo*, having much traffick to it by *Indians*, *Portugals*, *Persians*, *Arabians*, *Armenians*, &c. The VWomen dye their teeth black, thinking it a great part of their beauty, and therefore alwayes go with open lips to shew it. VVhen men die they burn their bodies, and their wives dressed as for a wedding, burn with them.

Six leagues from *Decan* is a Hill out of which Diamonds are taken; it is walled about, and kept with a Garrison: Their Religion is partly *Moorish*, partly *Heathenish*. They have Hospitals for sick, or lame Birds, Beasts, &c. yea they redeem Beasts, and Birds lives, and if maimed, or hurt, carry them to their Hospitals. In the high wayes, and woods they set pots with water, and scatter meat to feed them. If they catch a Flea, or a Louse, they will not kill it, but let it go: and you can do them no greater injury, than to kill either in their presence; and if by intreaty they cannot perswade you to forbear, they will redeem its life with money. They drink no Wine, eat no Vinegar, use water only; they will eat no Eggs, as supposing blood to bee in them; they are very careful before they sit down, that no living Creature bee under them. *Pur. Pilgrimage.*

## The Philippine Islands described.

The *Philippine* Islands were discovered by the *Spaniards* out of new *Spain*, Anno Christi 1542. who in honour of their King *Philip* the second, gave them that name: They are many in number, lying far into the Sea before *Cauchin-China*, and *Chambaia*: some of them are great, and very rich in Rice, Honey, Fruits, Birds, Beasts, Fishes, Gold, &c. and enriched more by trade from *China*: seventy of these Islands



Islands are subjects, or friends to the *Spaniards*, their intestine divisions making an easy way to the *Spanish* Conquest. They worshiped the Sun, and Moon. Now they have amongst them many Monasteries of Friars, and Jesuites: But the wicked lives of the *Spaniards*, makes the Inhabitants abhor their Religion: They carve, and cut their skins in sundry fashions, and devises, all over their body.

*The Island of Mauritius described.*

The Island of *Mauritius* lies within the torrid Zone, about one hundred Leagues from *Madagascar*. It abounds with all good things, requisite for mans use: The land is high, and mountainous, the shape somewhat round; in circuit about one hundred miles, every where sweet, and flourishing, having an healthful air, and the blooming fragrant trees abating the heat of the Sun: besides the gentle Breezes moderating the weather: There are delicious Rivers which make the Earth fruitful: Infinite store of lofty spreading trees, green all the year, their boughs being never unapparelled of their Summer livery: The ground is ever spread with natures choicest Tapestry, the mirthful Sun ever re-inforcing a continued vigor, and activity: Of the trees, some are good for timber, others for food, all for use: Here is store of Box, and of Ebony of all sorts, black, white, red, and yellow: the tree is high, small, and streight: and the wood of such esteem, that many ships come yearly to it to load with Ebony; besides which, there are Coquo trees, Pines, Ashes, Cypressess, &c. As also store of rare fruits: birds, and fowl: Hawks of all kinds: Bats as big as Gos-hawks, Passo-Flemingos, Herons, Geese, and many others, good in their flesh, and excellent in their feathers: Fish there are plenty, as the Cow-fish, Dolphins, Abicores, Cavalloes, VVhale, Porpice, Grampasse, Mullet, Bream, Trout, Tench, Soles, Flounders, Tortoises, Eeles, Sharks, Pikes, Crabs, Lobsters, Oysters, Cuttle-fish, Rock-fish, and other strange fishes: some like Hedg-hogs; some like Cats, others with bristles, &c. This Isle also affords Goats, Hogs, Beeves, and land Tortoises so big, that two men may sit on one of them, and shee will go away with them.

*Africa described in General.*

*Africa* is divided on the North from *Europe*, by the *Mediterranean* Sea: On the South it runs on a point to the Cape of *Good Hope*, and is bounded with the vast Ocean, called there the *Ethiopick* Sea: On the East with the *Red-Sea*, and on the VVest with the *Atlantick Ocean*, called *Mare del Nott*, so that her longitude and latitude contains about four thousand and two hundred *English* miles. Its much lesse than *Asia*, and far bigger than *Europe*.

In most parts its very barren, and therefore hath no great plenty of Inhabitants. Its full of sandy desarts, which lying open to the winds, and storms, are often moved like to the waves of the Sea, by which means



means *Cambyfis* with his Army was much hazarded. Its full of venomous Serpents, which much endanger the Inhabitants; besides other ravenous beasts, which ranging about, possesse themselves of a great part of this Country, and make it a VVildernesse of Lions, Leopards, Elephants, and in some places Crocodiles, Hyena's, Basilisks, and Monsters without number, and name: for when, for want of water, Creatures of all kinds, at sometimes of the year come to those few rivolets that bee, to quench their thirst, the Males promiscuously forcing the Females of every species that comes next him, produceth this variety of forms. *Salust* reports that there dye more of the people by beasts, than by diseases: And in the tracts of *Barbary*, the Inhabitants every tenth, fifteenth, or five and twentieth year, are visited with a Plague, and with the *French* disease in such violence, that few recover, except they remove into *Numidia*, or the land of *Negros*, the very air whereof is an excellent Antidote against those diseases.

Their commodities are Elephants, Camels, Barbary-horses, Rams with great tails weighing above twenty pound, &c.

*Africa* is divided into seven parts. *Barbary*, or *Mauritania*: *Numidia*, *Lybia*, The land of Blacks: *Ethiopia superior*: *Ethiopia inferior*: and *Egypt*, besides the Islands.

*Barbary* hath on the North the *Mediterranean* Sea: on the VVest the *Atlantick*: on the South the mountain *Atlas*, and on the East *Egypt*. The Inhabitants are crafty, coverous, ambitious, jealous of their VVives: their Country yeelds Orenge, Dates, Olives, Figs, and a kinde of Goat, whose hair makes a stuff as fine as Silk. It contains in it the Kingdomes of *Tunnis*, *Algier*, *Fefs*, and *Morocho*.

*Tunnis* is famous for the chief City of the same name, five miles in compasse, and *Carthage*, two and twenty miles in circuit, that contended so long with *Rome* for the Monarchy of the world, and *Utica* memorable for *Cato's* death there.

*Algier* contains in it a strong harbor for *Turkish* Pirates: before the chief Town whereof the Emperour *Charles* the fifth received a mighty losse of ships, Horses, Ordinance, and men.

*Fefs* hath in it a City with seven hundred Churches, one of which is a mile and an half in compasse.

*Morocho*, where the chief City of the same name hath a Church larger than that of *Fefs*, and thereon a Tower so high, that from thence may bee discerned the top of the Mountains *Azaci* which are at one hundred and thirty miles distance.

Here is also a Castle famous for Globes of pure gold that stand on the top of it, weighing one hundred and thirty thousand *Barbary* Duckets.

*Numidia*, the second part of *Africa* hath on the East *Egypt*: on the VVest the *Atlantick* Ocean: on the North the Mountain *Atlas*, and on the South the desarts of *Lybia*: Its called also the *Region of Dates*. from the abundance that grows there. The Inhabitants are very wicked: stay in a place but till they have eaten down the grasse: Hence there are but few Cities, and those in some places three hundred miles distant.

*Lybia*



*Lybia* on the East is bounded with *Nilus*, on the West with the *Atlantick*: on the North with *Numidia*; and on the South with the Country of the *Blacks*: Its so dry, that a traveller can scarce meet with any water in seven dayes journey; the Inhabitants live without any Law, almost so much as that of nature.

The Land of *Blacks*, or *Negroes*, hath on the West the *Atlantick*, on the East *Aethiopia superior*, on the North *Lybia*, and on the South the Kingdome of *Manicongo*. The River *Niger* runs through it, almost as famous as *Nilus* for her overflowing: It yeelds store of gold, silver, Ivory, and other commodities. It hath in it four Kingdomes: *Tombuto*, infinitely rich. *Bornaum*, where the people have no names proper, no wives peculiar, and therefore no children which they call their own. *Goaga*, the King whereof hath no estate but from his subjects as hee spends it. And *Gualatun*, a very poor Country.

Of this Land of *Negroes* one makes these verses.

The Land of *Negroes* is not far from thence,  
neerer extended to th' *Atlantick* main,  
Wherein the Black Prince keeps his residence,  
attended by his Fetty-coloured train,  
Who in their native beauty most delight,  
And in contempt do paint the Devil white.

*Aethiopia superior*, or the Kingdome of the *Abyssines*. Is bounded on the North with *Egypt*; on the South with the Mountains of the *Moon*; on the East with the *Red-Sea*, and on the VWest with the Country of the *Blacks*. The King hereof is called *Prete Fanny*, or *Presbyter John*: they are mungril Christians: The King hath under him seventy petty Kings, which have their severall laws, and customs: The Country yeelds Orenge, Lemmons, Citrons, Barley, Sugar, Honey, &c.

*Aethiopia inferior* is on every side begirt with the Sea, except on the North, which is bounded with the Mountains of the *Moon*. It consists of five Kingdomes; 1 *Asana* which abounds with Gold, Ivory, Honey, Wax, Corn, large sheep, &c. 2 *Zanguabar* in which is *Mosambique*. 3 *Manomopata*, wherein are plenty of Gold Mines. The King is served with great pomp, and hath a guard of two hundred Maffiffs. 4 *Cafraria*, in which is the cape of *Good hope*: alwayes stormy to the *Spaniards*, whence one was very angry with God, for suffering the *English* Hereticks to passe by it so easily, and not giving his good Catholicks the like speed. 5 *Manicongo*, where in many parts the Inhabitants are men-eaters, selling such flesh in their Shambles.

*Egypt* hath on the East the *Red-Sea*, on the VWest *Barbary*: on the North the *Mediterranean*: and *Aethiopia superior* on the South. It was called the Granary of the VWorld: for though it hath rain but seldom, yet *Nilus* overflowing makes it very fruitful: the chief Cities



ties; are *Grand Cairo*, and *Alexandria*: see afterward a more full description of it.

*The Islands belonging to Africa Described.*

The *Atlantick* Islands are 1. that of *Saint Thomas*, lying directly under the *Aequinoctiall* line, inhabited by the *Portugalls*, and yeilding plenty of *Sugar*. 2. *Prince Island*, lying between the *Aequator* and *Tropick of Capricorn*: a fertile place. 3. The *Gorgades* being nine in number, lying neer to *Cape Virde*: they abound in *Goats*, and the chief of them is called *St. James*. 4. The *Canaries*, for their fruitfulness called, *The fortunate Islands*: they are seven in number, the cheif is called the *Grand Canary*, they yeild excellent wines. 5. The *Hesperides*, not far from the *Gorgades*, where the soil is very fruitful; the weather continually fair, and the air very temperate.

The *Aethiopick* Islands are

1. The Island of *Saint Laurence*, or *Madagascar*, which is four thousand miles in compasse, and longer than *Italy*, rich in all commodities for mans use: The people are very barbarous, and most of them black, yet there is some white amongst them, supposed to bee transplanted out of *China*.

2. *Socatrina*, or *Socotera*, which lyes at the mouth of the *Red-sea*, and is sixty miles in length, and twenty five in breadth: Its very dry and barren, yet hath diverse good drugs in it. From thence cometh our *Aloes Socotrina*.

*The Principal Countries in Africa more largely Described.*

*Africa* is usually divided into 1. *Egypt*. 2. *Barbary*. 3. *Numidia*. 4. *Lybia*. 5. The land of *Negro's*. 6. *Aethiopia interior*. 7. *Aethiopia exterior*. 8. And the Islands, as was aforesaid.

*A more full Description of Egypt.*

This Country of *Egypt* containeth in length from *Siene* to the *Mediterranean Sea*, five hundred sixty and two miles, and in breadth from *Rosetta* to *Damietta* above one hundred and forty miles: yet in some places its not above thirty seven miles broad: The Inhabitants are tawny, and brown. From its fruitfulness it was called *Horreum Populi Romani*: The *Roman Granary*, where *Lucan* saith.

*The Earth content with its own wealth, doth crave  
No forreign Marts: nor Fove himself: they have  
There hopes alone in Nilus fruitful wave.*

Dr. Heilen.

This *Nilus* is divided towards the Sea, into seven Channels. It swelleth above its banks by the space of forty days, beginning upon the 15th day of *June*, and is forty days more decreasing, and returning



ing into its banks. During this inundation, the Cattle live on hills, and in the Towns, unto which they are aforehand driven, and foddered till the return of the water into its Channel. The Towns, and Villages stand all upon tops of hills, and in the time of the flood appear like so many Islands: and the people by boats have free intercourse all the while. In the mud left upon the fields, are many creatures ingendred by the heat of the Sun: Whence *Ovid*,

*And when the seven mouth'd Nile the fields forsakes,  
And to his ancient Channel him betakes:  
The tillers of the ground live creatures find  
Of sundry shapes, in th' mud that's left behind.* Dr. Heilen.

This River is almost three thousand miles long, and being the only River of *Egypt*, affords the only drink to the *Egyptians*, and indeed its very good water. The Paper made of Sedges, called *Papiri* growing by this River, afforded *Ptolemy Philadelphus* materials for Books in that brave Library of *Alexandria*: but understanding that *Attalus*, King of *Pergamus*, used this *Egyptian* Paper, for to exceed him in another Library, hee prohibited the carrying of it out of *Egypt*, whereupon *Attalus* invented Parchment, called from his City *Pergamena*: and before these inventions, they wrote either on the inside of the bark of a tree called *Liber*, whence wee call our Books *Libri*, Or on Tables made of wood, called *Caudex*, whence came our *Codex*. Or on Tables covered over with wax: whence *Tabelarius* is a letter Carrier: and the pin which they wrote with, was called *Stylus*, which was afterwards used for that peculiar phrase used by any: as *Negligens Stylus: exercitatus Stylus*. Sometimes they wrote in leaves, as the *Sybils* did their Prophecies, called *Sybilla folia*: whence we call it a leaf of paper.

*Pharos* is a little Island over against *Alexandria*, in which *Ptolemaeus Philadelphus* built a watch-tower for the benefit of Saylor: the chief workman was *Sostratus* of *Gnidos*. It was all of white Marble, of a wonderfull height, ascended by degrees, and in the top were many Lanthorns with lights in the night, to direct those that travelled by Sea, for the admirable structure, it was counted one of the wonders of the world.

#### *The chief Cities in Egypt described.*

##### *The Grand Cairo described.*

The *Grand Cairo* in *Egypt* is accounted one of the greatest Cities in the world. It is situated upon a most beautiful plain, neer unto a certain Mountain called *Mucatum*, about two miles from the River *Nilus*, It's invironed with stately walls, and fortified with Iron Gates. In it are built most stately and admirable Palaces, and Colledges, and most sumptuous Temples. There are also many Bath stoves, very artifi-



ally built: It aboundeth with all sorts of Merchandise out of all parts of the World. There is in it a famous Burse [Exchange] called *Canen Halili*, wherein the *Persian* Merchants dwell; It's built very stately in the manner of a King's Palace, of three stories high: Beneath it are many rooms, whither Merchants resort for the exchange of their costly wares; as all sorts of Spices, precious stones, Cloth of *India*, &c. There is also a stately Hospital, the yearly revenues whereof, amount to two hundred thousand peices of gold called *Saraffi*. The Suburbs are very large, wherein also are many stately buildings, especially a Colledge being of a wonderful height, and great strength: Besides many other Palaces, Colledges, and Temples. Here they have great store of poultry: For in certain Ovens built upon fundry lofts they put abundance of Eggs, which Ovens being kept in a moderate heat, will in seven days hatch all those eggs into chickens. *P. Pil.*

There are in it eighteen thousand streets. It is so populous, that its reputed in very good health, if there dye but a thousand a day, or thirty hundred thousand in a year. I mean when the Plague; which comes, once in seven years, is amongst them. *Heil.*

In one of the streets are about threescore Cooks shops: then follow other shops, wherein are to bee sold delicate waters, and drinks made of all kinds of fruits, which are kept charily in fine vessels: next to these are shops, where diverse confections of honey, and Sugar, like to ours in *Europe*, are to bee sold: Then follow the Fruiterers shops, who have out-Landish fruits out of *Syria*, as Quinces, Pomegranats, &c. Next to them are shops wherein they sell Eggs, Cheese and Pancakes fryed with Oyle: Next is a street, wherein all manner of Artificers dwell: Then there are diverse ranks of Drapers shops; In the first rank they sell excellent fine linnen, fine cloth of Cotton, and cloth called *Mosai*, of a marvellous breadth and fineness, whereof the greatest persons make shirts, and scarfs to wear upon their Tulipants: Then are Mercers shops, wherein they sell Silks, Damask, Cloth of Gold, and Velvet brought out of *Italy*: The next are woollen Drapers, with all sorts of *European* cloth: next of all are store of Chamblets to bee sold. At the gate of *Zuaila* dwell great store of Artificers. Next to the forenamed Burse is a street of shops, where are all kind of Perfumes, as Civet, Musk, Ambergrece, &c. Next follows the street of Paper Merchants, with most excellent smooth Paper: There are also to bee sold pretious stones, and Jewels of great value, which the Brokers carry from shop to shop: Then come you to the Gold-Smiths street, inhabited mostly by *Jews*, who deal in rich commodities: Then are there Upholsters, and Brokers who sell apparel, and rich furniture at the second hand, as Cloaks, Coats, Nappery, &c.

It hath many large Suburbs, as that of *Bed Zuaila*, containing about twelve thousand Families, being a mile and an half in length. The Suburb called *Gemeli Tailon*, adorned with a most admirable Palace, and sumptuous Temple: where also dwell great store of Merchants



Merchants, and Artificers. The Suburb called *Bell-Elloch*, containing neer three thousand Families, inhabited by Merchants, and Artizans of diverse sorts; there is also a great Palace, and a stately Colledge: Here are many stage-players, and such as teach Camels, Asles, and Dogs to dance, very delightful to behold. The Suburb *Bu-lach* upon the Bank of *Nilus*, contains four thousand Families: here are many Artificers, and Merchants, especially such as sell Corn, Oyle, Sugar, &c. Its also full of stately Temples, Colledges, and Hospitalls; under this Suburb you may sometimes see above a thousand Barks upon the River. The Suburb of *Caresa* contains about two thousand Families: Here are many Sepulchers built with high and stately vaults, and Arches; adorned within with diverse Emblems, and colours, the pavement spread with sumptuous, and rich Carpets.

The Inhabitants of *Cairo* in the Winter time, wear garments of cloth lined with Cotton: In the summer they wear fine shirts, over which some have linnen garments, curiously wrought with silk: others wear Chamblet, and great Turbants on their heads, covered with cloth of *India*: The women go in costly attire, having on their foreheads frontlets, and about their necks chains of Pearl: on their heads they wear a sharp, and slender Bonnet, about a span high very pretious, and rich, their Gowns are of woollen cloth with strait sleeves, curiously imbroidered with needle work, over which they cast veils of excellent fine cloth of *India*: their faces are covered with a black scarff: on their feet they wear fine shooes, or Pantofles, &c.

#### The City of Alexandria described.

The great City of *Alexandria*, was founded by *Alexander* the great, not without the advise of most famous, and skilful Architects, upon a beautiful point of land stretching into the *Mediterranean* Sea, being distant forty miles Westward from *Nilus*: It was most sumptuously, and strongly built, four square, with four Gates for entrance: One on the East-side towards *Nilus*: Another on the South towards the Lake of *Buchaira*: the third Westward towards the Desert of *Barca*: and the fourth towards the Haven. Neer unto the City walls, are two other gates, which are divided asunder by a fair walk, and a most impregnable Castle which stands upon the Wharf, in which Port the best ships out of these parts of the World ride: Here the Christians pay a tenth of all their wares, whereas the *Mahometans*, pay but a twentieth part. At this time that part of the City that lyes towards *Cairo* is best inhabited, and furnished with Merchandize, and so is the other part that lies next to the Haven: under each house in the City is a great vaulted Cistern, built upon mighty Pillars, and Arches, whereinto at the overflowing of *Nilus*, the water is conveyed, under the City walls, by a most artificiall Sluce, that stands without them. The City stands in a sandy Desert, so that its



destitute of Gardens, Vines, and Corn, but what is brought from places at forty miles distance.

*The City of Rosetto Described.*

*Rosetto* was built by a Slave to one of the *Mahometan* Governours, upon the Eastern bank of *Nilus*, three miles from the *Mediterranean* Sea, and not far from the place where *Nilus* emptieth it self into the sea: In it is a stately Bath-stove, having fountains both of cold, and hot water belonging thereunto.

*The City of Thebe Described.*

*Thebe* at this present contains but about three hundred Families: but the buildings are very stately and sumptuous. It abounds with Corn, Rice, and Sugar, with a certain fruit of a most excellent tast, called *Muse*: It hath in it great store of Merchants, and Artificers: The Countrey about it, abounds with Date-trees, which grow so thick, that a man cannot see the City till hee comes neer the Walls: Here grow also store of Grapes, Figs, and Peaches: Over against the City the River of *Nilus* makes an Isle, which standing high, brings forth all sorts of fruits but Olives.

*The City of Chanca described.*

The great City of *Chanca* is about six miles from *Cairo*, at the very entrance into the Desert, through which is the way to Mount *Sinai*: Its replenished with most stately houses, Temples, and Colledges: All the fields between *Cairo*, and it, are full of Dates. From *Chanca* to Mount *Sinai* are one hundred and forty miles, in all which way there is no habitation: Through this City lye the two main roads, one leading to *Syria*, and the other to *Arabia*: They have no water, but what remains in certain channels after the inundation of *Nilus*. In the other Cities there is nothing remarkable.

*The Egyptian Pyramids Described.*

In *Egypt* are diverse stupendious structures called *Pyramids*, the greatest whereof is situated on the top of a rocky hill, which riseth above the plain about an hundred feet, with a gentle, and easy ascent, the height of the situation adding beauty to the work, and the solidity of the rock giving the superstructure a permanent, and stable support: each side of this *Pyramid* is six hundred ninety three feet according to the *English* Standard; so that the whole *Basis* contains four hundred eighty thousand two hundred, and fourty nine square feet, or eleven *English* acres of ground. The height is the same with the breadth: viz. six hundred ninety three feet.

The ascent to the top is contrived in this manner: From all the sides



sides without, the ascent is by degrees; the lowermost step or degree is about four foot in height, and three in breadth, which running about the *Pyramid* in a level, makes on every side of it a long, but narrow walk; the second row is like the first, retiring inward from the first three feet, and so runs about the *Pyramid*. In the same manner is the third row placed above the second, and so in order the rest like so many stairs rising one above another to the top, which contains about nine foot square. The degrees by which men ascend are not all of an equal depth, for some are about four foot, others scarcely three, and the higher they ascend, the more they diminish, both in breadth, and thickness: so that a right line extended from any part of the *Base* to the top, will equally touch the outward angle of every degree.

These are all made of Massie, and polished stones, hewn out of the *Arabian Mountains*, which bound the upper part of *Egypt*, being so vast, that the breadth and depth of every step, is one lingle and intire stone, so that in most of them is contained thirty feet of stone: The number of these steps is two hundred and seven.

On the North side ascending thirty eight feet upon an artificial bank of earth, there is a square, and narrow passage, leading into the inside of this *Pyramid*, containing in length ninety two feet, and an half: The structure of it hath been the labour of an exquisite hand, as appears by the smoothness and evenness of the work, and by the close knitting of the joynts: it is now an habitation for great ugly bats of about a foot long.

At the end of this entrance you must climb up a massy stone, eight or nine foot in height, where you enter into a Gallery, the pavement consisting of smooth, and polished white Marble; the breadth is about five foot, and the height the like: the length of this Gallery is an hundred, and ten feet: At the end whereof begins a second Gallery, a very stately peece of work, and not inferiour either in respect of the curiosity of Art, or richness of materials, to the most sumptuous or magnificent buildings: Its divided from the former by a wall; at the end whereof is a Well about three feet in the diameter, the sides whereof are lined with white Marble; its eighty six cubits in depth, hewn through the Rock on which the *Pyramid* stands: Beyond the Well about fifteen foot is a square passage, the stones whereof are exceeding massie, and exquisitely joyned, which contains one hundred and ten feet, at the end whereof is an arched Vault, or little Chamber, the length about twenty feet, the breadth seventeen, the height about fifteen.

The length of this second Gallery before mentioned is one hundred fifty and four feet, of white, and polished Marble, both roof, walls, and bottome; the joynts are so well knit, that they are scarce discernable: The height of this Gallery is twenty six feet, the breadth six feet, bounded on both sides with two banks, like benches of polished Marble.

At the end of this Gallery you enter into a square hole which brings you into a little room lined with rich, and speckled *Thebaick* Marble,



Marble, out of which through another passage, being all of *Thebaick* Marble, most exquisitely cut, you land at the North end of a very sumptuous, and well proportioned room, wherein Art seems to contend with Nature, the curious work not being inferiour to the rich materials: It stands in the heart, or center of the *Pyramid*, equidistant from all the sides, and in the midst between the *Basis*, and the top: The floor, sides, and roof, are all made of vast, and exquisite tables of *Thebaick* Marble: from the top to the bottome are but six ranges of stone, all of an equal height. The stones which cover this room are of a strange, and stupendious length, like so many huge beams lying flat, and traversing the room, and bearing up that infinite weight, and Masse of the *Pyramid* above. Of these there are nine which cover the roof; the length of this room is thirty four *English* feet: the breadth somewhat above seventeen feet, the height nineteen feet and a half.

In the midst of this glorious room stands the Tomb of *Cheops* of one peece of Marble, hollow within, and sounding like a bell, but empty: For (saith *Diodorus*) although the *Egyptian* Kings intended these for their Sepulchres, yet it happened that they were not buried therein: For the people being exasperated against them, by reason of the toilsomenesse of these works, and for their cruelty, and oppression, threatned to tear in peeces their dead bodies, and with ignominy to throw them out of their Sepulchres, wherefore they commanded their friends when they were dead to bury them in some obscure place. The Tomb is cut smooth, and plain, without any sculpture, and engraving: The outides contain in length seven foot, three inches, and a half. In depth its three foot, and almost four inches, and the same in breadth: The hollow part within is something more than six foot long, the depth is somewhat above two feet, whereby it appears that mens bodies are now as big as they were three thousand years ago: For it is almost so long since this Tomb was made. This *Pyramid* was twenty years in making, and yet there were three hundred threescore, and six thousand men continually working about it, who only in Radishes, Garlick; and Onions are said to have consumed eighteen hundred Talents. Collected out of Mr. Greaves, a curious observer of it.

#### The Egyptian Mummi's described.

Not far from this *Pyramid* in *Egypt* are the *Mummi's*, which were the graves of the ancient *Egyptians*, into which are discents not unlike to the narrow mouthes of Wells, some near ten fathomes deep, leading into long vaults, hewn out of the Rock with pillars of the same. Between every Arch lie the Corpses ranked one by another of all sizes, which are innumerable, shrowded in a number of folds of Linnen, and swathed with bands of the same, the breasts of divers being stained with *Hieroglyphical Characters*: The Linnen being pulled off, the bodies appear solid, uncorrupt, and perfect in all their dimen-



### The Lake of Mæris Described.

dimensions, whereof the musculous parts are of a brown colour, hard as stone-pitch, and hath in *Physick* the like operation, only more soveraign.

To keep these from putrefactions, they drew the brains out at the nostrils with an Iron instrument, replenishing the head with preservative spices: then cutting up the belly with an *Ethiopian* stone, they took forth the bowels, cleansed the inside with Wine, and so stuffing it with a composition of *Myrrhe*, *Cassia*, and other odours, they closed it up again: The like the poorer sort effected with *Bitumen*, fetched from the Lake of *Asphaltites* in *Fury*, whereby they have been preserved till this day, having lyen there for about three thousand years.

### The Lake of Mæris described.

*Mæris*, one of the *Egyptian* Kings, undertook, and finished that most admirable Lake, which for greatnesse, and colour is like a Sea: Its about six hundred furlongs from the City of *Memphis*, the circumference of it, contains *CL. CL. CL. IXX.* furlongs, the depth of it is fifty fathom, or three hundred feet; many myriads of men were employed for many years about it.

The benefit of it to the *Egyptians*, and the wisdom of the King cannot bee sufficiently commended: For seeing the rising of *Nilus* is not alwayes alike, and the Country is more fruitful by the moderatenesse thereof: Hee digged this Lake to receive the superfluity of the water, that neither by the greatnesse of the inundation, it should cause Marshes, or by the scarcity of water, the earth should not yeeld her strength, hee therefore cut a ditch from the River to this Lake fourscore furlongs long, and three hundred feet in breadth, by which sometimes receiving in, and sometimes diverting the River, hee gave at his pleasure a sufficient quantity of water to the husbandmen. After the Kings name, its called the Lake of *Mæris*.

In the midst of this Lake hee built a Sepulchre, and two Pyramids, each of them of an hundred fathoms high, placing upon them two Marble statues, sitting on a Throne, one representing himself, the other his wife, seeking hereby to make his memory immortal. The revenews which came by the fish of this Lake, hee gave to his wife to buy her unguents, and ornaments, which was so great, that it amounted to a Talent a day: For it was mightily replenished with fish of twenty sorts, so that very many were continually employed in catching, and salting of them. *Diod. Sicn. Herod.*

### Barbary described.

*Barbary* hath on the East *Cyrenaica*: on the West the *Atlantick Ocean*; On the North the *Mediterranean Sea*; and on the South the Mountain *Atlas*. Its now usually divided into the Kingdomes of *Tunnis*, *Algiers*, *Fefs*, and *Morocco*. It produceth Figs, Olives, Dates, Sugar, and



and horses excellent for shape, and service. The men are comely of feature, of a duskyish colour, stately of gate, implacable in hatred, laborious, and treacherous. The women are rich in Jewels, beautiful in blacknesse, and have delicate soft skins.

*The Kingdome of Tunis described.*

*Tunis* hath on the East *Cyrenaica*, and on the VVest *Algier*: It containeth all that which the Ancients called *Numidia antiqua*: The soil is fertile, especially the Western part: The Inhabitants are healthful, seldome vexed with any sicknesse; its divided commonly into five parts.

1 *Ezzab* in the East, having many Towns and Regions in it.

2 *Tripolis*, where the chief City is of the same name; and where the Great *Turk* hath a *Bassa*, or Vice-Roy: Its at this day a receptacle of Pyrats, that rove and rob in those Seas. Anno Christi 1551. It was wonne from the Knights of *Malta* by *Sinan Bassa*.

3 *Tunis*, where the chief City of the same name standeth, near to the ruines of *Carthage*: It hath in it about ten thousand households, and many Temples, and especially one of singular beauty, and greatnesse. *Cairoan* also hath been a famous City six and thirty miles from the Sea, and one hundred from *Tunis*; where is an admirable Temple built upon Pillars of Marble.

4 *Constantina*, having the chief City of the same name, wherein are eight thousand families, and many sumptuous buildings, a great Temple, and two Colledges.

5 *Bugia*, which for one hundred and fifty miles space extends it self by the Sea side to the River *Major*; the Principal City is called *Bugia*, sometimes adorned with Temples, Hospitals, Monasteries, and Colledges of students in the *Mahometan Law*. There is also in *Bugia*, *Necotus* a very pleasant City; and *Chollo*, very rich. In this Country also is seated *Bona*, formerly called *Hippo*, where *St. Augustine* was Bishop.

*The Kingdome of Algier described.*

*Algier* formerly called *Mauritania Casariensis*, is bounded on the East with *Tunis*, on the VVest with *Fess*, and *Morocco*. It hath in it five Principal Cities. 1 *Hubeda*. 2 *Tegdenit*. 3 *Guagido*. 4 *Telefine*, which sometimes contained sixteen thousand families, and is adorned with many beautiful Temples, and hath in it five dainty Colledges, curiously wrought with Mosaick work. And 5 *Algier*.

*The City of Algier described.*

*Algier* is seated on the *Mediterranean Sea*, upon the side of an hill, whereby one house hinders not the prospect of another: Its in fashion like a Bow: the old Town is in compasse three thousand four hundred paces;



paces: the Island wherein it stands is walled about, except that part which is open to the Port, and City; where lately they have erected a five cornered Tower to secure both: Its well strengthened with Turrets, Fortresses, and Bulworks: without the Wall is a ditch of sixteen paces broad: without the Town there are three Castles: the Streets are generally narrow, and in the Winter Dirty: The Houses toward the street are dark: but being inwardly built with square Cloisters, it makes them light: the roofs being flat serve them for galleries and Prospect: In the midst is a well, but the water brackish: they use no chimnies, but make fires in Panns. The Kings Palace, and great mens houses have spacious Courts, with specious Pillars about, and many by-rooms spread with Mats, and Carpets, their Custom being to put off their shoes when they enter.

Their household furniture is generally mean: their common lodging is upon a Mat, or Carpet upon the ground: Pelts are their Nappery, water their drink, Rice with pulse their meat, &c. five Cisterns without the City supply them with water, fetched in upon the shoulders of their slaves: There are seven fair Mosques, five Colledges of Janizaries, where six hundred of them live together in one house. One Hospital, four fair Baths, whereof two for washing with hot, and cold water, paved with Marble: Two Royall Porches, one of thirty six foot square, with columes for the Janizaries, and the other is before the Palace: within the Walls are neer thirteethousand houses, many of them containing thirty Families, and some more: There are in all above one hundred Mosques, besides the Oratories of Hermites: Sixty two Baths, fourscore and six Schools, wherein children learn to read, and write, and a few others for the *Alcoran*: In the Suburbs are fourteen thousand six hundred ninety eight Gardens, each having Christian Slaves to keep them: yea there is scarce a family in the City, wherein they have not one or more Christian Slaves of both Sexes: Besides in the Kings Prison are commonly two thousand, and two or three thousand more in their Gallies; so that in all, there are seldome fewer than thirty thousand of these poor slaves. See what misery these poor captives endure before in the Chapter of Cruelty.

#### Fesse and Morocco described.

Fesse and Morocco, formerly called *Mauritania Tingitana*, have on the East *Algiers*, On the West the *Atlantick Ocean*: and are parted one from the other by the River *Omirable*: The other principal Rivers in them are *Tensilt*, *Sus*, *Suba*, and *Lyssus*.

Fesse is divided into seven Provinces, in the which the chief City is *Fesse*, so called from the abundance of Gold that was found at the laying of the foundation of it.



*The City of Fesse Described.*

The City of *Fesse* is both great, and strong: the soil about it, is diversified with little Hills, and pretty vallies, which make it very pleasant: The River neer it disperseth it self into many channels, and when it enters into the City, it divideth it self into two arms, and these again are subdivided into variety of water-courses, passing through every street, and by pipes under ground is caried into every Temple, Colledge, Inne, Hospital, and almost into every private house, whereby it carrieth away all the filth that might annoy either the sight or sent. The buildings are of Mosaick-work, with fine bricks, and stones framed after a most curious manner, lovely for delight, and stately for admiration. The roofes of the houses are adorned with Gold, Azure, and other excellent colours: on the top they are flat for the Inhabitants use and pleasure: within they are richly furnished, every Chamber having in it a Presse curiously painted, and varnished. The Portals, Pillars, Cisterns, and other Ornaments of the City are very exquisitly framed: There are of Temples in it about seven hundred, whereof fifty are very great, and fair, adorned with Marble Pillars, and other Ornaments, the Chapiters whereof are wrought with Mosaick and carved works: each of them hath his Fountain of Marble, and other costly stones: the floores are covered with Mats closely joyned; the walls also for a mans height are lined with the same; every Temple hath its Steeple after the *Mahometan* manner, whereon their Priests call the People to prayer at the appointed hours. The principal Temple is that of *Caturven*, so great, that it contains in circuit a mile, and a half. It hath thirty one Gates great and high: the Roof is one hundred and fifty *Tuscan* yards long, and neer fourscore broad. Its supported with thirty eight Arches in length, and twenty in breadth: Round about it are Porches on the East, West, and North, every one in length forty yards, and in breadth thirty, under which are store-houses, wherein are kept Lamps, Oyle, Mats, and other necessities: every night are lighted nine hundred Lamps, for every Arch hath his Lamp, especially that row which extends through the midst of the Quire, which alone hath one hundred and fifty Lamps: amongst which are some great lights made of Brasse, every of which hath sockets for one thousand five hundred Lamps: The Steeple is exceeding high. Not far from the City are twenty Lime-kills, and as many brick-kills, serving for the reparation of the Temple, and houses that belong to it. The revenues of this Temple are two hundred Duckets a day.

In the City there are two Principal, and most stately Colledges, adorned with Mosaick, and carved works, paved with Marble, and stones of *Majorca*; in each of them are many Chambers: One of them containing above one hundred Chambers, is adorned with a goodly Fountain of Marble, and a continuall running stream: about it are three Cloisters, or Galleries of incredible beauty, supported with eight square Pillars



Pillars of diverse colours: the Arches adorned with Mosaick of Gold, and Azure: the roof of carved work. The Gates of the Colledge are of Brasse finely wrought, and the Chamber doors are well carved. In the great hall where they say their Prayers, is a Pulpit, ascended by nine stairs, all of Ivory, and Ebony.

There are many Hospitals in *Fesse* not inferior to the Colledges for building: there are also a hundred Bath-stoves well built, each of them having four Halls, and certain Galleries without, in which they put off their cloaths, most of them pertaining to the Temples, and Colledges, and yeilding them a great rent.

Their Inns are almost two hundred, built three stories high, each of them having one hundred and twenty Chambers in them, with Galleries before all the doors: but yeilding neither beds, nor food for strangers. There are also a thousand Mills, the revenues whereof belong to the Temples, and Colledges. Each trade in *Fesse* hath a peculiar place allotted thereto. There are six hundred fountains walled about, which supply the Temples, and other places with water, because the River is sometimes dry.

In the territories of *Fesse* is the City of *Sella*, where the buildings are of Mosaick work, supported with Marble Pillars. The shops are under fair, and large Porches: in which, there are Arches to part the several Occupations: it hath in it fair and beautiful Temples: hither the *English*, *Genoways*, *Flemings*, and *Venetians* use to trade.

Morocco described.

*Morocco* is divided into seven Provinces, in all which the chief City is *Morocco*, once the Metropolis of *Barbary*, containing one hundred thousand Families, but now inferior to *Fess* for voluptuousnesse, spaciousnesse, and beauty: yet there is a large Church in it bigger than that of *Fesse*, though not so beautifull, having a Tower on it so high, that from thence may bee seen the hills of *Azasi* at one hundred and thirty miles distance. There is also a large and stately Castle, on whose Tower there stand three Globes made of pure Gold, weighing one hundred and thirty thousand *Barbary* Duckets, some Kings have been about to take them down, but have always been hindred by some disasters, which makes the common people judge, that they are kept by spirits.

Numidia, and Lybia described.

Betwixt *Barbary*, and these, is the Mountain *Atlas*, so high that the top of it cannot bee seen: It was so called from one *Atlas* a King, that dwelt at the bottome of it.

*Numidia* hath on the East *Egypt*: on the West the *Atlantick* Ocean: on the North *Atlas*: and on the South *Lybia*: The Inhabitants live like the *Normades*, not in houses, but in Waggones, and Carts, whence *Lusan* speaking of them, said,



*They dwell in Waines, not houses, and do stray  
Through fields, and with them lead their gods each way.* Heilin.

They spend their time in hunting, staying but three or four dayes in a place, whilst the grasse will sustain their Camels; so that there are few Towns in this Country, and those far remote one from another. *Teffet* is their greatest City, which yet consists not of above four hundred households, and hath no other Town within three hundred miles of it. In this Country are abundance of Dates, whence its called *Dactylorum regio*. This fruit is most of their food, and with the stones of them they feed their Goats, which makes them fat, and causeth them to give store of milk. The air hath this property, that it presently cures all that have the *French* disease, and come into it. The chief Cities are *Stafilet*, *Dausen*, *Dara*, *Lapsa*, and *Teffet*.

*Lybia* hath on the East *Nilus*; on the VVest the *Atlantick Ocean*; On the North *Numidia*; and on the South the Land of *Negroes*. In this Country *Arius*, the Heretick was born, who denyed the perpetual divinity of Christ. It is now called *Sarra*, i. e. a *Desart*, because the whole Country is full of sandy Desarts, through which Merchants use to travel eight dayes together, without the sight of either River, Lake, Bush, or Tree. The chief Cities are *Huadan*, *Guargata*, and *Toherraum*. They have neither King nor Lawes, but are governed by the chief man in every Tribe: They are most Gentiles, they have some *Mahometans* amongst them.

#### *The Land of Negroes described.*

The Land of *Negroes* hath on the East *Aethiopia superior*: On the West the *Atlantick Ocean*: On the North *Lybia*; and on the South the Kingdome of *Manicongo*: The people are very ignorant and brutish: most of them Gentiles, yet are there some *Mahometans* and Christians amongst them: They took the *Portugal* ships when they first saw them, for great birds with white wings: their guns for the work of the Devil, and bag-pipes for living Creatures. The Nobles in the presence of the King, never look him in the face, but sit on their buttocks with their elbows on their knees, and their hands on their faces, they anoint their hair with fat of fishes, which makes them stink abominably. They have abundance of gold and silver, very pure, and fine. Its watered with the River *Niger*, which from the fifteenth of *June* overflows its banks for the space of forty dayes, and is so many more before it returns into its channel, which makes the fields very fruitful: In one place *Niger* hides it self for six miles under ground: The second River is *Senega*, upon whose Northern bank, the people are cole black, but on the South only tawny.

The Chief Kingdomes are

- 1 *Gualata*, where they have no Laws.
- 2 *Guinie*, where there is neither Town nor Castle, except *Mina* built by the *Portugals*.
- 3 *Tom-*



3 *Tombutum*, where the Inhabitants spend all their time in singing, and dancing. The King hereof is the richest of all the Princes in those parts of *Africa*, keeping a royal Palace, and hath for his guard three thousand horsemen, and footmen sance number.

4 *Melli*, which is three hundred miles long, the Inhabitants are rich, civil, and industrious.

5 *Caná*, where are Plenty of Lemons, and Pomegranats.

6 *Gialofie*, where the people are so nimble, that they will leap upon a horse when hee gallops, and stand upright when hee runs, turn themselves about, and suddenly sit down, mount, and dismount in a trice.

7 *Benin*, where the people rase their skins with three lines drawn to the Navel, without which they think they cannot bee saved; Both men and women go naked till they bee married, and then they wear a cloath from the waist to the knees.

8 *Nubia*, where there is a poison so exceeding strong, that the tenth part of a grain will kill a man in a quarter of an hour: Its sold for one hundred Duckats the ounce.

9 *Borvum*, where the people have neither wives, nor children that they call their own, nor names, but are only distinguished by some external accident.

10 *Goaga*, where the King hath no revenues, but what hee winnes from his enemies.

11 *Ganaga*, where the King hath nothing, but what his Nobles please daily to allow him.

The Country of the Mandigos described.

In *Guinie* upon the River *Gambra* live the *Mandingos*: The River abounds with Crocodiles, River-horses, Torpedoes, running-fishes, &c. On the banks of it are many Geese, Ducks, Hernes, Curlews, Storks, Plovers, &c. On the Land are Beeves, Goats, *Guinie* Hens, &c. The people are perfectly black, and live a very idle life, except it bee in their seed-time, and harvest: their usual food is Rice, or some Grain boiled, their drink is water, or *Dullo*, made of Grain like our Ale: Their houses are round covered with Reeds, many of them built together, and compassed with a wall of Reeds six foot high, to defend them from wild-beasts, which yet many times, much endanger them. There are Ant-hills cast up by Pismires, some of them twenty foot high, and in compasse able to contain twelve men, which with the heat of the Sun are baked into that hardnesse, that our *English* which trade thither for gold, use to hide themselves in the ragged tops of them, when they take up their stands, to shoot at Deer, or other beasts. The Town wherein the King dwels is seated on the River, compassed about with Hurdles ten foot high, and fastened to strong poles: On the outside is a Trench of great breadth, beyond which the Town is again circled with Posts, set close together of about five foot high: their Armes are Azegaies, or Javelins, made of Reeds six foot long, with an Iron Pike artificially made, and dangerous: they have others that



that they cast like Darts, with barbed heads: as also swords about two foot long. Some have Bows and Arrows made of Reeds, headed with Iron poisoned: when any of them come to the King, they presently kneel down, and coming nearer, they lay their hands first upon the ground, then upon their head, then coming to him, they lay their hand with much submission upon the Kings thigh, and so retire back: the King answers them with nodding his head: They are generally cloathed in cloth made of Cotton, whereof there is plenty, their apparel is a shirt to their knees, and a pair of breeches, they are mostly bare-headed, their hair bedecked with *Gregories*, made of leather, of several fashions, which whilst they wear, they think that no evil can betide them.

The King hath two wives sitting by him, laying their hands on his naked skin, stroaking, and gently pulling the same. When the woman is with child, shee lyes no more with her husband till the child bee weaned. The wives live in great servitude, beating their Grain in Morters: they never are admitted to sit, and eat with their husbands: you shall never see kissing, or dalliance betwixt husband and wife, nor brawling amongst the wives, though one man hath many, and they equal: each woman hath her several house for the night, and when they appear in the morning, they salute their husbands, kneeling, laying their hands on his thigh: her apparel is loose, and party-coloured: from the waist upward shee is bare, to shew her painted razed body, whereof they are proud, turning themselves to shew it, and well pleased when you handle it. Few either of men or women are without Tobacco-pipes made of earth well glazed, about two inches long, the bowle will hold half an ounce of Tobacco: into these they put Reeds about a yard long, and so draw the smoke.

They have store of Palmita wine: and gourds which grow like our Pumpions carried up their walls, of unequal size, from an egge to a bushel, yeelding variety of household vessels to eat, drink, and wash cloaths in: they have store of great Locusts trees, which yeeld clusters of Cods, ripe in May, which they eat. They have store of Bees, and Honey. They have a sort of trees, which on a long stalk have a great and round fruit with a pleasing pith therein, on which Baboons and Monkeys feed. There is a tree or shrub commonly growing on the River bank like our great Briars, having a ragged leaf, which leaf with the gentlest stealing touch, betwixt the finger, and thumb, will make the whole bough to close up all his leaves, and the touch of a sprig, will cause the whole tree to close up all his leaves: It bears a yellow flower like our Eglantines. There are many Lions, Jackals, Ouzes, and Leopards. The Civit-Cats, and Porcupins rob them of their Poultry. There are also abundance of Elephants, which going in companies spoil their Corn, and Cotton grounds: they feed amongst sedges, and upon boughs of trees: the blacks eat their flesh, There are Deer of all sorts, Antilops, wild Bulls, and huge Bears. The Baboons go by three or four thousand in a Heard, some of the biggest being leaders, which are as big as Lions: the Females carry their young



young under their bellies, and if any have two, shee carries one on her back.

There are infinite store of Guinie-hens, Partridges, Quails as big as Woodcocks, Pidgeons, Parrats, and Parakitos: Their greatest fowl is a *Stalker*, who standing upright is taller than a man: the next is a *Wake*, which makes a great noise as hee flies, and doth much hurt in their Rice grounds: of smaller birds there are many sorts, pleasant to the eye, and delighting the ear.

#### *Aethiopia inferior Described.*

*Aethiopia inferior* hath on the East the *Red-sea*: on the VWest the *Aethiopian Ocean*: on the North the Land of *Blacks*, and *Aethiopia superior*: and on the South the Southern Ocean. It hath in it these Kingdomes.

*Aian* between the mouth of the *Red-Sea*, and the River *Calimanci*. It abounds with flesh, Honey, Wax, Corn, Gold, Ivory, and abundance of Sheep, whose tails usually weigh five and twenty pounds.

*Zanzibar* extending from the River *Calimanci* to *Monomopata*: Its divided into fifteen Provinces, or Kingdomes, the chiefest whereof is *Sofila*, where there is so much Gold, and Ivory, that some would have it to be *Solomons Ophir*.

*Cafraria*, which hath on the East the River *de Infanto*: on the VWest and South the Ocean: and on the North the Mountains of the *Moon*: it extends Southward to the Cape of *Good hope*, first discovered by the *Portugals*, Anno Christi. 1497.

#### *The Africans at the Cape of Good Hope Described.*

At the Cape of *Good Hope*: the *Africans* are ugly black, strong-limmed, desperate, crafty, and injurious. Their heads are long, their hair woolly, and crispt; of which some shave one side, leaving the other long, and curled: Another shaves all, saving a little tuft on the top: Another (thinking his invention better) shaves here, and there, the bald skull appearing in many places: other some shave away all save a lock before. Such as have tufts of hair, hang in them brasse buttons, spur rowels, peeces of Pewter, &c. Their ears are long, and made longer by heavy bables they hang in them, as links of brasse, or Iron, chains, glasse-beads, blew-stones, bullets, or Oyster-shells: and such as cannot reach to such Jewels, have singles of Dear, beaks of birds, Dogs or Cat stones, &c. Their Noses are flat, crusht so in their infancy, their Lips great: quick, crafty eyes: and about their necks they have guts, or raw puddings, serving both for food and Ornament: The better sort instead of them get hoops of Iron, chains of brasse, or greazy thongs of stinking Leather: Their arms are loaden with voluntary shackles of Iron, Ivory, rusty brasse, or musty Copper: the rest of their bodies are naked, saving that they are girded with a thong of raw Leather, to which is fastened, a square peece like the back



of a Glove to cover their privities: but the women, when they receive any thing, return their gratitude by taking up that flap, and discovering their shame: But their great ones have better cloathing: A nasty untanned hide of a Lyon, Leopard, Calf, Baboon, or Sheep (the hair inward) which they put upon their shoulders, reaching to their waists: for their thighs and legs are never covered: To their feet is fastened a broad peece of Leather, tyed by a little strap, which for the most part they hold in their hands, that their feet may have liberty to steal, which with their toes, they can do most cunningly, all the while looking you in the face, as if they meant no harm. Most of the men are semi-Eunuches, one stone being extected in their infancy by their nurses. Both sexes hideously cut, gash, and pink their brows, nose, cheeks, arms, breast, back, belly, thighs, and legs in sundry works, and Figures. They have no houses, they delight most in Caves, Holes, or Lyons dens, unfurnished; a whole Tribe commonly keeping together, coupling without distinction, the name of wife, or brother, being unknown amongst these incestuous persons.

They feed, sleep, and speak altogether without order, or Law: In the night they sleep round a fire, a Centinel watching the Lyons, their adversaries: *Vivitur ex rapto*: the one eating the other, the Lyon tearing some of them, and they other times training him over covered pits, which catches him: and so they slay, and eat him to day, who perhaps was a Sepulcher to their friends, or parents the day before. They dawb, and rub their skins with grease, and coals, indenting, and drying them in the Sun whereby they become Monsters to all civil eyes. They eat men alive, or dead, which when they fail of, dead Whales, Seals, Pengwins, grease, or raw puddings are their diet: and when the frost of old age benums their limbs, whereby they are unapt to provide their own food, they either eat them, or expose them upon the Mountains, either to bee killed by famine, or devoured by Lyons.

*With these no violent death, nor stroying rage*

*Of Lust, is half so dreadful as old age.*

They have no spark of devotion, no knowledge of God, heaven, hell, or immortality; no place of worship, no day of rest, no order in nature, no shame, no truth, no ceremony in births, or burials, meer brutishnesse, and stupidity over shadowing them. The women carry their children on their backs, and give suck with their long dugs stretched over their shoulders. *Anno Christi. 1600.* Sir James Lancaster had amongst them a thousand sheep, and fifty Oxen for trifles. They train their Cattle to such obedience, as with a whistle, great Herds will follow them like Dogs, and being sold, with a like call will runne away after them, to the buyers costly mirth and admiration: to prevent which, the Mariners upon the delivery of each beast, either kill it quickly, or fasten their horns with cords to stakes placed there on purpose.

*The*



*The Kingdome of Sofala Described.*

*Sofala* is situate on the coast of Eastern *Ethiopia*, neer the Sea: here the *Portugals* traffick to *Manica*, a Land of much Gold, within land above threescore Leagues; the women perform the offices of Tillage, and Husbandry: In it are many sorts of fruit, as Pomgranats which bear all the year, some green, some ripe, and some in flowers: Fig-trees which yeild black Figs all the year about: Oranges, Limes, Vines, which bear twice a year, in *January*, and *July*; Ananas, Sugar canes, Palm-trees which yeild infinite Coccoes, and Wine; *Gniny* Wheat, and Rice; There are abundance of Hens, Goats, Kine, Wild beasts, and wild Swine. In *Manica* grow little trees on Rocks; which are dry most part of the year, but if you cut off a bough and put it into water, in the space of ten hours it springs, and flourisheth with green leaves: In some parts they have store of Orenge and Lemons. The King of this Country is called the *Quitive*, they are Gentiles; Hee hath above one hundred women whereof one or two are his Queens: and many of them are his Aunts, Cousins, Sisters, and Daughters, all whom hee useth promiscuously; when hee dies his Queens must dye with him, to do him service in the other world.

*The Kingdome of Monomopata Described.*

*Monomopata* is above two hundred Leagues long: On the North-West lies the Kingdome of *Abutua*, where is much fine Gold; yet their greatest riches they count their Cattle: On the East it hath the River *Zambeze*: On the South-West it extends to the Ocean; and Southward its bounded with the River *Inhanabane*: The King hath many women, whereof one is principal: None may speak with him, except hee bring a present; The King and his Subjects wear a white *Perewinkle* in their foreheads for a jewell, fastened in their hair, and the King hath another great one on his breast. None of them cut the hair of their heads or beards, yet they grow not long: they live commonly to ninety, or one hundred years: when the King dyes, his Queen must drink poyson to serve him in another World. It abounds so with Elephants, that about five thousand are yearly killed for their teeth-sake: There are said to bee three thousand Mines of Gold.

*The Kingdome of Congo, or Manicongo Described.*

The Kingdome of *Congo* hath on the West the Ocean: On the South the *Caphars* and Mountains of the Moon: On the East those Hills from which the Rivers issue, and run into the Fountains of *Nilus*: and on the North the Kingdome of *Benin*: The most Southerly part is called *Quimbibe*: a great and mighty Kingdome, extending from *Bravagal* to *Bagamidri*; the air is wholesome, the earth out-



outwardly furnished with store of fruits, inwardly with Mines of Christal, and other mettals. *Angola* is another Province of *Congo*, a great Kingdome, and very populous. *Cabazza* is the Royal City, one hundred and fifty miles from the Ocean: from this Country the *Portugals* use to carry above twenty thousand slaves yearly into *Brasile*. They are Heathens, have their Idols of wood in the midst of their Towns, in fashion like a *Negro*, which they call *Mokisso's*: they take as many wives as they please, there are Mines of Silver, and excellent Copper: they have many Kine, but love Dogs-flesh better, which they feed for the Shambles; their houses are fashioned like Bee-hives: Horse-tails are great Jewels amongst them, for one of which they will give two slaves.

*Congo* properly so called, extendeth Westward three hundred seventy five miles; Northward five hundred and forty; Southward six hundred, crossing over the Mountains of the Sun, and the Mountain of Christal: Its divided into six Provinces, *Bamba*, *Songo*, *Sundi*, *Pango*, *Batti*, and *Pemba*. *Bamba* is the greatest, and richest, there are Mines of silver, and on the Sea-shore, shells which they use in stead of money. Amongst them there are some very strong men, who will cleave a slave in the middle, or cut off a Bulls head at one blow: There are certain creatures as big as Rams, having wings like Dragons, long tails, and chaps with diverse rows of teeth; they live upon raw flesh; their colour is blew, and green, and they have but two feet; the Pagan *Negroes* worship them for Gods. The Rivers of *Congo* are many, the greatest whereof is *Zaire*: In all of them are River-horses, and Crocodiles, and they overflow as doth *Nilus*. There are whole Mountains of Porphyry, Jasper, white Marble, and other Marbles; and one, that yeelds fair Jacinthes, straked with natural veins. When any of the Inhabitants dye, they have no power to bequeath their goods to their kindred, but the King is heire general to all men.

#### The Kingdome of Loango described.

*Loango* is the Northerly neighbour of *Congo*, right under the Line: the Country stretcheth two hundred miles within Land: the people are called *Bramanes*, and the King *Mani Loango*: they are circumcised after the manner of the *Jews*, as all the rest of the Nations in those Countries use to bee: they have abundance of Elephants, and wear cloaths of Palm: they are Heathens, and use many superstitions; they have their *Mokisso's*, or Images, to which they offer several things.

Beyond the Country of *Loango* are the *Anziques*, the cruellest Cannibals that are under the Sun: for in other places they eat their enemies, or their dead, but here they eat their Country-men, and kins-folk, and keep shambles of mans flesh, as with us of Beef, or Mutton. They have many Mines of Copper, and great quantity of Sanders, both red, and gray. They are excellent Archers; they are circumcised, and worship the Sun for their greatest God, and the Moon

Ethiopia



Ethiopia Superior; called also Abassia; described.

It is watered with four principal Rivers, and as many huge Lakes: The first River is *Taucea*, running Northward, but drunk up by the thirsty sands, before it can come to the Sea: It hath bordering upon it, Mountains of admirable height, and inaccessible: The second River is *Oara*, larger than *Nilus*, that emptieth it self into the Sea of *Zeila*: the water is very clear, but the superstitious *Abassines* refuse to drink of it, because in its passage it watereth some *Mahometan* Regions. The third is *Gabea*, and the fourth is *Nilus*: One of the Lakes is called *Dambea*, threescore mile long, and five and twenty broad: It abounds with fish, and River-horses, and in it are many Islands, in which traitors are confined.

The *Abassine* soil is for the most part hollow, and in the midst of the plains, rise many Rockie-hills, which in times of war serve them for Fortresses: The whole Country abounds with Mettal-Mines, but the inhabitants, partly through ignorance, and partly for fear of the *Turks*, if the riches of their Country should bee discovered, suffer them to lye hidden in the earth, only they make use of so much Iron as lyes upon the surface of the earth. Of plants and trees there is great variety: There are Hares, Goats, Bores, Harts, Elephants, Camells, Buffalls, Lions, Panthers, Tigers, Rhinocerotes, and Jaraffs.

The air in this Country is most part warm, and temperate: In some parts very hot, and unwholesome. The Winter is from the end of *May*, to the beginning of *September*, in which time it rains almost every day, which is often accompanied with thunder: their Vine is made of Honey; their Churches are usually compassed with trees for shade.

The richer sort buy garments of the *Saracens*, the rest both men and women cover their bodies either with a skin, or some coarse Hempen-cloth: when they do reverence to any, they put off their cloth from the shoulders to their navel; their hair is long, which serves them for a Hat: the better sort curle and anoint their hair with butter; they brand marks in their bodies, especially in their face; on their little fingers they suffer their nails to grow as long as they will; their hands and feet are bare, which they colour reddish; they are artlesse and lazie: they lye on Ox hides, they eat their meat out of great bowles of wood, without any Napperie: they have no Cities, but great unwalled Villages; their greatest Town hath scarce sixteen thousand houses: These houses are small, without elegancy or story, round, and covered with earth, and straw: They paint Christ, the Virgin, and other Saints black, as Devils, and wicked men white. Their Temples are round, having a double Porch: they neither walk, nor talk, nor sit, nor spit, nor laugh in the Church, nor admit Dogs into the Churchyards: some Churches are only for men, others for women: In small Villages they are common to both, but with divisions that they cannot see one another.



The chiefeft Port belonging to the *Abissines* is *Suaquen*, situated in the *Arabian Gulph*: It excels most of the Cities in the Orient, in four things: First, in the goodnesse and security of the Haven, which is fenced by nature against all storms, and will contain two hundred ships, besides multitudes of small Vessels.

Secondly, In the easinesse of loading, and unloading of them: For the City being built in an Island, they set the beak-heads of their Ships and Gallies over the streets, and by casting a plank over, they are emptied into the ware-houses.

Thirdly, For traffick with strange Nations; for there repair thither Merchants from all parts of *India*, *Cambaia*, *Pegu*, *Malacca*, *Arabia*, *Ethiopia*, *Egypt*, &c. which trade for abundance of gold, and Ivory.

Fourthly, For the strength of the City, which is very great, by reason of Sholds, Flats, Islands, Rocks, Banks of sand, &c. which makes the approaches very difficult, and dangerous. This Country of *Abassia* is as big as *Germany*, *France*, and *Italy*, and hath in it plenty of Rice, Barley, Beans, Pease, Sugar, &c.

*The Hill Amara in Ethiopia described.*

In *Ethiopia* under *Prete Fanny*, commonly called *Prefter*, or *Presbyter John*, is an hill called *Amara*, situated in the navel of the *Ethiopian* body under the *Equinoctial* line, adorned with all variety of fruits, wholesome air, pleasant aspect, and prospect: yea Heaven, and Earth, Nature and Industry have all been corrivals to present their riches to it.

It stands in a great plain, having no other hill near it by thirty leagues, the form of it is round: the rock is cut so smooth without any unequal swelling, that to him that stands beneath, its like an high wall: the top is overhanged with rocks, jutting forth for the space of a mile: Its above twenty leagues in the circuit, compassed with a wall on the top, well wrought, that so neither man, nor beast in chafe may fall down.

The top is a level, only towards the South is a rising hill beautifying this plain, whence issueth a pleasant Spring which passeth through all that plain, and payeth its tribute to every Garden that will exact it, and so maketh a Lake at length, whence issueth a River that from thence runneth into *Nilus*.

The way up to it is cut out of the Rock, not with stairs, but by an easy ascent, so that one may ride up with ease, at the foot whereof is a fair Gate with a *Corps du Guard*: Half way up is a fair and spacious Hall, cut out of the Rock with three large windows to it, and at the top is another gate with the like *Guard*: The air above is wholesome, and delectable, so that they live long there without sicknesse. There are upon it thirty four Palaces standing by themselves, spacious, sumptuous, and beautiful, where the Princes of the Royal blood have their abode with their Families. There are two Temples also, the most beautiful in all *Ethiopia*.

There



There are many flourishing and fruitful Gardens, curiously made, and plentifully furnished with *European* fruits, as Pears, Pippins, &c. and of their own, as Oranges, Citrons, Lemons, &c. Its also adorned with Cedars, Palm-trees, &c. as also with variety of herbs, and flowers to delight the sight, taste, and sent: There are also *Cubaio* trees, pleasant in taste beyond all comparison, and great store of Balm-trees. There is plenty of all sorts of Grain, and Corn, and such charms of Birds as delight the ear with their melodious warbling notes, and please the eye with their variety of colours, and other creatures that adorn this *Paradise*.

The aforementioned Churches have their Pillars, and Roofs of stone, richly, and cunningly wrought, the matter and workmanship contending for magnificence: That of *Fasper*, *Alabaster*, *Marble*, *Porphyrie*; This of painting, gilding, and much curiosity: To these are adjoining two stately Monasteries, in one whereof are two rare peeces, whereon wonder may justly fasten both her eyes.

The Treasury, and the Library of the Emperor, are such as neither of them is thought to bee matchable in the world; neither that of *Constantinople*, wherein were one hundred and twenty thousand Books; nor that of *Alexandria*, wherein were seven hundred thousand Books; For the number in this Library is numberlesse, their price inestimable. There are three great Halls, each above two hundred paces large, with Books of all Sciences, written in fine Parchment, with much curiosity of golden Letters, and other work, and cost in writing, binding, and covers: There are all the *Greek Fathers*: The Writers of *Syria*, *Egypt*, *Africa*, and the *Latine Fathers*, with others innumerable, in *Greek*, *Hebrew*, *Arabick*, *Abyssine*, *Egyptian*, *Syrian*, and *Chaldee*. There are *Poets*, *Philosophers*, *Physicians*, *Rabbines*, *Talmudists*, *Cabalists*, *Hieroglyphicks*, &c.

The Treasury, leaves them of all other Princes behinde it. Its a Sea that every year receiveth new Rivers, which never run out: every Emperor yearly laying up part of his revenue there. The Jewels here kept are incomparable, *Topazes*, *Amethysts*, *Saphires*, *Diamonds*, &c. Hee hath one Jewel that was found in the River *Niger* (that brings forth more Gemmes than any other in the world) which is one peece diversified with a thousand variety of stones. Its about two spans, and an half square: there are in it one hundred and sixty *Diamonds*, one as large as the palm of ones hand: It hath in it above three hundred *Emeralds*; *Rubies* the greatest in the World: Above fifty *Saphires*, *Turqueses*, *Balazes*, *Amethysts*, *Spinels*, *Topazes*; *Facinths*, *Chrysolites*, &c. Nature here playing the Jeweller, and representing a Map of the worlds Gemmes in this one Jewel, without, and infinitely beyond all Art of Man. *Bernardo de Vecheti*, a Jeweller, being sent thither by *Francis de Medicis*, Duke of *Florence* to see it, accounted it beyond all estimation, and value. The Emperor also hath made him Tables with thousands of stones set in them.

In this hill are kept the Princes of the Blood Royal, as in a prison, and never return thence, except they bee chosen Emperors. Anno

*Christi*



*Christi* 1608. there were six of them: These meet all together when they please to recreate themselves by hauking, hunting, &c. and they have grave persons to instruct them in learning, and vertue. *Purchas Pilgrimage*. p. 677. &c.

*The chiefeft Cities in Abassia, or Æthiopia superior, Described.*

The chiefeft Cities in this Empire are: 1. *Saba*, in which are four Gates made of Alabaster, and Jasper, wrought with antique work, and the doors thereof curiously carved. It hath in it five thousand great and sumptuous houses: the streets are spacious, and so shaded with Pent-houses, that a man may walk without being offended by either Sun or rain. The other Cities are 2. *Aruma*. 3. *Cossumum*. 4. *Zameta*, the seat of *Barnagasso*, or the Vice-Roy. 5. *Suacen*, before described. 6. *Tanape*. 7. And *Zembra*: The Kings Court also is a wandring City; For his Pavilions, and Tents belonging to him, and his retinue being pitched, take up ten miles in compasse.

In this Empire are seventy Tributary Kingdomes, the chief whereof are 1. *Barnagassum*, which lyeth towards the *Red-sea*, and borders on the *Turks*. 2. *Tigremaon*, famous for her Mines of Gold. 3. *Angote*, where the Inhabitants use Salt, Pepper, and Iron instead of money, and feed on raw flesh. 4. *Amara*, where is that famous Mountain before described. 5. *Guagere*, which is an Island in the River *Nilus*, one hundred seventy and five miles long, and one hundred twenty and five broad, &c. The Natives call this Emperor, *The Negus*. His revenues are so great, that besides the expences of his Court, and Camp, he coffers up three millions every year.

*The Islands in the Red-Sea, belonging to Africa Described.*

That which is now called the *Red-Sea*, or *Arabian Gulph*, that parts *Asia* from *Africa*, is in length one thousand and two hundred miles, in breadth for the most part one hundred: Its so full of shoals, that except they keep the channel in the middest, there is no sailing but by daylight: At the entrance into it, stands the Ile of *Babel mandel*, or *Babmandel*, which the ancient Kings of *Egypt* used to chain up to keep the passage.

*Sues* is neer the bottome of this Sea, where the *Turk* hath his Arsenal, and Gallies for those Seas: The Timber is brought out of *Caramania* by Sea, by the River *Nilus*, and by Cammels the rest of the way, at incredible charges. Some think that *Pharaoh* was here drowned: Others think that the passage of the *Israelites* was at *Tor*, where this Sea is not above nine miles over. *Ezion Geber* was a Port hereabouts whence *Solomon* sent his Fleet to *Ophir* for Gold, &c.

*Bernice* was a Port in the *Red-sea*, where the *Indian* Drugs, and Spices were unladen in the time of the *Roman* Empire, and from thence carried to *Alexandria* in *Egypt*. *Zidem* is twelve leagues from *Mecca*, where



where since the ships used to unlade their Spicery, as formerly they did at *Bernice*.

A little further is the Ile of *Mehun*: and then the Ile of *Cameran*, one of the hottest places in the world: then *Dalagua*, where they get pearls. Its one hundred twenty and five Leagues long, and twelve broad. *Mazzua* is another Island which makes *Ercocco* a good Haven. There are diverse other small Iles, in which there is nothing memorable.

The chiefest Islands belonging to Africa Described.

Madagascar Described.

*Madagascar*, or *St. Laurence* Island, is the greatest Island in the World, being a thousand miles in length, and in some places four hundred miles in breadth: Its full of Towns, people, Minerals, Beasts, Woods, waters, and what's requirable in a fruitful land. Its a good place for victualling, as they passe into the *East-Indies*, the air quick, and healthfull: Its divided into four Kingdomes, each King with their Ebony Scepters ruling his people, being jealous of each others greatness. The Sea Towns are infected with *Mahometisme*, the midland eclipsed with black Idolatry. Nature hath taught them Laws, they punish Murther with death; adultery with publick shame, and theft with banishment. Fishing delights them more than Tillage. The people are generally strong, couragious, and proper. The men cover their naked bodies in warre, with strong and Massy Targets, their right hand, brandishing a long neat pike, or lance of Ebony, barbed with Iron, kept as bright as silver, which they can throw with excellent dexterity, and skill: Their colour is black, they anoint their naked bodies with Grease, and Tallow; proud to see their skin shine, and are not offended with the stink: their hair is long, black, and curled: They wear a few leaves plaited about their waists, but are elsewhere naked; their ears are bored and wide; they pink, and cut their flesh; and whilst the men seek their prey abroad, the women keep constantly at home and spin. The boys marry at ten, and the maids at twelve years old. They know no Letters: *Nihil scire, nil jucundius*. The earth is rich in Minerals, Gold, Silver, Iron, Copper, &c. but hearing of the cruelty, and covetousnesse of the *Portugals*, they prohibit the diging of them. If you will buy any thing of them, they give it in exchange for Agats, Helitropians, Jasper, and long red Cornelian beads, which they prefer before all the Diamonds of *India*, and of which they are so proud, that the owner, bee hee Subject or King, is oft dethroned for it, one string of them being able to put them all into a combustion. Bracelets, Copper-chaines, beads, bells, and Babies are much esteemed, for which you shall have in exchange, sheep with great tails, Beeves, Bufaloes, Camels, Antilops, Reddeer, Leopards, Goats, Milk, Hens, Eggs, Wheat, Barley, Rice, Oranges, Lemons, Lymes, Pomcitrons, Plantanes, Sugar Canes, Gin-



Ginger, Toddy; Coconuts, &c. *Herb. Travels.*

Their time of marriage is for men at twelve, and for women at ten. They have a kind of Bean growing on trees, the Cod whereof is two footlong.

*The Island of Mohelia described.*

*Mohelia*, another Island beyond it, where the houses are made of Reeds, or straw, fitted to the heat of such a torrid climate. The Inhabitants are cole black, have great heads, big lips, flat noses, sharp chins, huge limbs, go naked, having only a few plantane leaves about their waistes, to veil their modest parts; they cut, and pink in several works their skins, face, armes, and thighs, striving to exceed each other in variety. Tobacco is of great account amongst them, which they suck out of long Canes, called *hubble-bubbles*: They have store of Buffols, Goats, Turtles, Hens, huge Bats, Camelions, Rice, Pease, Cuscus, Honey, Oisters, Breames, and much other fish: They have also Toddy, Cocos, Plantanes, Orenge, Lemons, Lymes, Pomecitrons, Tamarind, Sugar-Canes, &c. The Isle is alwayes green, each day a gentle breeze, and shower bedewing the earth, and mollifying the scorching Sun; so that it is alwayes adorned in *Floraes* Livery, yea, roabed with Natures best *Arras*, pleasantly refreshed with silver purling streams, and shaded with dainty trees of all sorts. Here you may have thirty Orenge, or Lemons for a sheet of paper: for two sheets ten Coco-Nuts: An Oxe for a peece of eight, and a Goat for six pence.

*The Isle of St. Hellen described.*

This Island is on this side the Cape of *Good Hope*, and nearer to the *African*, than to the *American shore*: the Seas about it are very deep, and the Land so high and precipitious, that the Marriners use to say, *A man may chuse whether hee will break his heart going up, or his neck comming down*: But when up, no place yeelds a more delightful object: Its even, and plain, cloathed with sweet grasse, long, and curious: The springs above are sweet, there are but two Rivolets in the Island: there are abundance of Hogs, and Goats: there are also Phefants, Powts, Quails, Hens, Partridges, and diverse sorts of useful herbs, as Wood-forrel, Trifolie, Basil, Parsly, Mint, Spinage, Fennil, Annis, Radish, and Lemons.

*The Island of St. Thomas described.*

The Island of *St. Thomas* is of a round figure, being one hundred and fourscore miles in compasse, It lyeth directly under the *Aequinoctial* line: it so aboundeth with Sugar, that forty ships are laden from thence yearly: The chief City is *Pavosan*: At the first discovery it was wholly overgrown with woods, now it is inhabited by the *Portugals*, and *Negroes*, the latter often living till they bee an hundred years old



old: the Portugals not exceeding fifty. It will bear no fruit that hath a stone in it. In the midst is a woody Mountain continually overshadowed with a thick cloud, which so moistens the Trees, which are many, that from thence droppeth water sufficient to water all their Sugar grounds.

*Princes Island described.*

*Princes Island* lyes between the *Aequator*, and the *Tropick of Capricorn*, near unto the Isle of *St. Hellen*: Its called *Princes Island*, because, when it was first discovered, the revenues of it were allowed to the Prince of *Portugal*.

*The Isle of Cape Verde described.*

Next to *Cape Verde* are seven Islands full of birds, but empty of Inhabitants: But the Isles of *Cape Verde* are nine, they were first discovered, *Anno Christi* 1440. None of them are inhabited but *St. Fago*, and *Del Fogo*, so called, because it burns perpetually: They were taken by Sir *Anthony Sherly*, *Anno Christi* 1596. who had in one night such a showre of ashes, as hee did lie by *Del Fogo*, that in the morning you might have written with your finger upon the Deck of his ship. *St. Fago* was taken by Sir *Francis Drake*, *Anno Christi* 1585. *Brava*, and *Bona Vista* have better names, than natures, they yeeld no matter for History: As neither do the Isles of *St. Matthew*, *Sancta Cruz*, *St. Paul*, and *Conception*. The former of these are called the *Gorgades*, and abound with Goats. The latter the *Hesperides*, distant from *Africk* ten thousand furlongs.

*The Island of Maio described.*

*Maio* hath in it a Lake two leagues long, where the Sun congeals and turns the water into salt. Here the Sea looketh like a green field, being covered over with an herb called *Sergasso*, like to our *Sampher*, which lies so thick that a man cannot see the water, hindring the ships passage, except it hath a strong wind: It is yellowish of colour, and beareth an empty berry, like *Goosberries*. Its four hundred miles distant from the coast of *Africk*, and the Sea is so deep, that no ground can bee found, and yet this herb is thought to come from the bottome. These coasts are troubled with continual thunders, and lightnings, and unwholesome raines, and if this rain-water stand but a little, it turns into Worms, and it fills the meat that is hung up in it with Worms. Here swims also upon the face of the waters another herb like a *Cockf-comb*, which is so venomous, that it can hardly bee touched without peril. In these Seas also they meet with great and tedious calmes.



*The Canary Islands described.*

The *Canary* Islands are twenty leagues from the continent of *Lybia*, being six in number. *Canaria*, *La-Palma*, *Teneriffa*, *Lancerota*, *Hierro*, *La-Gomara*, and *Forteventura*. The ancient Inhabitants knew no God but Nature; were ignorant of the use of fire; shaved with flint-stones: Nursed their Children by Goats; tilled the Earth with Horns of Oxen; abominated the slaughter of Beasts; like beasts used women in common; had no *menum*, and *tuum*.

*The Woods their dwelling was, the Herbs their diet;  
And on the leaves, and boughs, they slept in quiet.*

They are now inhabited by the *Spaniards*, who have the Inquisition amongst them: The *Grand Canary* is the residence of the Inquisitor whither all the other Isles repair for Justice. Its one hundred and twenty miles in compasse: Hath store of Goats, Bees, Asses, Hogs, Barley, Rye, Rice, variety of flowers, Grapes, and other excellent fruits.

*Teneriff* may compare with the *Grand Canary* in multitude of Inhabitants; and exceeds it in Grapes, yeelding yearly eight and twenty thousand Buts of Sack; of the high *Pike* in this Island, see afterwards.

*Hierro* is famous for that Tree, which (like the Rock in the Desert) affords sweet water to all the Inhabitants: The description whereof, see afterwards.

*Madara* stands in two and thirty degrees, and is the greatest of all the *Atlantick* Isles: It was so called of the wildernesses of trees there growing, which when they were first fired, they burned so furiously, that the people for a time were forced to go some space into the Sea from the violent heat, and the wood-ashes made the soil so fat, that at first it yeelded threescore fold, since but thirty: The excellent Wines that wee have from thence are made of Vines that were brought from *Candy*, and they bring forth more Grapes than leaves, the clusters being two, three, and four spans long. At first here were many Pigeons that would suffer themselves to be taken, not knowing, and therefore not fearing a man.

Forty miles from *Madara* is the Isle of *Porto Santo*, or *All-Saints*, because discovered upon that day *Anno Christi* 1428. Here were such store of Conies, bred of one shee Cony, brought hither great with young, that the Island was almost destroyed, and made uninhabitable by them.

*The Isle of Malta described.*

Within the Streights there are only some few Islands belonging to *Affrica*, whereof the Isle of *Melita*, or *Malta* is the chiefest: In old time



time famous for the Temple of *Juno*, spoiled by the *Roman* Verres. Its distant from *Sicilie* threescore miles, from *Africa* one hundred and ninety: It was sometimes subject to the *Carthaginians*. It is now held by the Knights of *Malta*, whose valour appeared *Anno Christi* 1565. by defending it against their mighty and powerful adversary the *Turk*.

### The General Description of Europe.

*Europe* by *Pliny* is called *Orbis domitorum genitrix*, and well shee may, if we read her story in her *Greek* Monarchy of *Alexander* the great, and in her *Latine* Empire of the *Romans*, who scarce left a corner of the *World*, then known, unconquered. It is almost encompassed with the *Sea*, being as it were a *Peninsula*, whose *Isthmus*, is that part which lyes between the *River Tanais*, and the frozen *Sea*, by which it is joyned to *Asia*. Westward it is bounded with the *Atlantick* Ocean, having no land till you come to *America*. On the East towards *Asia*, it hath the *Aegean* *Sea*, called *Archipelagus*, and *Pontus Euxinus*, *Palus Meotis*, and the *River Tanais*: Southward it hath the *Mediterranean* *Sea*, and *Fretum Herculeum*. Northward the *Pole Artick*. She bears in length but three thousand and eight hundred miles, and in breadth nigh one thousand and two hundred miles: So that shee is the least, but yet the most populous part of the world, and blessed with the Gospel above all others.

The Kingdomes, and Countrys in the Continent of *Europe* are, *Spain*, *France*, *Belgia*, *Germany*, *Italy*, *Denmark*, *Hungary*, *Poland*, *Sclavonia*, *Greece*, *Dacia*, *Norway*, *Sweden*, and *Muscovy*.

*Spain*, not long since consisted of three Kingdomes, *Castile*, *Aragon*, and *Portugal*, but lately *Portugal* hath rent it self from her, and chose for King, the Duke of *Braganza*, under the name of *John* the Fourth, but wee will speak of her as shee was before, and so in compass shee is about one thousand eight hundred and ninety *English* miles. Its begirt with the *Sea* on every side, unlesse on the Eastern, where it is joyned to *France* by a kind of *Isthmus*, crossed by the *Pyreanean* Mountains from Sea to Sea. On the West its bounded with the *Atlantick* *Sea*: On the North with the *Cantabrick*: On the South with the straits of *Gibraltar*: and South East with the *Mediterranean* *Sea*. It yeilds all sorts of Wines, Sugar, Fruits, Oils, Mettals, Lamb-skins, Wool, Cork, Rosen, Steel, &c. The Inhabitants are not many, nor have they many great Cities, as in other parts of *Europe*: the poor are proud, the best superstitious, and hypocritical: yet good Souldiers, because patient to endure labor, hunger, thirst, by which means they rather weary out, than overcome their enemies.

*France* begins at the West from the *Pyreanean* Mountains, and is bounded on the East with *Germany*: On the North with our *English* Seas: Southward with the *Mediterranean*: and South-East with the *Alpes*, which divide it from *Italy*. The cheif Provinces are *Lorraine*, *Burgundy*, and *Savoy*, which have Princes of their own: the rest are



*Normandy, Britany, Bury, Aquitane, Picardy, Peüfoires, Languedock, Anjou, Gasconie, Provence, and Campaine, &c.* The Country is very fruitfull, which cauſeth much Traffick from neighbouring Nations: their ſpecial commodities are Wine, Salt, Linnen, Paper, &c. Its well peopled, and hath many fair Cities, the Inhabitants are great Courtiers, and light of carriage.

*Belgia* hath *France* on the South: *Denmark* on the North: *Germany* on the Eaſt: and the Ocean on the *West*: Its called the *Lowcountrys*, or *Netherlands*. Its in compaſſe about one thouſand miles. Its divided into ſeventeen Provinces: whereof four are *Dukedomes*: ſeven *Earldomes*: five *Baronies*: and one *Marqueſhip*. The *Dukedomes* are 1. *Brabant*, in which is *Antwerp*. 2. *Luick*. 3. *Lutzenburg*, where iſt he vaſt Forreſt of *Ardenne*. 4. *Gilderland*. The *Earldoms* are 1. *Flanders*. 2. *Artois*. 3. *Heinolt*. 4. *Holland*. 5. *Zeland*. 6. *Zutphen*. 7. *Hamme*. The *Barronies* are 1. *Frieſland*. 2. *Utrecht*. 3. *Mecklen*. 4. *Overyſel*. 5. *Graulung*. The *Marquiſat* is that of the *Holy Empire*. Its a good land, and affords ſtore of Butter, Cheeſe, and very great Oxen. The people are induſtrious, and excellent *Mechanicks*. The men are big boned, excellent *Seamen*, and maintain their liberty by the ſword.

*Germany* lyeth Eaſtward from *Belgia*, and is bounded on the *West* with *France*, and *Belgia*: On the Eaſt with *Hungary* and *Poland*, and the River *Viſtula*. On the North with the *German Ocean*, and on the South with the *Alps* that divide it from *Italy*. *Bohemia* is ſituated in the middeſt, compaſſed with the *Hyrceanian wood*: whereof the Regal City is *Prague*. *Germany* comprehends many Provinces, as *Saxony*, *Brandenberg*, *Pomeran*, *Bavaria*, *Sileſia*, *Franconia*, *Auſtria*, *Helvetia*, *East-Frieſland*, *Westphalia*, *Cleveland*, *Alſatia*, *Brunſwick*, and *Haſſia*. The Emperor is now choſen by eight Electors, the Arch-Biſhops of *Triers*, *Ments*, and *Colem*: the Count Palatine of the *Rine*: the Duke of *Saxony*, and *Bavaria*: and the Marqueſſe of *Brandenberg*, and the King of *Bohemia* with his caſting voice. Its a rich country in Corn, Wine, Fruits, and Mines, and hath in it healthful Baths: the People are warlick, and ingenious.

*Italy* hath *Germany* on the North, the *Mediterranean* on the South, the *Adriatick Sea* on the Eaſt, and on the *West* *Mare Terrenum*. Its in length one thouſand and ten miles: the greateſt breadth is four hundred and twenty. Its divided into many States; the chief are the Kingdome of *Naples*: the territory of *Rome*, *Lumbardy*, *Tuſcany*: The Signiory of *Venice*, *Verona*, &c. Its of admirable fertility, and called the *Paradice of the world*. The Inhabitants are grave but exceeding libidinous.

*Denmark* is joyned to *Germany* on the South: on the *West* it hath *Mare Germanicum*, and is a *Peninſula*, the two principal Provinces are *Ireland* and *Holſtein*: moſt of the other are petty *Iſlands*, whereof *Zeland* is the chief, and *Loitland*. It breeds goodly horſes, and ſtore of Cattle.

*Hungary* hath on the *West* *Germany*, the River *Tabiſcus* and *Wala-chaia*



*chia* on the East, *Poland* on the North, and on the South, is the River *Sauri*: Southward is *Sclavonia*. The famous River *Danubius* cuts her in the middle, nameing her parts *Citerior*, and *Uterior*. The chief Provinces are *Soliense*, where the earth sends forth such a stink, that it poysons the birds that fly over it, and an Island in *Danubius* that is exceeding fertil, and so generally is the whole Country. The Inhabitants are strong, their Daughters Portions are only a new attire, and all their sons equally inherit without respect of primogeniture. The Emperor and Turk share it betwixt them.

*Poland* hath *Silesia* on the West, the River *Boristhenes* on the East, the *Baltick* Sea on the North, and *Hungary* on the South. Its in compasse two thousand six hundred miles. The chief Provinces are *Livonia*, *Lithuania*, *Volinia*, *Samogatia*, *Podolia*, *Russia Nigra*, *Mazoria*, *Prussia Regal*, *Podlasia*, and the Dukedome of *Opwitz*, and *Zator*, and *Polonia propria*. The land abounds with hony, wax, Mines of Copper, and Iron, hortes fit for service: the Kingdome is elective.

*Sclavonia* hath *Hungary* on the North, the *Adriatick* sea on the South, *Greece* on the South-East, and *Italy* on the West. It contains in length four hundred and fourscore miles, and in breadth one hundred and twenty. Its divided into *Illircum*, *Dalmatia*, and *Croatia*. The *Sclavonian* Language is used in many Countrys, both of *Europe* and *Asia*. Its divided betwixt the Empire of *Germany*, the *Turk*, and the *Venetians*.

*Greece* hath on the West the *Adriatick* sea: on the East the *Aegean*, *Hellepont*, and *Propontis*, Northward the Mountain *Hemus*, and Southward the *Mediterranean*. It was once the seat of the worlds Empire, and flourished above other Countries with all sorts of humane learning. It was one of the first that embraced the Gospel, and bred many Fathers of our Church. Its now miserably enslaved to the *Turks*. Its commonly divided into *Peleponesus*, *Achaia*, *Epirus*, *Albania*, *Macedonia*, *Megdonia*, and *Thracia*. It yeilds Gold, Silver, Coperas, Colours, Wines, Velvets, Stuffs, &c.

*Dacia* hath on the West *Hungary*, on the East the *Euxine* sea, on the South *Greece*, and on the North *Sarmatia*, from the which its divided by the *Carpathian* Mountains. It was formerly called *Misia*. The cheif regions in it are *Transilvania*, *Moldovia*, *Walachia*, *Servia*, *Rascia*, *Bulgaria*, and *Bosnia*.

*Norway* is in length one thousand three hundred miles, in breadth about six hundred. Its under the Government of the King of *Denmark*. Theft is counted the greatest sin amongst them. It yeilds Cables, Mafts, Furrs, Stockfish, which the poor eat instead of bread. The Metropolitan City is *Nidrosio*, besides which there are but two of note, *Bergla*, and *Astloia*. On the North, and West, lies the populous Province of *Finmark*.

*Sweden* is on the East of *Norway*, from which it is divided by the *Dofrine* Mountains on the North and South its bounded by the seas, On the East it joynes to *Muscovy*. Its a fertile Country, and in some Provinces hath great plenty of Corn, Furrs, Mines of Gold, Silver, Copper,



Copper, and Lead. Its divided into *Gotland*, quasi good land, *Finland*, quasi fine land, *Bodia*, *Scrickfinia*, *Lapland*, &c. The inhabitants often live till they be one hundred and forty years old. Thence lately have come the two great Conquerors, *Gustavus Adolphus*, that conquered much of *Germany*, and *Carolus Adolphus*, that now hath conquered *Poland*, and most of *Prussia*.

*Muscovy* is the last country of *Europe* towards the East, and part of it stands in *Asia*. Its bounded on the West with *Livonia*, and part of *Sweden*: On the East with *Tartary*, on the North with the frozen seas: and on the South with *Lithuania*. The length of it is three thousand miles, the breadth of it is three thousand threescore and five. Most of it is extream cold, but to help that, they have great store of Furs, as sables, Martins, white Foxes, &c. It hath store of Corn, Fruit, and Cattel. The people are very base, contentious, ignorant, and sottishly superstitious. They bury their dead upright, with a staff in his hand; and a penny in his Purse, with a letter to *St. Nicolas* to procure him entrance into heaven. The chief Provinces are *Muscovy*, where stands the Regal City of *Mosco*. *Pernia* where they eat dried stags flesh instead of bread. *Rhesan* full of Corn, and Horses, &c.

#### The Islands in Europe Described.

In the Western *Atlantick Seas* are *Groenland*, *Groviland*, *Island*, and *Frisland*. These are extream cold, yet yeild plenty of Fish, Oil, Whale bones, and Horses teeth.

In the British Seas, are *Ireland*, Great Britain with her train, the *Orcades*, *Hebrides*, *Silly*, *Man*, *Weight*, *Anglesey*, *Fersey*, *Garnsey*, &c. Others there are of lesse note in the German Seas, and those which divide *Norway*, and *Sweden* from *Germany*, and *Poland*. Towards *Spain* are the *Azores*, nine in number, the chief of them is *Faial*.

The Southern Islands of *Europe* lie in the *Mediterranean Seas*: As the *Baleans* neer *Spain*, *Corfica*, *Sardinia* neer *Italy*, *Sicily*, and *Malta*. In the *Adriatick*, and *Fonian* seas, *Abferrus*, *Curiçta*, *Scardona*, *Insula Diomedea*, *Issa*, *Tragurium*, *Pharia*, *Corfica*, and *Melitum*. More Southward, *Ericusa*, *Cephalenia*, *Ithica*, *Echidnades*, *Zazinthus*, the *Strophades* and *Cythera*.

In the mouth of the *Aegean sea* is *Candy*, an Ile of five hundred and twenty miles in compasse, abounding with Cypress trees, and a lascivious wine called *Malmesey*. The chiefeft Islands in the *Aegean sea* are *Melos*, *Chias*, *Bria*, the *Cyclades*, *Sporades*, *Delos*, &c. But I will write a little more particularly of the chiefeft of these Islands; as

1 *Samothracia*, which is a small Island, where the air is most cleer, and pure: the chief Town is *Samia*, beautified with a goodly harbour, but now by reason of the Pyrates infesting it, left almost desolate.

2 *Lemnos*, containing in circuit almost one hundred miles: here is



is digged that soveraign Mineral called *Terra Lemnia*, and *Sigillata*, because its sealed when made into pellets, with a *Turkish* character: The VVestern parts are dry, and barren, the Eastern more fruitful: It contains about seventy five Villages.

3 *Lesbos* is one hundred sixty eight miles in compasse: the South, and VVest parts are mountainous and barren, the rest level, and fruitful.

4 *Chios* is one hundred twenty and five miles in compasse. It beareth that sweet Gum called *Mastick*. In it are an infinite number of Partridges that are of a red colour, they are kept tame, and fed in flocks in the streets, and Villages, a little boy or girl driving them into the fields, and with a whistle calling them home again. The most excellent *Greekish* VVines are made here, called *Vina Chia*.

5. *Euboea*, over against *Chios*, now called *Negropont*, is in compasse three hundred sixty five miles: A very fruitful Island, between the continent and it, is only a little *Euripus* that ebbs and flowes seven times in one day, the reason whereof, when *Aristotle* could not finde out, hee threw himself into it, saying, *Quia ego non capio te, tu capis me*: In it are two Rivers, *Circus*, and *Nileus*: *Strabo* saith, that if sheep drink of the former, their wooll turns white; if on the latter, coal black.

The *Sporades* are twelve in number, the chiefeft is *Mila* fourscore miles in circuit; the soil is fruitful of grain, and oil: Here is excellent Marble, curiously spotted: pitch and brimstone, and hot springs good for many diseases.

The *Cyclades* are in number three and fifty, the chiefeft are. 1. *Delos*, wherein they had a custome not to suffer men to dye, nor children to bee born in it, sending their sick men, and great bellied women to *Rhena*, a small Island hard by. 2 *Samos*, where the Tyrant *Polycrates* lived, who, because hee never had any mischance, threw a Ring that hee loved dearly, into the Sea; but shortly after, hee found it in the belly of a fish that was brought to his Table: yet was hee at length brought to a miserable death by *Orontes*, a *Persian*, shewing the instability of all earthly things. 3. *Patmos*, whither *St. John* was banished by the Emperor *Domitian*, and where hee had his Revelations.

In the *Cretan* Seas are. 1. *Crete*, in compasse five hundred and ninety miles, in length two hundred and seventy, in breadth, fifty: the soil is fruitful, especially of Wines called *Muskadels*: it yeelds also Sugar-Candie, Gums, Hony, Sugar, Olives, Dates, Apples, Orenge, Lemons, Raisons, Citrons, and Pomegranats, yet it wants Corn. Its very populous. *Paul* describes the people out of *Epimenides*: The *Cretians* are lyers, evil beasts, slowbellies. Its famous for three things. 1. They have no venemous Creature thete. 2. If a woman bite a man hard, hee never recovers again. 3. There is an herb called *Alimos*, which if one chaw in his mouth, hee shall feel no hunger that day. It was once called *Hecatompolis*, because it had in it a hundred Cities. It is in the *Venetians* hands.

The



## The Ionian Isles described.

*Cythera* is in compasse threescore miles: It was formerly called *Porphyris*, from the abundance of that sort of Marble called *Porphyrie*, which the Mountains yeeld.

The *Strophades* are two Islands, wherein there is nothing remarkable, but a spring of fresh water in one of them, which hath his fountain in *Peloponessus*, above five miles distant, which passing under the Sea, ariseth there.

*Zacynthus*: now *Zant*, is threescore miles in compasse. Its wonderfully stored with Wine, Oil and Currans, of which last ordinarily they make yearly one hundred and fifty thousand Chekins for their own Coffers, besides eighteen thousand Dolars, which they pay for custome to the State of *Venice*: when the *English* first traded thither, the inhabitants were very poor, and when the *English* bought so many Currans of them, they asked our Merchants whether they dyed cloaths, or fed their Swine with them; which uses themselves put them to, but now they know better, and grow rich by the trade. This Island is much troubled with earthquakes, commonly once a week, whereupon they build their houses low. The chief City is *Zant*, not big, the streets rugged and uneven, and the houses low for the cause aforesaid. Over the Town-hall door in this City is this Distich inscribed.

*Hic locus odit, amat, punit, conservat, honorat,  
nequitiam, pacem, crimina, jura, probos.*

The *Echinades* Islands are five in number, being but like Rocks, and are famous for nothing, but for the famous battel of *Lepanto* fought near them, betwixt the *Turks*, and the *Christians*.

*Cephalenia* is in compasse one hundred sixty and six miles, and contains two hundred Towns: the chiefeft commodities it yeelds, are Wheat, Hony, Currans, Powder for dying Scarlet, Oil, and Wooll, &c.

\* *Corcyra*, now *Corfu*, is neer *Epyrus*, in length, four and fifty miles, in breadth, four and twenty: Its seated in the midst of the *Venetians* Lordships by Sea: The chief City is *Corfu*, where the *Turks* have received sundry repulses. Its very fruitful in Hony, Wax, Wine, Oil, &c.

The *Adriatick* Isles have nothing of note in them, and therefore I proceed to the *Mediterranean* Isles, the principall whereof is *Scicily*, in compasse seven hundred miles. The people are ingenuous, eloquent, and pleasant, but very unconstant, and talkative. The soil is incredibly fruitful, in Wine, Oil, Hony, Saffron, Sugar, Salt: in Mines of Gold, Silver, Allom, having also Agates, and Emeraulds, with such abundance of Corn, that it was called, *The Granary of the Romane Empire*. In this Country is the Hill *Hybla*, so famous for Bees



Bees, and Honey: and *Aetna*, which continually sendeth forth flames of fire: Here was once the famous City of *Siracuse* two and twenty miles in compasse: but now *Palermo* is the seat of the *Spanish* Vice-Roy.

In this Island lived those two great Tyrants, *Dionysius* the elder, and *Dionysius* the younger, who were so odious for their cruelty, that all the people hated, and continually cursed them, only one old woman prayed for the life of the latter, and being asked the reason, shee answered, that shee knew his Grand-Father to bee very bad, and when at the prayers of the people, hee was taken away, his son succeeded, that proved far worse than his Father, and after their curses had prevailed also for the removal of him, came this present Tyrant, worse than either: for whose life shee was resolved to pray, least after his decease the Devil himself should come amongst them.

*Malta* is in compasse about threescore miles, Its seated on a Rock, over which the earth is not above three foot thick; yet have they abundance of Pomegranats, Citrons, Oranges, and other excellent fruit: there is also great store of Cotton-Wooll, wh ch they sow as wee do Corn: In the *Aets* this Island is called *Melita*: It consists of four Cities, and threescore Villages. It was by *Charles* the fifth given to the Knights of the *Rhodes*, newly expelled by the Great *Turk*: they are a thousand in number, whereof five hundred must bee alwayes resident in the Island: the others upon summons must make their appearance. None are admitted into their order; unlesse they bring a testimony of their Gentry for six descents. But some make this Island to belong to *Africk*, where you may see more of it.

3 *Corfica* is just against *Greece* in the *Ligurian* Sea, and is in length one hundred and twenty miles: in breadth threescore and ten: the whole circuit being three hundred twenty and five. Its a fine Country, yeelds excellent Dogs for game, good horses, fierce Mastiffs, and a beast called *Musoli*, found no where in *Europe*, but here, and in *Sardinia*: horned like Rams, and skinned like Stags, of incredible hardnesse. It produceth the best VVines, Oil, Figs, Raisons, and Honey, but bitter, and unwholesome. It abounds also with Allom, Box-trees, Iron-Mines, &c. Its under the Government of *Genoa*. The people are churlish, stubborn, poor, and illiterate.

4 *Sardinia*, which is seven miles distant from *Corfica*. It contains in length one hundred and fourscore miles, in breadth fourscore and ten, in circuit five hundred and threescore. It abounds in Corn, and Cattel, but wants Oil. Their Bulls do naturally amble, and therefore the Country Peasants usually ride upon them. Here is the Beast *Musoli*, of whose skins carryed to *Corduba*, and there dressed, is made our true *Cordovan* Leather. The Inhabitants are little of stature, and prone to Rebellion, and therefore the *Spaniard* suffers neither Smith, nor Cutler to live there. The chief City is *Calearis*, just opposite to *Africk*, having a goodly haven much frequented by Merchants, and is the seat of the *Spanish* Vice-Roy.



*The Baleans Islands described.*

The chief of these Islands are, 1. *Majorca*, about threescore miles distant from *Spain*, and is three hundred miles in compasse, the chief Cities are *Majorca*, wherein is an university, and *Palma*.

2. *Minorca*, distant from the former nine miles; and is in circuit one hundred and fifty miles: the inhabitants are effeminate: the soil for the most part fruitful.

Nigh to these are two lesser Islands. 1. *Ebnisa*, one hundred miles in circuit, the chief commodity in it is salt. 2. *Olhinsa*, threescore and ten miles about. The men and women in both of them are excellent swimmers.

The lesser Islands scattered up and down, have nothing in them remarkable, but only in one of them called *Ischia*, is a fountain so hot, that in a short time it will boil any flesh or fish put into it.

Somewhat without the mouth of the Straits of *Gibraltar*, is the Island of *Gades*, or *Cales*, in length thirteen miles. *Anno Christi* 1596. it was suddenly taken by the *English* under the conduct of *Charles*, Earle of *Nottingham*, *Robert* Earle of *Essex*, and *Sir Walter Rawleigh*: at which time they burnt the *Spanish* Indian fleet, consisting of forty ships, whose lading was worth eight millions of Crowns. They overthrew also the *Spanish* fleet, consisting of fifty seven men of war: they took two great Gallions with their luggage: they spoiled and carryed away abundance of warlike amunition: they slew and took prisoners four thousand foot, and six hundred horse: whence one made this Distich.

*Alcides yeelds to Devereux; hee did see  
Thy beauties, Cales, but Devereux conquer'd thee.*

*The British Islands described.*

*England* is bounded on the East with the *German*, on the West with the *Irish*, on the South with the *Brittish* Oceans, and on the North with the River *Tweed*, and a line drawn from it to *Solwal* Westward. Formerly the Northern limit was a wall crosse the Island from *Carlile* in *Cumberland* to the River *Tine*. It was built by *Severus* as a fortresse against the *Picts*: at every miles end was a Castle; between every Castle many Watch-Towers, and through the walls of every Tower and Castle went a pipe of brasse, which from one Garrison to another conveyed the least noise without interruption: so that the intelligence of an invading enemy, was quickly made known to all the borders. VVhen the wall failed, the strong Townes of *Berwick* and *Carlile* were the chief bars against invasion.

Its in length three hundred and twenty miles: concerning our commodities, they are thus reckoned up.



England is ſtored with Mountains, Bridges, Wooll,  
With Churches, Rivers, Women beautiful.

The Bridges are in number eight hundred fifty and ſeven, The Rivers are three hundred twenty and five, the chief is *Thames*, which ebbs and flowes twice a day more than threeſcore miles: The banks of it are ſo adorned with fair Towns, and Princely Palaces, that a *Dutch* Poet made verſes of them, thus Engliſhed.

Wee ſaw ſo many Woods, and Princely Bowers  
Sweet Fields, brave Palaces, and ſtately Towers,  
So many Gardens, dreſt with curious care,  
That *Thames* with royal *Tiber* may compare.

The ſecond River is *Severne*, whoſe head is in *Plinlimmon* hill in *Mountgomry*-ſhire, and ends ſeven miles ſhort of *Briſtol*, waſhing in the mean ſpace the walls of *Shrewsbury*, *Worceſter*, and *Glouceſter*.

The third *Trent*, ſo called from thirty kindes of fiſh found in it. Its fountain is in *Stafford*-ſhire, and paſſing through the Counties of *Nottingham*, *Lincoln*, *Leceſter*, and *Tork*, it meets with *Humber*, the moſt violent River in all England.

The fourth *Humber*, made up of the Rivers, *Dun*, *Are*, *Wearfe*, *Yovre*, *Darwent*, and principally *Ouze*, and *Trent*.

The fifth *Medway*, a *Kentiſh* River, famous for harbouring the Royal Navy at *Chatham*.

The ſixth *Tweed*, the North Eaſt bound of England, on whoſe Northern bank ſtands the ſtrong Town of *Berwick*.

The ſeventh *Tine*, famous for *Newcaſtle*, and her inexhauſtible Coale-pits. Theſe with the reſt are thus ſet forth by *Draiton* the Poet.

Our Floods *Queen Thames*, for ſhips, and Swans is crowned,  
And ſtately *Severn* for her ſhore is praiſed,  
The Chriſtal *Trent* for foords, and fiſh renown'd,  
And *Avons* fame to Albions cliffs is raiſed.  
*Carlegion* Cheſter vaunts her holy *Dee*,  
*York* many wonders of her *Ouſe* can tell:  
The Peak her Dove, whoſe banks ſo fertil bee,  
And *Kent* will ſay her *Medway* doth excel.  
*Cotſwol* commends her *Iſis* to the Tame,  
Our Northern borders boaſt of *Tweeds* fair flood:  
Our *WVeſtern* parts extol their *WVillies* fame,  
And the old *Lea* brags of th' *Daniſh* blood.

Our women are the moſt beautiful in the world, without the help of any adulterate Sophiſtications. In a compleat woman, ſay the *Italians* ſhould bee the parts of a *Dutch* woman from the girdle downward,



ward, the parts of a *French* woman from the girdle to the shoulders, over which must bee placed an *English* face. And as their persons, so their priviledges are greater here than in any other Nation, they being not so servilely submiss as the *French*: nor so jealously guarded as the *Italians*: hence *England* is called the *Purgatory of servants*, the *hell of horses*, and the *Paradise of women*. And the *Italians* commonly say, that if there were a bridge built over the narrow Seas, all the women of *Europe* would runne into *England*: For here they have the upper hand in the streets, and at the Table, the thirds of their husbands estates: their equal shares in lands, priviledges wherewith women in other countrys are not acquainted.

The wooll of *England* is excellent fine, especially that of *Cotswold* in *Glocestershire*, of *Lemster* in *Herefordshire*, and in the Ile of *Wight*. Of it, are made excellent broad-cloaths, which are dispersed all over the World, bringing in much money into the Realm, and setting on work so many poor people. And the giving of some *Cotswold* sheep by King *Edward* the fourth, to *Henry* King of *Castile*, Anno Christi 1465. is counted one of the greatest prejudices that ever hapned to this Nation. The wooll transported hath brought into us no lesse than one million and five hundred thousand pound yearly, and our Lead half as much.

Wee have more Parks in *England* than in all *Europe* besides. Lately we had Chases thirty, Forrests fifty five, Parks seven hundred forty and five, replenished with abundance of Game.

Our Mines are of Tin, Lead, and Coals. Beer wee have plenty, which being transported into *France*, the *Lowcountries*, and *Germany* is amongst them highly esteemed. We have so many well-tuned bells, that Forreigners have called it *The Ringing Island*.

Our Air is very temperate: No leas in *Europe* yeild more plenty of fish. Our Oysters were famous amongst the old *Romans*. Our Herrings yeild great profit to the *Netherlanders*. Our Nobility have not such unlimited power as in other Nations. Our commonalty live in far greater reputation than they do in other Countries, and have more civility in them.

Our Ministry is learned and religious, and have a more practical, and powerful manner of Preaching than in any other Nation. Their printed works are so famous, that many young Schollers of other Nations, come over on purpose to learn our language, that they may bee able to make use of our Books, they are also the best provided for of any Ministers in the reformed Churches.

The Diet of *England* is for the most part flesh: In *London* alone there are slain and uttered, no fewer than sixty seven thousand and five hundred beefes, and six hundred seventy five thousand sheep, besides Calves, Lambs, Swine, and Poultry, in a year: I beleeeve now farre more: The *Spanish Gondamor* when hee was here, having often seen our Shambles, said that there was more flesh here eaten in a month, than in all *Spain* in a year. A Forreigner comming to *London*, and seeing such multitudes of people in the streets, wondred where there could bee meat to fill so many bellies: but when hee had seen our Shambles,



Shambles, and markets, hee wondred where there could bee bellies to eat so much meat.

Our Navy is called the walls of *England*, the like ships for service are not to bee found in the World, and our Marriners, and Souldiers are not to bee equalled. In King *Edward* the third his time two hundred of our ships neer *Scuse* overcame four hundred of the *French*: of which they sunk two hundred sail, and slew thirty thousand Souldiers. In eighty eight a few of our Queens ships overthrew the *Spanish Invincible Armado*, consisting of one hundred thirty and four great Gallions: Sir *Francis Drake* with four ships, took from the *Spaniard* one million, and one hundred eighty nine thousand, and two hundred Duckats in his voyage *Anno Christi*. 1587. And again, with five and twenty ships hee awed the Ocean, sacked *St. Fago, Domingo*, and *Carthage*, bringing away with him besides much treasure, two hundred and forty peeces of Ordnance. Our Country men *Drake*, and *Cavendish* have sailed round about the World. I omit the voyage to *Cales* mentioned before. Sir *Richard Greenvil* in one of the Queens ships called the *Revenge*, wherein were but one hundred and fourscore Souldiers, and of them ninety so sick as not able to fight, yet maintained hee a Sea-fight for four and twenty hours against above fifty of the *Spanish* Gallions, and though when his powder was spent to the last barrel, hee yeilded on honorable terms, yet before, he had killed one thousand of the *Spaniards*, and sunk four of their greatest vessels. And what victories wee have had of late over all the Navies of the *Lowcountries*, I omit to speak of, because they are fresh in every ones memory. In land service our souldiers are able to endure, and resolute to undertake the hardest enterprizes: witnesse our warres, and conquests in *Spain, France, Ireland*, and *Scotland*, and the *Netherlands* assisted by us.

*England* is a most fertile, and a most potent Island, as well for situation, as for men and ships: and the Inhabitants are good souldiers both by sea and land, in valour and courage, not inferior to any one Nation whatsoever, and are more apt to offend by temerity, and overmuch forwardnesse, than by cowardize. It excells all other nations in Mastiffs, Cocks of the Game, and Women, who are incomparably beautiful, and therefore have great influence upon the men: yea the Queens have commanded here more absolutely, and have been much better obeyed and respected, than the Kings.

The division of *England* is into forty shires, and nine thousand seven hundred and twenty five Parishes, beside Chappels: In these are five hundred fourscore and five Market Towns, besides Cities: the chief are *Shrewsbury, Northampton, South-hampton, Leicester, Warwick*, &c.

Our Universities are two, *Cambridge*, and *Oxford*, which for number, and beaurty of Colledges, multitudes of Students, and largeness of revenues, are not to bee equalled in the Christian world. I will not determine which is of greater antiquity, this question having been agitated by so many.

In severall places of *England* there is excellent white salt made: I

shall



shall describe the manner of the making of it at *Nantwich* only. There is one salt spring, which they call the *Brine-pit*, standing close by the River *Weever*, from whence the Brine is conveyed into the severall *Wich-houses*, and when the Bell rings, they begin to make fire under the Leads, wherein they boil the said salt-water, and as it seeths, the *Walleres* (which are commonly women) do with a wooden Rake gather the Salt from the bottome, which they put into long wicker baskets, and so the water voideth, and the Salt remains. In some other places they boil it in Iron pans with coals, but they say the salt is not so white.

*The Cities in England Described.*

*The City of London Described.*

No Records set down the Original of this ancient City. A City it was when *Cæsar* first entred *Brittain*, and by the Testimony of *Tacitus*, *Ptolemy*, and *Antonine*, was called *Londinium*, and by *Ammianus Marcellinus*, for her successive prosperity, *Augusta*, the greatest title that can bee given to any. In regard of both elements it is most happy, as being situate in a most rich, and fertile soil, abounding with plenty, and store of all things, and on the gentle ascent, and rising of a hill hard by the *Thames* side, which by his safe and deep channel is able to entertain the greatest ships, which daily bring in such store of rich Merchandise from all parts of the *VVorld*, that it striveth at this day with the *Mart* towns in *Christendome* for the second place, and affordeth a most sure, and beautiful rode for shipping. This City doth shew her self as the Cedar amongst shrubs: It was the seat of the British Kings, and is the model of the Land, and *Mart* of the *World*: For thither are brought the Silks of *Asia*, the Spices of *Africa*, the Balms from *Grecia*, and the Riches from both the *Indies*. No City hath been so long famous, nor in civil Government can bee compared with her. Her walls were first built by *Constantine* the great, at the request of his mother *Helena*, reared with rough stone, and british brick, three *English* miles in compass: through which are seven fair Gates, besides posterns. A long the *Thames* this wall at first ranged with gates, the one *Douregate*, now *Dowgate*, the other *Billinggate*, a receptacle for ships. In the midst of the City was set a mile mark (as the like was in *Rome* also) from whence they measured their stations, which stands till this day, and is commonly known by the name of *London stone*. *St. Peters* in *Cornhill* is thought to have been the Cathedral of *Restitutus*, a Christian Bishop in *Constantine* the great's time, which was afterwards removed to *St. Pauls*, whose greatness exceeds all others, and spires had so high that twice they were consumed by lightning from heaven: It hath in it besides this Church, one hundred twenty and one Churches more, viz. ninety and six within the walls, and sixteen without, but within the liberties, and nine more in her suburbs. Its divided into six and twenty Wards, governed by so many Aldermen, a Lord Maior, and two Sheriffs, the yearly choice



choice whereof was granted them by Patent from King *John*: In whose time also a Bridge of stone was built over the *Thames* upon twenty Arches, built of excellent freestone, and each Arch being sixty foot high, and full twenty in distance from one another, so that for length, breadth, beauty, and building, the like is not again to be found in the world.

King *John* gave certain void places in *London* to the City to build upon, and the profits thereof were to go toward the charges of building and repairing the same bridge: and the Mason who was the chief workman in building it, erected a large chappel upon it, at his own charges, and largely endowed it, which is since turned to a dwelling house. It was finished *Anno Christi* 1209. having been thirty and three years in building. Afterwards sundry beautiful houses were built upon it, that it seems a street rather than a bridge, and many charitable men have given lands, houses, and summes of money towards the maintenance of it.

At the East end of this City standeth the Tower: A most famous and goodly Citadel, encompassed round with thick, and strong walls full of lofty and stately Turrets, fenced with a broad and deep moat, furnished with a gallant Magazine of warlike Ammunition, and other buildings besides, so that it resembles a big town.

Concerning the Church of *St. Paul*, an ancient writer saith, that it contains in length six hundred and ninety feet, the breadth thereof is one hundred and thirty foot; the height of the West arched roof from the ground is one hundred and two foot, and the new fabrick from the ground is eighty eight foot high. The stone work of the steeple, from the plain ground rose in height two hundred and sixty foot, and the Timber frame upon the same was two hundred seventy and four foot high, the Spire before it was burnt down, was five hundred thirty and four foot high. About the time of *William* the Conqueror, when Musters were made of able men to bear arms, *London* brought into the field under their colours forty thousand foot men, and twenty thousand horsemen. It hath often, and is daily enlarged with new buildings, and spacious Suburbs stretched forth from the Gates a great length on every side, but Westward especially, which are the greatest, and best peopled: In which are twelve Inns for students of the Common Law. The four principal houses are the *Inner Temple*, the *middle Temple*, *Graies Inn*, and *Lincolns Inn*: six smaller belong to the Chancery: besides two Inns more for the Sergeants at Law.

These Western Suburbs are so carried on, that they joyn to *London* another City called *Westminster*, famous for the Seat, and Sepulchre of our Kings, and for the Courts of justice kept every Term in *Westminster Hall*. No walls are built about this City: and those of *London* are left to shew rather what it was, than what it is: whose Citizens, as the *Lacedemonians* did, do repute their strength to consist in their men, and not in their walls. In the City of *Westminster* along by the *Thames* side, are many stately buildings for the Nobles



Nobles, and great men of the Land, as *Essex* house, *Arundel* house, *Summerſet* house, &c. The *Abby Church* in *Westminster*, was the last time built by King *Henry* the third, of excellent workmanship, supported with sundry rows of Marble Pillars, and the roof covered over with sheets of Lead: a peece of work that cost fifty years labour in building: It was afterwards much enlarged towards the West end, by the succeeding Abbots: and at the East end King *Henry* the seventh built for the burial of himself, and his children, a Chappel of admirable, and stately workmanship: called by *Leland*, the *VVonder of the VVorld*: for a man would think that all the curious, and exquisite work that can bee devised, is there compacted together, wherein is to bee seen his own most stately, and magnificent monument all of massy and solid Copper.

*Westminster Hall* was built from the ground by King *Richard* the second, and made his own habitation, which continued so till *Henry* the eight's time, who removed it to *White-Hall*, which formerly belonged to Cardinal *Woolsey*. The *New Exchange* was built by the Earle of *Salisbury*, and so named by King *James*.

But to return a little again to *London*: There are in-it many publick and beautiful buildings, as that famous Senate-house called *Guild-hall*, built by Sir *Thomas Knowls*, Lord Mayor: *Leaden-hall*, a large, and goodly building, erected by *Simon Eire*, to bee a common Granarie, wherein to lay up Corn, to bring down the price thereof in time of a dearth: But especially the *Burse*, which Queen *Elizabeth* with a solemn Ceremony, named the *Royal Exchange*, erected upon Pillars for the use of Merchants, and ornament of the City: It was set up by Sir *Thomas Gresham*, Citizen, and Knight: A most magnificent work it is, whether you respect the model of the building, the resort of Merchants from all Nations thither, or the store of wares therein.

#### *The Royal Exchange.*

This *Royal Exchange* was erected in the year, 1566. in this order: The ground whereon it stands, and the houses, were purchased by the Citizens of *London*: It cost them above three thousand five hundred thirty and two pounds: the houses they sold for four hundred seventy and eight pounds, to such persons as should pull them down, and carry them away: Then was the ground levelled at the charges of the City, and possession thereof was by some Aldermen, given to Sir *Thomas Gresham*, Knight, and Agent for Queen *Elizabeth*, thereupon to build a *Burse* at his own proper charges, and hee on the seventh of *June*, laid the first foundation Brick, being accompanied with some Aldermen, every one laying a peece of gold upon his Brick, which the workmen took for themselves, and forthwith followed their work with such diligence, that in *September*, Anno Christi, 1567. the same was finished, and covered with slate.

In the year 1570. *January* the three and twenty: the Queen came from



from *Summerſet*-houſe through *Thridneedle*-ſtreet to Sir *Thomas Greſhams* houſe in *Bishopsgate*-ſtreet, where ſhee dined; and after dinner going through *Cornhil*, entred the *Burſe*, viewed every part of it, eſpecially the *Pawn*, which was furniſhed with all ſorts of fine, and rich ware, and then cauſed the ſaid *Burſe* by an *Herald*, and *Trumpet*, to bee proclaimed by the name of the *Royal Exchange*, and ſo to bee called from thenceforth, and not otherwiſe.

Befides which, this Sir *Thomas Greſham* gave a moſt ſpacious houſe, ſometimes his own habitation, one part thereof to bee an *Hospital* for poor people, and the other to the advancement of learning, now known by the name of *Greſham Colledge*, ſtanding between *Bishopsgate*-ſtreet, and *Broad*-ſtreet, and inſtituted profeſſors of *Divinity*, *Law*, *Phyſick*, *Aſtronomy*, *Geometry*, *Muſick*, and *Rhethorick*, allowing them fifty pounds *per annum* a peece, beſides *Chambers*, and other accommodations.

*Greſham Colledge.*

The firſt profeſſors in this Colledge were Mr. *Anthony VVootton*, for *Divinity*: Doctor *Matthew Guin* for *Phyſick*: Doctor *Henry Mountlow* for *Civil Law*: Doctor *Fohn Bull* for *Muſick*: Mr. *Beerwood* for *Aſtronomy*: Mr. *Henry Bridges* for *Geometry*: and Mr. *Caleb VVillis* for *Rhethorick*: Theſe Lectures are read daily in *Tearm*-time, except *Sabbaths*, by every one upon his day, in the morning betwixt nine and ten a clock in *Latine*, and in the afternoon betwixt two and three in *Engliſh*, notice whereof is given by ringing the *Exchange-Bell* at theſe hours. Only the *Muſick Lecture* is read in *Engliſh* on *Saturdayes* between ten and eleven in the morning, and between three and four in the afternoon.

But to paſſe by *Sion Colledge* (whereof Doctor *VVhite* was the founder) which is governed by a *Preſident*, two *Deans*, and four *Aſſiſtants* yearly choſen, and the many *Hospitals*, and other publick buildings yet amongſt them.

*The Charterhouſe deſcribed.*

Wee may not paſſe by that greateſt, and moſt noble work that ever was done by one man, and hee a ſubject, which was the building and endowing of the *Charter-houſe* by Mr. *Thomas Sutton* for the entertainment of youth; and decayed *Gentlemen*, who by maims in the wars, or by other casualties were undone: where their proviſion is ſo bountious, that it can hardly bee matched in *Europe*: the very houſe and appurtenances coſt him thirteen thouſand pound, beſides which, hee endowed it with five manors in *Effex*, two in *Lincolnſhire*, eight in *VViltſhire*, together with near four thouſand acres of rich paſture ground in that County. Two in *Cambridgeſhire*, beſide his lands in *Hackney-Marſh*, and *Tottenham* in the County of *Middleſex*, and with all, and ſingular the *VVoods*, *Reverſions*, *Preſentations*, and



Rights of him the said *Thomas Sutton* in any of the aforesaid Mannors; over and above hee gave five thousand pound to make additions to his Hospital, and for some other charitable uses. And to the Treasury of the house to defend their right if need were, one thousand pound, besides some other gifts.

¶ VVee may in the next place take notice how commodiously *London* is supplied with water, conveyed by pipes under ground from excellent springs, some of them at a remote distance: besides the *New-River* water brought twenty miles from *Chadwel*, and *Amwel*, in *Hartford-shire*, to the North side of the City near *Islington*, where a large Cistern is made to receive it. This work was undertaken by Mr. *Hugh Middleton*, and begun *February* twenty, *Anno Christi* 1608. and in five years space was fully accomplished: by reason of the inequality of the ground, the Trench in some places descended full thirty foot: In others it was mounted over Vallies in a Trough, born up with wooden Arches, some fixed deep in the ground, others rising in height above three and twenty foot.

Another convenience of water was devised by *Peter Maurice*, a *Dutchman*, who by means of a wheel brings water out of the *Thames*, into a great part of the City.

Of the beauty and excellency of this City one made these verses.

*Along Thames banks outstretched far the City London lies,  
 Resembling much her Mother Troy; aloft shee lifts her eyes.  
 While on a gentle rising hill shee beareth towards East:  
 A City pleasant for her site, in aire and soil much blest.  
 Religious, and populous; and hence shee looks on high,  
 And well deserves for to bee called, the Britans Britany.  
 For learning new Lutetia, Ormus for trade, and wealth:  
 A second Rome for valiant men; Chrysa for plate, and health.*

*Salisbury described.*

In *Wiltshire* the City of *Salisbury* was built about the year 1218. at which time *Richard Poor*, the Bishop (purposing first to begin with the house of God) in a most delectable place, began to found a most stately, and beautiful Minster, which, with an exceeding high spired steeple, and double crosse Isles on both sides hee with great cost finished forty years after, viz. one thousand two hundred fifty and eight, concerning which Church *Daniel Rogers* made verses thus in *English*.

*VVonders to tell: how many dayes in one whole year there been  
 So many windows in that Church (men say) are to bee seen 365.  
 So many Pillars made by Art, of Marble there appear.  
 As houres do flit, and flie away throughout the running year: 8820.  
 So many Gates do entrance give as months one year do make, 13  
 A thing well known for truth, though most it for a wonder take.*

A



A Cloister it hath besides on the South side, for largeness, and fine workmanship inferiour to none, whereunto adjoynd the Bishops Palace: and on the other side an high bell-Tower, passing strong, standing by it self, apart from the Minster: Through the City there are Rills, and sewers of water in every street: It is passing well inhabited, and frequented, plentiful of all things, especially of fish, adorned with a very stately Market-place, wherein standeth their common Hall of Timber-work, a very beautiful building. *Camb. Brit.*

## Bristow described.

The City of *Bristow* hath the River *Avon* passing through the midst of it: It stands partly in *Somerset*, and partly in *Gloucester-shire*; But is of it self a County incorporate: It is situate somewhat high between *Avon*, and the little River *Frome*: sometimes it was invironed with a double wall: it is so beautified with buildings publick and private, that it fully answers the name of *Bright-flow*. It hath common sewers or sinks so made to run under the ground for the conveyance, and washing away of all filth, that it is very cleanly, and wholesome, whereupon there is no use here of Carts; it is excellently furnished with all things necessary for mans life, so populous, and well inhabited, that next after *London*, and *Tork*, it may justly challenge the chieftest place of all the Cities in *England*. It hath a very commodious Haven, which admitteth Ships under sail into the very bosome of the City; on the Southside, *Radcliffe* (by a stone Bridge with houses on each hand built upon it, which makes it more like a street, than a Bridge) is joyned to the City. It hath Hospitals in every quarter thereof, for the benefit of the poor, and fair Churches. The most beautiful of all which, is *St. Maries of Radcliff* without the walls, into which there is a most stately ascent up many stairs: large withal, and finely and curiously wrought, with an arched roof of stone over the head, artificially embowed: a steeple also of an exceeding height, which was founded by one *William Cannings* an Alderman of the City. Hard by there is another Church called the *Temple*, the Tower whereof when the Bell rings shaketh to, and fro, whereby it hath cloven it self from the rest of the building. There is also *St. Stephens Church*, The Tower steeple whereof being of a mighty height, was most sumptuously and artificially built by one *Shipward*, alias *Barstable*, a Citizen, and Merchant. On the East, and North side its fenced with the River *Frome*, which gently falling into the *Avon*, maketh a dainty harbour for ships, with a convenient wharf, called the *Kay*: under which, between *Avon* and *Frome* there is a plain, set round about with trees, yeelding a most pleasant walk: On the South East there is a large and strong Castle for the defence of the City: Beyond the River *Frome* (which hath a Bridge over it) there ariseth an high hill, from which is a fair, and goodly prospect of the City, and haven: upon the top of this Hill, where it spreads into a



plain, shadowed with a double row of trees, is an handsome School. This City is further beautified with many stately buildings: amongst the rest is the Cathedral Church, &c. Neer unto this City is an high Cliffe by the *Avons* side, called *St. Vincents Rock*, very full of *Diamonds*, which are not much set by, because of the plenty of them: They are of a bright and transparent colour, matching, if not passing the *Indian Diamonds*, in hardnesse only they are inferior to them: Nature hath framed them four or six pointed with smooth sides, as if cut by a Lapidary. There is another Rock also on the West side full of *Diamonds*, which by a wonderful work of nature, are enclosed as young ones within the bowels of hollow, and reddish flints.

There are within this City, and suburbs, twenty fair Churches, whereof eighteen are parish Churches: there is no dunghill in all the City, nor a sink that comes from any house into the street, but all is conveyed under ground: they carry all upon sleds, and bring no Carts into the City. The water at the Kay sometimes ebbs and flows forty foot in height. Four miles below it, the *Avon* falls into the *Severn*, the Bridge is half as long as *London* bridge, and yet hath but four Arches in it.

#### *The City of Wells Described.*

Neer unto *Mendip* hills, which are rich in Lead-Mines, stands the City of *Wells*, so named from the springs, or wells that Boil up there, which for the multitude of Inhabitants, for fair, and stately buildings, is worthy to be regarded. A goodly Church it hath, and a Colledge founded by King *Ina*. Neer unto the Church, there is a spring called *St. Andrews* well, from whence comes such a confluence of water, as by and by makes a swift brook. The Church is throughout very beautifull, but the frontispice thereof in the West end is most excellent: for it riseth up from the foot to the top all of Imagery, in curious and antike wise wrought of stone carved, and embowed very artificially.

#### *The City of Bath Described.*

This City is seated low in a plain, environed round about with hills, almost of one height, out of which certain rills of fresh water flow continually to the great commodity of the Citizens, within the City there bubble and boil up in three several places hot springs of water, of a Sea colour, sending up from them thin vapours, and a kind of a strong sent withall, by reason that the water is drilled, and strained through veines of *Brimstone*, and a clammy kind of earth called *Bitumen*. These springs are very medicinal, and of great vertue to cure bodies, overcharged and benumbed with corrupt humors: by their heat causing much sweat. Of all these the *Cross-Bath* is of the most mild, and temperate nature, having twelve seats of stone in the sides of it, and is inclosed within a wall. A second, distant from this  
not



not fully two hundred foot is much hotter, thence called the *Hot-Bath*, adjoyning to which is a *Spittle* or *Lazar-house*, built by *Reginald* Bishop of *Bath* for the relief of poor diseased persons. The third and greatest is called the *Kings-Bath*, walled also round about, and fitted with thirty two seates of Arched work. The City is fortified with walls; wherein are set certain Antique Images, and *Roman* inscriptions; and hath in it a fair and large Cathedral Church.

*The City of Excester in Devonshire Described.*

Exeter

The City of *Excester* stands upon the River *Ex*, whence it receives its name. It is pleasantly seated upon the gentle ascent of an hill: The Walls of it, which were first built by King *Athelstone*, are in a manner round, only towards the *Ex* it rangeth almost in a strait line, having six gates for entrance, and many watch-Towers interposed betwixt, whose compass containeth above one thousand and five hundred paces, or a mile and an half, having Suburbs running out a great way on each side. In it there are fifteen Parish Churches: and in the highest part thereof neer the East Gate, standeth a Castle called *Rugemont*, commanding the whole City, and territory about it, and hath a very pleasant prospect into the Sea. In the East quarter of the City stands the Cathedral Church, having many fair houses round about it. By reason of some Wears the River is so stopped up that no vessels can come neerer the City than *Topsham*, which is three miles off. The soil about it is but barren: yet by reason of the statlinesse of the place, the riches of the Inhabitants, and the frequent concourse of strangers, all kinds of commodities are there so plentiful, that a man can ask for no necessary but he may have it.

from East  
gate to west  
gate 45 ft  
long  
for City  
Suburbs  
are 19 parish  
churches be-  
sides Cath-  
edral & Cha-  
pels

*The City of Winchester Described.*

In the County of *Hants* is the City of *Winchester*, situated in a fruitful and pleasant place, being a valley under hills, having a River on the East, and a Castle on the West: the circuit of her Walls are well neer two *English* miles, containing one thousand eight hundred and eighty paces, through which open six gates for entrance. In this City are seven Churches, besides the Minister which is seated about the middest of it, and built very sumptuously.

*The City of Chichester in the County of Sussex Described.*

The City of *Chichester* is walled about in a circular round form: The *Lavant*, a pretty riveret, running hard by it on the West, and South sides. Four gates it hath opening to the four quarters of the world, from whence the streets lead directly, and crosse themselves in the middest, where the market is kept, and where Bishop *Robert* Reade erected a fair market house of stone, supported with pillars round about it. Between the West, and South Gates stands the Cathedral Church



Church: not very great, but handsome, and neat, having a spire steeple of stone rising a very great height.

*The City of Canterbury in Kent Described.*

*Canterbury* is a very Ancient and famous City in *Kent*, much renowned both for the situation, and great fertility of the soil adjoyning, as also for the walls enclosing it round about: By reason likewise of the Rivers watering it, and commodiousnesse of the woods there about; besides the vicinity of the Sea, yeilding store of Fish to serve it. And though it was sore shaken in the *Danish* warres, and consumed in a great part sundry times by fire, yet rose it up always again more beautifull than it was before. The Cathedral is raised aloft neer the heart of the City with great Majesty, and stateliness.

*The City of Rochester Described.*

In the same County is the City of *Rochester*, seated in a bottome, fortified on the one side with a Marsh, the river *Medway*, and weak walls. It is now stretched out with large Suburbs, on the East, West, and South sides: The Cathedral Church, was built by Bishop *Gundulph*, a *Norman*, Anno Christi 1080. neer unto it stands an old ruinous Castle, fortified formerly both by art and situation: At the end of the City there is a very goodly Bridge of stone excellently Arched, built by Sir *Robert Knowls*, at the end whereof Sir *John Cobham* erected a Chappel: and the bridge is daintily coped with Iron bars, under which the River *Medway*, swelling with a violent, and swift stream, makes a loud roaring noise.

*The City of Gloucester Described.*

The City of *Gloucester* is a very fine, and beautiful City, both for the number of Churches, and buildings therein. It lyeth stretched out in length over the *Severn*: and on that side where it is not guarded by the River, it hath in some places a strong wall for defence. The Cathedral Church is a stately building, with an exceeding high and fair steeple. In an Arch of this Church, there is a wall built in the form of a semicircle full of corners, with such an Artificial devise, that if a man speak with never so low a voice at the one part thereof, and another lay his ear to the other, which is a good way off, he may easily hear every syllable.

*The City of Oxford Described.*

Where the River *Cherwel* meets with *Isis*, and pleasant Hets lye dispersed by the sundry disleverings of waters, there this famous City, and University of *Oxford*, sheweth it self aloft in a champion plain, from whence Religion, and learning have been spread into all the parts of  
England.



*England.* A fair and goodly City it is, whether wee respect the seemly beauty of private houses, or the stately magnificence of publick buildings, together with the wholesome situation, and pleasant prospect thereof. For the hills beset with woods, do so environ the plain, that as on the one side they exclude the pestilent Southwind, and the tempestuous West-wind on the other, so they let in the clearing East-wind only, and the North-East-wind with all, which frees it from all corruption, whence sometimes it was called *Bellofitum*.

*The City of Eli Described.*

The City of *Eli* is situate in the midst of great and large Fens, and was formerly famous for the reputed holinesse of the Nuns there residing: and for a stately Monastery, so rich that the Abbot thereof, not long after *William* the Conquerors time, laid up every year in his own Coffers, a thousand and four hundred pounds. King *Henry* the first made it a Bishops See, promoting thereto one *Hervey*, who sought by all means to advance the dignity of his Church: For which end hee obtained of the King that it might bee Toll-free: hee made a way also from *Exing* to *Eli* through the Fens, of six miles in length: and the Monks growing rich, the Cathedrall Church being much decayed through age, they by little and little built it, and brought it to the ample statelinese which now it hath. A Lanthorn it hath at the very top thereof, just over the Quire supported by eight Pillars, and raised upon them right Artificially, built by *John Hothum* the Bishop: and under the Church towards the North, stands *St. Maries* chappel, a singular fine peece of work, built by *Simon Montacute* Bishop: The City it self is not much to bee accounted of either for beauty, or resort of people to it, as having an unwholsome air by reason of the Fens round about it.

*The City of Lincoln Described.*

The City of *Lincoln* is large, and well inhabited, and frequented, It stands upon the side of an hill, where the River *Vvitham* bends his course Eastward, and being divided with three small channels, watereth the Lower part of the City. In the highest part of the City the Cathedral is erected, a stately structure, being built through out, not only most sumptuously, but with rare and singular workmanship, most beautifully: especially the forefront at the West end, which in a sort ravisheth, and allureth the eyes of all that judiciously view it; very ancient this City is, and hath been farre larger, and more populous: It hath in it fifty Parish Churches: whereof at this day there remain only fifteen besides the Minster.

*The City of Norwich in Northfolk described*

*Norwich* is situated upon the River *Tare*: the form of it is somewhat long



long, being from South to North a mile and an half long, and in breadth about half so much, drawing it self in by little and little, in the Southend; making in a manner a sharp point; compassed it is about with strong walls, beautified with many Turrets orderly placed; and twelve gates: only it is not walled on the East side, where the River (after it hath with many windings in and out, watered the North part of the City, having four Bridges for passage over it) is a sufficient defence with his deep channel, and high steep banks. It flourisheth with wealth, plenty of inhabitants, great resort of strangers, fair buildings, and hath in it about thirty Parish Churches: on the East side of it stands a very fair Cathedral Church near unto the Castle, built upon a very high hill, which was compassed about with an exceeding deep ditch. In the midst of the City near the Market-place is a very fair Town-house, which on Market-dayes is plentifully furnished with all things necessary for mans life. The *Netherlanders* being driven away by the Duke d'Alva's cruelty, repairing hither in great numbers, brought in the making of Sayes, Bayes, and other stufte, to the great gain of the Citizens. Anno Christi 1583. the Citizens conveyed water out of the River in pipes by an artificial instrument, into the highest parts of the City.

*The City of Coventry in Warwickshire described.*

*Coventry* is a City very commodiously seated, large, sweet, and neat, fortified with very strong walls which are about three miles in compasse, through which are thirteen gates for enterance, most of them very stately, and strongly built, besides eighteen other Towers in several parts of the wall for defence. A little River called *Shirburn* runs through the City, which is beautified with many fair and goodly houses, amongst which there rise up on high two Churches, of rare workmanship: *St. Michaels*, and *Trinity*, standing one hard by another, with stately spire steeples of a very great height. In the midst of the City is the Market-place, called the *Cross-cheaping*, and therein a Crosse, or Pillar of stone of most exquisite, and admirable workmanship: there is also a very fair *Grammer-school*, and a neat Library at the end of it, with convenient habitations for the Master, and Usher: near unto it is *Wel-street*, and therein a very large fountain that continually sends forth great plenty of excellent water. The City had very large suburbs belonging to it, especially in the East and West ends, most whereof were broken down in our late Civil wars, and a large Trench made on the outside of the walls.

*The City of Worcester described.*

Under the City of *Worcester* runs the *Severn* with a slow pace, as admiring, and wondring at the City as it passeth by: and truly worthy it is of admiration, whether you respect the antiquity, or the beauty thereof. It stands in a place rising somewhat with a gentle ascent by the Rivers



*The City of Lichfield in Staffordshire described.*

*The City of Westchester described.*

The City of *Chester* is built four-square, and is inclosed with a strong wall that is above two miles in compasse, and hath in it eleven Parish Churches, the fairest of which is that of St. *Johns* without *Eastgate*, being a very stately building: near unto the River *Dee* standeth the Castle upon a rockie-hill, where the *Courts Palatine*, and the *Affises* are kept twice a year. The houses are built very fair, and along the chief streets are galleries, or walking-places, they call them *Rowes*, having shops on both sides, in which a man may walk dry from one end to the other. Here King *Edgar* in a magnificent manner triumphed over the *Brittish* Princes: for himself sitting at the foredeck of his Barge, *Kennadie* King of the *Scots*: *Malcolin* King of *Cumberland*; *Mucon*, King of *Man*, and of the *Isles*, with all the Princes of *Wales*, comming to do homage, like watermen working at the Oare, rowed him along the River *Dee* in a triumphant manner. There is in it a very large, and fair Cathedral Church, wherein is the Tomb of *Henry* the fourth, Emperor of *Germany*, who (as they say) gave over his Empire, and lived here an *Eremites* life. This City wants not any thing required in a flourishing City, but that the Sea, being



offended, and angry (as it were) at certain Mills, and a caufway made crosse the channel of the River *Dee*, hath by degrees drawn himself back, and affordeth not unto the City the commodity of an haven, which formerly it did enjoy. The wall hath in it four fair gates, opening towards the four quarters of heaven, besides three Posterns, and seven watch-Towers.

Before the desolations made by our late civil wars, without the East, and North gate, the City extended herself in her suburbs, with very fair streets, adorned with goodly buildings, both of Gentlemens houses, and fair Innes for the entertainment of strangers. The *Water-Gate* leadeth to the River of *Dee*, where it enters into the mouth of the Sea, and by which is a fine spacious peece of ground, called the *Rood-eye*, yeelding pleasure and profit: and upon which the Citizens walk for the air, and use sundry recreations. The *Bridge-Gate* hath lately been beautified by a seemly water-work of stone, built steeple-wise, by the invention, and charge of Mr. *John Tyrer*, and is of excellent use for conveying the River-water into the Citizens houses through pipes of Lead, and wood, into almost all parts of the City.

*The City of Hereford described.*

The City of *Hereford* is seated amongst pleasant meadows, and plentiful Corn-fields, compassed almost round about with Rivers, on the North, and West sides with one that hath no name, on the South side with the River *Wy*, that commeth out of *Wales*. It is walled about, having six Gates for entrance, and fifteen Watch-Towers for defence, extending in compasse to one thousand five hundred paces. The *Normans* upon the side of *Wy*, built in it a mighty great and strong Castle, which time hath so defaced, that now there remains nothing but the ruines of it. The greatest glory that this City had, was when King *Athelstan* brought the Lords of *Wales* into it, and forced them yearly by way of tribute to pay him (besides Hounds and Hawks) twenty pounds of gold, and three hundred pounds of silver by weight.

*The City of York described.*

The City of *York* is very ancient, and of so great estimation formerly, that the *Roman* Emperors kept their Courts there. It is at this day the second City of *England*, the fairest in all the Country, and a singular, both safeguard and ornament to all the Northern parts. A pleasant place, large, and stately, well fortified, beautifully adorned, as well with private, as publick buildings, rich, populous, and was lately an *Archiepiscopal See*. The River *Onse* flowing with a gentle stream from the North part, Southward, cutteth it in twain, and divides it as it were into two Cities, which are conjoynd with a stone Bridge, having in it a mighty Arch of extraordinary bignesse. The *VWest* part is compassed in with a very fair wall, and the River together, four-square



square wise, and gives entrance only at one gate, from which a long and broad Street reacheth unto the very bridge, which is beautified with handsome houses, having Gardens, and Orchards, planted on the backside on either hand, and behind them fields even to the walls, for exercise and disport. On the East side the houses stand very thick, and the Streets are narrower, and it is fortified also with a strong wall, and on the South-East it is defended with the deep channel of the muddy River *Fosse*, which entring into the heart of the City by a blind way, hath a Bridge over it with houses built upon it, and so close ranged one by another, that a man would judge it a Street rather than a Bridge, and so a little lower it runneth into the *Ouse*, where at there confluence, a strong and stately Castle was built that commanded the City, but is now gone to decay. Towards the North stands the Cathedral Church, an excellent fair and stately Fabrick.

King Henry the Eight appointed here a Council, not unlike to the Parliaments in *France*, to decide and determine the causes, and controversies of these Northern parts, according to equity and conscience, consisting of a Lord President, certain Counsellors, a Secretary, and under officers. This City is governed by a Lord Maior, twelve Aldermen, many Chamberlains, a Recorder, a Town Clerk, six Sergeants at Mace, and two Squires, which are the Sword-Bearer, and common Sergeant, who with a great Mace goeth on the left hand of the Sword.

#### *The City of Durham Described.*

The City of *Durham* is seated high, and is passing strong withall, yet taketh it up no great circuit of ground: It is of an Oval form, and environed on every side, save on the North, with the River *Weer*, and fortified with a wall: Towards the Southside stands the Cathedral Church: built high, and stately, with an high Tower in the midst, and two Spires at the West end. In the midst is a Castle placed as it were between two stone bridges over the River. Northward from the Castle is a spacious Market place, and St. *Nicholas* Church, from whence there runneth out for a great length North-East, a Suburb compassed on two sides with the River, like as other on both sides beyond the River, which lead unto the Bridges, and each of them have their severall Churches. Venerable *Bede* lies under a marble Tomb, in the Cathedral Church of this City.

#### *The City of Carlisle in the County of Cumberland Described.*

The City of *Carlisle* is passing commodiously, and pleasantly seated between severall rivers, being guarded on the North side with the Channel of *Eden*, on the East with *Petteril*, on the West with *Cand*: Besides which natural fences, it is fortified with strong walls of stone, with a Castel, and a Citadel: In form it is somewhat long, running



out from West to East: On the West side stands the Castle, fair, and large. Almost in the midst of the City, riseth on high the Cathedral Church, the upper and newer part of it being very artificially, and curiously wrought: On the West side stands the Citadel built by King Henry the eighth, very strongly and with bulworks.

#### *Wales Described.*

*Wales* is bounded with the Seas on all sides but the East, where it is separated from *England* by the River *Dee*, and a line drawn to the River *Wye*: or rather by that huge ditch cast up by King *Offa*, which begins where *Wye* falls into *Severn*, and reacheth unto *Chester*, even fourscore and four miles in length. The Country is very Mountainous, and barren, yet by the industry of the Inhabitants is made fruitful; their chiefest commodities are woollen Flannels, Cottons, Bays, &c. brought weekly to *Oswestry*, the farthest Town in *Shropshire*, and thence dispersed into other Countries. It is divided into North-Wales, and South-Wales, in both which are twelve shires, having in them one Chase, thirteen Forrests, thirty and six Parks, ninety and nine bridges: The chiefest Rivers are *Dee*, *Wye*, *Conwy*, *Tivy*, and *Chedhdy*. The Welsh Language is least mixed with foreign words of any used in *Europe*, but having many Consonants in it, is lesse pleasing. The People are cholerick and hasty, but very loving each to other. In *Wales* are one thousand and sixteen Parishes, of which fifty and six are market Towns, besides the Cities, which are four, viz. *St. Davids* in *Pembrookshire*, *Bangor* in *Carnarvonshire*, *Asaph* in *Flintshire*, and *Landaff* in *Glamorganshire*. In *Cardiganshire* were found some silver Mines by the industry of Mr. *Thomas Middleton*, that yeilded some good quantity of Silver.

The twelve shires of *Wales* are, *Pembrookshire*, *Caermardenshire*, *Glamorganshire*, *Brecknockshire*, *Radnorshire*, *Cardiganshire*, *Moungomeryshire*, *Mertonethshire*, *Denbighshire*, *Flintshire*, *Carnarvonshire*, and the Isle of *Anglesey*, which is separated from the main Land by the River *Moenay*, wherein are *Ben-marish*, and *Holi-head*, common passages to *Ireland*.

#### *Scotland described.*

*Scotland* is separated from *England* by the Rivers *Tweed*, and *Solway*, and the *Cheviot-Hills*, reaching from one river to the other: Its length four hundred and eighty miles: In breadth much lesse, no place being threescore miles from the Sea: Its divided into *High-land* and *Low-land*. The people of the *High-land* living on the *WVestern* parts of *Scotland*, have some civility: but those in the out Isles are very barbarous: The *Low-landers* are in dispositions, and language almost like the *English*. *Scotland* is far more barren than *England*. The chief commodities are course cloathes, Freezes, Fish, Hides, Lead-oare, &c. The principal Rivers are *Forth*, *Clada*, and *Tay*, all navigable.

In



In Scotland there are four Universities, *St. Andrews, Glasco, Aberdeen, and Edenburgh*. The Nobility and Gentry are great affecters of Learning, and therefore do not only frequent their own Universities, but travel into forraign parts for improvement of the same. The whole Country is divided into two parts by the great River *Tay*: the Southern part is more populous, and fruitful, every where bestrewed with Cities, and Towns, as *England* is: the Northerly more barren, and rude, retaining the customes of the wilde *Irish*, from whence they came.

The Southren part hath in it these Counties, *Tividale, Merch, Landien, Liddesdale, Eskedale, Annandale, Niddesdale, Galloway, Carrick, Kyle, Cunningham, Arran, Cluidesdale, Lenox, Sterling, Fife, Strathern, Menteith, Argile, Cantire, and Lorn*.

The Northern counties are, *Loquabrea, Braidalbin, Perth, Athol, Anguse, Merns, Mar, Buguhan, Murrey, Ross, Sutherland, Cathnes, and Strathnaver*. And these again are divided into Sheriffdoms, Stewardships, and Bailiwicks.

The chief Cities in Scotland described.

*Edenburgh* is the Regal City of Scotland, seated in *Lothien*, where is the Royal Palace, and the chief Courts of Justice. It consists principally of one street about a mile long, into which runne many petty lanes, so that the whole compasse may be about three miles: Its strengthened by a Castle that commands the Town.

*Glasco* in *Cluidsdale*, where an University was founded by Bishop *Turnbull*, Anno Christi. 1554.

*St. Andrews* in *Fife*.

*Sterling*, or *Striveling*, seated in *Striveling* hundred.

*Aberdeen* in *Mar*.

*Dondee*, in *Angus*.

*Perth*, or *St. Johns Town*.

Scotland was once inhabited by two populous Nations, the *Scots*, and *Picts*: the former inhabited the Western parts of the land, the latter the Eastern: These two Nations at length falling out, there were great and large warres betwixt them, till at last the *Scots* prevailing they extinguished, not the Kingdome only, but the very name of the *Picts*.

Most memorable was that fortification drawn from *Abercorn* upon the *Frith* of *Edenburgh*, unto *Dunbritton* opening upon the West Sea, where *Julius Agricola* set the limits of the *Romane* Empire: At this place began the great wood *Caledonia*, famous for the wilde white Bulls bread therein, with Manes like Lyons, thick, and curled, of nature fierce, and cruell, so hatefull to mankind that they abhorred whatsoever was by them handled, or breathed upon. The Cattle in Scotland are but small, yet many: Fish so plentifull, that in some places men on horseback, hunt Salmones with Spears. The Islands belonging to it are, the Western, the *Orknayes*, and the *Sherlands*, in number



ber above three hundred. Amongst the Western, the *Hebrides*, *Skie*, *Mula*, *Ila*, and *Arran*, are the chief: all abounding with Corn, Wood, Salmon, Herrings, and some with Conies, Deer, Horses, and Sheep. The *Orkney* Islands upon the North, lie in a raging Sea, about three and thirty in number, whereof thirteen are inhabited, the other replenished with Cattel. In them are no venemous Serpents, nor other ugly vermine; the aire sharp, and healthful, apt to bear Oats, and Barley, but have no wood: Of these *Pomonia* is the greatest, that hath six Minerals of Lead, and Tin, and twelve Parishes in it.

Ireland described.

*Ireland* is divided into four Provinces: *Mounster*, *Leinster*, *Connaught*, and *Ulster*. In *Mounster* are the Counties of *Limmerick*, *Kerry*, *Cork*, *Waterford*, *Dismond*, and *Holy Cross* in *Typperary*. In *Leinster* are *East-Meath*, *West-Meath*, *Kilkenny*, *Caterlough*, *Queens County*, *Kings County*, *Kildare*, *Weshford*, and *Dublin*: In *Connaught* are *Clare*, or *Towmund*, *Gallaway*, *Maio*, *Slego*, *Letrim*, and *Roscoman*. In *Ulster* are *Dungal*, or *Tyr-connel*, *Tyrone-upper*, *Tyrone-nether*, *Farmanagh*, *Cavan*, *Monaghan*, *Colrane*, *Antrim*, *Down*, *Armagh*, and *Lough*.

*Ireland* hath on the East that tempestuous Sea that divides it from *England*. On the West, the *Western Ocean*: On the North, the *Deucalidonian Sea*: and on the South the *Vergivian Sea*: It contains in length four hundred, and in breadth two hundred miles. The air is temperate, but not so clear as ours in *England*; it doth not therefore ripen Corn well, but causeth grasse to grow abundantly: The Winter is more subject to wind than snow. The soil is uneven, wooddy, wilde, watrish, and boggy, full of Loghs, and Meers: yea great ponds are sometimes found upon high mountains: hence new commers are subject to Rheumes, dissenteries, and Fluxes, the usual cure whereof is *Uskebah*.

This Island breeds no venemous creature, neither will any live there, if brought from other places. All the breed in *Ireland* (except women, and Grayhounds) are lesse than in *England*. The commodities are cattel, and sheep, which are twice shorne in one year, but their wool is coarse, of which they make Mantles, Caddows, and Coverlets: their Hobbies also are of great esteem: Bees there are in great abundance. The people are generally strong, and nimble, patient of hunger, and cold, implacable in enmity, light of beleef, greedy of glory. The *Kernes*, or *wilde Irish* are extreemly barbarous, not behaving themselves as Christians, scarcely as men. The chief Rivers are, 1. *Shenin*, or *Sinei*, beginning in *Ulster*, and running two hundred miles till it falls into the *Vergivian Sea*, and is navigable threescore miles. 2. The *Slane*. 3. *Awiduff*, or *Blackwater*. 4. *Showre*, &c. of which *Spencer* makes these verses.

*There was the Liffie rowling down the Lea,  
The sandy Slane, the stony Aubrian:*

The



*The spacious Shenin spreading like a Sea,  
The pleasant Boyne, the fishie-fruitful Bann,  
Swift Awiduffe, which of the English man  
Is call'd Blackwater; and the Liffar deep,  
Sad Trowis that once his people over-run,  
Strong Allo tumbling from Slewtogher steep,  
And Mullamine, whose waves I whilome taught to weep.*

*There also was the wide embayed Mayer,  
The pleasant Bandon crown'd with many a wood,  
The spreading Lee that like an Island fair,  
Enclosed Corke with his divided flood,  
And baleful Oure, distain'd with English blood:  
With many more, &c.*

The principal Lakes are, *Lough Earn*, *Lough Foile*, and *Lough Corbes*, in length twenty, in breadth four miles, in which are three hundred Ilets abounding with Pine-trees.

*Dublin* the Metropolis of *Ireland* is seated on the *Liffie* in which is an University. Our King *John* was the first that was entituled Lord of *Ireland*, which title the Kings of *England* retained till *Anno Christi* 1542. at which time in an *Irish* Parliament, King *Henry* the eight was declared King of *Ireland*, as a name more repleat with Majesty.

*The Province of Mounster described.*

*Mounster* hath on the South the *Vergivian* Sea, on the North part *Connaught*, on the East *Leinster*, and on the VWest the *Ocean*. Its in length from *Baltimore* in the South unto the Bay of *Galway* in the North, fourscore and ten miles: Its breadth East, and West from *Waterford* haven, to *Feriter* haven, is one hundred miles. The air is mild, and temperate: the soil in some parts hilly with woods, and solitary mountains: the vallies beautified with Corn-fields: The commodities are Corn, Wood, Cattel, Wool, and Fish, especially abundance of Herring, and Cod. The principal City is *Limrick*, compassed about with the famous River *Shannon*, by the parting of the channel. Also neer unto the River *Savaren*, which issues out of *Muskerry* mountains, stands the City of *Cork*: and lastly in this Province is the fair City of *Waterford*, having a commodious Haven for trade, and traffick.

*The Province of Leinster described.*

*Leinster* hath on the East the *Irish* Seas: VWestward on *Connaught* side, its bounded by the River *Shannon*: Northward with the territory of *Lough*, and Southward with part of *Mounster*. Its in length fourscore miles: in breadth seventy. The air is clear, and mild: the soil generally fruitful, and plentiful both in fish, and flesi: stored  
with



with corn, cattel, and pastures. Its well watered with Rivers, and for the most part well wooded, except the County *Dublin*, where it is much wanting: It breeds excellent Hobbies that amble very easily.

It hath in it three Rivers of note, *Shour*, *Neor*, and *Barræo*, which issue out of the huge Mountains *Bladina*, and meet together before they empty themselves into the Ocean. In this Province are, 1. *Kilkenny*, a fair midland Town. 2. *Kildare*. 3. *Wexford*, which was the first *English* Collony. 4. *Dublin*, the Metropolitan City, which is strong, beautiful, and frequented by Merchants: Near to it is the beautiful Colledge consecrated to the *holy Trinity*, which Queen *Elizabeth* made an University.

*The Province of Connaught described.*

*Connaught* is bounded Eastward with part of *Leinster*: Northward with part of *Ulster*: Westward with the main Ocean, and Southward with part of *Munster*: Its in length one hundred six and twenty miles, and in breadth fourscore. The Air is not so pure, and clear as in other Provinces, by reason of the many Bogs. In it *Twomond*, or the County of *Clare*, is best both for Sea, and Soil. *Galway* commodious for shepherds. *Maio* replenished with Cattel, Deer, Hawks, and Hony. *Slego* with pasturidge. *Le Trim* full of rank grasse, and forrage. *Roscomen*, plain, and fruitful, fit for cattel, or husbandry. The principal City, and indeed the third in *Ireland* is *Galway*, built in manner much like a Tower, and is well frequented with Merchants, having a convenient Haven: near unto it is the Isle of *Arran*.

*The Province of Ulster described.*

*Ulster* on the North is divided with a narrow Sea from *Scotland*, Southward it extends to *Connaught*, and *Leinster*, and on the West is beaten with the vast Ocean. Its length is near one hundred miles from North to South, the breadth one hundred and thirty, and odd miles. The air is temperate, which causeth the ground to bring forth great store of several trees, both for building, and fruit-bearing, plentiful it is of grasse for Cattel, well furnished with horses, sheep, and Oxen. The Rivers carry Vessels for pleasure, and profit, furnished they are with great store of fish, especially of *Salmons*, abounding more in some of these Rivers, than in any other place in *Europe*. Indeed in some places this Country is barren, troubled with Loughs, Lakes, and thick woods, but in other places fruitful enough, if it were but well husbanded. The principal place in this Province is *Armagh* near unto the River *Kalin*, which though it make but a poor shew, yet lately was an Archiepiscopal See: wherein once sate *Richard Fitz-Ralph*, commonly called *Armachanus*, who *Anno Christi* 1355. wrote so sharply against the begging Friers, detesting such voluntary beggary in Christians.

Thus



Thus was the state of *Ireland* before the late horrid rebellion brake forth, what alterations the same hath produced, I am not able to write.

The Isle of Man Described.

*Man* is situated in that part of the *British Sea* that is called *St. Georges channel*: It lyes between *England* and *Ireland*, containing in length about thirty miles, the broadest place exceeds not nine miles, the narrowest is not lesse than five. Generally its an high land upon the *Sea-Coasts*, defended with rocks lying out into the *Sea*. The Harbours for shiping are, 1. *Douglas* the safest. 2. *Rainsway*, 3. *Ramsay*. 4. *Laxie*, all towards *England*: and *Peel*, a poor Harbour facing *Ireland*. It abounds with springs of water, which make diverse usefull Rivolets: the soil is indifferently fruitfull, yet much of it is mountainous: It yeilds Rie, Wheat, Barley, but especially Oates, of which they make their bread: Its stored with Beasts, Sheep of a course wooll, Horses of a small size, and Goates: there is no want of Fish, and plenty of Fowl. The Aire is quick and healthful: Frosts short, and seldome. Snow will soon dissolve because of the vicinity of the *Sea*: and its subject to extraordinary high winds. The Inhabitants are civil and laborious: their drink water, their meat Fish, their bedding generally hay, or straw: they are much addicted to the musick of the *Violine*, so that there is scarce a family but more or lesse can play upon it: they are ingenious in learning manufactures, and bear a great esteem, and reverence to the publick service of God: Naturally they are unchaste. *Anno Christi* 1649. it was given by the Parliament to *Thomas Lord Fairfax*, as a reward of the great services he had done for *England*.

The Azores Islands Described.

The Islands of *Azores* are nine in number: *Tercera*, *St. Michael*, *St. George*, *St. Mary*, *Pico*, *Fayall*, *Graciosa*, *Flores*, and *Corvo*. They are named *Azores* from the many Ayeries of Goshawks found there. Of these *Tercera* is the greatest, and fruitfulest: It abounds with Oil, Wine, Corn, Oade, Fruits, &c. Her best Town is *Angra*, her best Fort *Brazzil*, her Haven bad to Anchor in.

*Pico* is the highest, being (as some say) above fifteen miles to the top, which is many times seen cleerly: but about the middle of it hang the clouds. Its about ten miles in circuit: Its for the most part composed of Brimstone, so that many times from the top issue forth flames of fire, as out of *Aetna*: Below are umbragious shades, and cold Rivolets, into which when the vomited fire is forced, those opposite Elements eccho forth their discontents in an hideous noise.

In the Island of *Tercera* are some fountains, the water whereof is so hot, that it will boil an egg: There is also another fountain that turns



wood into stone, and a Tree that grows by it hath that part of the root which grows in the water petrified: the other that is out, is Wood, as of other trees.

*A more particular description of the Kingdomes, and Countries contained in the continent of Europe.*

*Spain Described.*

Spain was seized upon by the *Sweves*, *Goths*, and *Vandals*, Anno Christi, 168. who remained in possession thereof more than four hundred years, till their King *Rodrigues*, with almost all his Nobility, was defeated by the *Saracens*, who were brought in by a certain Earl in revenge of the dishonour of his daughter, whom the King had ravished. These *Saracens* maintained themselves there, above seven hundred years, as well against the *French*, as the *Spaniards* themselves, who endeavoured to expell them. It was formerly divided into twelve Kingdomes, which were all reduced to one by *Ferdinand*, and *Isabel* Anno Christi 1474, except that of *Portugal*, which was subjugated by *Philip* the second, and peaceably possessed by him, and his heirs, till the year 1640 as above. It was in the reign of the aforesaid *Ferdinand*, that the *Indies* and many other Islands were found out, the riches whereof hath much augmented the potency of *Spain*, and made her to aspire to the Monarchy of the world.

The chief Rivers in *Spain* are 1. *Tagus*, formerly famous for his golden sands: It riseth in the mountain of *Seira Molina*, running by the City of *Toledo*, and then smoothly gliding by the walls of *Lisbon* in *Portugal*, it pays his tribute to the Western Ocean. 2. *Ana* (now *Guadiana*) which rising about the same place, afterwards runs under ground for the space of fifteen miles, as our *Mole* in *Surrey* doth. 3. *Batis* (now *Guadalquivir*) 4. *Duerus*, that runneth from its head in the hills of *Biscay*, Westward: 5. *Iberus*, which having his head in the same Mountains, runs Eastward almost four hundred miles, of which two hundred is navigable.

The chief hills are 1. *Aurentius Saltus*, stretching from the *Pyrenean* Mountains towards *Portugall*. 2. *Siera Morena*, declining from the midst of *Spain* towards the straits of *Gibraltar*. 3. *Seira Nevada*, which crosses the Kingdome of *Granada* from East to West: steep hills, amongst which the people speak the *Arabick* tongue perfectly.

Whilst the *Saracen Moors* possessed *Spain*, they divided it into twelve Principallities, as

1. *Leon* and *Oviedo*, having on the East *Biscay*, on the South *Castile*, on the North the Ocean, on the West *Gallicia*: It yeildeth little, yet swift horses called *Hobbies*. The chief Towns are 1. *Aviles* on the sea side. 2. *Palenza*. 3. *Oviedo*. 4. *Astorga*. 5. *Leon*.

2. *Navarre*, having on the East the *Pyrenean* mountains, on the West *Iberus*, on the North *Biscay*, and on the South *Aragon*. The chief Cities are 1. *Victoria*. 2. *Viana*. 3. *Sanguessa*. 4. *Pampelune*, the Metropolis



tropolis of the Country, *Anno Christi*. 1512. in the reign of Queen *Katherine*, who was married to *John of Albert*: the King of Spain raising an Army under pretence of rooting out the *Moors*, suddenly surprized this Kingdome, unprovided for resistance, and keeps it till this day, though the *French* have often attempted the recovery of it.

3 *Corduba*, comprehending *Andaluzia*, *Granada*, and *Estremadura*.

*Andaluzia*, is the richest, and fruitfulest Country in all Spain: the chief Towns are, 1. *Corduba*, the Metropolitan, whence comes our true *Cordovan* Leather, made of the skins of a *Sardinian* Beast. Neer this City is a wood thirty miles long, consisting all of Olive trees. 2. *Marchena*, where are the best *Fennets* in all Spain. 3. *Medina Sidonia*, the Duke whereof was General of the *Armado* in eighty eight. 4. *Lucar di Barameda*, an haven Town. 5. *Xeres*, a haven Town also, whence come our *Xeres* Sack, commonly called *Sherry-Sacks*. 6. *Tariffa*, seated at the end of the Promontory towards *Africk*. 7. *Sevil*, the fairest City in all Spain, in compasse six miles, environed with beautiful walls, and adorned with many magnificent buildings of Palaces, Churches, and Monasteries, and hath under its jurisdiction twenty thousand small Villages: Its also divided into two parts by the River *Batis*, yet both are joyned together by a beautifull and stately Bridge. Hence come our *Sevil* Oranges, and from hence goeth the *Indian* Fleet.

*Analuzia* in Spain, as well for plenty of all blessings of the Earth, as for the pleasures, and delights of the fields, is a meer terrestrial *Paradise*. The horses which shee produceth are so swift in course, that they seem (according to the Proverb) to be engendred by the Wind. Spain feeds an infinite number of Sheep, especially in *Castile*, where is made most excellent Cloath, and the wooll for the superlative fineness thereof, is transported into other Countries: In other parts it is barren, through the laziness of the people (as some think) who love much better to put their hands to the Sword than to the plough. The people are melancholy and cholerick: sober, and content with a little, spending more upon the back than upon the belly: They are very ambitious, and good Souldiers, knowing as well how to use a victory, as to gain it; and are more exactly observant of Discipline than any other Nation in the world. The Kingdome is hereditary; and for want of an heir male it falls to the distaff.

*Granada*, which is bounded with *Murcia* on the East, *Andaluzia* on the West, *Castile* on the North, and the *Mediterranean* Sea on the South. The chief Cities are 1. *Granata*, a neat and stately Town, the houses being all built of freestone with curious workmanship: It hath many wholesome Springs about it, and is fenced about with a strong wall, in which are twelve Gates, and one hundred and thirty Turrets. 2. *Alamia*, famous for her Baths. 3. *Malaga*, whence comes our *Malaga* Sacks. 4. *Almeria*, a great Port-Town. 5. *Osuna*.

1. *Estremadura*, watered with the River *Batis*: the chief Cities are



1. *Merida*. 2. *Guadalcanal*, famous for her Mines of Gold and Silver.

4. *Gallicia*, a very mountainous Country: In it the chief Cities are, 1. *Compostella*, in which is an University. 2. *Baiona*, at the mouth of *Minus*. 3. *Coronna*, called the *Groine*, a place often spoken of in our wars with Spain in Queen *Elizabeths* time.

5. *Biscaye*, having *Navarre* on the East, *Old Castile* on the South, *Leon* on the West, and the *Cantabrian Ocean* on the North. The chief Cities are, 1. *Tholosa*. 2. *St. Sebastian*. 3. *Fontaraby*. 4. *Bilbo*. It abounds with good Wines, store of cattel, and the best sword-blades: Its mountainous, and woody; out of the hills arise one hundred and fifty Rivers, of which *Iberus* and *Duerus* are the chief. It yeelds plenty of Iron, and good Timber for ships. They admit no Bishops amongst them; and the women at all meetings drink first.

6. *Toledo*, the chief City is of the same name, standing upon the River *Tagus*, beautified with many Palaces of rare and admirable architecture, and fortified with good walls, on which stand one hundred and fifty Towers: its seated almost in the midst of Spain, and is well inhabited by Noble men for pleasure, by Merchants for profit, and by souldiers, it being garrisoned. The Arch-Bishop hereof is the chief Prelate of Spain, Prefident usually of the Inquisition, whose revenues amount to three hundred thousand Crowns per annum. It hath in it an University. 2. The next City is *Calatrava*, on the River *Ana*. 3. *Talhora*, on the River *Tagus*, a very neat City.

7. *Murcia*, The chief Cities whereof are, 1. *Alicante*, whence comes our true *Alicant* Wine, made of the juice of Mulberries growing here in great plenty. *Murcia*, on the River *Segourg*. 3. *Cartagena*, a brave haven upon the *Mediterranean Sea*.

8. *Castile*, bounded on the East with *Navarre*, *Aragon*, and *Toledo*: on the West with *Portugal*, on the North with *Asturias*, and on the South with *Andaluxia*, and *Granada*. Its now divided into the new, and old: the Old is on the North side, wherein the chief Cities are, 1. *Soria*. 2. *Segovia*, famous for Wooll, and cloathing. 3. *Validolid*, a neat Town, and an University. 4. *Avila*. 5. *Burgos*. 6. *Salamanca*, the chiefeft University in Spain.

*New-Castile* is on the South of the old: The chief Cities are, 1. *Madrid*, the Kings seat, and the most populous City in all Spain, though it bee seated in a barren Country. 2. *Alcala de Henares*, formerly *Complutum*, an University. 3. *Alcantara*. 4. *Signenca*, a small Academy. 5. *Cuenca*, nigh to which is the *Eseurial*, or Monastery of *St. Lawrence*, built by King *Philip* the second. A building of that magnificence, that no building, either in times past, or present is comparable to it. The Front towards the West is adorned with three stately Gates, the middlemost whereof leadeth into a very sumptuous Temple, and into a Monastery wherein are one hundred and fifty Monks, of the order of *St. Jerom*, and a Colledge. That on the right hand openeth into divers offices belonging to the Monastery. That on the left into Schools, and out-houses belonging to the Colledge. At

the



the four corners are four Turrets of excellent workmanship, and for height Majestical: towards the North is the Kings Palace: On the South part are diverse beautiful, and sumptuous Galleries. And on the East side, sundry Gardens, and walks very pleasing, and delightful. It contains in all eleven several Quadrangles, every one Cloistered about.

Portugal described.

9. Portugal hath on the North the River *Minius*: On the South the River *Ana*: On the VWest the Ocean: and on the East *Castile*: formerly it was called *Lusitania*. The air is very healthful: the Country for the most part is hilly, and bare of Corn: But it abounds with Hony, VVine, Oil, Allom, Fruits, Fish, white-Marble, Salt, &c. Its in compasse eight hundred seventy and nine miles: the length three hundred and twenty: the breadth threescore: the most fertile part is about *Conimbriz*: The people are excellent Mariners, and happy in forreign discoveries. The Rivers, great and small, are near two hundred: the greatest is *Minius*, full of red Lead, and its navigable one hundred miles. The chiefest Cities are, 1. *Lisbon* upon *Tagus*, famous for traffick: Its seven miles in compasse, containing above twenty thousand houses of neat and elegant building: Its walled about, wherein towards the Sea are two and twenty Gates, and towards the land sixteen: on the walls stand threescore and seven Turrets. 2. *Miranda*. 3. *Braga*. 4. *Conimbra*, a famous University. 5. *Porto*. At the Southern part of Portugal is the Cape of *St. Vincent*. After the overthrow of King *Sebastian* in the battel in *Africk*, where three Kings fell in one day, there were divers pretenders to the Crown of Portugal, and amongst the rest *Philip* the second, King of *Spain* was one, who made a shew that their titles should bee lawtully debated, yet in the mean time hee sent an Army under the Duke de *Alva*, seized on it by force, and so kept it, till within these few years the Portugals drave out the Spaniards (as was aforesaid) on a sudden, and made the Duke of *Bragance*, one of the family of the former pretenders, King: who keeps it till this day. The King of *Spain* by the losse of it hath lost one of the fairest Diamonds in his Crown; having therewith lost the East Indies, and *Brasile* in the West.

10. *Valentia*, The chiefest City is of the same name, situated near the mouth of the River *Guadalander*; In it is an University, &c. there is nothing of note in this Country.

11. *Catalonia*, which hath *Iberus* on the South, *Aragon* on the West, the Sea on the East, and the *Pyrenian* mountains on the North; the chief Cities are, 1. *Gironne*. 2. *Barcelona* on the Sea, a Town of good strength. 3. *Perpignan*.

12. *Aragon*, is bounded with *Catalonia* on the East, *Castile* on the West, *Navarre* on the North, and *Valentia* on the South: the River *Iberus* runs through the midst of this Country. The chief Cities are,

1. *Lerida*,



1. *Lerida*, an University on the River *Cinga*, &c. there is nothing else of note.

*The Pyrenean Hills described.*

The *Pyrenean* Mountains stand as a natural boundary between the two great Monarchs of *France*, and *Spain*: they run in a ridge from Sea to Sea, the *Cantabrian* Ocean fiercely beating on the West, and the *Mediterranean* gently washing the East ends of them. The highest of them is called *Canus*, because it hath for the most part a white cap of Snow upon it, on the top whereof in a clear day, a man may see both the Seas. The *French* side of these mountains is naked, and barren, the *Spanish* very fruitful, and adorned with trees.

*France described.*

The Kingdome of *France* is composed of four and twenty Provinces, wherein are fifteen ArchBishopricks, ninety seven Bishopricks, ten Parliaments, fourteen Universities, and four orders of Knight-hood. The *French* are so naturally inclined to Armes, that the Proverb saith, *They are born souldiers*, nor indeed can they stay long at rest, for if they have no war with their neighbours, they quickly make it amongst themselves: Points of honour make them run into the field, as to a feast, so that many of the Nobility unhappily fall by Duels. They go like Thunderbolts to combats, and conquests, and overcome whatsoever opposes them; but as soon as their heat is cooled, they turn their backs, and suddenly loose what they had gained with such reputation. *The French are more than men* (saith the Proverb) *at the beginning of a fight, and lesse than women towards the end.* The *French* Cavalry is the stoutest and best in the World. Their generosity is such, that they grudge not to praise the vertue even of their enemies, when they deserve it. They agree so ill out of their own Country; that they make themselves disesteemed by it.

*France* is wonderfully stored with Rivers, the chiefest whereof are,  
1. *Seine*, which arising in *Burgundy*, passeth by *Paris*, and *Rhoan*, and receiving into it nine navigable streams, disembogueth it self into the *Brittish* Ocean. 2. *Some* upon which standeth *Amiens*, hath its head about St. *Quintins*, divides *Picardy* from *Artois*, and receiving eight lesser streams into it, falleth into the Sea. 3. *Loyre*, on which are seated *Nants*, and *Orleance*; it riseth out of the great mountains in *Avergne*, runs six hundred miles, receiveth into it seventy two lesser rivulets, and so falleth into the *Aquitane* Ocean. 4. *Rheane*, rising at *Briga*, three miles from the head of *Rhene*, watering *Lyons*, where it meets with *Sone* flowing from *Alsatia*, then it waters *Avignon*, and admitting thirteen lesser brooks, it falls into the *Mediterranean* at *Arles*. 5. *Garond*, which running from the *Pyrenean* hills passeth by the walls of *Bordeaux*, and *Tholouse*: Of these Rivers it is said: The *Seine* is the richest; the *Rhoane* the swiftest; the *Garond* the greatest; and the *Loyre* the



the sweetest. But come wee to a more particular description of the several Provinces.

1. *Gascogne*, and *Guien*, are bounded with the *Pyrenean Hills*, the *Aquitane Ocean*, and the River *Garond*. The cheif Cities in it are, 1. *Tholouse*, wherein is a Parliamentary Court for the execution of Justice: the fields about it extend in length one hundred, in breadth, seventy *French Leagues*; wherein was fought that dreadfull battel between *Attila* King of the *Huns*, that had in his Army five hundred thousand fighting men, and *Etius*, the *Roman* Lieutenant in *France*, wherein the *Romans* were Victors, and slew of the *Barbarians* an hundred and fourscore thousand persons. 2. *Burdeaux*, where our King *Richard* the second was born: In it are an Univerſity, and Parliamentary Court, 3. *Bazas* on the *Garond*. 4. *Baion*, on the coast of *Spain*.

On the North end of this Country stands the little Province of *Xantoigne*: the cheifest Cities whereof are *Sainctes*, and *Rochel*, the best fortified Town in all *France*, and formerly the strongest hold of the Protestants.

2. *Poitou*, which hath on the North *Brittain*, and *Anjou*: on the East the Dutchy of *Berry*: on the South *Xantoigne*, and *Guien*, and on the East the *Aquitain Sea*. The cheif Cities are, 1. *Poitiers*, on the River *Clarius*, next in greatness to *Paris* it self. 2. *Castle Heraluld*, the title whereof was given to the family of *Hamiltons* in *Scotland* by *Henry* the second, and *Francis* his son, &c.

3. *Anjou*, is but a little Province, but very fruitfull, and yeilds the best wines in *France*. To it are annexed the Provinces of *Turain*, and *Main*. The cheif Towns of *Anjou* are, 1. *Angiers*, where is an Univerſity. 2. *Beaufort*, sometimes belonging to our Dukes of *Lancaster*. 3. *Saumur*, pleasantly seated on the *Loyre*, and an Univerſity: On the North sides of *Anjou*, between it, and *Normandy*, lyeth *Main*, whose cheif Cities are, 1. *Mans*, or *Main*, 2. *Beaumont*, 3. *Vendosme*. On the South-East between *Anjou*, and *Berry*, lyeth *Touraine*, and in it the Cities of 1. *Toures*, neer unto which *Charles Martel* overthrew an Army of four hundred thousand *Saracens*, under their Captain *Abdaramen*, and slew of them three hundred and seventy thousand, about the year 732. 2. *Amboise*, 3. *Bloye*, 4. *Orleance*, upon the *Loyre*: an Univerſity, wherein especially the civil Law is studied.

4. *Brittain*, environed with *Main*, *Tourain*, and the Sea: in it are two good Havens, *Brest*, and *St. Malo*: the cheif Cities are 1. *Nants* upon the bank of *Loyre*, where is a Parliament. 2. *Rhenes*. 3. *Vannes*. 4. *St. Briene*. 5. *Roan*.

5. *Normandy*, which hath on the South *Main*, and the Ile of *France*, on the East the River *Some*: on the other parts the Ocean: The river *Seine* runs through the middest of it. The cheif Cities are, 1. *Constance*, 2. *Cane*, 3. *Bayeux*, on the Sea side. 4. *Pontoyse*, 5. *Roan*, 6. *Falaise*, 7. *Mortaigne*. 8. *Crecy*, 9. *Caux*. 10. *Vernail*. The cheif Haven Towns are, *Hareflew*, *Deep*, and *Newhaven*.

6. The Ile of *France*, encompassed with the *Seine*, and other petty brooks: in it is seated the regal City of *Paris*, formerly *Luetia*,  
quasi



*quasi in luto sita*, because situated in a clayie soil, whence grew the Proverb, *It stains like the dirt of Paris*.

The City of Paris Described.

Paris is in compass twelve miles: It stands in a most fertile soil: The Citizens are reputed to be about five hundred thousand. Its honoured with a Parliament, to which all others may appeal, from which not one: It hath in it a famous University, counted the first in Europe, containing fifty and five Colledges, built by Charles the great, Anno Christi 800. at the perswasion of *Alcuinus*, an English-man. Its seated on *Seine*, which serves the Town with little boats, and Barges, the river ebbing and flowing no higher than *Pontelarch*, about seventy and five miles below Paris. It was held by the English sixteen years, and in it our King Henry the sixth was crowned King of France and England in the Church of *Nostre Dame*, or our Lady, which Church is three score and five fathom long, four and twenty broad, and fifteen high, above which the Steeples are raised thirty and four fathoms.

In this Isle of France is also *St. Vincents*; and somewhat Eastward *Soysons*, then *Carenton*, where the Protestants have a Church: Also the Royall Palace of *Fountainbleau*, one of the fairest houses in Christendome.

Northward lyeth the Dukedome of *Valois*, whose prime City is *Senlis*, and next it *Luzarch*.

7. *Berry* and *Burbon*, which are environed with *Poitou*, *Limosin*, *Avern*, *Burgundy*, and *Champaign*. The chief City in *Berry* is *Bourges*, well stored with sheep. Its watered with the River *Cher*, and hath in it thirty and three walled towns. In *Bourges* is a famous University. 2. *Sancerre*. 3. *Argenton*. 4. *Castean Rous*.

*Burbon* is watered with the Rivers of *Loyre*, and *Alliere*: The Cities are, 1. *Burbon*. 2. *Molins*. 3. *Nevers*. To *Burbon* belong *Beavois*, and *Avern*: In *Beavois* are the Cities of *Beavois*, and *ville Franche*: In *Avern* the chief Citie is *Clermont*; then *St. Floure*, invincible by its situation. 3. *Claudes Argues*. 4. *Maregnes*, and 5. *Aubigny*.

8. *Limosin*, is environed with *Berry*, *Poitou*, *Xantoigne*, and *Avergne*. Its watered with the Rivers *Vienne*, and *Vexerew*. The chief Cities are, 1. *Tulles*. 2. *Turriers*. 3. *Maignai*. 4. *Limoges*. 5. *Chaluc*. South-West to *Limosin* are the little Countries of *Perigort*, and *Quercu*, whereof the chief Towns are, 1. *Mountalbon*, situated on the *Garond*: A strong hold of the Protestants. 2. *Cahors*, a beautiful rich City. In *Perigort* are the Cities of *Perigoux*, and *Sarlat*.

9. *Daulphine*, is environed with *Avergne* on the West, *Provence* on the South, *Savoy* on the East, and *Bresse* on the North. The *Rhoan* runs through this Countrey, and meeting with *Zone* it washeth the walls of *Lyons*, a famous mart Town, and University. 2. *Valence*. 3. *Vienna*. 4. *Grenoble*, where is a Parliament.

In the mountains bordering on this Country, and lying between it, *Savoy*



*Savoy, Provence, and Piedmont*, dwell the *waldenses*, many times formerly, and now of late grievously persecuted by the *Papish Party*.

10. *Languedoc*, is environed with the *Pyrenean hills*, *Gascoin*, the *River Rhodan*, and the *Mediterranean Sea*: the chief Cities are, 1. *Narbon*. 2. *Montpelier* on the sea side, which is a famous University for the study of Law, and Physick. 3. *Nismes*. 4. *Agde*. 5. *Lodove*.

11. *Provence*, is bounded with *Languedoc*, *Dauphine*, *Piedmont*, and the *Mediterranean Sea*. Its divided into three parts: one whereof belongs to the Pope, the Metropolis whereof is *Avignon*, seated on the *River Rosne*, wherein the Popes made their residence seventy years together, in it is an University. The second part belongs to the Prince of *Orang*, wherein the chief City is *Orang*, famous for her rare and wonderful Antiquities. The third and greatest part belongs to the King of *France*: wherein are 1. *Marseleis*, a famous mart Town. 2. *Aix*, where is a Parliament. 3. *Arles*, wherein was held a Council by *Constantine*, Anno Christi 313.

12. *Picardy*, and *Champaigne*, are environed about with *Normandy*, *Belgia*, *Lorain*, *Burgundy*, *Berry*, *Burbon*, and *France*: Its divided into the higher, and lower: In the higher is 1. *Callis*, taken by our *Edward* the third after eleven Months sieg, Anno 1347. and suddenly lost by *Queen Mary*, Anno 1557. after it had been *English* two hundred years, 2. *Bullen*, taken by our King *Henry* the eight, 3. *Terwin*, taken by the same King, *Maximilian* the Emperor of *Germany* serving under his ensigns.

In the lower *Picardy* are, 1. *St. Quintins*. 2. *Abbeville*, strong front Towns, 3. *Peronne*, 4. *Amience*, 5. *Monstreville*, 6. *Guise*.

*Champaigne* hath in it, 1. *Rheimes*, where the Kings of *France* are Crowned, and anointed. In it is an University, and one Colledge for the entertainment of *English* fugitives. 2. *Troys*, 3. *Brie*. 4. *Montargis*, 5. *Sens*, 6. *Auxerre*. 7. *Chalons*.

13. The Dutchy of *Burgundy*, is bounded with *Champaign*, *Bresse*, and *Burbonoys*: The chief Cities whereof are, 1. *Dijon*, where is a Parliament, 2. *Autun*, 3. *Beaulne*, 4. *Verdune*, 5. *Sologne*, 6. *Chalons*, belonging to the Prince of *Orange*, 7. *Alice*: Its watered with ten Rivers.

All these Provinces are under the King of *France*, and besides Cities, have in them thirty and four good Havens.

Within the limits of *France* are three other Countries, which are not subject to the King of *France*, as

1. *Savoy*, 2. *Lorain*, 3. the County of *Burgundy*, which last is bounded with *Champaigne*, *Lorain*, *Switzerland*, and *Bresse*, and the Dutchy of *Burgundy*. The length of it is ninety miles, the breadth sixty: The Inhabitants are a warlike people, called commonly *Wal-loons*: The soil is exceeding fruitfull: its watered with the Rivers *Soan*, *Love*, *Dayne*, and *Doux*, upon whose banks stands the fair, and strong City of *Bezanson*, an University. *Dole* also stands on the same River, a strong, rich, and beautiful City, and an University, wherein



the *Jesuits* have a Colledge. 3. *Salines*. 4. *Gray*. 5. *Arbois*. 6. *Bou-tenant*. 7. *Chastillon*, and above three and twenty more walled Towns.

2. *Lorrain*, which is environed with part of *Belgia*, *Alsatia*, the County of *Burgundy*, and *Champaigne*: It abounds with Corn, Wine, Mines, Salt, Fish, and an excellent race of horses. The people are hardy and politick, and are governed by a Duke: In it are store of Lakes well replenished with Fish, one whereof is fourteen miles in compasse: The chief Rivers are, 1. The *Meure*, 2. *Mosa*, 3. *Mosella*: The chief Cities are, 1. *Nancy* seated on the *Meure*, 2. *St. Nicholas*, well seated, neatly built, and very populous, but not walled about: 3. *Vausoleur*, 4. *Pont Moson*, 5. *Neufa Chateau*, 6. *Vaudemant*. Unto this Countrey belongs the County of *Barrois*, environed with the two streams of the River *Marne*: the chief Towns are, *Barleduc*, *Lamot*, *Arg*, and *Ligni*.

3. *Savoy*, which is bounded with *Dauphine*, *Bress*, *Switzerland*, and *Piedmont*. Within the limits of this Countrey stands the famous City of *Geneva*, being but two *English* miles in circuit, and the territories thereof stretch but two leagues and an half of each side. At the end of the City is the lake *Lemannus*, and the River *Rhoan* divides it into two parts.

This little Common-wealth by the assistance of God, resisted a great siedg laid against it by the Duke of *Savoy*, *Anno Christi* 1589: As also another attempt made by *Charles Emanuel*, Duke of *Savoy*, to have taken her by surprise. Hee secretly listed one thousand and two hundred men, under the command of Mounseur d' *Aubigny*, who by means of great store of Ladders, and other instruments got to the number of two hundred into the Town, whilst the Duke was following with some Regiments for recruit: But being discovered, and the Citizens running to their Arms, it pleased God to strike those which were entered with such a *Pannick* fear, that they returned the same way they came, without having been able so much as to seize upon one gate, to let in the other Forces. Thus this great design so long premeditated, so secretly carried on, so successfully begun, and almost compleatly executed, was by the watchful eye of Gods Providence over his people, prevented: and this hot *Camisado* hath made them of *Geneva* stand better upon their guard ever since.

They use to punish Adultery with death, and if any malefactor fly thither for refuge, they punish him after the custome of the country where the crime was committed. The chief Cities of *Savoy*, are 1. *Chambery* the Dukes seat: It stands in a pleasant valley amongst the Mountains, and is beautified with many neat houses, well fortified with a strong Castle, and some outworks. 2. *Tarentaise*, which commands the passage into *Italy* through the hills *Geneura*. 3. *Bramont*. 4. *Aquibelle*. 5. *Carboneirs*. 6. *Maurienne*. On the North East of *Savoy* is the County of *Bresse*: the chief Towns whereof are, 1. *Chattillon* 2. *Mont Real*, 3. *Bourg*, well seated and fortified.

The Marquisat of *Saluzzes* is seated in *Piedmont*, a part of *Italy*. *Piedmont* it self, being bounded with *Millaine* on the East, *Savoy* on the



the West, *Switzerland* on the North, and the *Mediterranean* on the South: A fruitful Country compared with *Savoy*, but inferior to the rest of *Italy*. It hath in it one hundred and sixty walled places, and is very populous: It hath in it fifty Earldomes, and fifteen Marquifates: Its divided betwixt the Dukes of *Savoy*, and *Mantua*, the River *Tenarus* parting their possessions: The chief Towns belonging to the *Savoyard* are, 1. *Turin* built on the banks of the River *Duria*: In it is the Palace of the Duke of *Savoy*, and an University. 2. *Aoste*. 3. *Vercelli*, a strong Town. 4. *Inurea*, &c.

#### The Alps described.

The Mountains of the *Alpes*, which require five dayes to bee ascended, divide *France*, and *Germany* from *Italy*: they are alwayes covered with Snow: *Hanibal* made a way through them with fire, and Vineger. They begin at *Savona*, and having run a good space in a continued hill, are at last divided into many parts: There are five passages over them into *Italy*: three out of *France*, and two out of *Germany*: The first out of *France* is through *Provence*, close upon the *Tyrenean* Seas, and so through *Liguria*, which is the easiest. The second through the Hills called *Geneura*, into the Marquisat of *Saluzzes*, and so into *Lombardy*: The third is over Mount *Cenis*, through the Country of *Turin*. The first way out of *Germany* is through the *Grisons* Country, by the Town of *Valstolin*, the other way is through the Country of *Tyrol*, by the Towns of *Inspurg*, and *Trent*.

#### Italy described.

This Country abounds with Rice, Silks, Velvets, Sattins, Taffaties, Grograms, Rashi, Fustians, Gold Wire, Allom, Glasses, &c. The chief Rivers in it are, 1. *Poe*, which riseth out of the *Alps*, and running through *Lombardy*, emptieth it self into the *Adriatique* Sea. 2. *Rubicon*. 3. *Tyber*.

*Italy* is usually divided into six parts; but the principalities thereof are ten; as

1. The Kingdome of *Naples*, having the land of the Church on one side, and the Sea on all others. Its in compasse one thousand four hundred sixty and eight miles: It abounds with Mines of divers Mettals, and the choifest Wines: The chiefest Provinces in it are, 1. *Terra di Lavoro*, formerly *Campania*, wherein the chiefest Cities are, 1. *Cajeta*, seated on the Sea side. 2. *Naples* the Metropolis, and a beautiful City containing seven miles in compasse: In th's City, the *French*, or *Neapolitan* disease was first known in Christendome: It stands on the Sea shore, and is fortified with four Castles. 3. *Capua*, which emasculated the valor of *Hanibals* souldiers. 4. *Cuma*, nigh to which is the Lake *Avernus*, the stink whereof poisons birds that flye over it. 5. *Baia*, famous for the Baths. 6. *Nola*. 7. *Puteoli*. 8. *Misenum*, nigh unto which is the Hill *Vesuvius*, that casteth forth flames.



of fire, and in the reign of *Titus* it cast forth such abundance of smoak, and ashes, as darkned the Sun, and overwhelmed two Cities.

2. *Abruzzo*, whereof the chief Towns are, 1. *Aquila*. 2. *Beneventum*. 3. *Aquino*, where *Thomas Aquinas* was born. 4. *Salmo*, *Ovids* birth-place.

3. *Calabria inferior*, whose chief Cities are, 1. *Peste*, where *Roses* blossom thrice in a year. 2. *Salernum*, famous for the study of *Physick*. 3. *Consensia*. 4. *Regium*. 5. *Locris*.

4. *Calabria superior*, wherein the chief Towns are, 1. *Tarentum*, 2. *Crotona*. 3. *Polycastrum*. 4. *Amicle*. 5. *Sybaris*. 6. *St. Severine*.

5. *Terra di Otranto*, wherein the chief Cities are, 1. *Brundisium*, one of the best Havens in the world. 2. *Hydruntum*, now *Otranto*. 3. *Gallipolis*.

6. *Puglia*, the Cities whereof are, 1. *Manfredonia*. 2. *Canna*, where *Hanibal* slew of the *Romans* forty two thousand and seven hundred, and had hee followed that victory, hee had been Master of *Rome*. In this Country is the Hill *Gargalus*, or Mount *St. Angelo*, one hundred and twenty miles in compasse, strengthened both by nature, and Art: it abounds with cattel: The people in these two Provinces are troubled with a *Tarantula*, which is only cured by Musick.

2. The land of the Church, which North and South is extended from the *Adriatick* to the *Tuscan Seas*; the East bounds are *Axafenus* and *Trontus*, which divide it from *Naples*: North-West its bounded with the Rivers *Poe*, and *Fiore*, which divide it from the *Venetians*; and South-West with *Pisseo*, which parts it from the *Florentines*: The Provinces hereof are,

1. *Romandiola* extending from *Rubicon* East, to the *Venetians* on the West: from the *Appenine Hills* South, to *Padus*, and the *Adriatique* on the North. The chief Cities are, 1. *Bononia*, the principal University in *Italy*, where the civil Laws are much studied, seated on the River *Aposa*. 2. *Rimana*, formerly *Ariminum*, on the mouth of the River *Rubicon*. 3. *Cervia*, on the *Adriatique Sea*, where great store of salt is made. 4. *Ferrara*, whose territories stretch in length one hundred and sixty miles, and in breadth fifty, wherein are contained the brave Cities of *Modena*, and *Rhegium*: *Ferrara* the chief City is seated on the bank of *Poe*, a broad, deep, and swift River, which guards it on the one side, and on the other its fortified with strong walls, and a large moat. In the midst of the City is a large Green, into which there open on all sides nineteen streets, most of them half a mile long, and so even, that the ends of them may bee easily seen. The whole compasse is five miles. 5. *Ravenna*.

2. *Marcha Anconitana*, environed with *Romagna*, the *Appennine*, *Naples*, and the *Adriatique*: The chief Towns are, 1. *Ancona*, seated on the Hill *Gimmerius*, and it is an Haven Town. 2. *Ascoli* the fair. 3. *Firmo* the strong. 4. *Macerata*. 5. *Adria*, which gave the name to the neighbouring Sea. 6. *Narma*. 7. *Humona*. 8. *Loretto*, famous for the Pilgrimages made thither.

3. The Dukedome of *Spoletto*, is situate under the *Appennine Hills*.

The



The chief Cities are, 1. *Spoletto*. 2. *Ovieto*, seated on a very high Rock, where is a Church very lightsome, and yet the Windows are made of Alabaster in stead of Glasse. 3. *Perugia*. 4. *Assis*. In this Country is the Lake of *Perugia*, thirty miles in compasse. Near which *Hanibal* slew *Flaminus* with fifteen thousand of his *Romane* souldiers.

4. *St. Peters Patrimony*, containing *Campagna di Roma* (formerly *Latium*) and part of *Hetruria*. The chief Cities are, 1. *Alba*. 2. *Ostia*, at the mouth of *Tyber*. 3. *Antrum*. 4. *Tybur*. 5. *Prænestæ*. 6. *Ardea*. 7. *Gabii*. 8. *Veii*: a large and rich City. 9. *Tivolis*. 10. *Rome*, seated on the River *Tyber*, enlarged with the receipt of two and forty Rivers, and is distant from the Sea fifteen miles. See old *Rome* described afterwards. The *Roman Empire* was extended from the *Irish* Seas in the West, to the River *Euphrates* in the East, three thousand miles: and from *Danubius* in the North, to Mount *Atlas* in the South, two hundred miles. The revenues of the Empire were estimated to amount to one hundred and fifty millions of crowns *per annum*. But *Rome* as now, is but eleven miles in compasse, within which also there is much wast ground: The inhabitants are about two hundred thousand, two parts whereof are Clergie men, and Curtesians, the latter being seldome under forty thousand, which pay to the Pope thirty thousand Duckats *per annum*. The principal buildings are the Church of *St. Peter*: The Castle of *St. Angelo*, an impregnable fortresse: The Popes Palace called *Belvidere*: And the *Vatican Library*.

3. The Common-Wealth of *Venice* hath many territories belonging to it, the length whereof is above one thousand miles, but the breadth far lesse. For the City of *Venice* it self, see the description of it afterwards. The chief Provinces belonging to it are,

1. *Marca Trevigiana*, having on the South the River *Poc*, on the West the Dutchy of *Millaine*, on the East *Friuli*, and the Gulph of *Venice*, and on the North *Tirol*: The chief City is *Treviso*. 2. *Padua*, where an University was settled *Anno Christi* 1220. famous for Physicians, and their Garden of Simples. See the description of it afterwards. 3. *Vincenza*. 4. *Brescia*, the second City for bigness and beauty in all *Lombardy*: Her territories are in length one hundred, in breadth fifty miles. 5. *Verona*, seated on the *Adhesis*. It boasteth of an Amphitheater, able to contain eighty thousand people: Her territories are threescore and five miles in length, and forty in breadth. 6. *Briscello*. 7. *Bergamo*. 8. *Este*. 9. *Crema*, a strong Fort against the *Millanois*.

2. *Friuli*, formerly called *Forum Julii*, Its environed with *Istria*, the *Alps*, *Trevigiana*, and the *Adriatique*: Its in length fifty miles, and the breadth no lesse. The chief Cities are, 1. *Aquilegia*, seated on the *Natisco*. 2. *Treist* close to the Sea. 3. *Gorritia*. 4. *Palma*, excellently fortified. 5. *Cividad di Austria*.

3. *Istria* environed with the Sea, *Friuli*, and *Carniola*: Its in compass two hundred miles, the air very unwholesome: The chief Towns

are,



are, 1. *Cape d' Istria*, or *Iustinople*. 2. *Pola*. 3. *Parenza*. 4. *Portula*. 5. *Rubinum*. 6. *Monfona*.

The Polity whereby this Common-wealth hath so long subsisted is an *Aristocracie*: wherein, 1. They exempt their Citizens from the wars, and hire others in their places, so that by their death the Common-wealth sustains the lesse losse. 2. They entertain some foreign Prince for their General, whom, when the wars are ended, they presently discard, by which means they avoid factions, and servitude, which were like to happen if they should imploy any of their own people, who by his vertue, and valour might win the hearts of the souldiers, and so make himself their Prince. 3. Their Laws suffer not the younger sons of their Nobility and Gentry to marry, least the number increasing should diminish the dignity, yet they allow them unlawful pleasures, and for their sakes permit publick Stewes.

4. The Dukedome of *Florence* containing the greater part of *Tuscany*: Its parted from *Genoa* on the West by the *Magra*, and the strong Town *Sarezana*: From *Romagna*, and *Ancona* on the North by the *Appennine Hills*: On the East by the *Piseco*, and on the South by the *Tyrrhene Seas*. The chief Cities are, 1. *Florence* seated nigh to the confluence of *Arnus*, and *Chianus*: See the description of it afterwards. *Charles* the Arch-Duke was wont to say, that it was a City to bee seen on Holy dayes only. 2. *Pisa*, a brave and strong City. 3. *Sienna*, in whose territories are *Orbitello*, *Pienza*, *Soana*, and six and twenty other walled Towns. 4. *Pistoia*, where began the factions of the *Guelphs*, and *Gibbines*. 5. *Massa*, famous for her Quarries of white Marble. 6. *Volterra*. 7. *Arezzo*. 8. *Cortona*, seated under the *Appennine*. 9. *Carara*. 10. *Borgo San Sepulchro*. 11. *Ligorne*, a famous Haven seated at the mouth of the River *Arnus*. The whole length of this Dukedome is two hundred and sixty miles, the breadth not much lesse. The people are great Merchants.

5. The Dukedome of *Millaine*, which hath on the East *Mantua* and *Parma*: on the South *Liguria*: on the North *Trevigiana*, and on the West *Piedmont*: It stands wholly in *Lombardy*, the Garden of *Italy*. The chief Cities are, 1. *Pavia*, on the River *Ticinus*, an University. 2. *Lodi*. 3. *Alexandria*, a place of great strength. 4. *Cremona*, famous for her high Tower. 5. *Como*, seated on a Lake so named. 6. *Millaine*, honoured with an University: See this stately City described afterwards.

The Dukedome of *Mantua* bounded on the East with *Romagna*, on the West with *Millaine*, on the North with *Trevigiana*, and on the South with *Parma*, and *Placentia*. To this belongs the Dukedome of *Mountferrat*, situated on the South-East part of *Piedmont*, the chief Cities whereof are, 1. *Alba*. 2. *Casala St. Vas*. 3. *Nicea*, or *Niza*, and 4. *Isola*. The chief Cities of *Mantua* are, 1. *Mirabella*. 2. *Lucera*. 3. *Capriana*. 4. *Modena*. 5. *Reggio*. 6. *Cuneto*. 7. *Mantua*, a very strong Town, environed on three sides with a water that is three quarters of a mile broad, and on the fourth with a wall.

7. The Dukedome of *Urbino* which lies in the midst of the Papal territories,



territories having the *Adriatique* on the North, the *Appennine* on the South, *Romagna* on the West, and *Marca Anconitana* on the East. In it are two hundred Castles, and seven Cities, the chief whereof are, 1. *Urbino*, at the foot of the *Appennine*, 2. *Belforto*, 3. *Pisauro*, a good Haven, 4. *Cabo*, 5. *Faho*, Sea Towns also.

8. The Principality of *Parma*, and *Placentia*, which hath on the North *Mantua*, on the South the *Appennine*, on the West *Millain*, & on the East *Modena*. Here are made those excellent Cheeses called *Parmesans*. *Parma* is seated on the little River *Pirina*, and *Placentia* on the *Po*. To this principality belongs also *Mirandula*, with her Territories, where was born that famous Scholler, *John Picus Mirandula*.

9. The Common-wealth of *Genoa*, containing *Liguria*, which hath on the East the River *Varus*, on the West the River *Magra*, which parts it from *Tuscany*, on the North the *Appennine*, and on the South the *Ligurian Seas*: Its in compasse fourscore miles, but not so much in breadth. The people are much given to Usury, whence one said merrily, that in *Christendome* there were neither Schollers enough, nor Gentlemen enough, nor Jews enough, and being answered that there were of all these rather too great plenty than any scarcity: He replied, That if there were Schollers enough, there would not bee so many double, and treble beneficed men; and if there were Gentlemen enough, so many *Pesants* would not be ranked amongst the Gentry; and if there were Jews enough, so many Christians would not professe Usury. The chief Towns are, 1. *Ceva*. 2. *Finaly*. 3. *Noli*. 4. *Sarazena*. 5. *Genoa*. in compasse eight miles: the building for the two first stories are built of Marble, curiously wrought, but by the Law they are forbidden to use marble any higher. It hath a very spacious Haven, well fortified, where ships may ride in safety.

10. The state of *Luca*, which is situated in *Tuscany*: the City is three miles in compass, the Territories eighty miles, in which they can raise three thousand horse, and fifteen thousand foot upon occasion. And thus I have done with *Italy*, and come to the description of the chief Cities in it.

The chief Cities in Italy described.

A Description of old Rome, and the chiefest Rarities thereof.

*Rome* when it was first built was but two & twentymiles in compasse: it was situated upon dainty hills, in a most healthfull air: had a brave River running by it, with the more ease to convey the in-land commodities for her necessity, and delight; it had the Sea at a convenient distance, not too neer, whereby shee might be annoyed with Foreign Navies, nor so remote, but that shee might bee supplied with outlandish Commodities. The River *Tiber* at *Rome* is four hundred foot broad, and so deep that it will carry ships of the greatest burden. Its about sixteen miles distant from the Sea. It was almost round in compasse. The Suburbs in proceffe of time grew so great, that *Aurelian*



lian the Emperor built new walls, which were almost fifty miles in compasse, the walls were adorned with seven hundred and forty Turrets: And yet again, the Suburbs in a little time grew so great, that one of them was fifteen miles long, and reacht even to the Sea, and in *Augustus* his time, there was numbred in *Rome* above three hundred, and twenty thousand poor people that received relief from the publick: Besides the number of Bondmen was very great: few rich men, but they had an hundred and some four hundred a peece: *Seneca* saith in his time that the Inhabitants were so many, that the spacious and innumerable houses were scarce able to contain them: that a great part of them were Forreigners that came from all parts of the world to live there: So that the number of Inhabitants was reckoned to bee at least four millions. These people were sustained with provisions brought out of all Nations: so that *Rome* seemed to bee the common Mart of the whole World.

*Helioabalus* to shew the greatnesse of the City, caused all the Spiders to be gathered and put together, which being weighed, amounted to ten thousand pound weight, and a great plague breaking out at *Rome*, for many dayes together, there dyed ten thousand persons.

The houses were generally built very high, that so they might bee the more capacious, insomuch as *Augustus* was faine to make a Decree, that their buildings should not exceed seventy foot in height, conceiving that they marred the delicacy of the air, by their over-much shadow: but this extended only to private mens houses, for the great men were not limited.

But besides the great height of the houses, they were beautified by the matter whereof they were built, by the Architecture, and by the Symmetry of them, wherein Art and Elegancy strove for priority. And for that end, what exquisite workmen soever *Greece*, or *Asia* brought forth, they were either sent for, or came of their own accord to beautify this Imperiall City, especially in *Augustus's* time, who made his boasts, *Marmoream se relinquere, quam lateritiam accepisset*: that hee should leave *Rome* built of Marble, which hee found built of Bricks.

*Nero* also when hee had burned a great part of it, at his own charges built it up again, beautifying it with excellently composed streets, large wayes, and curious porches to all the houses, which three things were a great Ornament to the City: whereupon *Cassiodorus* saith, *Our fore-Fathers tell us of the seven wonders of the world: The Temple of Diana at Ephesus: The costly Tomb of King Mausolus: The brazen Statue of the Sun in the Isle of Rhodes, called the Colossus: The Image of Jupiter Olympicus made by Phidias: The house of Cyrus King of the Medes and Persians, built by Memnon: The walls of Babylon built by Semiramis: And the Pyramides of Egypt. But now (saith hee) the City of Rome is the greatest miracle of them all.* There were in it four hundred twenty four Temples erected to their Idol-gods.

There were two Capitols in *Rome*; The old built by *Numa*, the new



new begun by *Tarquinius Priscus*, and *Superbus*, finished by *Horatius Pulvillus* Consul, upon the *Saturnin*, or *Tarpetian*, or *Capitoline* hill. It was eight acres, or eight hundred feet in compasse, almost four square. It was ascended unto by one hundred steps on the South part, which looked towards the market place, and Palace, it would hold eight thousand men. It was covered with Brasse-tiles all guilt with Gold; There were three Chappels in it, to one of which (*viz. Jupiters*) *Augustus* gave sixteen thousand pound weight of gold, and jewels worth almost as much more, twelve thousand talents were spent in gilding of it. The gates were covered with thick plates of Gold.

The only foundations of this Capitol cost *Tarquinius* forty thousand pound weight of silver, the pillars of it were cut out of a Quarry of Marble, called *Pentick-marble*, and they were as thick as long. *Plut.*

Next after the Capitol, the *Pantheon* is worthily noted. It was built by *Agrippa*, son in Law to *Augustus* in the year of the City seven hundred twenty and nine. The Architecture of it was admirable, the beauty, and proportion of all the parts most exquisite: the breadth of it was one hundred forty and four feet, and the height as much: It was wholly covered over with very great tiles of Brals richly guilt. In the reign of *Trajan* it was burnt by lightning, and re-built by *Hadrian*.

The Temple of *Peace* was built by *Vespasian*, three hundred foot long, and two hundred broad: It was the most beautifull of all the Temples in the City, and enriched with gifts of inestimable value: It was adorned with Statues, and pictures of most exquisite workmanship: yea and all the rarities were collected into this Temple, for the sight whereof men formerly used to travell through the whole world. And here also hee placed those vessels which formerly belonged to the Temple of *Hierusalem*, and were brought from thence by *Titus* at the sacking of it. It was burnt down in the time of *Commodus*, either with fire from heaven, or arising out of the earth after a little Earthquake.

There were an infinite number of Baths both publike, and private in *Rome*. Some of which baths, were all paved with plates of silver and set with rows of Pillars for ornament. *Antoninus's* bath had sixteen hundred seats of polished Marble in it.

The *Appian* Causey was built by *Appius Claudius* Censor. It reached from *Rome* to *Capua*, the bounds of the Empire that way, at that time; which was afterwards lengthened to *Brundisium* by *Julius*, and *Augustus Caesar*, in all three hundred and fifty miles long, and so broad, that two coaches might easily pass by one another, being about twenty and five foot broad. It was made of hard flinty stones, hewen and laid so close together (yet without any mortar or claspes of Iron) that it seemed all of one stone, the stones were three, four, and five feet square: nine hundred years after it was made, the stones were not one whit dis-joyned or broken, ever and anon on the sides were stones whereon persons might sit, or lay their burdens, or get on horseback, and at every



miles end, high stones (or pillars) were raised, whereon were engraven the number of the miles. Likewise there were many Monuments on both sides with witty inscriptions, or pretty inventions on them, yeelding both matter of mirth, and seriousness to the travellers.

There were fourteen (saith *Pliny*) twenty (saith *P. Victor*) *Aqueducts* in *Rome*; the chieft of which was the *Clandian*, began by *Caligula*, and finished by *Claudius*; so big as a man might ride on horse-back in it; brought forty miles to the City in a level, through the Mountains, and over the Vallies; as high as the highest hill in the City: seven millions and a half were spent in making it. There were besides in the City one thousand three hundred fifty two Lakes, or great receptacles of water for common use.

The *Cloaca*, or common sewers, were made by *Tarquinius Priscus*; they were so wide, that a Cart loaden with Hay might passe along them, viz. sixteen foot wide, and as many high. There were seven chief armes from the seven hills (besides several smaller from other parts) which ran into the main Channel. Notwithstanding all the weight of building upon them, and several earthquakes, they remained firm almost eight hundred years. And at one time when they were out of repair, there were a thousand talents spent in repairing of them.

There was an infinite number of Statues, or Images in every part of the City, costly for their matter, and curious for their workmanship: some Authors say, that there were near as many of them, as there were living people in the City; some of them were of polished Marble; infinite of brasse, some of Ivory, some of Silver, and some of Gold.

*Domitian* the Emperour commanded that no statues should be made for him in the *Capitol*, but such as were all of silver, or all gold, solid, and not hollow, each of them weighing at least an hundred pound weight: *Commodus* the Emperour had a statue made for him of gold that weighed a thousand pound weight: Together with a Bull and a Cow of the same mettall, as if hee had been the founder of the City. Hee had also in the Market-place a Pillar erected, and his Statue made upon it, of a thousand five hundred pounds weight of silver. Their statues of brasse were most of them gilt, and so were many of their statues of silver. Some of them were of a *Colossian* bigness, others mounted on horse-back, and in several postures, and habits: For the preserving of all which from hurt, there was one who was called *Comes*, or an Earl, whose office it was, continually to walk up and down in the night, attended with many souldiers, that none might wrong them, and besides it was death for any man to do it. *Lipsius de Mag. Rom. Imperii.*

*Rome* was for her beauty and bravery called *Aurea*, and *Aeterna*, and the *Romans* thought that the Monarchy of the World was tyed to them with chains of Adamant. But God hath confuted their golden dreams by breaking their Empire, and given up their City



six several times in one hundred thirty and nine years space, into the hands of Barbarians, who exercised therein all kinde of cruelty: besides, it is observed that *Rome*, since it became Papal, was never besieged by any enemy, but it was taken. *Sybil* long since prophesied.

*Tota eris in cineres, quasi nunquam Roma fuisses.*

*The manner of the Romane Triumphs: and particularly that of  
Palus Æmylius after the conquest of Perseus King of  
Macedon.*

First, the people having set up sundry scaffolds as well in the lists, and field called *Circos*, where the games, and races of horses, and Charrets used to bee, as also about the Market-place, and in all the streets through which the Triumph should pass, they all presented themselves in their best gowns, to see the magnificence, and state thereof. All the Temples of the Gods were set wide open, hanged full of Garlands of flowers, and all perfumed within. Through all the quarters of the City were set many Sergeants, and other officers, with tipstaves to order the stragling people, and to keep them from pestring the streets, or hindring the triumph which lasted three dayes.

The first day was scant sufficient to see the passing by of the Images, Tables, Pictures, and Statues of a wonderful bignesse, all wonne, and gotten of their enemies, and now drawn upon two hundred and fifty Charrets.

The second day there were carried upon a great number of Carts all the fairest, and richest Armor of the *Macedonians*, as well of Copper, as of Iron, and Steele, all glistering bright, being newly furnished, and artificially laid in order: Fair Burganets upon Targets, Habergions, and Corsets upon greaves: Round Targets of the *Cretans*, and Javelins of the *Thracians*, and arrows amongst the armed pikes: All bound so trimly one to another, that one hitting against another as they were drawn, made such a sound, and noise as was fearful to hear. After these Carts there followed three thousand men, which carried the ready mony in seven hundred and fifty Vessels which weighed about three Talents a peece, each of them carried by four men. Others carried great bowles, cups, and goblets of silver, and other pots to drink in, beautiful to behold, as well for their bignesse, as for the great, and singular embossed work about them.

The third day early in the morning the Trumpets sounded the brave alarum they give at an assault, after whom followed one hundred and twenty goodly fat Oxen, with their horns gilt, and garlands of flowers, and nosegays about their heads, and by them went many young men with aprons of needle-work about their middles, who led them to the Sacrifice, and with them young boyes that car-



ried goodly Basons of gold and silver to receive, and sprinkle the blood of the Sacrifices about. After these followed all those that carryed all coins of gold, and Basons, and Vessels, each of them weighing three Talents. Then was carryed the great holy cup which *Amylius* had caused to bee made of massy gold, set full of precious stones, weighing ten Talents for an offering to the gods. Next to them went they which carryed Plate, made, and wrought after Antick fashions, and the admirable cups of the ancient Kings of *Macedon*: as the cup called *Antigonus*, and another *Selencus*: and to bee brief, all the whole cup-board of plate of gold, and silver of King *Persens*: and next them came the Kings Charriot with his Armour, and his royal Crown upon the same. A little after followed the Kings Children, whom they led prisoners with the train of their Schooll Masters, and other Officers, and their servants weeping, and lamenting, who held up their hands to the people that looked upon them, thereby teaching the young Children to do the like, and to ask mercy, and grace at the peoples hands. There were three pretty little Children, two sons, and a Daughter amongst them, who by reason of their tender years lacked understanding, which made them (poor souls) insensible of their present misery, and that moved the people so much the more to pittie them, seeing the poor little infants that knew not the change of their hard hap: so that through compassion to them, they had almost let the Father pass without looking upon him: yea many of the peoples hearts did so melt for pittie, that the tears ran down their cheeks till they were past, and gone a good way out of sight.

King *Persens* the Father followed after his Children, and their train: Hee was cloathed in a black gown, with a pair of slippers on his feet, after his Country manner: Hee shewed by his countenance, his troubled mind, being oppressed with sorrow for his most miserable estate, and condition: Hee was followed with his kinsfolk, his familiar friends, his officers, and household servants, their faces being disfigured with blubbering, shewing to the world by their lamentable tears, and sorrowful eyes cast upon their unfortunate Master, how much they sorrowed, and bewailed his most hard and woful estate, whilest they made little account of their own misery.

After all these, there followed four hundred Princely Crowns of gold, which the Cities, and Towns of *Greece* had purposely sent by their Ambassadors unto *Amylius*, to honour his victory: And last of all came *Amylius* himself in his Triumphant Chariot, which was passing sumptuously set forth, and adorned: This was a gallant sight to behold, and yet the person himself was worth looking on without all that great pomp, and magnificence: for hee was cloathed in a purple gown, curiously branched with gold, carrying in his right hand a bough of Lawrel, as all his Army did the like, the which being divided by bands and companies: followed the Triumphant Chariot of their Captain, some of the souldiers singing songs of victory, according to the usual manner of the *Romans* in the like cases, mingling



ing them with merry, and pleasant toys, as glorying, and rejoycing in their General: others of them sang songs of Triumph in the honour, and praise of *Æmylius* his noble conquests, and victorys: so that hee was openly praised, blessed and honoured of all, and neither hated, nor envied of any that were good, and honest. *Plut. in vita ejus.*

Rome was so populous when *Paulus Æmylius* was Censor, that being mustered by him, they were found to bee three hundred thirty seven thousand four hundred fifty and two men.

*The manner of Pompey's third Triumph.*

For the statelineffe and magnificence of this Triumph, though *Pompey* had two dayes to shew it in, yet were there many things, which for want of time were not seen; even so many as would have served to have set forth another Triumph.

In the first place there were Tables carryed, whereon were written the names and titles of all the people, and Nations which hee had conquered, and for which hee triumphed; as the Kingdomes of *Pontus*, *Armenia*, *Cappadocia*, *Paphlagonia*, *Media*, *Colchis*, *Iberia*, *Albania*, *Syria*, *Cilicia*, and *Mesopotamia*: as also the people that dwell about *Phenicia*, *Palastine*, *Judea*, and *Arabia*: and all the Pirates which hee had overcome both by Sea, and Land, in all parts of the world: In all these Countries, hee had taken a thousand Castles, almost nine hundred Cities, and walled Towns: Of Pirates ships eight hundred: Hee had replenished again with people, nine and thirty desolate Towns that were left without Inhabitants: In these Tables was further declared, that before these conquests the revenues of the Common-wealth of *Rome* were but five thousand Myriads *per annum*, but now *Pompey* had made them eight thousand and five hundred Myriads *per annum*: and that hee had brought now for the Treasury in ready gold and silver, Plate and Jewels, the value of twenty thousand Talents, besides that which hee had distributed amongst his souldiers, of which hee that had least for his share, had one thousand five hundred Drachma's: The prisoners that were led in this Triumph, besides the Captains of the Pirates, were, the son of *Tygranes*, King of *Armenia*, with his wife and daughter: The wife of King *Tygranes* himself, called *Zosime*: *Aristobulus*, King of *Judea*: *Mithridates* sister, with her five sons, and some Ladies of *Scythia*: The hostages also of the *Iberians*, and *Albanians*, and of the Kings of the *Commagenians*: beside many other things too large to recite: But that which made his honour the greatest, and whereunto never any of the *Roman* Consuls attained, was, that in his three Triumphs, hee triumphed over the three parts of the world: In his first over *Africk*, in his second over *Europe*, and now in this third over *Asia*, which was almost all the then known world; and all this before hee was forty years old. *Plut. In vita ejus.*



*A Description of the City of Venice, with her Rarities, which was begun to bee built Anno Christi 421. upon the 25th of March, and upon seventy and two Islands.*

This Wonder of Cities, is seated in the bosome, or betwixt the Armes of the *Adriatick* Sea: It is built upon four thousand Islands, and is (as it were) chained together by four thousand Bridges. The occasion which made these watry Isles a mansion for men, was when that Northern Deluge of *Goths, Vandals, Huns, and Longobards* did overflow all *Italy*, the people of all sorts fled to these lakes, to avoid the land torrent that was like to swallow them up; and finding the Air to bee gentle, and fit for habitation, and propagation, they pitched their Tents upon these Isles, and associated them by conjoyning Bridges.

There are seventy two Isles that support *Venice*: and the nearest part of the Continent is five miles distant: There are banks, and ditches cast up to preserve her from the impetuoufnesse of the waves of the Sea, extending in length above six miles. Shee is above eight miles in circuit. Through the banks in seven places, there are passages broken for boats, but not for bigger vessels. Besides there be above twenty thousand Gondolae, or Boats, which ply up and down perpetually, in each of which are two rowers at least, so that upon occasion, shee can suddenly make an Army of above fifty thousand Gondoliers. Shee hath for her Motto, *Nec fluctu, nec flatu movetur*. Nor winds, nor waves can stir her.

Her Fabriques, publick and private are extraordinary specious, and sumptuous, and her streets so neat, and evenly paved, that in the depth of winter a man may walk up, and down in a pair of Sattin Pantables, and Crimson Silk stockings, and not bee dirtied. There are above two hundred Palaces fit to receive any Prince with his ordinary retinue: Her situation is so rare, every street almost having an arm of the Sea running thorow it; and her structures so magnificent, and neat, that shee ravisheth therewith all strangers that come to visit her.

She hath in her one hundred and fifty Churches, and Monasteries: but especially three things worthy of sight, *viz.* *St. Mark's Church* and Steeple, the *Treasury*, and the *Arsenal*.

*St. Mark's Church* is built throughout with rare *Mosaicque* work, and yet the furniture of the Church surpasseth the Fabrique in richnesse; Her walls are inlaid in many places with precious stones of diverse colours, and in such a manner, that they seem rather to be the work of Nature, than of Art.

It is built in the form of a Crosse, whose corners are highly vaulted, and covered with bright Lead, as all the rest of the Church is. The whole Bulk is supported with most curious Arches joyned together by marvellous Art. The inside from the middle to the highest part thereof glistereth with gold, and the concavity of the vaults is enriched with



with divers curious, and antick pictures. That which is from the gilding down to the pavement, is excellently joyned together with goodly Tables of Marble, by whose pleasant veins in form of rays, the eyes of the beholders are rather fed than satisfied. The seats below are of an extraordinary red stone, like to *Porphyry*; the Pavement is all of Marble engraven with diverse figures wholly different, and of various colours: There are sundry Columnes and Tables of *Parian*, *Spartan*, and *Numidian* work, that environ the seats on both sides the Quire. The entrance into the Church on both sides, is in a manner of the same trimming: while gilded Arches are sustained without, by more than three hundred exquisite Pillars, the space between those Pillars being filled with choyce Tables of Marble. On the height of this entrance, are four great brazen horses all gilded over, in a posture as if running, and neighing. All this bears up the highest top of the Church divided into six Steeples, every of which is like a *Pyramid*, and hath on the sharpest point thereof, a white Marble Statue of a naked man standing upright. Divers other representations delightfull to the eye, and wrought with exceeding skill, do beautify the spaces between the Steeples, and all that which is vaulted underneath is covered with Gold: In sum, there is no place in the whole Church, either within, or without, but it's either adorned with Marble, Gold, or precious stones, so that the two Columnes of Alabaster, and the *Chalcedony* stones which are in the midst of the pavement, are accounted the least curiosities.

The *Arsenal* of Venice is one of the greatest Magazines of Armes in all the World; It's three miles in compasse, wherein there are above three hundred Artificers, perpetually at work, who make, and repair all things that belong thereto. This *Arsenal* hath armes to furnish two hundred thousand men, and hath constantly belonging to it two hundred Gallies in Dock, or abroad in course, besides Gallies, and Galleons, with all provisions necessary for them. Amongst the Armors, are one thousand coats of plate, garnished with gold, and covered with velvet, so that they are fit for any Prince in Christendome.

The *Treasury* of St. *Mark* is cried up through the World: They say there is enough in it to pay six Kings Ransomes. There are Jewels of all sorts, and sizes, *Diamonds*, *Rubies*, *Saphires*, *Emeraunds*, Cups of *Agate* of an huge bigness. The great *Diamond* which *Henry* the third gave when hee was made a Gentleman of Venice: There you may see an Armour all of masse Gold, beset all over with great *Pearles*, *Turkies*, *Rubies*, and all manner of precious stones, in such a quantity, and bigness, that they alone would make a rich *Treasury*. There are also twelve Corsets of Gold beset with precious stones. There is an huge Gold chain that reacheth from Pillar to Pillar: Diverse Chests of Gold, and amongst others, one great Iron Chest with this inscription, *When this Chest shall open, the whole earth shall tremble*. There are two large *Unicorn's horns*. A great Bottle made of a *Chalcedonian* stone transparent, and clear, which will hold above a quart. There is a *Garnet* of a vast size, formed into the shape of a Kettle which will hold  
near



neer a Gallon. There are many Crosses, and Crucifixes of massie Gold beset with Jewells of all sorts: There are the Crowns of *Cyprus*, and *Candy*, as also that of the Dukes of *Venice* all inlaid with choyce rich *Diamonds*, great *Rubies*, *Emeraunds*, *Saphires*, and other stones that would beget astonishment in the beholders. In that of the Dukes, there is one great *Ruby* worth an hundred thousand Crowns. There are Cups of sundry formes cut out of rich stones, with dishes of sundry kinds. There are divers presses full of plate, huge, and massy, with Statues of Silver, and large Chalice of gold, and variety of other rich things, the worth whereof no eye is able to judge. There are moreover twelve Crowns of massie Gold, which were taken at the sacking of *Constantinople*, when the *French*, and *Venetians* divided the spoyle. *Pacheco* the *Spanish* Ambassadour, comming to see this Treasury, fell a groping whether it had any bottom, and being asked why? answered; *In this amongst other things, my great Masters's Treasure, differs from yours, in that his hath no bottom, as I finde yours to have.* Alluding to the Mines in *Mexico*, and *Potosi*.

In one of its Islands called *Murano*, Crystall Glasse are made, where you may see a whole street, on the one side having above twenty Furnaces perpetually at work both day, and night. If one of these Furnaces bee removed to any other Island, or but to the other side of the street, though they use the same men, materials, and fuel, yet can they not make Glasse in the same perfections for beauty, and lustre, as in this place. *Höwels Survey.*

#### The City of Padua Described.

*Padua* is a City within the *Venetian* Territories, and was erected into an Academy. *Anno Christi* 1222. Shee is famous every where for a Seminary of the best *Physicians*, and hath a Garden of great variety of Simples. It was formerly girt with a treble wall: but a double contents her now, which hath very deep ditches round about: For the River *Brent* with vast charges, and labour was brought to this City, which hath much advantaged her, both for Strength, and Navigation: It is situated in a most pleasant, and plentiful plain, enjoying a sweet temperate Clime, with a singular good soil, by reason of the Neighbourhood of the *Eugonian* Mountains on the West side of it. Her circumference is neer upon seven miles; Her Temples, and dwelling houses, both publike and private, are more magnificent than elsewhere. Shee hath six stately Gates: Five large Market-places, within the walls twenty two great Churches, twenty three Monasteries, twenty nine Nunneries. She hath the most renowned Hall for publike Justice of any City in *Italy*, covered all over with Lead, and yet propped by no pillars. The Council-Court hath gates, and Columes of Marble; Shee hath twenty eight Bridges, Arched over the *Brent* which runs thorow her. She hath very spacious *Piazza's*: Shee hath six Hospitalls, three for the poor, and three for Pilgrims. She



Shee hath a place called *Monte de Pietà*, set up on purpose to root out the *Jews* usury, who used to demand twenty *per cent*: for Brocage: Shee hath other two Hospitals for Orphans, and poor children. There are thirty eight thousand Crowns deposited in the hands of several persons of quality (to whom the poorer sort may repair with their pawns, and if it bee under thirty shillings, they pay no use for their money, if it bee above, they pay five *per centum*) for relieving the poor.

*The City of Millan described.*

The City of *Millan* in *Italy* lies within a stately wall of ten miles compass. Its situated in a great Plain, and hath about it green Hills, delightful Medows, navigable Rivers, enjoys an wholesome air, and the fertile Country about it, furnisheth it with all store of necessary provision. The City it self is thronged with Artisans of all sorts. There bee many stately Churches in it, and before that of *St. Lorenzo* there stand sixteen Marble Pillars, being a remnant of the Temple of *Hercules*. But of all the Churches, the Cathedral is most costly. 'Tis all of white Marble, and about it are five hundred Statues of the same: There is a late building added to it which is very glorious, especially for the huge Pillars of *Granito*, an excellent sort of Marble: Private mens houses also in *Millan* are not inferiour to those of other Cities in *Italy*. The streets are of a more than common breadth, and there are very many Gardens within the Walls. The greatest Hospital in *Italy* is that in *Millan*, which is a square of Columns, and Porches six hundred Roods about, seeming fitter to bee a Court for some King, than an Hospital for the poor. The Castle in *Millan* is accounted by all Engineers the fairest, and strongest Citadel in *Europe*. *Riamund's Mer. Ital.*

*The City of Naples described.*

*Naples* the Metropolis of that Kingdome, stands upon the shore of the *Mediterranean Sea*: Its reckoned the third City in *Italy*, and so great are the delights that nature hath allotted to this place, that it is still frequented by persons of great quality. The streets of it are generally well paved, of free stone, large, and even: The houses are very uniform, built flat on the top to walk on, a notable convenience in those hot Countries. Another like accommodation which this City hath against the heat, is the *Mole*, which is an Artificial street casting it self into the Sea, whither all the Gentry at the evenings resort to take the *Fresco*. Amongst the Palaces that of the Vice-Kings is the fairest: It hath three Castles, and the Churches generally are very curious and costly, filled with Marble Statues. This City is exceeding populous, and consequently vicious: Hee that desires to live a chaste life must not set up there: For as their Gardens are well filled with Oranges, so their houses want not Lemmons; there are



usually thirty thousand Courtesans registred that pay taxes for their pleasure.

Near unto *Naples* is *Virgil's* Tomb upon an high Rock. And the *Crypta Neapolitana* in the rocky Mountain *Pausylippus*, cut thorow, very high, spacious, and well paved, so that for the space of a mile, two Coaches may go on front under the earth: In the midst is a *Madonna*, with a Lamp perpetually burning. Not far off is the Hill of *Brimstone*, on which neither grasse nor any herb grows; but 'tis all white with ashes, and ever casts out of several holes a continual smoak, with flames, making the very earth to boil: The ground is hollow underneath, and makes an hideous noise, if struck upon with an hammer. On the other side *Naples*, is the Mountain of *Vesuvius*, brother to *Aetna*, upon the top whereof is a terrifying spectacle, viz. a *Forago*, or hole about three miles in compass, and half as much in depth, and in the midst is a new hill that still vomits thick smoak which the fire within hath raised within these few years, and it still daily increaseth. *Pliny* the Naturalist being too inquisitive after the cause of this fire, changed life for death upon this Mountain. *Idem.*

*Virgil* made a *Talisman*, or Brazen Fly, which hee set upon one of the Gates of the City of *Naples*, which for the space of eight years kept all manner of Flies from comming into the City. *Gaffarels Unheard of Curiosities.* part. 2. chap. 7. See more there.

#### The City of Florence described.

*Florence* is the Capitol City of *Tuscany*, situated at the bottom of very high hills, and environed on all sides with the same, except on the West side, before which lies a plain Country. This City is divided into two by the River *Arno*, over which are built four Bridges of stone; upon one of the two chief is the Goldsmiths street: upon the other, which is a very stately structure, stand the four quarters of the year in Marble: Opposite unto which, stands a vast Colunne with a Statue of Justice in *Porphyrie* at the top: Hard by is the Palace of *Strossie*, admirable for the immensity of its Fabrick; on the left hand whereof is the Merchants Vault supported with many fair Pillars, and before it a brazen Boar jetting forth water: Before that is the great place, in the midst whereof is the great Duke *Cosmus* on horseback in brass, near unto which is a Fountain, the like to which *Italy* affords not. Round about the Laver is the Family of *Neptune* in brass, with his *Colosse* of Marble in the midst, born up by four horses. In this same *Piazza* is a Porch arched and adorned with some Statues, amongst which that of *Judith* in brass, with the rape of the Sabines, three persons in several postures cut all out of one stone. Just against it is the *Palazzo Vecchio*, at the entrance whereof stand two *Colossi*, the one of *David*, the other of *Hercules* trampling on *Cacus*, excellent pieces. Within is a Court set about with pillars of *Corinthian* work. Above is a very spacious Hall with divers Statues.



Statues. Near to it is the richest of Treasures, the great Dukes Gallery, in the uppermost part whereof are contained as many wonders as things: some to be admired for the preciousness, and Art; others for their rarity, and antiquity: On each side of the Gallery stand above fourscore Statues: One, an Idoll brought from the Temple of *Apollo* in *Delphos*: Another of *Scipio Africanus* holding up his gown under his Arm: Then two curious triumphant Pillars: Over the Statues hang rare pictures, the most famous Scholars on the one side, and Souldiers on the other.

At the right hand of this Gallery are several *Stanza's* full of curiosities, wherewith the spectators are astonished, both in regard of the richness, and rarity thereof. In the first Room is an Altar totally compacted of Jewels, and precious stones: The value inestimable. In the next is a Table with Flowers, and Birds in their natural colours of precious stones, with a Cabinet worth two hundred thousand Crowns, covered with *Agates*, *Emeralds*, *Amethysts*, &c. Within it is the History of Christs Passion, with the twelve Apostles all in Amber. In the third is a Cabinet with *Calcedonic* Pillars, filled with ancient Medals of gold. Round about this Room are an infinite number of Natural, and Artificial curiosities: As the Emperours head cut on a *Turquoise* bigger than a Walnut, with thousands more. Next is the Armory; wherein are the habits, and diverse sorts of Arms of several ages, and people. There is likewise a Loadstone that bears up fourscore pounds weight of Iron. In the last Cabinet are curious turned works of Ivory, A Pillar of Oriental Alabaster, &c. In another Room are twelve great Cupboards of silver Plate of all sorts, and another of all pure massie gold: A Saddle all embroydered with Pearls, and Diamonds; besides many other things of great worth.

From hence is a private passage to the Dukes Court on the other side of the River: The front of which edifice is very Majestick, towards the Basis of *Dorick* work, in the midst of *Ionick*, and the uppermost story of *Corinthian*. In the Court is a *Grotto* with Statues, and a Fountain over it; and a Loadstone of a most prodigious greatness.

The Gardens belonging to it, for their largeness have the face of a Forrest, for their variety, of a Paradise. Here are Cypresse Groves, their Walks with Statues: Here a Sea of Fountains; there Swans, Ostriches, and other delighting Creatures.

The Cathedral Church is of a vast bulk, and exquisite workmanship, made of Red, White, and black Marble. The *Cupola* is so high, that the brass Globe at the top will hold sixteen persons: No lesse excellent is the Steeple, composed of the same stone and materials with the Church, but with more Art, and Ornaments.

The Chappel of *St. Laurence* seems more than terrestrial: Its wholly overlaid with fine polished stones, neither is there any colour upon Earth, but it's there in stones naturally. Near to this is a famous Library, filled with great variety of Manuscripts. In brief, the



houses of *Florence* are generally built high, the streets are paved with great stones, even and large, and adorned with many excellent Fountains, and other publick Ornaments.

The chiefest Cities of *Italy* are thus usually distinguished: *Rome* the Un-holy; *Venice* the Rich; *Naples* the Gentle; *Florence* the Fair; *Genoa* the Proud; *Millan* the Great; *Bolonia* the Fat; *Padua* the Learned; and *Verona* the Ancient. *Idem.*

*Belgia, or the Netherlands described.*

*Belgia* is bounded on the East with the River *Ems*, and part of *Germany*: On the West with the *Germane* Sea, on the North with *East-Friezland*, and on the South with the *Some*, *Champagne*, and *Lorraine*: Its compass one thousand miles. The Country is very populous, the men well proportioned, and ingenious: the inventors of Clocks, Printing, and the Compass: They found out diverse musical instruments, the making of Chariots, Painting with Oil colours, working pictures in Glass, making of Worsteads, Sayes, Tapestry, &c. The women govern all, both within doores, and without: The Country lies low upon the Seas, and therefore is very subject to inundations. In the reign of our King *Henry* the second, *Flanders* was so overflowed, that many thousands of people, whose dwellings were devoured by the Sea, came into *England*, and were by the King first planted in *York-shire*, but afterwards removed into *Pembrook-shire*. Since then, the Sea hath swallowed up in *Zealand* eight of the Islands, and in them three hundred Towns, and Villages, the ruines of the Churches, &c. being seen at low water till this day. The commodities are Linnen, Skarlet, Worstead, Sayes, Silks, Velvets, Armour, Cables, Ropes, Butter, Cheese, &c. The chief Rivers are, 1. *Rheine*. 2. *Mosa*, which compasseth half the Country. 3. *Ems*, dividing the two *Friezlands*. 4. *Scaldis*, which rising in *Picardy*, runs through *Artois*, divides *Henault*, and *Brabant*, and a little above *Antwerp* emptieth it self into the Sea. 5. *Ley*, which runs quite through *Flanders*.

In *Zealand* and *Holland* especially, they are fain to defend themselves against the Sea by huge banks about ten ells high, and five and twenty in breadth at the bottom, made of the hardest Clay, with great pains, and maintained with great charge; their inside is stuffed with wood, and stone, and their outside covered with strong, and thick Mats. Its divided into seventeen Provinces, which are these that follow.

1. *Limbourg*, and the Bishoprick of *Leige*, environed with *Brabant*, and *Namurce*, on the West: with *Brabant*, and *Gulick* on the North: with *Gulick*, and *Collen* on the East: and with *Luxembourg* on the South. In the Bishoprick are four and twenty walled Towns, and one thousand and eight hundred Villages: the chief City is *Leige*, seated on the *Meuse*: the buildings of it are very fair. Its a famous Univerfity, wherein were students at one time, nine Kings Sons: four and



and twenty Dukes sons : twenty nine Earles Sons, besides Barons, and Gentlemen. The next Cities are, 2. *Tongres*. 3. *Dinand*, neer *Namur*. 4. *Huy*. 5. *Bilsen*. 6. *Truden*.

The Dutchy of *Limbourg*, contains five Towns. 1. *Limbourg*, on the River *Weser*. 2. *Walkenbourgh*. 3. *Dalem*. 4. *Rode le Buck*. 5. *Carpes*, besides one hundred twenty and three Villages.

*Luxembourg*, which is bounded on the North with *Limbourg*, on the South with *Lorrain*, on the East with the Bishoprick of *Triers*, and on the West with the *Meuse*. Its in circuit two hundred and forty miles, in which stand one thousand one hundred sixty and nine villages, and twenty and three walled Towns. The chief are, 1. *Luxenburgh* on the River *Elze*, 2. *Bossonack*, commonly called the *Paris* of *Ardenne*. 3. *Thionville*. 4. *Mommedi*. 5. *Danvillers*, 6. *Ivoy*. 7. *Neuse Chastel*. 8. *Roche de March*. 9. *Arluna*. Here is the Forrest of *Ardenne*, once five hundred miles in compass; now scarce ninety: In the edges whereof are the famous hot Baths, called the *Span*, which are of most vertue in *July*, because then hottest. In the skirts of this Countrey towards *France*, is the Dukedome of *Bovillon*, whose chief Towns are, *Sedan*, where is *Schola Illustris*; and *Bovillon*: The Duke is a Peer of *France*, and hath been a great friend to the Protestants.

3. *Gelderland*, which hath on the East *Cleve*, on the West *Brabant*, on the North *Frizland*, and on the South *Limbourg*. It contains three hundred villages, and twenty four Towns, the chief whereof are, 1. *Nimwegen*, seated on the branch of the *Rheine*, which is called *Whael*. 2. *Ruremond*. 3. *Arnhem*. 4. *Harderwick*. 5. *Doesbourgh*. 6. *Buren*. Its a fertile soil for feeding of Beasts, which grow so great and fat, that *Anno Christi 1570*. there was a *Gelderland Bull* killed at *Antwerp*, that weighed three thousand and two hundred pounds.

4. *Brabant*, having on the East, North, and South the *Meuse*, and on the West the *Scheld*. Its in length seventy five, in breadth sixty miles, comprehending seven hundred villages, and twenty six Towns, whereof the chief are, 1. *Lovain*, in compasse within the walls four miles, and six without. Its an University wherein are twenty Colledges, and a Seminary of *English* Jesuits: There are in it many goodly Gardens, Mountaines, Valleys, Meadows, &c. 2. *Bruxels* of the same bigness, and the Dukes seat, but for pleasure, profit, uniform buildings, and elegancy thereof, far beyond *Lovain*. 3. *Bergen ap some*, famous for the notable resistance it made to *Spinola*, *Anno Christi 1622*. 4. *Bolduc*. 5. *Tilmont*. 6. *Mastrieht*. 7. *Breda*, the seat of the Prince of *Orange*.

5. The Marquisat of the Empire is contained in *Brabant*: the chief City is *Antwerp*, in circuit seven miles: In it are eight principal channels cut out of the *Scheld*, on which the Town is seated, the biggest of them being able to contain one hundred ships. Before the Civil warres, it was a place of wonderful great Trading: but now the *Hollanders* have so blocked up the Haven, that the traffick is removed to *Amsterdam*.

6. *Flanders* is divided into the *Imperiall*, *Gallick*, and *Teutonic* *Flanders*



*Flanders.* The last of these is divided from the other two, by the River *Ley*. The chief Towns in it are, 1. *Gaunt*, whose wall is seven miles round. The Rivers *Scheld*, and *Ley* run through it, and make in it twenty six Islands, conjoynd with ninety eight bridges. 2. *Burgis*, situated on a fair, and deep channel made by Art, which much advantageth it. 3. *Ypres*, a very strong Town standing on a River of the same name. 4. *Winnocks-Berg*. 5. *Graulung*, on the sea side, a strong Fort. 6. *Oudenard*. The four principal Ports of *Flanders* are, 1. *Dunkirk*. 2. *Sluse*, at the mouth of the channel of *Bruges*, having a fair Haven able to contain five hundred good ships; Its in the hand of the States. 3. *Newport*, where was fought that famous Battle between the *Spaniards*, and *States*. 4. *Ostend*, which held out a sieg of three years, and three months against the Arch-Duke.

*Imperiall Flanders*, is parted from *Brabant*, by the River *Dender*, from the *Gallick Flanders*, by the River *Scheld* about *Oudenard*. The chief Towns are, 1. *Alost*, on the *Dender*. 2. *Dendermond*. 3. *Hulst*. 4. *Axelle*. 5. *Rupelmond*.

The *Gallick Flanders*, is severed from the *Teutonick* by the River *Ley*; from the *Imperiall* by the *Scheld*. The chief Towns are, 1. *Lisle*. 2. *Doway*, where is an University. 3. *Orchies*. 4. *Armentiers*. 5. *St. Amand*. 6. *Turnay*. In all *Flanders* there are thirty five Towns, and one thousand one hundred seventy and eight Villages. Its in length ninety six miles, in breadth much lesse. Its bounded with *Brabant* on the East: *Picardy* on the West: the Sea on the North: and *Artoys* on the South.

7. *Artoys*, which hath on the East *Heinalt*, on the West *Picardy*, on the North *Flanders*, and on the South *Champaigne*. It contains seven hundred fifty and four villages, and twelve walled Towns, whereof the chief are, 1. *Arras*, whence comes our *Arras hangings*. 2. *Ayre*. 3. *Pernes*. 4. *St. Omer*, a good Haven. 5. *Lilliers*. 6. *Le-Cluse*. The frontier Towns are, 1. *Hedinfort* against *Picardy*. 2. *St. Paul*.

8. *Heinalt*, bounded on the East with *Limbourg*, on the West with *Flanders*, on the North with *Brabant*, and on the South with *Champaigne*: The length of it is sixty miles, and the breadth fourty eight. It contains nine hundred and fifty Villages, and twenty four Towns, the chief whereof are, 1. *Mons*, a strong and rich City. 2. *Valencien-nes*, seated on the *Scheld*. 3. *Conde*. 4. *Barvays*. 5. *Landrecy*, on the River *Sambre*. 6. *Mariembourg*. 7. *Engien*. 8. *Reulx*. 9. *Auen-nes*. On the South part of *Heinalt*, is the Town, and territory of *Cambray*.

9. *Namurce*, which hath on the East *Limbourg*: on the VWest *Heinalt*: on the North *Brabant*, and on the South *Luxenburg*: In this Country are many Coals which are kindled with Water, and quenched with Oil. It contains one hundred and eighty villages, and four Towns. 1. *Namurce*, seated where *Sicambris* falls into *Meuse*. 2. *Charlemont*. 3. *Valencourt*. 4. *Bovines*. Its a fruitful Country, enriched with Mines of Jasper, and all sorts of Marble, and abounding with Iron.



Iron. The Inhabitants are good souldiers.

10. *Zutphen*, is a Town in *Gelderland*, an ancient Earldom, seated on the River *Ysell*, a strong place, in the siege whereof that mirror of Chivalry, Sir *Philip Sidney* lost his life.

11. *Holland* is a woody Country, having on the East *Utrecht*: on the West and North, the Sea: and on the South the *Meuse*. Its in circuit one hundred and eighty miles, no part whereof is distant from the Sea three hours journey. It contains four hundred villages, and three and twenty Towns: whereof the chief are, 1. *Dort*, where the National Synod was held against the *Arminians*, Anno Christi 1618. 2. *Harlem*, where Printing was invented. 3. *Leiden*, a famous University. Which City consists of forty one Islands, passed partly by Boats, and partly by Bridges, whereof there are one hundred forty and five, and of them one hundred and four built with stone. 4. *Delft*. 5. *Alkmer*. 6. *Rotterdam*. 7. *Horn*. 8. *Enchusen*. 9. *Amsterdam*, a very fair Haven-Town: the men are good Sea-men, the women very industrious: there is scarce a boy of four years old, but can earn his own meat. It yeilds Butter, Cheese, &c. The chief Village is the *Hage*, having in it two thousand households.

12. *Zealand*, consisteth of seven Islands, and in them three hundred Towns. The first Island is *Walcheren*, and in it the chief towns are, 1. *Midlebourg*, 2. *Flushing*, an excellent Haven, and of great strength. Nigh unto it is the Fort *Ramekins*, and the *Brill*. 3. *Vere*. The next Island is *South Beverland*, whose chief Town is *Tergowse*. The third is *Schoven*, its chief Town *Sixixec*. 4. *Tolen*, whose chief Town is *Tertolen*, &c. In all this Countrey are eight Cities, and one hundred and two Villages, the soil is fruitful, but they have neither wood, nor fresh water.

13. *West-Freizland*, which hath on the East *Groning*, on the South *Overysse*, on the other sides, the Sea. It contains three hundred forty and five Villages, and eleven Towns: the chief are, 1. *Lewarden*. 2. *Harlingem*, a sea Town. 3. *Zwischen*. 4. *Docum*. 5. *Franecker*, an University.

14. *Utrecht*, is bounded on the East with *Gelderland*, on the other three sides with *Holland*: It contains seventy Villages, and five Towns, as, 1. *Rhenen*. 2. *Wick de Duerstede*. 3. *Amesford*. 4. *Monfoort*. 5. *Utrecht* just in the midst.

15. *Overysse*, is bounded on the North with *Freizland*, and *Groning*, on the South with *Gelderland*, on the East with *Westphalia*, on the West with the sea. It contains one hundred and one Villages, and eleven Towns, the chief whereof are, 1. *Swall*. 2. *Campene*. 3. *Deventer*, basely betrayed to the *Spaniards* by Sir *William Stanley*. 4. *Steinwick*. 5. *Hasselt*. 6. *Oldezel*. 7. *Handerberg*. 8. *Delden*.

16. *Machlin*, which is a Town in *Brabant*, which Anno Christi 1546. was much defaced by firing of eight hundred barrells of Gun powder. Besides the Town, it contains nine Villages. Its a fair and strong Town, being daintily seated amidst the waters of the Ri-

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ver *Dele*, so that it may bee drowned on all sides.

17. *Groning*, which is a Town of *VWest-Friezland*, containing under her command one hundred forty and five Villages, the chief being *Old haven*, and *Keikerk*. Its bounded on the East with *East-friezland*, on the West with *VWest-Friezland*, on the South with *Overyssel*, and on the North with the Sea.

These Countries are now divided between the States under an Aristocratical government, and the King of Spain: The States have the Dutchy of *Guelthers*: The Earldomes of *Holland*, and *Zealand*, and *Zutphen*. The Lordships of *Friezland*, *Utretcht*, *Overyssel*, and *Groning*, seven in all; the rest are Spanish.

#### Germany described.

The compass of this spacious Country is two thousand and six hundred *English* miles: The Inhabitants are little addicted to *Venus*, but very much to *Bacchus*; they are of strong constitutions, and much inclining to fatnesse. The titles of the Fathers descend to all their Children, every son of a Duke, being a Duke, and every Daughter a Dutcheffs. The soil for the most part is healthful, and profitable, yeelding several Minerals, Corn, and Wine, together with Linnen, Quicksilver, Allom, &c. The chief Rivers are, 1. *Danubius*, which rising out of *Nigra sylva*, receiveth threescore navigable Rivers into it, and having run a course of one thousand and five hundred miles, emptieth it self at seven mouths into the *Euxine* Sea. 2. *Rhene*, which arising in *Helvetia*, and running through *Germany*, and *Belgia*, after a course of eight hundred miles, falleth into the *German* Ocean. 3. *Albis*, rising on the skirts of *Bohemia*, passing by *Magdenbourg*, *Brunswick*, and *Denmark*, after four hundred miles course, falls into the same Sea. 4. *Oder*, arising in *Silesia*, runs through *Brandenbourg*, and *Pomerania* about three hundred miles, and so falls into the *Baltick* Sea. 5. *Manus* or the *Main*. 6. *Wefer*.

The Empire of *Germany* is not hereditary, but elective: and when the Emperor is dead, the Arch-Bishop of *Mentz*, writes to the rest of the Electors to meet at *Frankfurt* within three months, either in person, or to send their Ambassadors: In the vacancy, the Elector *Palatine* is the Vicar; and hee who is elected King of the *Romans* is declared heir. The three Ecclesiastical Electors, are the Arch-Bishops of *Mentz*, *Trevers*, and *Colein*: the others are the King of *Bohemia*, the Elector *Palatine*, the Duke of *Saxony*, and the Marquis of *Brandenbourg*: to whom was lately added the Duke of *Bavaria*. Being assembled at *Frankfurt*, they make oath to chuse a fit person: they are obliged to finish the choice within thirty dayes, and may not go out of the Town till it bee accomplished. If the voices happen to bee equal, hee who hath the King of *Bohemia's* vote, is proclaimed Emperour.

The three states of the Empire are, 1. That of the aforesaid Electors, wherein the Ecclesiasticks have the precedency. The se-

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cond state consists of four Arch-Bishops, as *Magdeburg*, *Salsburgh*, *Bremen*, and *Bezanson*: after whom follows the great Master of the *Tentonick Order*; and then one and thirty Bishops; ten Abbots with the title of Princes; and some Abbesses; and lastly the Counts, and Barons, whereof there are many. The third State is made up of the Imperial Towns, which are in number threescore and five: the four principall are, *Lubeck*, *Metz*, *Auspurgh*, and *Aixe*, or *Aquisgrane*.

Another Union there is for the preservation of Trade, and commerce, the chief Cities whereof are, *Lubeck*, *Colein*, *Brunswick*, and *Dansick*. These are called *Hanse-Towns*.

The Empire is distributed into ten circles; *Franconia*, *Bavaria*, *Austria*, *Suevia*: That of the upper *Rheyn*; that of the four Electors towards the *Rheyn*, *Westphalia*, *Saxony*, *Low Saxony*, and *Burgundy*.

Come wee now in particular to the chief Provinces of *Germany*, which are fifteen. As,

1. *East-Friesland* having on the West the River *Ems*, on the East the *Wefer*, on the South *Westphalia*, and on the North the Sea: The chief Towns are, 1. *Emden*. 2. *Ammer Dun*. 3. *Oldenbourg*.

2. *Westphalia*, which is bounded on the East with *Brunswick*, on the West with *Belgia*, on the South with *Hassia*, and on the North with the Sea. The soil is fruitful, the trees yeeld abundance of sweet Acorns which feed our *Westphalia Bacon*: The Northern part is called *Bremen*, from the chief City of that name: the next parts belong to the Duke of *Saxony*, the chief Towns whereof are, 1. *Clappenbourg*. 2. *Exenberg*. 3. *Alsдорpe*, &c. The other part belongs to the Bishopricks of *Collen*, *Munster*, and *Triers*. In that of *Collen* are, 1. *Collen*, the Bishops seat. 2. *Andernach*. 3. *Lentz* seated on the *Rhene*. 4. *Bonna*. 5. *Mondenand*.

The chief towns under the Bishop of *Munster* are, 1. *Warendorp*. 2. *Herwerden*. 3. *Munster*, seated on the River *Ems*. Here the frantick *Anabaptists* seated themselves, *Anno Christi* 1522. till they were deservedly punished and destroyed.

The chief Towns in the Bishoprick of *Triers* are, 1. *Boppert* on the *Mosel*. 2. *Engers*. 3. *Coblents*. 4. *Triers* on the *Mosel* alio.

3. *Cleveland*, which Dutchy contains *Cleve*, *Gulick*, and *Berge*. It joyns to *Gelderland*, and the chief Cities are, 1. *Cleve*. 2. *Calkar*. 3. *Wesel*. 4. *Emerick*.

In *Gulick* the chief Cities are, 1. *Aquisgrane*, or *Aken*. 2. *Gulick*. 3. *Dulken*. 4. *Newis*.

The chief Towns in *Berge* are, 1. *Dusseldorp*. 2. *Hattingen*. 3. *Arnsberg*.

4. *Alsatia*, which hath on the West *Lorrain*, on the South *Helvetia*, on the East the *Rhene*, and on the North, the *Palatinate*. The chief Towns are, 1. *Strasbourg*, where is a Tower five hundred seventy and eight paces high: It stands on the *Rhene*. 2. *Psaliburg*. 3. *VVeisenberg*. On the South end of *Alsatia* stand *Colmer*, *Hagenaw*, and *Selestade*, three fair Cities belonging to the Empire.

5. *Franconia* which is bounded on the East with *Bohemia*: on the West with *Elfas*: on the North with *Hassia*, and on the South with



*Suevia, Bavaria, and Helvetia.* Its divided betwixt the Palatine of *Rhene*, the Duke of *Wittenberg*, the Marquess of *Anspach*, and *Baden*, the Bishops of *Mentz*, *Bamberg*, *Wessberg*, and the Emperour, of which in order.

The *Palatinate* of *Rhene* is in length from North to South, threescore and twelve miles; in breadth from East to West, fourscore and sixteen. In which compass are some Towns of the Empire, and some Lordships belonging to the Bishops of *Wormes*, and *Spire*, both seated on the *Rhene*. The *Palatinate* hath store of fruits, mettals, and *Rhenish* Wines: Hath many gallant Towns, as 1. *Mosspoth*. 2. *Heidelberg*, an University. On the banks of *Rhene* stand 1. *Bacharach*, whence come the best *Rhenish* Wines called *Bachrach*. 2. *Coub*. 3. *Oppenheim*. 4. *Cruitznack*. 5. *Frankendale*. 6. *Germensheim*. 7. *Mainhem*, &c. There are in this Country fourteen other walled Towns.

*Wittenberg*, whereof the chief Towns are, 1. *Turbing*, an University. 2. *Stutgard*, the Dukes seat. 3. *Marback*. 4. *Causlat*, &c. *Anspach*, the chief Towns whereof are, 1. *Anspach*. 2. *Hailbrun*. 3. *Pleniselt*.

*Baden*, a fruitful Country lying between the Rivers *Rhene*, and *Neccar*: The chief Towns are, 1. *Durlach*. 2. *Pfortshaim*. 3. *Baden*, a neat Town seated on the *Rhene*, having hot Baths in it.

*Mentz*, seated where the *Main* emptieth it self into the *Rhene*, whereof the chief Towns are, 1. *Lanslein*. 2. *Bing*, seated on the *Rhene*.

*Bamberg*, which is a fair City seated on the *Main*, the other chief Towns are *Schefflites*, and *Farchiam*.

*Wirtzberg*, a Bishops seat, formerly called *Herbipolis*, the other Towns belonging to it are *Schwinfurt* on the *Main*, and *Arnsteme*.

The Emperors part contains the free, and imperial Cities seated in the *Palatinate*, and *Wittenberg*, the chief whereof are, 1. *Norenberg*, situated in the very center of *Germany*. 2. *Frankfurt* on the *Main*, where the two great book Marts are held in *Midlent*, and *Mid-September*.

6. *Helvetia*, or *Switzerland*, which is bounded on the East with *Tyrol*, on the West with *France*, on the North with *Lorraine*, and *Elzas*, and on the South with *Italy*. It contains thirteen Cantons, as 1. *Zurick*. 2. *Bern*. 3. *Lucern*. 4. *Urania*. 5. *Glaris*. 6. *Zugh*. 7. *Basil*. 8. *Friburg*. 9. *Underwalt*. 10. *Soloure*. 11. *Schaffhausen*. 12. *Appensol*. 13. *Swiss*. The chief Towns are, 1. *Zurick*, or *Tygre*. 2. *St. Gall*. 3. *Basil*, where is a famous University. 4. *Constance* seated on the Lake *Bodensee*; it belongs to the house of *Austria*. 5. *Bern*. 6. *Baden*, where are good Bathes. 7. *Lucerne*, situate on the banks of a great Lake, bearing the same name. The Country is in length two hundred and forty, and in breadth one hundred and fourscore miles. In it are the heads of those four famous Rivers, *Poe*, *Danow*, *Rhene*, and *Rhone*, that run East, West, North, and South. These people were sometimes under the Emperor, but being over-burthened by the Tyranny of their Governours, they shook off the yolk, and entring into an offensive



offensive, and defensive league, cantoned themselves under a new Government.

These *Helvetians* are shut up within Mountains, and great Lakes, which make their Country unaccessible. The tyranny of some Governours, as aforesaid, caused them to shake off the yolk, not only of the house of *Austria*, but of their own Nobility also. Their first league was begun by three Country Peasants, which in a short time was much augmented, by the aversion of the people from the above-said Government. *Let no man trust to his own power, and maintain it by rigour, for enemies often come from whence they are least expected.* So soon as this league was made, they seized upon the Castles of their Governours, and drove them out of their Country *Anno Christi* 1307. But Arch-Duke *Leopold* being puffed up by some conquests hee had made, and being provoked by the solicitations of the expelled Nobility, led his forces against the Villages, but was defeated in the Mountains, near *Morgarten*. This victory of the *Switzers* produced the perpetual alliance of the three Villages, to which the rest shortly after adjoyned themselves, yea, and many imperial Towns near them have so leagued themselves with them, that now they have no enemy that they need fear, except from among themselves: Since which time their alliance hath been sought by Popes, Kings, and Princes of *Europe*, and especially by *France*, which by keeping in with them, through a yearly pension, hath drawn no small advantages from them.

Their Republick is composed of three orders: The Villages to the number of thirteen. The Associates, or Confederates: And the Towns which depend upon their direction. They have also divers forms of Government: for that of the Villages is *Democratical*; and that of the Towns, *Aristocratical*: which mixt Common-wealth is only kept in unity by the care which shee hath of her own preservation. Their Assemblies are made by a general Convocation to treat of war, peace, &c. at which the Ambassadors from every Town are to meet. Their Religion in some of the Cantons is only *Romane*, in others reformed, and in some mixed. In this Marshal age of ours, bloody Mars hath as well skipped over their Mountains, as through the Seas, Desarts, and vast Forrests.

7. *Suevia*, which is divided into the upper, and lower. The upper is bounded on the East with *Tyrol*, on the West with *Helvetia*, on the North with lower *Suevia*, and on the South with *Millaine*: It was formerly called *Rhetia*, now they are called *Grisons*; divided into three confederations. 1. *Lega Cadi Dio*, whose chief City is *Coyra*. 2. *Lega Grisa*. 3. *Lega Dritture*, they are Papists, and Protestants mixt together.

Lower *Suevia*, or *Schwaben* hath on the East *Bavaria*; on the West *Danubius*: on the North *Franconia*, and on the South *Tirol*, and the *Grisons*. The chief Towns are, 1. *Ulme*. 2. *Lindwe*, on the Lake *Bodensee*. 3. *Auspurg* on the River *Leith*. 4. *Norlingen*. 5. *VVherlingen*. 6. *Ravensperg*. 7. *Dinkle spuhel*. 8. *Gmund*.



8. *Bavaria*, which hath on the East *Austria*, and *Stiria*, on the West the *Leike*, on the North *Bohemia*, and part of *Franconia*, and on the South *Tirol*, and *Carinthia*: The chief Cities are, 1. *Munchen*, the Dukes seat, on the River *Aser*. 2. *Ingolstat*, on the *Danow*, an University. 3. *Ratisbone*, on the *Danow* also. 4. *Passaw*. 5. *Sulesbourg*, on the River *Saltzach*. 6. *Frising*. 7. *Eyset*, &c. being in all thirty four, and forty six walled Towns besides: the soil is fruitful.

The Northern part of *Bavaria* is called the *Upper Palatinate*, whereof the chief Towns are, 1. *Amberg*, where are Silver Mines. 2. *Newburg*. 3. *Awerbach*. 4. *Saltzbach*. 5. *Weiden*. 7. *Castel*.

9. *Austria*, is an Arch-Dukedom that contains the Province of *Austria*, *Styria*, *Carinthia*, *Tirol*, and *Carniola*: Its divided from *Hungary* on the East, by the *Leita*: From *Bavaria* on the West, by the *Ems*: From *Moravia* on the North, by the *Tems*: and from *Styria* on the South, by the *Maer*: It was once called *Pannonia superior*: the chief Cities in *Austria* are, 1. *Vienna*, an University, seated on the *Danow*, the beautifullest City in all *Germany*, adorned with magnificent Churches, stately Monasteries, and a sumptuous Pallace for the Archduke. 2. *Emps*. 3. *St. Leopald*. 4. *Neustat*. 5. *Hainburg*. 6. *Crems*.

*Styria* is in length one hundred and ten miles, and about sixty in breadth. It hath the River *Rab* on the East, *Carinthia* on the West, the *Dravus* on the South, and the *Meur*, and *Austria* on the North: the chief Cities are, 1. *Marchburg*. 2. *Gratz*.

*Carinthia* is seventy five miles in length, and fifty five in breadth. It hath *Stiria* on the East, *Tirol* on the West, *Bavaria* on the North, and the *Alps* on the South. The chief towns are, 1. *Villach*. 2. *Spittal*. 3. *Gurach*. 4. *Freisach*. 5. *St. Veit*.

*Carniola* is one hundred and fifty miles long, and forty five broad. It hath on the East *Sclavonia*, on the West *Italy*, on the North *Carinthia*, and on the South *Istria*: the chief towns are, 1. *Newmark*, 2. *Esling*. 3. *Marsperg*. 4. *Bagonock*. 5. *Saxenfelt*, all on the River *Savus*, which runs through the middle of the Country.

*Tirol*, which is seventy two miles broad, and as many long. It hath on the East *Carinthia*, on the West the *Grisons*, on the North *Schwaben*, and on the South *Marca Trevigiana*. Its a fruitful Countrey, and full of silver Mines: the chief towns are, 1. *Oenipont*, or *Inspurch*. 2. *Landeck*. 3. *Tirol*. 4. *Bolzan*. 5. *Trent*, on the River *Adesis*, where the Council was held against the Protestants.

10. *Bohemia*, which hath annexed to it *Silesia*, *Lusatia*, and *Moravia*.

*Bohemia* is bounded on the East with *Silesia*, and *Moravia*, on the West with *Franconia*, on the North with *Misnia*, and *Lusatia*, and on the South with *Bavaria*, and is encompassed with the *Hercynian* Forrest. The whole Kingdome is in compasse five hundred and fifty miles, in which are contained seven hundred and eighty Cities, walled Towns, and Castles, and thirty two thousand Villages: they use the *Sclavonian* Language. The soil is fruitful, enriched with

Mines



Mines of all sorts but Gold. Here are many Fortresses, and in some of them a beast called *Loris*, having under its neck a bladder of scalding water, with which, when shee is hunted, shee so tormenteth the Dogs, that shee easily escapeth them. The chief Cities are. 1. *Prague*, in the midst of the Countrey, seated on the River *Mulda*: It consists of four several towns, each of them having their several Magistrates, Laws and Customes: the principal is called the *Old Town*, adorned with many fair buildings, a spacious Market place, and a stately Senate-house: the second is called the *New-town*, separated from the other by a deep and wide ditch: the third is called the *Little-town*, divided from the Old by the River *Mulda*, and joined to it by a beautiful Bridge consisting of twenty four Arches: In this Town is the hill *Rachine*, on whose sides are many stately houses of the Nobles, and on the top a magnificent Palace for the Kings: the fourth is that of the *Jews*, who have in it five Synagogues, and live after their own Laws. The second City is *Egra*, seated on the River *Eger*, on the borders towards *Franconia*. 3. *Budweis* towards *Austria*. 4. *Melmukle*, on the river *Albis*. 5. *Weldaw*. 6. *Pilsen*.

*Silesia*, is bounded with *Bohemia* on the West, *Brandenburg* on the North, *Poland* on the South, and *Hungary*, and *Moravia* on the East: Its in length two hundred and forty miles, and fourscore in breadth, and is equally divided by the river *Oder*: the chief towns are, 1. *Preslaw*, or *Uratistavia*. 2. *Fagundorfe*. 3. *Glatz*. 4. *Oppolen*. 5. *Glogaw*. 6. *Olderberg*, all seated on the River *Oder*.

*Lusatia*, which hath on the East and North *Silesia*, on the West *Brandenburg*, and on the South *Silesia*: the chief Cities are, *Gorlitz*, and *Trabel* on the river *Nisse*, *Spemberg*, and *Gotthuse*, on the River *Spe*, and lastly *Bautzen*.

*Moravia*, which hath on the North and East *Silesia*, on the West *Brandenburg*, and on the South *Austria*, and *Hungary*. It abounds with Corn, and hath much Myrrh, and Frankincense, which contrary to the usuall manner, grow immediately out of the Earth, not from trees: the chief towns are, 1. *Brinne*. 2. *Olmütz*, an University. 3. *Terebitz*. 4. *Fasa*. &c.

11. *Brandenburg*, which hath on the East *Poland*, on the West *Saxony*, on the North *Pomerania*, and on the South *Lusatia*: Its in compass five hundred and twenty miles, in which are contained fifty Cities, and sixty four walled towns: the chief are, 1. *Brandenburg*. 2. *Frankfurt upon Oder*, an University, seated in a fruitful soil abounding with Corn, and Wine. 3. *Berlin*, where the Prince keeps his Court, seated on the River *Spre*. 4. *Havelburg*, to this belongs part of *Prussia*, called *Ducal*, with the Dukedomes of *Cleve*, *Fuliers*, and *Berg*, &c. So that in largeness of territories, they exceed the Dukes of *Saxony*, but not in revenues.

12. *Pomerania*, and *Meclemburg*. The first is bounded on the East, with the River *Vistula*, on the West with *Meclemburg* on the North with the *Baltick* sea, and on the South with *Brandenburg*: the chief towns are, 1. *Stetin*, the Princes seat, and an University. 2. *Wolgast*.



east. 3. *VVallin*. 4. *Gripswald* an University. 5. *Newtrepton*, a Sea Town.

*Meclenburg*, or *Megalopolis* stands on the West of *Pomeran*, the chief towns whereof are, 1. *Malchaw*. 2. *Sternberg*. 3. *VVismar*. 4. *Rostock*, an University. On the West hereof stands the fair Hanst-Town of *Lubeck*; and about ten miles from it, *Hamborough*: On the further side of the River is *Stoade*, where the English house is to sell their wares.

13. *Saxony*, which hath on the East *Lusatia*, and *Brandenburgh*: On the West *Hassia*: On the North *Brunswick*; and on the South *Franconia*, and *Bohemia*. It contains the Countries of *Thuringia*, *Misnia*, *Voitland*, and *Saxony*.

The chief Cities in *Thuringia* are, 1. *Erdford*, a great City. 2. *Jene*, an University of Physicians. 3. *Smalcald*. 4. *Hale*. 5. *VVeimar*. The whole Country is in length one hundred and twenty miles, and about as much in breadth, and yet it contains two thousand Villages, and twelve Earledoms.

*Misnia*, environed with *Bohemia*, *Voitland*, *Thuringia*, and *Saxony*, the chief Towns whereof are, 1. *Dresden*, on the River *Albis*: the Dukes seat, and principal Magazine. 2. *Lipsique*, an University. 3. *Rochlits*. 4. *Mulburg*.

*Voitland* is a little Country South of *Misnia*, whose chief Towns are, 1. *Olnits*. 2. *VVerde*. 3. *Cronach*. 4. *Culmbach*. 5. *Hoffe*.

*Saxony*, lies on the North of *Thuringia*, and *Misnia*: The chief Cities are, 1. *Magdeburg*, formerly *Parthenopolis*. 2. *VVerlits* seated on the *Albie*. 3. *Helderick*. 4. *VVittenberg*, the seat of the Duke, and an University, where *Luther* lived: within the bounds of *Saxony* are the two small Principalities of *Anhalt*, and *Mansfield*.

14. *Brunswick*, and *Luneburg*, which have on the East *Brandenberg*: On the West *Westphalia*: On the North *Denmark*: And on the South *Saxony*, and *Hassia*. The River *Emis* runs through this Country: and the chief Cities are, 1. *Brunswick*. 2. *Wolfshaiton*, where the Duke keeps his Court. 3. *Halberstade*. 4. *Lunebourg*. 5. *Cella*.

5. *Hassia*, which hath *Saxony* on the East, *Franconia* on the South, *Westphalia* on the West and North: The chief Towns are, 1. *Dormestad*. 2. *Marpurg*, an University. 3. *Geysen*. 4. *Dries*. 5. *Frankenburg*. 6. *Cassels*. In this Country is the *VVederaw*, containing the Counties of *Nassaw*, and *Hannaw*, and the free City of *Friburg*. In the County of *Nassaw* are, 1. *Dillingbourg*. 2. *Nassaw*. 3. *Catzenelbagen*, and 4. *Herborne*, an University, where *Piscator*, and *Alstedius* were Professors.

#### Denmark described.

*Denmark* contains the *Cimbrick Chersonefs*, part of *Scandia*, and the Islands of the *Ballick Sea*: The *Chersonefs* is in length one hundred twenty miles, and in breadth fourscore, wherein are contained eight and twenty Cities, and twenty Royal Castles, or Palaces. The chief Provinces are,

1 *Holstein*



1. *Holftein*, whose chief Cities are, *Nyemunster*, and *Bramsted*. 2. *Ditmars*, whose chief Cities are, *Meldorp*, where they cover their houses with Copper, and *Mance*. 3. *Sleswick*, whose chief Cities are, *Goterpe*, and *Londen* a Haven Town. 4. *Jutland*, whereof the chief towns are, *Rincopen*, *Nicopen*, *Hol*, and *Arhansen*.

The Islands are five and thirty, whereof the principal are, 1. *Senland*, or *Zeland*, in length threescore and four, in breadth two and fifty miles, containing seven strong Castles, and about thirteen Cities; the chief being, 1. *Copenhagen*, an University. 2. *Elfenbour* on the Sea side, where they that pass the *Sound* pay their customes: This *Sound* is in breadth three miles, and is commanded by the Castles of *Elfenbourg*, on *Scandia* side, and *Cronburg* in this Island. 3. *Esfchilt*. The second Island is *Fuinen*. 3. *Bornholme*. 4. *Fimera*, wherein *Ticho Brahe* built his artificial Tower, in which are rare Mathematical Instruments.

That part of *Scandia* which belongs to *Denmark*, is divided into three Provinces. 1. *Hallandia*. 2. *Scania*, in length threescore and twelve miles, in breadth eight and forty, the pleasantest, and fruit-fullest Country in all *Denmark*, and having Seas abounding with Herrings. 3. *Blicker*, where is *Colmar*, a strong Fortrefs against the *Swedes*.

The Province of *Scania* reaches up to *Sweden*, and *Jutland* to *Holfstein*. The Kingdome is elective, and the principal strength of it consists in good, and stately ships, not only for the defence of the Islands, but of that most important passage of the *Sound*, which is a streight separating *Scania* from *Zeland*, and is of huge advantage by reason of the infinite number of ships which pass through it into the *Baltick* Sea, and come from all the Havens of that Sea back into the Ocean. The Noble men are much inclined to the wars; zealous for their Rights and Liberties, and make no alliance by marriage with the common people: they refuse Ecclesiastical honours, as below their condition. The Gentlemen are all equal, and as it were of one family, there being neither Earl, nor Baron; only the Officers of the Crown, and Counsellors of the Kingdome have the preheminance.

#### Norway described.

*Norway* is bounded on the North with *Lapland*, on the East with the *Dofrine* Mountains, which part it from *Swethland*: on the other parts with the Sea. Its in length one thousand and three hundred miles, in breadth not half so much. Its much troubled with certain little Beasts called *Lemmers*, about the bigness of a field-mouse, which, like Locusts, devoure every green thing on the earth, and at a certain time die in heaps, and with their stench poison the air; so that the people are long after troubled with the *Faundies*, and a giddinesse in the head: but these beasts come not often. The soil is barren, and the common people live on dryed fish in stead of bread.

The



The chief Commodities are stock-fish, butter, rich furs, train Oile, pitch, masts, cables, deal-boards, &c. Towns here are few, and the houses are miserably poor: their chief towns are, 1. *Nidrosia*. 2. *Bergen*, an ancient mart town. 3. *Afloia*. 4. *Staffanger*: On the North, and West of it, lieth *Finmark*, a great and populous Province, both of them are subject to *Denmark*. The chief towns in *Finmark* are, 1. *Saman*. 2. *Hielfo*, both sea towns. 3. *Wardhouse*, a place of much trading.

## Swethland Described.

*Swethland* hath on the East *Muscovy*, on the West the *Dofrine* hills, on the North the frozen Seas, and on the South the *Baltick* Sea, which doth not ebb, and flow: This Sea begins at the *Sound*, and interlaceth *Denmark*, *Swethland*, *Germany*, and *Poland*, extending to *Livonia*, and *Lituania*. This Countrey with the Provinces of *Lapland*, *Scricfinia*, and *Barmia*: is bigger than *France*, and *Italy* joyned together. The soil is fruitful, the aire healthfull, so that many of the Inhabitants live to one hundred and thirty, and some to one hundred and forty years old. It yeilds Mines of Lead, Copper, and Silver, Buck-skinnes, Goat-skinnes, Oxen, Tallow, Tar, costly Furs, &c. The chief Provinces are,

1. *Lapland*, which is divided into two parts, whereof the Eastern part belongs to the great Duke of *Mosco*, the western containing *Lapland*, properly so called, and *Scricfinia*, belong to *Swethland*: they have store of rich Furs, but use not many, and are good Archers.

2. *Bodia*, lying on the South of *Scricfinia*: the chief towns whereof are, 1. *Virtis*. 2. *Vista*. 3. *Helsinga*.

3. *Finland*, which hath the *Baltick* sea on the South. Its a very fruitfull and populous Countrey, containing one thousand four hundred thirty and three Parishes, wherein are a thousand Families, in some of them: the chief towns are 1. *Albo*. 2. *Name*, a strong place, &c.

4. *Sweden*, which hath on the East *Sinus Bodicus*, on the West the *Dofrine* Hills, on the North *Lapland*, and on the South *Gothland*: For the most part it is a fruitful Countrey: the chief Cities are, 1. *Upsale*. 2. *Nicopia*, a sea town. 3. *Coperdole*, famous for its abundance of Brasse.

5. *Gothland*, which is the best and richest Province of the North: Its divided into the Island, and the Continent. The Island of *Gothland* is seated in the *Baltick* sea, being in length eighteen miles, and but five broad: the chief Town is *Wifbich*. The continent of *Gothland* joyns to *Denmark*, and hath in it the great Lake *Weret*, which receiving into it twenty and four Rivers, empties it self at one mouth, with such an hideous noise, that it is commonly called the *Devills head*. The chief Cities are, 1. *Stockholm*. 2. *Lodusia*. 3. *Walburg*. 4. *Colmar*, famous for its impregnable Castle.



Sweden is the biggest of all the Northern Kingdoms, the Regal City whereof is *Stockholm*, a town with the suburbs of great extent: there are in it many huge Mountains, Rocks, and Forrests, where are sometimes seen and hard, strange illusions and phancies, as likewise in the water, which are very terrible, both to men and horses that pass that way. The *Swedes* are good souldiers both by sea and Land, of a strong complexion, and fit to indure hardship, and labour: the Nobility is very milde, and frank, loves learning, and Languages, especially the *Latine*, and *French*: they travel much abroad: are dextrous at exercises, and seek learned company: they heartily love one another out of their own Country, hide the vices of their compatriots, and stand much for the honour of their Nation.

## Muscovy Described.

Muscovy hath on the East *Tartary*, on the West *Livonia*, *Lithuania*, and part of *Sweden*, on the North the frozen Ocean, and on the South the *Caspian* sea, and lake of *Meotis*. It is in length from East to West, three thousand and three hundred miles, in breadth three thousand sixty and five. The women love their husbands best, that beat them most: they use the *Sclavonian* Language, and in their Religion follow the *Greek* Churches: the Northren parts are so cold, that the people do not only line their cloaths, but their houses with Furs: the chief Commodities are rich Furs, Flax, Hemp, Oil, Honey, Wax, Canvasses, Nuts, &c. It hath many great rivers, as 1. *Tanaïs*, which emptieth it self into *Palus Meotis*. 2. *Dniina*, running into the *Scythian* seas. 3. *Boristhenes*, or *Neiper*, running into the *Euxine* sea. 4. *Onega*, running into the *Baltick* sea. 5. *Volga*, which at seventy mouths empties it self into the *Caspian* sea. The chief Provinces are,

1. *Novograd*, having a City of the same name on the *Baltick* sea, a place of great trading.
2. *Plescovia*, whose chief town is *Plescow*: it is in length three hundred and thirty miles, and one hundred and thirty in breadth.
3. *Volodomire*, a fruitful Country, where usually one bushel of Corn returns twenty, and sometimes five and twenty: the chief town is of the same name.
4. *Rhezan*, very plentiful in Corn, Honey, Fish, Fowl, &c.
5. *Severia*, a great Province upon the lake of *Meotis*.
6. *Smolensco*, whose chief City is of the same name.
7. *Rescovy*. 8. *Rostovia*. 9. *Corelia*.
10. *Permia*, where are abundance of stags.
11. *Condora*. 12. *Petzora*.
13. The Kingdome of *Casan*, and *Citrahani*.
14. *Muscovia*, whose chief City is *Mosco*.

## The City of Mosco Described.

*Mosco*, the Regal City in *Russia* is almost round, and bigger it is than



than *London*, environed with three strong walls, circling the one within the other, and having many streets lying betwixt them. The inmost wall, and the buildings within it being fenced, and watered with the River *Moschua*, that runneth close by it, is all accounted the Emperors Castle. The number of houses (as they were formerly reckoned) amounted to forty one thousand, and five hundred. The streets of this City, instead of paving are planked with great Fir trees, planed, and laid even together, and very close the one to the other.

The houses are of Timber without Lime, and stone, built very close and warm, of Fir trees, which are fastened together with notches at each corner: and betwixt the Timber they thrust in Moss, to keep out the air, which makes them very warm: The greatest danger is their aptnesse to take fire, which being once kindled is hardly quenched, and hereby much hurt hath been done, and the City miserably defaced sundry times.

The whole Countrey of *Russia*, in the Winter lyeth under snow a yard, or two thick, but greater in the Northern parts, from the beginning of *November* to the end of *March*: in which time the Air is oft so sharp, that water thrown upward congeales into Ice before it comes to the ground: If you hold a pewter dish in your hand, it will freeze so fast to it, as that it will pull off the skin at parting: divers in the Markets are killed with the extremity of cold: Travellers are brought into towns sitting dead, and stiff in their sleds: some loose their Noses, some their Ears, Fingers, Toes, &c. which are frozen off: and yet in the Summer you shall see a new face on the Countrey: the woods, which mostly are Fir, and Birch, so fresh and sweet, the Pastures, and Meadows so green, and well grown: such variety of Flowers: such melody of the Birds, especially of Nightingales, that you cannot travel in a more pleasant Country: The Summer is hotter than with us in *England*.

For Fruits, they have Apples, Pears, Plums, Cherries red, and black: Deens like Muskmelons, but more sweet and pleasant, Cucumbers, Gourds, Strawberries, Hurtleberries, &c. Wheat, Rie, Barley, Oats, Pease, &c. Their cheif Commodities are Furrs of all sorts, as black Foxes, Sables, Lufernes, dun Foxes, Martrons, Gurnstales, or Armines, Minever, Beaver, Walverines, a great water Rat, whose skin smels like Musk: Squirrels grey and red: foxes white, and red: as also Wax, Honey, Tallow, Hides of Beeves, and Buffs: Train Oile, Caviare, Hemp, Flax, Salt, Tar, Salt-Peter, Brimstone, Iron: *Muscovy* slate, Fallow Deer, Roe-bucks, and Goats great store: For Fowl, they have Eagles, Hawks of all kinds, swans tame and wild, Storks; Cranes, Fescants, white Partridges, &c. For fresh water fish, they have Carp, Pike, Peach, Tench, Roach: as also Bellouga of four or five ells long, Sturgeon, Severiga, Sterledy, which four sorts breed in *Volga*, and of all their Rocs they make Caviare, &c.

The streets in their Cities and Towns instead of paving, are planked with Fir trees planed, and laid even together. Their cheif Cities are,  
Mosco,



*Mosco, Novograd, Rostove, Volodomire, Plesco, Smolensco, Jaroslave, Perislave, Nisnevograd, Vologda, Ustinck, Colmigrœ, Casan, Astracan, Cargapolia, and Columna.*

Its governed by an Emperour, or great Duke, with most absolute authority (after the manner of the Eastern Countries) though it lye very near the North. The *Muscovites* follow the *Greek Religion*, under a Patriarch, though yet it bee mingled with very many superstitions, which are not like to bee amended, because the Great Duke suffers none of his subjects to travel, and see other Countries. They are much tormented by the *Turks*, and *Tartars*. They have waged great wars with the *Poles*, and *Swedes*, but with many losses.

*A Description of the state and magnificence of the Emperour of Russia.*

Sir Thomas Smith being sent Ambassador from King James to Boris, Emperour of Russia, Anno Christi 1604. one of his company thus relates their entertainment. When (saith hee) wee entred the presence, wee beheld the excellent Majesty of a mighty Emperour, seated in a chair of gold, richly embroidered with *Persian* stuffe: In his right hand hee held a golden Scepter, had a Crown of pure gold upon his head, a collar of rich stones, and Pearles about his neck, his outward garments of Crimson Velvet, embroidered very fair with Pearles, precious Stones, and Gold: On his right hand stood a very fair Globe of beaten Gold, or a Pyramis with a Cross on it: Nigh that stood a fair Bason and Ewre, which the Emperour used daily. Close by him on another Throne sat the Prince, in an outward Garment like his Fathers, but not so rich, with an high black Fox cap on his head, worth there five hundred pound, having a golden staffe in his hand. On the Emperours right hand stood two gallant Noble men in cloath of silver, high black Fox Caps, with great long gold chains hanging to their feet, with Poleaxes of gold on their shoulders; and on the left hand of the Prince stood two other such, but their Poleaxes were of silver: round about on benches sat the Council, and Nobility in golden and *Persian* Coats, and high black Fox Caps to the number of two hundred, the ground being covered with cloath of *Arras*. After dinner (saith hee again) wee were led to have audience through many Chambers to a very fair and rich room, where was infinite store of massie plate of all sorts, where wee again viewed the Emperour, and Prince seated under two Chairs of state, each having a scul of Pearl upon their heads. In the midst of the room stood a great Pillar, round about which for a great height stood wonderful great peeces of Plate very curiously wrought, with Beasts, Fishes, and Fowles, besides other ordinary peeces of serviceable Plate. The Emperour at dinner was served in rare dishes of silver, but most of Massie gold, &c. *Sic transit gloria mundi. Par. Pil. v. 3. p. 748.*



*The Permians, and Samoeds described.*

The *Permians* lie North from *Russia*, and are now subject to the Emperor thereof: they have broad, and flat faces like the *Tartars*, from whom probably they had their original: they live by hunting, and trading with their *Furs*.

The *Samoeds* live more towards the North Sea; they are very brutish, eating all manner of raw flesh, even to the very carrion that lyeth in the ditch: they are also subject to the *Russies*: they acknowledge one God, but represent him by such creatures as they have most good by, and therefore they worship the Sun, the Ollen, the Losh, &c. They are clad in Seals-skins with the hairy side outward, that reaches as low as the knees, with their breeches and stockings of the same, both men, and women; they are all black-haired, and beardlesse: the women are known from the men by a lock of hair hanging down by their ears: they are ever roving about from one place of the Country to another, without property either of house, or land: Their leader in every company is a Priest.

*Lapland described.*

On the North of *Russia* next to *Corelia*, lyeth *Lappia*, about three hundred forty and five miles in length, in breadth fourscore and ten. The whole Country almost is either Lakes or Mountains: those on the outside are barren craggie Rocks: but in the inland they are well furnished with woods, the Lakes being in the Vallies: their diet is very mean; bread they have none, but feed only upon Fish, and Fowle: they are subjects, part to *Russia*, part to *Sweden*, and the other part to *Denmark*, which all exact tribute of them: but the Emperor of *Russia* the most. They are wholly unlearned, not having so much as the use of the Alphabet amongst them: They pass all Nations in witch-craft, and sorcery: Their weapons are long-Bows, and hand-guns wherein they are very nimble, and excellent marks-men through their continual practise in shooting at wilde fowle: For our *English* cloath they give Fish, Oil, and Furs, whereof they have store: when their fishing is done, they draw their boats to shore, turning the keel upwards, and so let them lye till the next spring-tyde: They travel upon sleds drawn by *Olen-Deer*, which they use to turn a grazing all the Summer time in an Island called *Kilden*, and towards Winter, when the Snow begins to fall, they fetch them home for their use.

Anno Christi 1611. *William Purseglove*, a servant to our *English* Muscovy company, makes this relation of his travels in these Countries: wee travelled (saith hee) in sleds, each of them drawn by two *Rain Deer*, the Snow was so hard frozen, that it did bear sleds and Deer. Two hundred and fifty Sleds were in this *Argeshey*, or company, with whom wee travelled some dayes: then chusing the best  
Bucks,



Bucks; I, with seven Sleds more, rid Post, only staying now, and then for an hour, where the *Samoad*, our guide, knew that there was store of white Moss, wherewith to refresh our Deer, so that in eight and forty hours space we rode three hundred and fifty miles.

These *Samoads*, by their frequent travel, know the wayes, though the weather bee thick, and foggy, as also where store of white Moss grows: at which places, if it bee night they pitch their Tents made of Deer, or Elks-skins, which work is done by the women; and in the mean time the men unyoke the Deer, and turn them loose to dig through the Snow, though it bee very deep, to seek for their food and sustenance. *Pur. Pil. v. 3. p. 548.*

When a rich *Samoad* dies, because hee should not travel on foot, his friends will kill three Deer to carry him into the new World, they will also strangle a slave to attend on him. If a young child dye under seven years old, they use to hang it by the neck on some tree, saying, *it must flye to Heaven.*

The women are very hardy, and at their labour the Husband plaies the Midwife; as soon as the child is born, they wash it with cold, or Snow-water, and the next day the woman will bee able to conduct her *Argish* of Sleds. The men are stout, and bold of spirit, not very tall, but broad breasted, broad faced, with hollow eyes: their weapons are Bows, and Arrows, long Spears, and short Swords.

#### Poland described.

This Country is plain, and wooddie, the air so cold, that they have no Wine, or Grapes, but use Ale in stead thereof. It so abounds with Corn, that it sends much abroad into other Countries: they have also great store of cattel. They use the *Sclavonian* language, yet are much addicted to the *Latine* tongue: They are generally proud, impatient, delicious in diet, and costly in attire: they are of all Religions. The chief Rivers are, 1. *Vistula*, which parts it from Hungary. 2. *Neister*, which parts it from *Moldovia*. 3. *Neiper*, &c. But to speak more particularly of the Provinces, which are,

1. *Livonia*, which is bounded on the East with *Muscovy*, on the West with the *Baltick* Sea, on the North with *Finland*, and on the South with *Lithuania*. Its in length five hundred miles, in breadth one hundred and threescore, very mountainous, and fenny; yet yeelds plenty of Corn. The chief Cities are, 1. *Riga*. 2. *Derpt*, a town of much traffick. 3. *Rivalia*, a strong place. 4. *Narva*, another strong Fortref: Other chief Countries in it are, 1. *Curland*. 2. *Senegal*. 3. *Estland*. 4. *Virland*. 5. *Harland*. 6. *Geroenland*.

2. *Lithuania*, which hath *Livonia* on the South: *Podolia* on the North: *Poland* on the East: and *Muscovie* on the West: The chief Cities are, 1. *Vilna*, an University. 2. *Vilkomire*. 3. *Brestia*. The air is sharp, and the Country barren, yet are there many beasts, whose skins are good commodities.

3. *Volinia*, environed with *Lithuania*, *Podolia*, and *Russia*; It is a small



small woody Province: the chief Cities are *Kiovia*, and *Circassia*, on the banks of the river *Nieper*.

4. *Samogitia*, whose chief town is *Camia*. It joyneth to *Livonia* on the North, and the *Baltick* sea on the West. Its full of wood, and yeilds great store of honey.

5. *Podolia*, which hath *Lituania* on the North, *Neister* on the South, *Russia* East, and *Poland* West. The ground is so fertile, that of one sowing they have three harvests: the chief Cities are, 1. *Camienza*, seated on high rocks. 2. *Orkzacow*. 3. *Winteczia*.

6. *Russia nigra*, having on the East *Podolia*, on the West and North *Poland*, and on the South *Hungary*: the chief Towns are, 1. *Leopolis*, or *Lembourg*. 2. *Grodeck*. 3. *Luckzo*. A fruitfull Countrey, having store of horses and Cattel.

7. *Mazovia*, which is environed with *Russia*, *Prussia*, *Lituania*, and *Poland*: the chief City is *Marzow*.

8. *Spruce*, *Prussia*, or *Borussia*, is upon the *Baltick* sea: that part of it which belongs to *Poland* is called *Prussia Regal*: the chief Cities whereof are, 1. *Dantzick*, a famous Mart town. 2. *Koningsberg*, an University. 3. *Heilsperg*. 4. *Maneburg*, or *Marpurg*. 5. *Angenberg*. 6. *Clune*.

9. *Podlossia*, which hath *Lituania*, and *Mazovia* on the East and West: the chief Towns are, 1. *Tycockzin*, a strong fort. 2. *Byesko*. 3. *Knissin*.

10. The Dukedomes of *Opsswitz*, and *Zator*, which have the chief towns of the same names; they are in *Silesia*, but under the King of *Poland*.

11. *Poland* properly so called, which hath *Lituania* on the East, *Germany* on the West, *Mazovia* on the North, and *Podolia* on the South: the chief Cities are, 1. *Cracovia*, on the bank of *Vistula*. 2. *Lublin*. 3. *Guisna*. 4. *Siradia*. 5. *Sandomire*. 6. *Minsko*. 7. *Posna*. 8. *Dobrinia*. 9. *Platistavia*.

*Poland* takes her name from the great fields, which produce a huge quantity of Corn; there are in it many fens, Lakes, and very great Forrests, where, in the trunks of trees is often found great store of hony, whereof they make a certain drink (chiefly in *Lituania*) which is most delicate, and yeilds not a whit in goodnesse to *Spanish* wine: there Winter is very long, and sharp, against the rigour whereof they serve themselves of stoves, and good furred gowns: the Nobility is very studious of warre, and desirous of travel, and of an humor much like that of the *French*: they expresse their gallantry in the beauty of their cloaths, weapons, and horses: In the sumptuousness of feasts, weddings, funeralls, Christenings, and in numerous traines of servants, when they go a wooing. The most eminent dignities amongst them, are to be Senators, whom they call *Waiwodes*, *Chattellens*, and *Starosts*, or Captains.

Of *Poland* it is said, that if a man hath lost his religion, let him go seek it in *Poland*, and he shall find it there, or else let him make account that its vanished out of the world. *Europa spec.*

Hun-



## Hungary Described.

The soil is wonderfull fruitful, yeilding Corn thrice a year, the Grasse in some places exceeds the height of a man, which feeds a wonderfull number of Cattell: Besides which, they have Deer, Partridge, and Pheasant in such abundance, that any man may kill them: They have also Mines of Gold, Silver, and Copper, Fish, Wine, &c. The chief Rivers are, 1. *Danubius*, called also *Ister*. 2. *Savus*. 3. *Dravus*. 4. *Tibiscus*, which exceedingly abounds with Fish. The Turk hath these chief Cities in Hungary, 1. *Buda*, on the *Danow*. 2. *Gyula*, on the confines of *Transylvania*. 3. *Pest*. 4. *Alba Regalis*. 5. *Quinque Ecclesia*. 6. *Rab*. The Emperor hath in his part, 1. *Presburg* upon the edge of *Austria*. 2. *Strigonium*, or *Gran*. 3. *Agraria*. 4. *Comara*. 5. *Toctax*. 6. *Canista*. 7. *Alkeinburg*. 8. *Nebenfel*. 9. *Zigeth* on the *Dravus*.

## Dacia Described.

This Countrey is sufficiently fruitful, and abounds with horses, whose manes reach to the ground: but to speak of the Provinces more particularly, which are,

1. *Transylvania*, which hath on its North the *Carpathian Mountains*, on the South *Walachia*, on the West *Hungary*, and on the East *Moldavia*. The chief towns are, 1. *Alba Julia*, or *Weisenburg*. 2. *Claudiopolis*, or *Clausenburg*. 3. *Bristitia*. 4. *Centum Colles*. 5. *Fogaros*. 6. *Stephanopolis*, &c. Their present Prince is *Rogotzi*, a Protestant.

2. *Moldavia*, is on the North end of *Transylvania*, and extending to the *Euxine Sea*: the chief Cities are, 1. *Zucchania*. 2. *Fuchiana*. 3. *Falexing*.

3. *Walachia*, divided from *Bulgary* by the *Danow*: the chief Cities are, 1. *Sabinum*. 2. *Prailaba*. 3. *Tergovista*, the Vayvodes seat. It abounds with gold, Silver, Iron, Saltpit, wine, Cattell, horses, brimstone, &c.

4. *Servia*, which lyeth between *Bosnia*, and *Rascia*: the chief Cities are, 1. *Stainburg*, the seat of the Despot. 2. *Samandria*. 3. *Belgrade*, on the *Danow*.

5. *Rascia* between *Servia*, and *Bulgary*: the chief City is *Boden*.

6. *Bulgary*, joyning on the East to the *Euxine sea*: on the West to *Rascia*: the chief Cities are, 1. *Sophia*, the seat of the Beglerbeg of *Greece*. 2. *Nicopolis*.

7. *Bosnia*, having *Servia* on the East, *Croatia* on the West, *Savus* on the South, and *Illyricum* on the North: the chief Cities are, 1. *Cazachium*. 2. *Faziga*.



## Slavonia Described.

*Slavonia* is more fit for Pasturage than for Corn: their sheep, and other Cattle bring forth young twice in a year, and are shorn four times: the Provinces are,

*Illiricum*, or *Windismarch*, which is bounded on the East with the *Danow*, on the West with *Carniola*, on the North with *Dravus*, and on the South with *Savus*: the chief Cities are, 1. *Zatha* on *Danubius*. 2. *Zakaocz*. 3. *Vindishgretz* on *Dravus*. 4. *Sagouna*. Its now a member of *Hungary*.

*Dalmatia* which hath on the East *Drinus*, on the West *Croatia*, on the North *Savus*, and on the South the *Adriatique* sea: the chief Cities are, 1. *Ragusi*, a sea town, and of great traffick. 2. *Sicum*, on the sea also. 3. *Fadara*, another sea Town. 4. *Spalato*, a sea town. 5. *Scodra*, or *Scutary*. 6. *Lyssa*, where *Scanderbeg* was buried: these two last are under the *Turks*, the other under the *Venetians*.

*Croatia*, which hath on the East and South *Dalmatia*, on the North *Savus*, and on the West *Istria*, and *Carniola*: the chief Cities are, 1. *Gradiska*, situate on *Savus*. 2. *Brunan*. 3. *Novigrade*, on the *Savus* neer *Germany*. 4. *Sisseg*, or *Sissaken*. 5. *Petromya*. These people are usually called *Crabbats*, and serve as mercenaries in the Emperors Armies.

## Greece described.

*Greece* is bounded on the East with the *Aegean* sea, the *Hellepont*, *Propontis*, and the *Thracian Bosphorus*. On the West it hath *Italy*, with the *Adriatick* sea, on the North with the Mountain *Hemus*, and on the South with the *Fonian* sea. Its situate in the Northern temperate zone under the fifth and sixth Climates, the longest day being about fifteen hours. The people once were famous for Armes, and Arts, which made them account all others *Barbarians*: now they are degenerated from the Princely virtue of their ancestors, and are become unconstant, ignorant, riotous, and idle: At their feasts they drink till they come to the height of intemperancy, hence grew our Proverb, *As merrie as Greeks*.

The women are generally brown, yet well-favoured, and excessively amorous: they use much painting to keep themselves in favour with their husbands, who when they are wrinkled, and old, put them to all drudgery.

Their Church government was by four Patriarks. 1. Of *Alexandria*. 2. Of *Hierusalem*. 3. Of *Antioch*. 4. Of *Constantinople*. Their language was *Greek*, of which they had five Dialects. 1. the *Attick*. 2. the *Dorick*. 3. the *Aelick*. 4. the *Fonick*. 5. the common Dialect, but now it is almost devoured by the *Slavonian* or *Turkish* Tongue.

The soil is fruitfull, and would yeild good profit if it were well husbanded: but the natives having nothing that they can call their



own, in regard of their slavery to the Great Turk, neglect husbandry. The Commodities that they send abroad into other Countries are Wine, Oil, Copper, Vitreal, Velvets, Damasks, Grogreams, &c. and some Gold, and Silver.

The chief rivers are *Cephisus*, which rising in the frontiers of *Epirus*, emptieth it self into the *Aegean Sea*, *Erigon*, *Alaicmon*, *Strimon*, *Athicus*, *Stymphalus*, *Ladon*, *Inacus*, *Pineus*, *Populifer*, &c.

Greece is ordinarily divided into these seven parts, 1. *Peloponesus*. 2. *Achaia*. 3. *Epirus*. 4. *Albania*. 5. *Macedonia*. 6. *Migdonia*. 7. and *Thracia*.

### Peloponesus Described.

*Peloponesus* is a *Peninsula* almost surrounded with the sea, only it is joyned to the firm land by an *Isthmus* five miles broad, which was fortified by a strong wall, and five Castles called *Hexamilium*, which reached from sea to sea: It is in compasse six hundred miles, and it is now called *Morea*, and is divided into six Provinces, 1. *Elis*. 2. *Messina*. 3. *Arcadia*. 4. *Laconia*. 5. *Argolis*. and 6. *Achaia propria*.

1. *Elis* which hath on the East *Arcadia*, on the West the *Ionian* sea, on the North *Achaia propria*, and on the South *Messina*: the chief Cities are, *Argis*, nigh unto the river *Alpheus*. It was formerly called *Olimpia*, famous for the statue of *Jupiter Olympicus*, which was one of the Worlds wonders. And *Pisa*.

2. *Messina*, which hath on the East *Arcadia*, on the North *Elis*, on the West and South the sea: the chief Cities are, 1. *Messina*, now *Golphodi Ceron*. 2. *Pilon*, now *Navarino*. 3. And *Methone*, or *Medon*.

3. *Arcadia*, which hath on the East *Laconia*, on the West *Elis*, and *Messina*, on the North *Achaia propria*, and on the South the sea. The chief Cities are, 1. *Psophis*. 2. *Mantinia*. 3. *Megalopolis*. And 4. *Phialia*: here was the Lake *Stymphalus*, and the River *Styx*, whose water for the ill tast was called the *Water of hell*; this Countrey was fit for pasturage and grazing.

4. *Laconia*, which is bounded on the East and South with the sea, on the North with *Argolis*, and on the West with *Arcadia*: the chief Cities are, 1. *Lacedamon*, once a most flourishing Commonwealth. 2. *Leuctra*, on the sea side. 3. *Thalana*, nigh unto the Lake *Lerna*, and Mount *Ternarus*, and 4. *Selassia*.

5. *Argolis*, which is bounded on the East and North with the sea, on the West with *Achaia propria*, and on the South with *Laconia*: the chief Cities are, 1. *Argos*. 2. *Micene*. 3. *Nemaa*. 4. *Epidaurus*, and 5. *Nauplia*.

6. *Achaia propria*, which hath on the South *Elis*, *Arcadia*, and *Argolis*, on all other parts the sea. The chief Cities are, 1. *Corinth*, at the foot of the *Acro-Corinthian* hills, neer to the fountain *Pyrene*: this City was formerly strengthened with a Castle, which standing on the said Hills, was called *Acro-Corinthus*, and was impregnable. Here lived *Lais*, that famous strumpet that exacted ten thousand *Drachmas*



for a nights lodging. Its now called *Crato*, and is a place of small note. 2. *Patras*. 3. *Scycion*, now *Vasilico*; and 4. *Dimeia*.

*The Country of Achaia described.*

*Achaia* is bounded on the East with the *Agean Sea*: On the West with *Epirus*: On the North with *Thessaly*: and on the South with *Peloponessus*, and the Sea thereof. Its divided into seven Provinces. 1. *Attica*. 2. *Megaris*. 3. *Baotia*. 4. *Phocis*. 5. *Etolia*. 6. *Doris*; and 7. *Locris*.

1. *Attica*, which hath on the West *Megaris*; and on all other parts the Sea: the soil is barren, yet by the industry of the Inhabitants was made fruitful: their current mony was stamped with an Oxe, whence grew that saying of corrupt Lawyers, *Bos in lingua*. The chief Cities are, 1. *Athens*, once famous all the world over. 2. *Marathon*, where *Miltiades* overthrew the huge Army of *Darius*. 3. *Piræa*, the Haven Town to *Athens*; and 4. *Panormus*.

2. *Megaris*, which hath on the East *Attica*: on the West *Sinus Corinthiacus*: on the North *Baotia*; and on the South the *Isthmus*. The chief Cities are, 1. *Megara*, now *Megra*: and 2. *Eleusis*.

3. *Baotia*, which is bounded on the East with *Attica*: on the West with *Phocis*: on the North with the River *Cephissus*: and on the South with *Megaris*, and the Sea. The chief Cities are, 1. *Thebes* on the River *Cephissus*. 2. *Danlis*. 3. *Platea*. 4. *Leuctra*, where *Epaminondas* gave that great overthrow to the *Lacedemonians*. 5. *Aspera*, the birth-place of *Hesiod*. 6. *Cheronea*; the birth-place of *Plutarch*. 7. *Orchomenon*. In this Country are the streights of *Thermopyla*, where *Leonidas* with three hundred *Spartans* slew twenty thousand of *Xerxes* his Army, and were themselves all slain.

4. *Phocis*, which hath on the East *Baotia*: on the West *Locris*, and *Doris*: on the North the Rivers *Cephissus*; and on the South *Sinus Corinthiacus*: Here is Mount *Helicon*, consecrated to the *Muses*: Mount *Citheron*, and *Parnassus*, whose two-fold top kissed the clouds. The chief Cities are, 1. *Cyrra*. 2. *Crissa*. 3. *Anticyra* on the Sea side, where grew *Eloborum*, that cured the Phrensie. 4. *Elladia*. 5. *Pytho*; or *Pythia* seated in the heart of *Greece*. Here the *Amphictyons* kept their Court. They were men selected out of the twelve principal Cities in *Greece*, and had power to decide all controversies, and to enact Lawes for the common good. 6. *Delphos*, where was the Temple of *Apollo*, the most famous Oracle of the Heathens.

5. *Locris*, which hath on the East *Etolia*: on the North *Doris*: and on the other parts the Sea. The chief Cities are, 1. *Naupactum*, now called *Lepanto*, where was that famous battel between the *Turks*, and *Christians*. 2. *Ematia*.

6. *Etolia*, which is bounded on the East with *Locris*: on the West with *Epirus*: on the North with *Doris*: and on the South with the Gulph of *Lepanto*: Here is the Forrest of *Caledon*, where *Meleager* slew the wild Boar; and the Rivers *Evenus*, and *Achilous*.

The



The chief Cities are, 1. *Chalcis*. 2. *Olenus*. 3. *Plurona*; and 4. *Thir-  
mum*.

7. *Doris*, which hath on the East *Bæota*: on the West *Epirus*: on the South the Sea; and on the North the Hill *Oeta*: The chief Cities are, 1. *Amphissa*. 2. *Libra*. and 3. *Citinum*.

#### Epirus described.

*Epirus*, is bounded on the East with *Achaia*; on the North with *Macedonia*; and on the other parts with the Sea: Here is the Mount *Pindus*, sacred to *Apollo*, and the Muses; and the *Acrocerannian Hills*: Here are also the Rivers *Acheron*, and *Cocytus*, for their colour, and taste, called the *Rivers of Hell*.

The Eastern part of this Country is called *Acarmania*; the Western *Chaonia*: The chief Cities are, 1. *Antigonia*. 2. *Cassiope*. 3. *Toronia*. These in the Western part, and in the other, 1. *Nicopolis*. 2. *Ambracia*: now *Larta*. 3. *Leucas*. 4. *Anaëtorium*, and 5. *Actium*, nigh to the Sea of *Lepanto*, where *Augustus*, and *Anthony* fought for the Empire of the world. This Country was once called *Molossia*. Here that famous *Scanderbeg* was King; as also of *Albania*.

#### Albania described.

*Albania*, hath on the East *Macedonia*; on the West the *Adriatick Sea*: On the North *Sclavonia*; and on the South *Epirus*. The chief Cities are, 1. *Albanopolis*. 2. *Sfetigrade*. 3. *Durazzo*, formerly called *Dyrachium*. 4. *Croja*, under whose walls *Amurath* lost his life.

#### Macedonia described.

*Macedonia*, hath on the East *Migdonia*: on the West *Albania*: on the North *Misia superior*; and on the South *Epirus*, and *Achaia*: The chief Cities are, 1. *Seydra*, or *Scodra*. 2. *Andaristus*. 3. *Edessa*. 4. *Eribea*. 5. *Pidna* upon the mouth of the River *Alaicmon*. 6. *Pella* on the same shore, and 7. *Syderocaspæ*, famous for her gold and silver Mines.

#### Thessaly described.

On the Southern part of *Macedonia*, is *Thessalia* planted. Its a fruitful and pleasant Country: Here is the Hill *Olympus*, upon which were the *Olympick* games, as running with Chariots, and on foot, wrestling, fighting with Whirlebats, &c. The reward of the Conquerors was only a Garland of Palm; and yet highly esteemed by them: Here also are the Hills, *Pelion*, and *Ossa*, and betwixt *Olympus*, and *Ossa* was that delectable Valley called *Tempe*, five miles long, and six broad; so beautified with natures riches, that it was accounted the Gar-  
den



den of the Muses. The chief Cities are, 1. *Tricca*. 2. *Lamia*. 3. *Demetrias*. 4. *Larissa*, both upon the *Pelagick Bay*. 5. *Pharsalis*, nigh unto which was that great battel fought between *Cæsar*, and *Pempey* for the Monarchie of the world. And 6. *Pheræ*.

*Migdonia described.*

*Migdonia*, is bounded on the East, and South, with the *Ægean Sea*; on the West with *Macedonia*; and on the North with *Thracia*: Here is the Hill *Athos*, which is threescore and fifteen miles in compass; three dayes journey in height, and casts a shadow as far as *Lemnos*, which is forty miles off. The chief Cities are, 1. *Stagira*. *Aristotles* birth-place. 2. *Apollonia*. 3. *Pallene*. 4. *Neapolis*, on the borders of *Thrace*. 5. *Antigonía*; and 6. *Thessalonica*, now *Salonichi*, seated on the Sea, to the Church whereof *St. Paul* wrote two of his *Epistles*.

*Thrace described.*

*Thrace* hath on the East *Pontus Euxinus*, *Propontis*, and *Hellepont*: on the West *Macedonia*: on the North the Hill *Hæmus*, and on the South the *Ægean Sea*: The Inhabitants are bold, and valiant: The earth ripens Corn slowly, because of the cold: The Vines yeeld more shade than juice; and the Trees more leaves than fruit. The chief Towns are, 1. *Sestos* on the *Hellepont*, over against *Abidos* in *Asia*, famous for the love of *Hero*, and *Leander*. 2. *Abdera*, the birth-place of *Democritus*, who spent his life in laughing at others. 3. *Potidaea*. 4. *Cardia*, seated on the *Thracian Chersonese* over against *Troas* on *Asia* side. Its now called *St. Georges Arme*. 5. *Lysimachia*, on the Sea shore. 6. *Callipolis*, on the Northern Promontory of the *Chersonese*, which was the first Town that ever the *Turks* took in *Europe*, which was *Anno Christi* 1358. 7. *Trianopolis*. 8. *Adrianople*. The first seat of the *Grand Signiors* in *Europe*. 9. *Pera*, formerly *Galata*; and 10. *Constantinople*, formerly *Bizantium*.

*The City of Constantinople described.*

*Constantinople*, was built by *Constantine* the Great; It stands on a cape of land, near the entrance of the *Bosphorus*: Its in form triangular: On the East side washed with the Sea; on the North with the Haven: and the West side joynes to the Continent. Its walled with brick, and stone intermixed orderly, having twenty four Gates, and Posterns: Its about thirteen miles in Circumference. The world hardly affords a more delicate object, if beheld from the Sea, or adjoining Mountains. The lofty, and beautiful Cypresse-trees are so intermixed with the buildings, that it seems to present a City in a wood to the pleased beholders. Its built on seven hills, whose aspiring heads are crowned with magnificent *Mosques*, or Churches, all of white



white Marble, round in form; and coupled above, being finished on the top with gilded spires, that reflect the Sun-beams with a marvellous splendor: some having two, some four, and some six adjoining Turrets, exceeding high, and slender: Tarrast aloft on the outside, like the main top of a ship, in several places equally distant, whence their Priests with elated voices (for they use no bells) call the people together to their Mahometan service.

When *Constantine* first built this City, hee enclosed it with a wall, that for length, fairness, and thickness, was one of the famousst in the world, every stone being cemented together with brasse couplets, that the whole wall seemed to be but one stone: Hee erected also many high Towers, built many sumptuous Temples, and adorned it with infinit more magnificent buildings, both publick, and private: commanding also by publick Edict all Princes of the Empire, that each of them should build a Palace or some other sumptuous, and splendid Monument there: Hee also brought from *Rome* divers memorable Antiquities, as the *Palladium* of *Troy*: the high Pillar of *Porfido*, which hee caused to be erected in a fit place, by which hee set *Apollo's* brazen Image of an unmeasurable bigness, having his own name ingraven thereon: Amongst other glorious buildings was the proud Palace of the publick Library, wherein were one hundred and twenty thousand choice written Books: in the midst whereof were the guts of a Dragon, above one hundred and twenty foot long, on which *Homers Iliads* were written in letters of gold: In diverse other parts of the City were very rare things, as the Nymphs Grove: the Market-place of mettall: the famous Images of *Juno*, *Minerva*, *Venus*, &c. with infinite other varieties: so that strangers which saw it, being full of admiration were astonished at the beauty of it, judging it a dwelling meet for the Gods, rather than an habitation for earthly Emperours.

But now Time, with her Iron teeth, and the many changes which have happened, have quite altered the face of *Constantinople*: So that now upon the Hill, whereon the Imperial Palace once stood, there are kept Elephants, Panthers, and other wild Beasts in the ruines of it. On the second Hill whereon stood the Palace of the Patriarches, in which were buried in chests of fine Marble, most of the Christian Emperours, a Mosque is now erected. Upon the third Hill is the Sepulchre of the Great *Mahomet*, that won the City, of a marvellous greatness, and magnificence, surrounded with one hundred houses covered with Lead, made to receive strangers of any Nation, where themselves, servants, and horses, may remain three dayes on free cost: Sultan *Mahomet* leaving two hundred thousand Ducats revenue *per annum*, to maintain the same. The fourth Hill hath on it the Church, and Sepulchre of Sultan *Selim* in the same form, and order as the other. The fifth hath the Church and Sepulchre of *Bajazet*, with a great and spacious *Piazza* about it. The sixth hath the Church and Sepulchre of *Solyman* the *Magnificent*, which in greatness, workmanship, Marble Pillars, and riches more than Kingly, passeth all the rest,



rest, and deserves to be matched with the seven wonders of the world: The seventh contained the sumptuous Temple of *Sancta Sophia*, which deserves a particular description by it self.

*The Temple of Sancta Sophia Described.*

The Temple of *Sancta Sophia* standing upon one of these hills, exceeds not only all the rest, but all the most stately fabricks in the world: the principal part thereof riseth in an Ovall, surrounded with pillars admirable for their matter, proportion, and workmanship: Over those are others, through which ample Galleries curiously paved, and arched above, have their prospect into the Temple: the roof is compact, and adorned with Mosaick painting, which is composed of little square peices of Marble, gilded, and coloured according to the place they are to assume in the Figure or ground, which set together, as if imbossed, present an unexpressible statelineffe, and are of marvellous durance. The sides, and floor of the whole Church are laid with excellent Marble: it is vaulted underneath, containing large Cisternes which are replenished with water from an *Aqueduct*: within on the left hand is a Pillar covered with Copper, which ever sweats: the doors are curiously cut through, and plated. It was from East to West two hundred and sixty foot long, and in height one hundred and fourscore, and hath contained at once, six and thirty thousand *Turks*.

In the midst of it there are pillars of gold and silver, huge Candlesticks, Lanthornes, Lamps, and other Ornaments of gold and silver, whereof the worth is inestimable. It had in it one hundred gates, and was above a mile in compass.

*The Turks Seraglio Described.*

In the extreamest North-east angle of *Constantinople*, standeth the great *Turks Seraglio* or Palace, compassed with a lofty wall three miles in compasse, comprehending goodly Groves of Cypresse-trees, intermixed with plaines, delicate Gardens, Artificial Fountains, variety of Fruit-trees, and what not rare: Luxury being the Steward, and the Treasury inexhaustible. The proud Palace of the Tyrant opens to the South, having a lofty Gate-house, engraven with *Arabick* Characters, set forth with Gold, and Azure, all of white Marble: This gate leadeth into a stately Court three hundred yards long, and about one hundred and fifty wide; at the farther end whereof is another gate hung with shields, and Cymiters; this leads into a second Court full of tall Cypresse-trees, being not much lesse than the former. It is Cloistered round about, covered with lead, handsomely paved, and supported with Columns of Marble, which have Chapiters, and Bases of Copper. On the left hand is the *Divano* kept, where the *Bassa's* of the Court do administer Justice: Beyond this Court on the right hand is a street of Kitchens, and on the left stables large enough for five hundred horses. Out of the second Court is an entrance



entrance into the third, surrounded with the Royal buildings, large, curious, and costly. Without on the North side stands the *Sultan's* Cabinet, in form of a sumptuous summer-house, where hee of ten o'clocketh himself with variety of Objects, and from whence taking barge hee passeth to the delightfull places of the adjoining *Asia*. In the *Seraglio* also, are many stately rooms appropriated to the season of the year, which are called *Rooms of fair prospect*, into which the *Sultan* goeth sometimes alone, but more usually with his Concubines for his recreation. Within a fine little Court adorned with very many delicate Fountains is the Chamber wherein hee gives audience to Ambassadors, &c. one part whereof is spread with very sumptuous Carpets of gold, and Crimson velvet, embroydered with very costly Pearls, upon which the grand Signeur sitteth: the walls of the room are covered with fine white stones, having divers sorts of leaves, and artificial Flowers curiously wrought upon them, which make a glorious shew. A little Room adjoyns to it, the whole inside whereof is covered with silver plate, hatched with gold, the floor being spread with rich *Persian* Carpets of silk, and gold.

There are belonging to the *Sultan's* lodgings very fair gardens, of all sorts of flowers, and Fruits, that can bee found in those parts, with many very pleasant walks, enclosed with high Cypresse-trees on both sides, and fountains in such abundance, that almost in every walk there are some of them.

Besides the former rooms (which are very many) for the *Sultan's* own use, there are also the womens lodgings, wherein the *Queen*, the *Sultanaes*, and all the Kings women do dwell, and they have in them bed-chambers, dining rooms, with-drawing rooms, and all other kinds of rooms necessary for women.

In another place there are divers Rooms, and lodgings for all the principal, and inferiour Officers so well furnished, that nothing is wanting that is fit, and necessary. Amongst which are two large buildings, one his Wardrob, the other his Treasury, with very thick walls, Iron windows, and Iron doors.

In the *Seraglio* are Rooms for Prayer, Bagnoes, Schools, Butteries, Kitchens, Stillatories, Swimming places, places to run horses in, wrestling places, butts to shoot at, and all the commodities that may adorn a Prince's Court.

There is also an Hospital for such as fall sick in the *Seraglio*, in which there are all things necessary for diseased persons: And another large place wherein is kept Timber, Carts, &c. to have them neer hand for the use, and service of the *Seraglio*.

Over the Stables there is a row of rooms, wherein is kept all the furniture for the horses, which is of an extraordinary value, for the Bridles, Petorals, and Cruppers, are set so thick with jewels of divers sorts, that they cause admiration in the beholders, and exceed Imagination. The *Grand Signior's* Bed-chamber hath the walls covered with stones of the finest China mettall, spotted with flowers of divers colours, which make a very dainty shew: The *Antipartais* were of  
cloth



cloath of gold of *Bursia*, and their borders of Crimfon Velvet, embroïdered with gold, and Pearls: The posts of his Bedstead were of silver, hollow, and instead of knobs on the tops, there were Lyons of Crystall; the Canopy over it was of cloth of gold, and so were the Bolsters, and Matteresses: the floor was covered with very costly *Persian* Carpets of silk, and gold, and the Pallats to sit on, and Cushions were of very rich cloth of gold.

In the hall adjoyning is a very great Lanthorn round, and the bars of silver, and gilt, set very thick with Rubies, Emeralds, and Turkeffes; the panes were of very fine Crystal, which made a very resplendent shew. There was also a Bason, and Ewre, to wash in, of massie gold, set with Rubies, and Turkeffes.

In *Constantinople* is a *Piazza*, in which is raised upon four Dice of fine Mettal, a very fair Pyramid of mingled stone all of one peice, fifty Cubits high, carved with *Heroical* letters, resembling the *Agulia* of *Rome*, in whose top were the enclosed ashes of *Julius Caesar*: In the same *Piazza* also is a great Pillar of Brasse, made with marvellous Art, in form of three serpents wreathed together with their mouths upward.

There are in *Constantinople* eighteen thousand Mosques, great and small: In the chief place of it are two Burses, built four square, high, and round at top, each having four gates opening upon four streets, round about garnished with shops, stuffed with all sorts of rich, and costly wares of inestimable value, as precious stones, Pearls, Sables, and other rich Furs of all sorts; Silk, and cloath of gold: Bows, Arrows, Bucklers, and Swords: Here also they sell Christian Slaves of all ages, as wee sell horses, the buyers looking them in the eyes, mouth, and all other parts, which is done every forenoon, except Fridayes, which is their Sabbath. The *Bassa's* also in sundry places have built fair houses, encompassed with high walls, which outwardly have no beauty: but inwardly full of all riches, and pleasure, the world can afford: For they use to say, that they build not to please passers by, but for their own Commodity.

#### The Turkish Empire Described.

The *Grand Signior*, who hath his seat in the stately, and Imperiall City of *Constantinople*, hath under his command, the chiefeft, and most fruitful parts of the three first known parts of the world. In *Europe* he hath all the sea coasts, from the confines of *Epidaurus* (the utmost bound of his Empire in *Europe* Westward) unto the mouth of the River *Tanaïs*, now called *Don*, with whatsoever lyes from *Buda* in *Hungary*, to the Imperial City of *Constantinople*: in which space is comprehended the greater part of *Hungary*, all *Bosna*, *Servia*, *Bulgaria*, with a great part of *Dalmatia*, *Epirus*, *Macedonia*, *Grecia*, *Peloponesus*, *Thracia*, the *Archipelago*, with the rich Islands contained therein. In *Affrica* he possesseth from the river *Mulvia* (the bounder of the kingdom of *Fesse*, to the *Arabian Gulph*, or *Red-sea* Eastward, except some sea-towns held



held by the King of *Spain*, and from *Alexandria* Northward, unto the City of *Asna* Southward: In which space are contained the famous Kingdomes of *Tremizen*, *Algiers*, *Tunes*, and *Egypt*, with divers other great Cities, and Provinces. In *Asia* all is his from the *Hellepont* Westward, unto the great City of *Tauris* Eastward: and from *Derbent* neer unto the *Caspian* sea Northward, unto *Aden* upon the *Arabian Gulph* Southward.

The greatnesse of his Empire may bee the better conceived by the greatnesse of some of the parts of it: the *Meer of Meotis* (which is all at his command) being in compasse one thousand miles: and the *Euxine*, or *Black-sea*, which is in circuit two thousand seven hundred miles, and the *Mediterranean* coast which is subject to him, contains in compasse about eight thousand miles. The like distance is from *Derbent* to *Aden*: And from *Balsara* upon the *Persian Gulph*, unto *Tremisen* in *Barbary*, are neer four thousand miles. Hee hath also in the *Mediterranean* sea, the noble Isles of *Cyprus*, *Enboea*, *Rhodes*, *Samos*, *Chios*, *Lesbos*, &c.

In this so large, and spacious an Empire, are contained many great Countries, sometimes famous Kingdomes, abounding with all sorts of temporal blessings, and natures store; For what Kingdome is more fruitful than *Egypt*, *Syria*, and a great part of *Asia*? what Countrey more abounding with all good things, than was sometimes *Hungary*, *Grecia*, and *Thracia*? In these Countries hee hath also many rich and famous Cities, but especially four, which bee of greatest wealth, and trade, viz. *Constantinople*, *Grand-Caire*, *Aleppo*, and *Tauris*. *Constantinople*, for multitude of Inhabitants, exceeds all the Cities in *Europe*, wherein are reckoned to bee above seven hundred thousand men. *Aleppo* is the greatest City of *Syria*, and the Centre whereunto all the merchandize of *Asia* is brought. *Tauris*, of late the royal seat of the *Persian* Kings, hath in it above two hundred thousand men. *Grand-Caire* amongst all the Cities in *Africk*, is the chiefest, being the store-house, not only of the riches of *Egypt*, but of much of *Africk* and *India*.

For his ordinary revenews they are not estimated to exceed eight millions of gold, but his extraordinary escheates are very considerable, as his confiscations, forfeitures, fines, amerciements, tributes, customes, tenths of all Prizes taken by sea, or Land, &c. which far exceed his standing renew: His Bassa's, and great officers, sucking out the blood of his poor subjects, and heaping up inestimable treasures, which usually falls to the *Grand Signiors* coffers. His presents also amount to a great value: for no Ambassadour can come before him without great gifts: none can get Offices, or preferments without money: none may return to him from their Provinces, or expeditions, empty-handed: In brief, its easy for so great a Tyrant to pick a quarrel with any rich man, and so to take away his life, and seize upon his estate be it never so much.

The strength of his Empire consists especially in these four things. In his *Timariots*, which are horsemen, to whom hee hath given lands for



for their life, upon condition of serving him upon all occasions with men and horses: by these, as with a bridle, hee keeps all the rest of his Subjects in his vast Empire in awe: for they can no sooner move, but they shall have these *Timariots*, as Falcons in their necks, for to that purpose they are dispersed all over his Dominions: and again, out of them hee is always able to draw into the field one hundred and fifty thousand horse-men well armed, without a farthing charge, to go whither soever hee shall command them. The whole number of them is accounted to be seven hundred and ninety thousand fighting men: whereof two hundred fifty seven thousand dwell in *Europe*, the other four hundred sixty and two thousand in *Asia*, and *Affrica*.

Secondly, In his *Spahi*, *Ulusagi*, and *Carapici* of his Court, which are another sort of horse-men, to whom hee gives pay, being indeed the Seminaries of the great Officers, and Governours of his Empire, for from amongst them, hee chooseth his *Sanzacks*, or Captaines, whom for their good deserts, he raiseth to be *Begs*, *Begler-begs*, *Visiers*, and *Bassas*.

Thirdly, Besides these, hee hath other horse-men, called *Acanzii*, which for some priviledges are bound to serve: they are of the peasants whom hee much esteems not, only they serve to blunt his enemies swords.

Fourthly, In his footmen, and *Fanisaries*, which are born of Christian parents in *Europe*, and taken from them when they are young, and in whom there appeareth the greatest strength, activity, and courage: They are bred up to hard labour and pains, and after a certain time are taken into the Cloisters of the *Aiamoglans* (for so they are called, till they be admitted into the number of *Fanisaries*) and there delivered to governours, who keep them still exercised to painful labour, using them hardly in apparel, diet, and lodging: there they learn to shoot in Bows, and Guns, the use of the Scimiter, and feats of activity, and when they are expert therein, they are admitted into the number of *Fanisaries*, or *Spahi*.

Now for his strength by sea, hee hath as great means to set forth a Fleet as any Prince whatsoever, the overgrown woods of *Epirus*, and *Cilicia*, with those of *Nicomedia*, and *Trapezund*, yeild him abundance of Timber for ships, and Gallies: neither can he want shipwrights and Carpenters for the framing of them, his large pay drawing many, even from amongst the Christians into his Arsenals at *Constantinople*, *Synope*, *Callipolis*, &c. Neither hath hee ever wanted good store of expert Sea-men: for besides those which hee hath in the forenamed places, out of his Gallies, which hee hath at *Lesbos*, *Chios*, *Rhodes*, *Cyprus*, and *Alexandria*, and from the Pyrates which frequent his Havens of *Tunis*, *Bugia*, *Tripolis*, and *Algeirs*, hee can as need requires, chuse Captains, Marriners, and rowers, sufficient for the storing, and managing of his Fleet. Notwithstanding all which, this vast Empire is much declined of late: their late Emperors much degenerating from their warlike Progenitors, their souldiers generally addicting themselves to unwonted pleasures, their ancient discipline of warre being



ing neglected: their Religion, or superstition rather, not with so much zeal, as of old, regarded, and rebellions in diverse parts of the Empire, of late strangely raised, and mightily supported, being all signs of a declining state. See *Knolles* his discourse hereof.

*America described.*

*Anno Christi 1486.* *Christopher Columbus*, born at *Nerzi* in the Country of *Genoa*, being a man of projecting wit, excellently skilled in Astronomy, and Navigation, strongly conceited that some Lands must needs lye in the portion of the circle, which should make up the World into a Globe; considering also the motion of the Sun, hee perswaded himself that there was another world, to which the Sun imparted his light, when hee went out of our Horison. This world hee hoped to discover, and therefore imparted his intent to the *Genovaies*, but was by them rejected. Then sent hee his Brother *Bartholomew Columbus*, to motion the matter to our King *Henry* the seventh, but hee, falling into the hand of Pyrates by the way, was long a prisoner before hee was enlarged; but as soon as hee was free, hee came to our *English* Court, and his motion was readily embraced by the King: But God, who had otherwise disposed it, so ordered it, that *Columbus*, not knowing of his Brothers imprisonment, because hee heard nothing from him, thought that his suit was rejected, and thereupon addressed himself to the King of *Spain*, who after many delays, furnished him with two ships only for discovery: with this small assistance hee sailed in the Ocean more than threescore dayes, without discovery of any land, so that his discontented *Spaniards* began to mutiny, absolutely resolving to go no further; *Columbus* did all that hee could to pacifie and incourage them, but when nothing would prevail, hee was faine to ingage himself to them, that if land was not discovered within three dayes, hee would steer his course back again: At the end of which time one of the company discried fire, an evident sign of land, which they took possession of, *Anno Christi 1492.* and *Columbus* in honour of the *Spaniards*, called it *Hispaniola*: after which hee discovered *Cuba*, and so with much treasure, and greater content hee returned into *Spain*; and after two other voyages hee sickned, and dyed, and was buried at *Sivil*.

This *Columbus* being on a time at supper with some of the great *Spanish* Dons in the Court, they took occasion to speak very sleightly of his *Indian* discoveries, as if it was such a small matter which might have been performed by any man: Hee hearing them, called for an Egge, and when hee had it, desired them to try if any of them could make it stand an end upon their trenchers: they all tryed, and by indeavouring equally to poise it, laboured to make it stand, but could not; then did *Columbus* take it, and knocking it down pretty hard, crackt the end, which caused it to stand upright: at this they all laughed, saying, *that every fool could do so*:



Yea (saith hee) and now I have made a discovery of that new world, every one can go thither, &c.

VWhen the *Spaniards* first arrived in those parts, they found the Inhabitants naked, unacquainted with husbandry, making their bread of *Cassavy* roots, worshiping the Devils, whom they called *Zemes*, in remembrance of whom they had certain Images made of Cotton-wool, like to our Childrens babies. To these they did great reverence, as supposing the Spirit of their *Zemes* to bee in them: and the Devil to blind them the more, would sometimes make these Puppets move, and make a noise: they stood also in great fear of them, for if they did not fulfil his will, the Devil would execute vengeance upon some of the Children of these poor deluded souls. They thought the Christians to bee immortal, wondring at the Masts, Sails, and tacklings of their ships, and to try whether they were immortal or no, having taken some straglers, they held their heads under water till they were strangled, which made them change their opinions. They esteemed gold and silver no more than dross, yet for the colours sake adorned themselves therewith, as they did with shells, feathers, and the like.

The *Spaniards* after their coming amongst them behaved themselves very cruelly, killing them like sheep, and forcing them like beasts, to labour in their Mines, to carry their burthens, and to do all manner of drudgery, which caused them so to hate them, that one *Haythney* a noble man amongst them being perswaded to bee baptised, with the promise of Heaven for his reward, asked whither the *Spaniards* went when they dyed: and when answer was made that they went to Heaven, hee renounced his intended Baptisme, protesting that hee had rather go to Hell, with the unbaptised, than to live in Heaven with so cruel a people.

In some places there was such abundance of gold, that in some Mines they found more gold than earth, which the *Indians* exchanged greedily for Hammers, Knives, Axes, Hatchets, and such tools of Iron; for before, they were faine to make their Canows or Boats plain withour, of the body of a great tree which they made hollow with the force of fire.

*Columbus* having thus happily begun this noble enterprize, hee was seconded by *Americus Vesputio*, a *Florentine*, from whom (unjustly) it was called *America*. To him succeeded *John Cabot*, imployed by our King *Henry* the seventh. *Ferdinando Magellane* first found out the South passage, called the streights of *Magellane*, by which hee compassed the world, and was afterwards followed by our *Drake*, and *Candish*; and the Dutch *Nandernoort*: since which time another Dutchman called *Le Maire*, found out a more Southerly passage into the South Sea, called *Le Maires Streights*, by which hee also compassed the world.

*America* is divided into two parts, *Mexicana*, and *Peruana*.

*Mexicana* is the Northern tract, containing the Provinces of *Mexico*, *Quivira*,



*Quivira, Nicaragua, Fucutan, Florida, Virginia, Norembega, New-France, New-England, &c.*

*Mexico*, is now called *New-Spain*, in which is that excellent tree called *Mete*, which they plant, and dress as wee do our Vines, yeelding so many sorts of commodities: For when they bee tender, they make of them Conserves, Paper, Flax, Mantles, Mats, Shooes, Girdles, and Cordage: On the leaves grow prickles so hard, and sharp, that they use them in stead of sawes. From the root of the tree comes a juice like unto syrup, which if you seeth, it will become Hony, if you purifie it, it will become Sugar: you may also make Wine, and Vineger of it: The rind roasted cureth hurts, and sores, and from the top boughs is such a Gum which is an excellent antidote against poison. It abounds also with many golden sanded Rivers, wherein are Crocodiles which the natives eat: It hath Mines of gold, and a mountain burning like *Atna*. Its bounded on the East with *Fucutan*, and the Gulph of *Mexico*: on the West with *California*: on the South with *Perna-na*, and the Northern limits are not known.

It was very populous before the arrival of the *Spaniards*, who in seventeen years slew six millions of them, roasting some, plucking out the eyes, cutting off the arms of others, and casting them alive to bee devoured of dogs, and wild beasts. *Mechuacan*, one of the Provinces of *New-Spain*, abounds with Mulberry trees, Silk, Hony, Wax, black Amber, and great plenty of Fish: the Inhabitants are tall, strong, active, and speak a copious language.

*Mexico*, hath in it a City of the same name, in compass six miles, consisting of six thousand houses of *Spaniards*, and sixty thousand of *Indians*: Its situate on Lakes, and Islands like *Venice*, every where interlaced with pleasant currents of fresh, and Sea waters: The plain wherein the Town standeth is seventy leagues in compass, environed with high hills, on the tops of which Snow lyeth continually. The Lake on whose banks the City lyeth is fifty miles in compass, the banks whereof are adorned with pleasant Towns, and houses, and on the Lake are fifty thousand wherreyes plying continually. Nigh to this City is the Gulph of *Mexico*, whose current is so swift, and heady, that ships cannot pass directly to, and fro, but are compelled to bear either much North, or much South. Its nine hundred miles in compass, and hath two Ports, one between the farthest part of *Fucutan*, and the Isle of *Cuba*, at which the tide entereth with a violent stream, the other between the said *Cuba*, and the farthest part of *Florida*, at which the tide with the like violence goeth forth: the Sea is very tempestuous, and hath only two safe Havens, viz. *Havana* on the North side, and *St. John de Luna* on the South, which are strongly fortified by the *Spaniards*.

The Country of *Mexico* is inferior to *Peru*, in the plenty and purity of gold, and silver, but far exceeding it both in the Mechanical, and ingenious arts here professed, and in the abundance of fruits, and cat-tel, of which last there is such store, that many a private man hath forty thousand Kine, and Oxen to himself; Fish also are very plentiful:



titul : that only which is caught in the Lake, whereon *Mexico* stands, being reputed worth twenty thousand Crowns *per annum*.

*Mexico* was conquered by *Ferdinando Cortez*, Anno Christi 1521. His Army consisting of one hundred thousand *Americans*, nine hundred *Spaniards*, eighty horsemen, seventeen small peeces of Ordnance, thirteen Brigandines, and six thousand Wherrie-boats which from the Lake assaulted *Mexico*.

In *Quivira*, another Province, the riches of the people consists in cattel, whose hides yeeld them coverings for their houses; their bones, bodkins, their hair, thred; their sinewes, ropes; their horns, mawes, and bladders, vessels; their dung, fire; their Calf-skins, budgets to draw, and keep water in: their blood, drink; and their flesh meat.

*Nova Albion*, lyeth on the West towards *Tartary*: It was discovered by Sir *Francis Drake*, Anno Christi 1585. The King whereof did willingly resign himself, and land to our Queen. In it is a Hare, resembling a Mole in his feet, a Cat in his tail; under whose chin nature hath fastened a little bag, as a store-house; for in it, when hee hath filled his belly, hee reserveth the rest of his provision. It abounds in good fruits.

*Yucatan*, is a *Peninsula* in circuit nine hundred miles, a fruitful Country situated over against *Cuba*.

*Florida*, hath on the East the Northern Sea: on the West *Mexico*; on the North *New-France*, and on the South *Virginia*: It abounds with goodly fruits, and hath some quantity of gold, and silver. Emeralds are also found there, and Turqueses, and Pearls. Women when their Husbands dye, cut off their hair close to their heads, strewing it upon their husbands graves, and may not marry again, till their hair bee grown to cover their shoulders.

#### Virginia described.

*Virginia*, is seated between four and thirty, and four and forty degrees of Northerly latitude: Its bounded on the East with the great Ocean, with *Florida* on the South: *New-France* on the North: and the Western limits are unknown. The Summer is as hot as in *Spain*; the Winter is as cold as in *France*, and *England*.

It was discovered by the *English* by the direction, and at the charge of Sir *Walter Rawleigh*, Anno Christi 1584. and in honour of our Virgin Queen called *Virginia*. It yeelds store of Tobacco, and now they get Silk-worms, and plant store of Mulberry trees, which is like to bee a good commodity.

There is but one entrance by Sea into this Country, at the mouth of a goodly Bay: The Capes on both sides are named *Henry*, and *Charles*: The water floweth in this Bay near two hundred miles, and hath a Channel for one hundred and forty miles, between seven, and fifteen fathom deep, and ten, or fourteen miles broad. At the head of the Bay, the land is mountainous, from which proceed  
great



great brooks, which make five navigable rivers: the mountains have in them Milstones, Marble, and some peices of Chrystal: The earth is generally black, and sandy. The river neer to the mouth of the bay is called *Powhatan*, the mouth whereof is neer three miles broad, and it is Navigable one hundred miles: Hence their Emperor is called *Powhatan*. In a Peninsula on the North side thereof, is placed *James Town*.

No place in Summer affords more Sturgeons, whereof threescore and eight have been caught at one draught. In Winter they have abundance of Fowl. Fourteen miles from *Powhatan* is the River *Pamunk*, seventy miles navigable with big vessels. Then *Toppahanock*, which is Navigable one hundred and thirty miles. Then *Patawomeck*, one hundred and twenty miles navigable. At the mouth of *Powhatan* are the Forts *Henrico*, and *Charles*; forty two miles upward, is *James Town*, seventy miles beyond that, the Town of *Henrico*, ten miles higher are the falls, where the River falls down between Mineral rocks, twelve miles beyond that, there is the Cryfall Rock, wherewith the *Indians* head their Arrows.

The Commodities are silk-grafs, Hemp, and Flax, surpassing ours; A certain Sedge, which by boiling yeilds skeines of good strength, and length, some like silk, some like flax, and some like hemp. There is also Allom, Terra Sigillata, Pitch, Tar, Rozen, Turpentine, Sassafras, Cedar, Grapes, Oil, Iron, Copper, &c. Sweet Gums, Dies, Timber, Trees of sweet wood of fourteen kinds: Besides, plenty of Fowl, Fishes, Beasts, Fruits, Plants, Hearbs, Berries, Grams, especially *Maize*, whereof one acre of ground will yeild two hundred Bushels of Corn, Roots, &c. Their chief Beasts are Bears, Deer, a beast like a Badger, but living in trees like a Squirrel: Flying Squirrels. another beast headed like a Swine, tailed like a Rat, as big as a Cat, and hath under her belly a Bag, wherein shee carrieth her young: Their Dogs bark not, their Wolves are little bigger than our Foxes, their Foxes like our silver haired Conies, and finell not as ours. They have Eagles, Hawks, wild Turkeys, &c. The People are cloathed in Deer skins about their middles, else all naked:

Their houses are round, of small poles fastened at the tops, and covered with bark, or mats: they are good Archers, so that they will kill birds flying, fish swimming, and beasts running. Their chief God is the Devil, which they call *Oke*, whose Image is made ill-favouredly.

On the North of it lyes *New-England*, planted with many *English* Towns, especially *New-Boston*, an haven Town, and a place of good trading: The other Countryes in this tract of ground have little that is remarkable in them.

#### Florida Described.

The length of *Florida* extends to twenty and five degrees: It runs with a long point into the Sea, and into land it stretches Westward unto



unto the borders of *New-Spain*, and to those Countries which are not yet fully discovered: On other parts its washed with a dangerous sea. It is very rich with Silver, Gold, and stones of great value. In it are great variety of Trees, fruits, fowls, Beasts: as Bears, Leopards, Ounces, Wolves, Wild Dogs, Goats, Hares, Conies, Deer, Oxen, &c. Their Towns are paled about with Posts fastened in the ground, having no more entrance than for two men to passe at a time, where stand two watch Towers for defence: their houses are round, their apparel nakedness, except a skin about their secrets: they paint and rase their skin curiously, which they rub over with the juice of an herb, that cannot bee gotten out: they let their nailes on their fingers and toes grow long, they are tall, nimble, and comely.

When the King dieth, they bury him with solemnity, and upon his grave they set the cup wherein hee was wont to drink, and about it they stick many Arrows: for six months certain women are appointed to bewail his death: His house, and goods they burn together.

They sow, or set their Corn as in *Virginia*, and have two seeds times, and two harvests, their meat is Venisons, Fish, and Crocodiles dried in the smoak for preservation.

#### Peruana Described.

The other part of this new World, is called *Peruana*, being in compass seventeen thousand miles, comprehending in it *Golden Castile*, *Guiana*, *Peru*, *Brisile*, and *Chili*. The first is so called from the abundance of gold in it, lying in the Northern parts of *Peruana*, and part of the *Isthmus*, which is but seventeen miles broad between sea and sea: Its admirably stored with silver, Spices, Pearls, and medicinal herbs, and is divided into the Provinces of *Castella del oro*, *Nova Andalusia*, *Nova Granata*, and *Carthagena*.

*Castella del Oro* is in the very *Isthmus*, an unhealthful Countrey: the chief Cities are *Nombre de dios* on the East, and *Panama* on the West side: Through which two places comes all the traffique between *Spain*, and *Peru*. The commodities from *Peru* being unladen at *Panama* in the South sea, and thence carried by land to *Nombre de dios*, in the North sea, and thence shipped to *Spain*.

In *Guiana* is the great River *Orenoque*, which is Navigable with ships of burthen for one thousand miles, and with Boats, and Pinnasses almost two thousand more: It was discovered by Sir *Walter Rawleigh*, and the River *Margon*, called the River of the *Amazons*, which is Navigable almost six thousand miles, and towards the sea two hundred miles broad.

*Peru*, lieth under the *Aequinoctial* line, and stretcheth for the space of eight hundred leagues, upon six hundred whereof, viz. from *Atacama*, to *Tumbez* it never raineth: and yet it is as fruitful a land for all sorts of necessities for the life of man, as is in the world: On the West frontire, is a mighty ridg of high Mountains that are always covered with Snow, from whence issue great store of Rivers into the South



South sea, with the water whereof, being led by sluices, and channels, they moisten their vineyards, and Corn fields, which makes them exceeding fruitful: Besides, Mines of gold and silver, there are mines of Copper, and Tin, there is also abundance of Salt-peter, and Brimstone. It is now well replenished with horses, kine, sheep, goats, and Wheat.

*The Fortresse of Cusco Described:*

One of the *Incas* of *Peru* built a fort, that may rather seem the work of Devils than of men, especially considering that these *Indians* had neither Iron, nor steel to work, and cut the stones with, nor Cart, nor Oxen to draw them: yet was this Fort built with stones that seemed Rocks, rather than stones, drawn by strength of men with great Cables, and that through uneven ways, in rough mountains: many of them being brought from places that were ten, twelve, and some fifteen Leagues off: especially that stone which the *Indians* called *Wearied*, which was brought fifteen Leagues, and over a great river in the way: The most of them came five Leagues off: these stones they joined so close together in the building, that the joynts could scarcely bee discerned, which required often lifting up, and setting down, neither could they make Cranes, or any kind of Engines to help them therein, neither had they square, or Rule to direct their work. Instead of mortar they used a kinde of Clay that held faster.

This Fortresse was built on an hill on the North side of the City of *Cusco*, the hill was so steep on one side, that that way it could not bee assaulted, and therefore one wall served on that side, which was two hundred fathoms long: On the other sides they made three walls, one without another, each being above two hundred fathoms, and were made in the fashion of an half Moon, in which there were stones admirably great: each wall had in the midst one gate, which was covered over with one entire stone: each wall stood thirty foot distant from the other, and at the top of them the battlements were above a yard high: Within those walls there were three strong forts, the middlemost was round, which had in it a Conduit of very good water, brought under ground from far. The walls were all adorned with gold and silver, and had Images of beasts, birds, and Plants enchaied therein, which served instead of Tapestry, the other two Forts were square, and they had passages under ground from one to another, artificially made with *Labyrinthian* windings, and turnings, inextricable but by a thread.

They drew their great stones with great Cables: To draw the stone which they called *Wearied*, they had twenty thousand *Indians*, the one half before, the other behind, and yet in one uneven passage it crushed three or four thousand of them to death: This proved so unweildy that they never laid it in the building; *Par. Pil. v. 4.*  
P. 1478.



Another of the *Incas* to shew his magnificence, caused a chain of gold to bee made, which was seven hundred foot long, and every link as big as a mans wrist, two hundred *Indians* could but lift it.

*Caxamalca*, another City in *Peru*, is four miles in circuit, entered by two gates: on the one side stands a great Palace walled about, having within it a great Court planted with trees: this they call *The house of the Sun*, whom they worship, putting off their shooes when they enter into it: in this City there are two thousand houses; the streets are as strait as a line, the walls are strong, built of stone about three fathoms high; within there are fair fountains of water. In the midst is a very fair street walled about, having before it a fortress of stone. On one side of this street was the Palace of the *Inca*, or Emperor, with lodgings and Gardens: the houses were all painted with diverse colours, and in one room were two great Fountains adorned with plates of Gold: one of them was so hot that a man cannot endure his hand in it, the other was cold. *Atabalipa* was Emperour when the *Spaniards* took it, from whom they presently got fifty thousand *Pezoes* of gold, each of them being worth one ducat, and two *Carolines*, and seven thousand Marks of silver, besides many *Emeralds*.

The *Spaniards* asked *Atabalipa* what he would give them for his ransom: Hee told them that hee would fill that room with Gold, to a mark, that was higher than a tall man could reach by a span, the room being five and twenty foot long, and fifteen foot broad: Then they asked him how much silver hee would give besides: Hee answered, as much as ten thousand *Indians* could carry in vessels of silver of diverse sorts. The *Spaniards* went to *Cusco* to receive part of it, where they found a *Temple of the Sun* covered with plates of gold: as also many pots and vessels of gold, yea there was such store of gold as amazed them, especially one seat which weighed nineteen thousand *Pezoes* of gold: In another room the pavement, and walls were covered with plates of gold and silver, they found also a great house full of pots, and rubs of silver: The *Spaniards* having worn out their horses shooes in their travel, caused the *Indians* to shooe them with gold. In the City of *Pachalchami*, they found an Image with many *Emeralds* at his feet fastened in gold, *Idem* p. 1490.

*Peru* is plentiful in all manner of grain, hath civil Inhabitants, many Cities, and an healthful air. It hath store of Tobacco, first brought into *England* by some Marriners, *Anno Christi* 1585. the use whereof is now grown too common. It abounds above all other Provinces with gold and silver. In this Countrey is the river of *Plate*, one hundred and fifty miles broad at the mouth, and two thousand miles long. In it also is a beast that hath a bag in her neck, into which shee puts her young ones when any body approaches, and so runs away with them, there is also a sort of fig-trees, of which they write that the Northside that stands towards the Mountains, bringeth forth fruit in the Summer only: and the Southside towards the Sea is fruit-ful



full only in winter. *Atabalipa* King of this Countrey being taken prisoner by the *Spaniards*, was forced to redeem his life, with an house full of refined gold and silver, judged to be worth ten millions, which when they had received, they perfidiously slew him.

*The admirable High-ways in Peru described.*

In *Peru* in the *West-Indies* are two admirable High-ways made by the *Incas*, or Emperours: The one is by the *Andes*, or Forrests from *Pasto* unto *Chile*, being nine hundred Leagues long, the Cawsey five and twenty foot broad; and every four leagues hath a state-ly house, where was provision of victuals, and apparel, and every half League, men that stood ready to carry messages, and orders from hand to hand. The other way was thorow the Plains along the coast, of twenty five foot broad, and on each side a wall of a mans height from *Piura*, to *Chile*, where both the wayes met. This latter way was between trees that yeilded a very pleasant shadow in those hot Countries, and both of them began at the imperial City of *Cuzco*. P. Pil. v. 3. p. 887, 888.

*The Emperors Garden described.*

There belonged also to the *Incas* a Garden of silver, and gold, wherein were many sorts of Herbs, Flowers, Plants, Trees, Beasts, great and small, Snakes, Snails, Lizzards, Butterflies, small and great Birds, each set in their places all of gold: They had also *Maiz*, *Quinnas*, Pulse, Fruit-trees, with fruit on them all of gold, and silver, resembling the natural. In the *Incas* house they had heaps of wood all counterfeit of gold, and silver. All the vessels (which were infinite) for the Temple-service, Pots, Pans, Tubs, Hogsheds were of gold, and silver, yea the spades, and pickaxes, for the Garden were of the same. At the taking of this City by the *Spaniards*, the Image of the Sun fell to one Captains share, who lost it one night at dice, whereupon they said, *That hee had played away the Sun before it was up*. P. Pil. v. 4. p. 1464, &c.

*The Temple of the Sun described.*

*Cusco*, the Imperial City of the *Incas* in *America*, when the *Spaniards* first took it, had in it a Temple of the Sun, all the walls whereof were covered with plates of gold, from the top to the bottom. At the East end was the image of the Sun of one plate of gold, as thick again as the other: the face was round with raies of gold like flames of fire, all of one peece: It was so big, that it filled all from one wall to the other. On both sides were the bodies of their deceased Kings, embalmed, set in seats of gold, placed on planks of gold,



gold: All the doors about the Temple were lined with plates of gold; without the Temple, on the top of the walls ran a champhered work of gold, above a yard broad, round about the Temple: Beyond the Temple ran a cloister of four squares, round about the top whereof was such a crown of champhered gold above a yard broad: In the corners of the Cloister were Chappels, one whereof was dedicated to the *Moon*, all which with the Gates thereof were covered with plates of silver: the image was placed, as that of the Sun, with the face of a woman, all of one plank of silver. The next Chappel was dedicated to *Venus*, and the *Starres*, lined also with silver, and the porch of silver. The third was dedicated to the *Thunder*, and *Lightning*: The fourth to the *Rainbow*, which two last were all lined, and garnished with gold. Hard by was an house for the Priests, all lined with gold from the top to the bottom. There were twelve doors to the Cloister, and as many Tabernacles or Shrines which were all plated over with gold in form of Porches, and the floores covered with gold. The Images were all set with *Turkesses*, and *Emeralds*. In the house also were five Fountains, of water wherein they washed the sacrifices: out of them the water ran in Pipes of gold; and many of their pillars were of gold, hollow, and some of them were of silver.

*Brafile*, hath on the North *Guiana*, on the South the River of *Plate* and *Chile*, on the East the Ocean, and on the West the Mountains of *Pern*, called the *Andes*: The hills are high, and craggie, full of ravenous beasts, and poisonous Serpents: on them also inhabite a barbarous people going stark naked. In the Vallies the air is healthy, the earth fat, and alwayes flourishing. It yeelds great store of Sugar, and rich Mines: and *Brazil* wood to dye with; the natives go naked, and are very barbarous: In their feasts they used to roast a fat man, and cutting him to collops, did eat him with much delight: Both men and women are great swimmers, and excellent divers, being able to endure long under water. Here is a beast so slow in motion, that in fifteen dayes, hee cannot go further than a man can throw a stone, whence the *Portugals* call it *Pigritia*.

*Brafile*, is generally temperate, of a delicate and healthful air, so that many of the Inhabitants live till they bee above one hundred years old: generally, its neither hot, nor cold: The Heavens are very pure, and clear, especially by night: The Moon is prejudicial to health, and corrupteth things very much: the mornings are most healthful: there are very little twilights: their Summer begins in *September*, and endeth in *February*: Their Winter in *March*, and ends in *August*: the nights and dayes are almost all equal: The Country is very watery, both from the plenty of Rain, and Rivers. Its full of great woods, which are green all the year: Towards the Sea coast it is Hilly: From *Parnambuck* to the Captainship of the *Holy-Ghost*, its scarce of stone: From thence to *St. Vincent*, mountainous, with many Quarries of stone: there is little provision for apparel, the Country yeelding nothing but Cotton-wool.

They



They have fair, and large *Deer*, with large heads, of several kinds. As also *Elks* somewhat like a Mule, that have no horns, a snout that they shrink up, and put forth, and are excellent swimmers. There are store of wild *Boars* that have their navel on their backs, whence comes a sent like that of Foxes. There are a sort of *Acuti*, like Conies, that live in their houses, that having filled their bellies, hide what they leave till they bee again hungry. Their *Pacas* are like Pigs, their flesh is pleasant, but they never bring forth above one at a time. There are *Omnices*, some black, some grey, some speckled, a cruel, and dangerous beast. The *Carigue* is grey, as big as a Cat, shaped like a Fox, and smells worse, they have a bag from the fore to the hinder feet, wherein they carry their young ones, till they can get their own food: they usually have six or seven young ones.

The *Armádillo* is as big as a Pig, of a whitish colour, having a long snout, and the body armed with things like Plates, so hard, that no arrow can pierce them, except in the flank: with their snouts they dig into the earth with incredible celerity: their flesh tastes pleasantly, and of their skins they make purses. There are several sorts of *Porcupines*: If one of their quills enter the flesh, it works it self in strangely, if it bee not pulled soon out.

There are many kindes of *Apes* with beards, and *Monkies*, and wild *Cats* with excellent Furrs.

There are huge *Snakes*, some of twenty foot long, that will swallow a whole *Deer*; others there are that live of Birds Eggs, black, long, and having a yellow breast: they live on trees. Another sort there is, big, and long, all green, and beautiful, that live also of Birds, and Eggs. Another sort with a long snout that feeds only upon Frogs, there are rattle-snakes so swift, that they call them the flying-snakes, some of them twelve or thirteen spans long. There are abundance of other sorts, with *Scorpions*, and *Spiders*, and so many *Lizards* that they cover the walls of their houses.

There are abundance of *Parots* that flye in flocks, and fill whole Islands, they are fair, and of sundry colours, and are good meat. There are other curious birds, and amongst the rest, the *Awaken-Bird*, which sleeps six months, and lives the other six months: they have *Partridges*, *Turtle-Doves*, *Blackbirds*: yea and *Ostriches*, *Eagles*, *Faulcons*, &c.

They have many sort of fruit-trees, and *Cocoas*, and above twenty sorts of *Palm-trees*, *Pine-trees* also, and others that are medecinable: some they have that never rot, and others that yeeld an excellent smell.

*Chilie*, hath on the East the *Virginian Sea*, on the West the *South Sea*, or *Mare del Zur*: on the North *Pern*, and on the South the Streights of *Magellane*. Its very cold, and in the Midland very mountainous, and barren, but towards the Sea level, fruitful, and watered with many Rivers that flow from the mountains: It yeelds plenty of gold, abundance of Honey, store of Cattel, and

Wine:



Wine, fruits, and plants brought from *Spain* prosper well here: here are the *Patagons* some of them are said to bee eleven foot high. Here is a River having in the day time a violent stream, and in the night no water in it, the water proceeding from the melting of the snow upon the Mountains.

The gold in *Chily* is gotten two wayes: One, by washing the earth in great trays of wood, the earth by washing wasteth, and the Gold remaineth in the bottome. The other is by art to draw it out of the Mines: every shower is a shower of gold: for with the violence of the water falling from the Mountains, it brings from them gold along with it. There are also rich Copper Mines, Horses, Goats, and Kine brought thither out of *Spain*, are so encreased, that there are found thousands in heards, wild, and without owners. They have also other Cattel, that are natural to *America*, in some of which the Bezar stones are found. Amongst the rest, there is a little beast like unto a Squirrel, whose skin is the rarest, delicatest, and softest furr that is: It is of a grey colour. No Fruits that have stones will prosper here.

#### The Magellanick Streights Described.

Fourteen Leagues within the Cape of *St. Mary*, lyeth the first Streight, where it ebbs and flows violently: the Streight being not full half a mile broad, so that the first entrance is dangerous, and doubtful: three Leagues this Streight continues, whence it opens into a sea eight miles long, and as broad, beyond which lyeth the second Streight, West, South West, from the first, a dangerous passage also, being three leagues long, and a mile in breadth, this opens into another Sea, extending to the Cape of *Victory*, a place of such a nature, that which way soever a man steers his course, hee shall be sure to have the wind against him: the length of it is forty Leagues, the breadth in some places two leagues, in some others not half a mile: the channel so deep, that there can bee no anchorage, the water full of turnings, and the stream so violent that being once entred there is no returning. On both sides are high Mountains continually covered with Snow, from whence proceed also dangerous counterwinds, that beat on all sides of it.

#### The Principal of the American Islands Described.

Many of the Islands in this part of the World have nothing remarkable in them, and therefore I will speak but briefly of them.

#### The Islands neer unto the Gulph of Mexico Described.

At *Paria* begin two ranks of Islands, the one extending East and West, the other North, and South: Amongst the former is *Margarita*, so called from the abundance of Pearls gotten there: but being bar-



ren, and wanting fresh water, it is not inhabited.

*Cubagua* is her next neighbour, yeildeth also store of Pearls, but for the like barrenesse is unpeopled: Here were so many Pearls gotten, that the King of *Spain*s fifth, amounted ordinarily to fifteen thousand Duckats a year. On the East part of this Island neer unto the Sea, there is a fountain that casteth forth a bituminous substance like Oil, in such abundance, that it is seen floating upon the sea, two or three leagues off.

Then follow *Orchilia*, *Oruba*, and some other Islands concerning which we have no more than their names upon record.

That other rank that trends Northward, are *Granata*, *St. Vincent*, *St. Lucia*, *Dominica*, and North-west, *Desiderara*, *St. Christophers*, *Holy-Cross*, &c. all which are called the Islands of the *Caribes*, or *Canibals*, the Inhabitants whereof eat mans flesh, and passing over in their Canoes, to other Islands, hunt for men as others do for beasts. At home they only cover their privities, but in war they use many Ornaments: they are nimble, beardlesse, shoot poisoned arrows, bore holes in their ears, and nostrils, for bravery, which the richer sort deck with gold, the poorer with shels, and make their teeth black, which never ake nor rot: their houses are round, they have hanging beds of Cotton, called *Hammackoes*, and they worship only the Sun and Moon. They have Parrats bigger than Pheasants, with backs, breasts, and bellies of a purple colour. In *Guadabuxa* is a fountain so hot, that it will quickly boil a peece of meat. In *Mewis* also there is an hot bath like ours in *England*.

In *Mona* are wild Boars, and great wild Bulls: in *Monita* are abundance of Fowl.

The *Antiles* Islands are seven. *St. Vincent*, *Granada*, *Lucia*, *Matasolina*, *Dominica*, *Guadalupa*, and *Ayssey*, where the Natives paint themselves, to keep off the Muskitoes, wear their hair long, cut their skins in diverse works, worship the Devil, and poison their arrows.

*Boriquen*, or *St. Johns* Island is three hundred miles long, and seventy broad, traversed with a rough Mountain, out of which flow many rivers: Here the Spaniards have some Towns: the chiefeft is *Puerto Rico*, taken by the Earl of *Camberland*, Anno Christi 1597. from whence hee brought about eighty cast peices, and much other wealth.

*Mewis* hath in it great store of wood, and in a valley betwixt two hills, there is a bath like unto ours in *England*: There are in it store of Conies, sundry kinds of Fowl, and plenty of Fish, some of our *English* under Captain *Middleton*, Anno Christi 1606, passing through the woods, came to a most pleasant Garden, being one hundred paces square on every side, and had many Cotton trees growing in it, and many *Guaiacum* trees, about it were such goodly tall trees growing, as if they had been planted by Art.

In the Islands of *Margarita*, and *Cubagua*, which are situate nigh unto the *Golden Castile*, there is neither Corn, Grass, Trees, nor water, so that sometimes the people will give a tun of Wine for a tun



of Water: But they have abundance of precious Stones, hence called *Margarites*, and the gems called *Unions*, because they alwayes grow in couples.

*Jamica described.*

*Jamica*, or the Island of *St. James*, which was once very populous, but now is almost destitute of Inhabitants; the *Spaniards* having slain in this, and a neighbouring Island called *Boriquen* above sixty thousand living souls: so that the women used to kill their Children before they had given them life, that they might not serve so cruel a Nation: Its in length two hundred and fourscore miles, and in breadth threescore and ten. Its well watered, and hath two Towns of note, *Oristana*, and *Sevil*: Here the *English* have this last year planted themselves.

*Jamica* is very subject to *Hurricanes*, which are such terrible Gusts of wind, that nothing can resist them. They turn up Trees, overturn houses, transport ships from Sea to Land, and bring with them a most dreadful confusion; they are most frequent in *August*, *September*, and *October*, The natives are of quicker wits, than in other Islands.

*Cuba* is three hundred miles long, some say three hundred leagues, and threescore and ten broad. Its full of Forrests, Rivers, Lakes salt, and fresh, and mountains: Here the people were prohibited the eating of Serpents, as a dainty, reserved for the higher powers. The air is temperate, the soil is fertil, producing excellent brass, but the gold is drossie: it abounds with Ginger, Mastick, Cassia, Aloes, Cinnamon, Sugar, Flesh, Fish, and Fowle. The chief Cities being seated on the Northern shoar, are, *St. Jago*, and *Havana*, a safe rode for ships, where the King of *Spain*'s Navie rides, till they carry home their rich lading.

In this Isle of *Cuba* two things are admirable: one a Valley trending between two hills for three leagues, which produceth abundance of stones, of a perfect round form like bullets: The other a Fountain, whence *Bitumen*, or a pitchie substance floweth abundantly, and is excellent to pitch ships. In these Islands the Inhabitants have been wasted by the Mines of *Hispaniola*, and *Cuba* to the number of twelve hundred thousand.

*Bermuda* were discovered by Sir *Thomas Summers*, and thence called *Summers Islands*: they are four hundred in number: In the biggest is a Colony of *English*, who found it fruitful, and agreeable to their constitutions.

The commodities in these Islands, are variety of Fish, plenty of Swine, Mulberries, Silk-worms, Palmitos, Cedars, Pearls, and Amber-greese. They have great variety of Fowle, as big as Pidgeons, which lay speckled Eggs as big as Hens Eggs on the Sand. Another Fowle there is that lives in holes, like Conie-holes: Tortoises they have, and in the belly of one of them they finde a bushel of Eggs, very sweet: One of them will serve fifty men at a meal: Their win-



ter is in *December, January, and February*, yet not so sharp, but then you may meet with young birds. Its so environed with Rocks, that without knowledge a Boat of ten Tuns cannot bee brought in, and yet within is safe harbour for the greatest ship.

*Hispaniola*, which lamenteth her loss of three millions of her inhabitants murdered by the bloody *Spaniards*. Its in compass one thousand and four hundred miles, having a temperate air, fertile soil, rich Mines, Amber, and Sugar. It excels *Cuba* in three things. 1. In the fineness of gold. 2. In the increase of Sugar, one Sugar-Cane will here fill twenty, sometimes thirty measures. 3. The great fruitfulness of the soil, the Corn yeelding an hundred fold. The chief City is *St. Domingo*, ransaked by Sir *Francis Drake*, *Anno Christi 1585*. And lately attempted by our *English*, but through miscarriages they lost their opportunity of taking it, which made them go to *Jamica*.

*Hispaniola* seemeth to enjoy a perpetual Spring, the trees always flourishing, and the Meadows all the year cloathed in green. Its in a manner equally divided by four great Rivers, descending from high mountains, whereof *Funna* runneth East, *Attibunicus* West, *Nabiba* South, and *Fache* Northward. Diverse of their Rivers after they have run a course of ninety miles, are swallowed up of the earth. On the top of an high Mountain is a lake three miles in compasse, into which some Rivolets run, without any apparent issue. In one part of this Island is a Lake, whose water is salt, though it receive into it four great fresh rivers, and twenty smaller: It is thought, to have some intercourse with the sea, because some Sharks are found in it: it is subject to stormes, and tempests. Another Lake there is that is partly salt, partly fresh, being twenty five miles long, and eight broad. These are in a large plain which is one hundred and twenty miles in length, and between twenty five and twenty eight miles in breadth. Another valley there is, that is two hundred miles long, and broader than the former, and another of the same breadth, but one hundred and eighty miles long.

One of the Provinces in *Hispaniola* called *Magna*, is a plain compassed about with hills, wherein are many thousand Rivers and Brooks, whereof twelve are very great: some thousands of them are enriched with gold. Another Province is most barren, and yet most rich, with Mines. From this Island the *Spaniards* used to bring yearly, four or five thousand Duckats of gold.

This Island is much infested with flies, whose stinging causeth great swelling; also there is a worm that creepeth into the soles of mens feet, which causeth great swelling, and pain, for which they have no remedy, but to lance the flesh, and so to dig them out.

They have a certain kinde of Beetles, which have four lights that shine much in the dark, two in their eyes, and two under their wings when they flye; they use to bring them into their houses, where they do them double service: First, by killing the Gnats: secondly, by giving them light, which is so great, that they can see to read by it. Kine



in this Island carried thither by the *Spaniards* are so multiplied, and grown wild, that they kill them for their hides and Tallow, leaving their flesh to bee devoured by dogs, and fowl: Almost forty thousand of them have been transported in one year. *Anno Christi* 1519. Ants were as noisome to them, as Grasshoppers in other parts of the world; they spoiled their fruits, and fruit trees; they could keep nothing in their houses, which was fit to bee eaten, from them, and had they continued, they would have unpeopled the Island. There are worms also which do such harm in Timber, that a house will scarce stand here thirty years: when the King in this Countrey died, they buried the best beloved of his Concubines with him, who also had other women buried for to attend upon them in the other World, together with their Jewels and Ornaments: they had also set in their Sepulchre a Cup of water, and some of their Cassavi bread. *Anno Christi* 1508, here happened such an Hurricane as threw down most of the houses in *Domingo*, and *Bona ventura*, destroyed twenty sail of ships, lifted up many men into the air, who falling down again were miserably bruised.

#### Newfound-land described.

*Newfound-land* is an Island bordering upon the continent of *America*, no farther distant than *England* is from the nearest part of *France*. It lies between six and forty, and three and fifty degrees of Northernly latitude: Its near as big as *Ireland*, and is near half the way between *Ireland*, and *Virginia*; even in winter its as pleasant, and healthful a place as *England*. The natural Inhabitants are not many, and those rude, ignorant of God, and living under no kinde of civil Government. In their habits, customes, and manners, they resemble the *Indians*, which live upon the continent. They are ingenious, and tractable, and take great pains in helping those Christians which yearly fish upon their coasts, to kill, cut, and boil their Whales, expecting nothing for their labour, but a little bread, or some other trifles.

All along the coast of this Country, there are many spacious and excellent Bayes, some of them stretching into the land more than twenty leagues. And round about the Coast, and in the Bayes, there are many small Islands, all within a league of the land, which are both fair, and fruitful, neither doth any Country in the world afford greater store of good harbours, nor those more safe, commodious, and free from danger.

The soil of the Country in the Vallies, and sides of the Mountains is so fruitful, that without the labour of man it naturally produceth great plenty of Pease, and Vetches, as full, and wholesome as ours in *England*: Other places produce plenty of Grass: There are Strawberries red, and white, and Rasberries as fair, and good as ours in *England*: Multitude of Bilberries, and other delicate Berries, in great abundance: There are also Pears, Cherries, Filbeards, &c. There are Herbs for Sallets, and broth, as Parsley, Alexander, Sorrel,



rel, &c. As also Flowers, as Red, and Damask-Roses, with others, beautiful, and delightful both to the eye, and smell: There are also diverse Physical Herbs, and Roots. Some Corn that our men have sowed proved very good, and yeelded great increase: so do Cabbages, Carrats, Turneps, Lettice, &c.

In the Country there are great store of Deer, Hares, Foxes, Squirrels, Beavers, Wolves, Bears, and other kindes of Beasts, both for necessity, profit, and delight. Besides great numbers of small Birds, there are Hawks, great and small, Partridges, Thrustles, Nightingals, &c. As also Ravens, Gripes, Crows, &c. besides plenty of water-Fowle, as Geese, Ducks, Gulls, Penguins, Pigeons, &c. Of these there is such abundance, that the Fisher-men which yearly trade thither finde great refreshing by them.

The Country yeelds store of Rivers, and Springs, pleasant, delightful, and wholesome: together with abundance of fuel for the fire; besides Timber Trees, as Fir, Spruce, fit for Masts of ships; from whence also comes abundance of Turpentine: Pines also, and Birch-Trees, &c. The Rivers, and Harbours are stored with delicate Fish, as Salmon, Pearles, Eeles, Herrings, Makarel, Flounders, Cods, Trouts, as large, fat, and sweet as any in the world: Besides Lobsters, Crab-fish, Muscles, &c. There are also Beavers, Otters, &c. The Seas along the shore yeeld Whales, Spanish-Makarel, Dorrel, Pales, Herring, Porpoisses, Seales, &c. Especially by their Cod-fishing, both our own, and other Nations are much enriched. Two hundred and fifty sail of Ships go thither usually in one year from England.

#### New-Scotland described.

New-Scotland lyeth on the East of St. Croix: on the North its compassed with the great River *Canada*; and hath the main Ocean on the South. It hath many safe harbours, and great Rivers, having on the sides of them delicate meadows, where the earth of it self, bringeth forth Roses red, and white, and Lillies, having a dainty smell. The soil is fat, producing several sorts of Berries, as Goof-berries, Straw-berries, Hind-berries, Ras-berries, &c. as also Pease, Wheat, Barley, and Rye. The Rivers abound with Lobsters, Cockles, and other small fishes: There are great store of wild fowle, as Geese, Herons, Ducks, Wood-cocks, Pigeons, &c. The Coast hath store of Cod, and other great fishes: The Land is full of wood, mostly of great Oaks; the rest Fir-trees, Spruce, Birch, and many other sorts here unknown.

#### Groenland described.

Groenland is accounted part of *America*; and is high, mountainous, and full of broken Islands along the Coast: It hath good Baies, and navigable Rivers that are full of fish: Between the mountains are pleasant plains and vallies: there are store of fowle; black Foxes, and



Deer: The people wander up and down in the Summer time, without fixed habitations, for hunting, and fishing, carrying their Tents, and baggage with them: they are of a middle stature, brown, active, warlike, eating raw flesh, or a little perboiled in blood, oil, or a little water, which they drink. Their apparel are Beasts, or Fowles skins, the hairy, or feathered side outward in summer, and inward in winter: Their Arrows and Darts have but two feathers, and a bone-head; no wood growes there; they worship the Sun. Their Winter-houses are built of Whales-bones, covered with earth, and vaulted two yards deep under the earth; within land they have a King that is carried upon mens shoulders: They have Hares as white as snow, with long fur: Dogs which live on fish, whose pizzels, as also of the Foxes, are bony. Their Summer work is to dry their fish on the Rocks, for their Winter provision: Every one hath a Boat made of Fir-wood, driven thither from other Countries, covered with Seals-skins, about twenty foot long, sowed with sinewes, or guts, so light, that one may carry them, and so swift, that no ship can hold way with them, and yet they use but one Oar which they hold by the middle, in the midst of their Boat, being broad at both ends wherewith they row forward, or backward, at pleasure.

*A brief Narrative of some of the barbarous, and inhumane cruelties exercised by the Spaniards upon the Indians in this American world, collected out of their own Authors.*

Bartholomew de las Casas, a Dominick Frier, and Bishop in America, who wrote in the year 1542. saith thus of them. The Indians are a simple, harmless people, loyal to their Lords, and such as gave no occasion of offence to the Spaniards, till by their extream injuries they provoked them thereto. To these Lambs (saith hee) the Spaniards came as cruel, and hungry Tygers, Bears, and Lions, intending nothing for these forty years but blood, and slaughter to satisfy their avarice and ambition: Insomuch that of three millions of Natives, that they found in Hispaniola there remains not one.

Cuba, and the other Islands indured the like miseries, and in the firm land ten Kingdomes, greater than all Spain, were dis-peopled, and left desolate, in which there perished not less than twelve millions by their tyranny, hee might as truly have said fifty millions. Their cruelties at their first planting in Hispaniola drave the poor Indians to their shifts, and to their weak defence, which so enraged these Lions, that they spared neither man, woman, nor child: yea they ripped up the great bellied women, and used to lay wagers which of them could with greatest dexterity cut off an Indians head, or cut him in sunder in the midst: They would pluck the Infants by the heels from their Mothers breasts, and dash out their brains against the stones, or throw them into the River: They set up Gibbets, and in honour of Christ, and his Apostles (as they used prophanely



phanely to say) they would both hang, and burn them. Others they took, and cutting their hands almost off, bid them carry letters to their Country-men, who for fear of these Tyrants were fled into the Mountains: The Nobles, and chiefest men they broiled on Gridirons: I once (saith mine Author) saw four or five of them thus roasted, and when they made a lamentable noise, they stopped their mouthes, and so made them indure the torment till they dyed. They kept Dogs to hunt them out of their coverts, which devoured these poor souls: and if at any time an *Indian* thus provoked, killed a *Spaniard*, they made a Law, that one hundred of them should bee slain for him: One of the Kings proffered to till the ground for them for fifty miles space, if they would spare him, and his people from the Mines; but for recompence, the *Spanish* Captain deflowered his wife, and took him prisoner, and sent him into *Spain*, where hee perished by the way.

In another Province of *Hispaniola*, the *Spanish* Governour called before him three hundred *Indian* Lords, some of them hee burned, slew others with the sword, and hanged up the Queen; as they did also in another Province: and for the rest which remained after these Butcheries, they shared them amongst them for slaves. The men they consumed in the Mines, the women by tillage, and by heavy burdens that they made them to carry, and both by famine, scourging, and other miseries.

And thus they did in all other places whithersoever they came: In the Islands of *St. John*, and *Jamica* were six hundred thousand Inhabitants, and within few years, there were scarcely two hundred left in either of them: In *Cuba* a Cacique, or Lord, called all his subjects together, and shewed them a box of gold, saying, *This is the Spaniards God*, and made them dance about it, and then hurled it into the River: And afterwards being taken, and condemned to the fire, when hee was bound to the stake, a Frier came and preached to him about Heaven, and Hell: The Cacique asked if any *Spaniards* were in Heaven? yea (said the Frier) such as were good: Then said the Cacique, *I will rather go to Hell, than come where any of that cruel Nation are.*

I was once present (saith *Casas*) when the Inhabitants of a Town brought us forth victuals, and met us with great kindness, and the *Spaniards* without any cause given, slew three thousand of them, neither sparing age, nor sex. At another time (saith hee) at their request, I sent to other Towns to meet us, promising them good usage, and when two and twenty Caciques met us, our Captain against all Faith, caused them to bee burned; which base usage caused the poor *Indians* to hang themselves: so that a *Spaniard* seeing them take this course, hee made them beleeve that hee would also hang himself, to persecute them in the other world, which kept some from this self-execution. Six thousand Children dyed in three, or four months space of Famine, their Parents being sent away to the Mines, the rest they hunted out in the Mountains, and desolate Islands.

In



In the Land of *Lucaia* they destroyed all, and when they shipped multitudes of them for the Mines in *Hispaniola*, for want of food, a third part of them commonly perished by the way, so that an unskilful Pilot might have been directed his way by these floating Carcasses. The like havock they made in the Continent, almost unpeopling all places whether they came. From *Dariena* to *Nicaragua*, they slew four hundred thousand people with Dogs, sword, fire, and other torments.

They used to send Friars to Preach, that under pain of confiscation, and losse of Lands, Liberty, Life, &c. they should acknowledge God, and the King of *Spain*: yea they would steal to some places, and half a mile off of the citys by night they would make this Proclamation where none heard it, and then in the Night whilst they were asleep, fire their houses, slaying, and taking Captive at their pleasures, and then fall to search for gold. A certain Cacique gave the *Spanish* Governour the weight of nine thousand Crowns in gold, and hee by way of requital to extort more, bound him to a post, and putting fire to his feet, forced him to send home for three thousand more, and yet not satisfied, hee persisted to torment him, till the marrow came forth of his feet, wherewith hee died; when any of the *Indians* fainted under their grievous burdens, or for want of food, the *Spaniards*, least they should loose time in undoing the chain wherein they were tyed, they would cut off his head, and so let the body fall out. At another time they robbed the *Nicaraguans* of their Corn: whereby thirty thousand of them died of famine, and a mother was driven to eat her own child: besides, five hundred thousand were carried away into bondage, and fifty or sixty thousand more were slain in their warres: so that in one of the most populous Regions in the World (saith *Casas*) there remain not above four or five thousand persons. *Cortes* used to have four Kings to wait upon him: hee burned sixty Kings, their children looking on. Another *Spaniard* cast four of their Kings to bee devoured by his dogs.

In *New-Spain* from the year 1518 to 1530. within the compasse of four hundred and eighty miles about *Mexico*, they destroyed above four millions of people by fire, and sword, besides those that dyed by miserable servitude and drudgery. In the Province of *Naco* and *Honduras* in the space of eleven years, two millions of men perished by the same ways. In *Guatimala*, in sixteen years space, were destroyed five millions of souls. *Alvarado*, who was the instrument of this destruction dyed by the fall of his horse, and had his City of *Guatimala* destroyed, and overwhelmed by a threefold deluge, of Earth, water, and stones. In his expeditions, he forced the *Indians* by ten, or twenty thousand at a time to go with him, allowing them no other sustenance, but the flesh of their slain enemys, keeping in his Army Shambles of mans flesh.

In *Panuco* and *Xalisco*, they exercised the like cruelties: One of the *Spaniards* forced eight thousand of the *Indians* to wall about his Garden, and suffered them all to perish with Famine. In *Machua-chan* they tortured the King that came forth to meet them, that they might



might extort gold from him: they set his feet in the stocks, and put fire thereto, binding his hands to a Post behind him, and then had a boy standing by, that basted his roasted feet with Oil: Another stood with a Cross-bow bent against his breast, and a third stood with Dogs ready to devour him, by these tortures hee dyed. They forced the *Indians* to bring them their gods, hoping they had been of gold, but when their golden hopes failed, they forced them to redeem them again with Gold. Yea where the Fryers had forced the *Indians* to cast away their gods, the *Spaniards* brought more from other places to sell them. In the Province of *St. Martha*, they laid utterly waste and desolate four hundred and fifty miles of land, by destroying the Inhabitants: The like they did in the Kingdome of *Venezula*, where they destroyed four or five millions. Besides, they carried of them Captive out of the Continent into the Islands, a million of People.

They spared no sort of persons, plucked the Children from the breasts to quarter them to their dogs, tortured Kings with new devices borrowed either from the Inquisition, or from hell: they used to cut off the Noses, and hands of men and women that lived peaceably with them: they sold Fathers, Mothers, Children, asunder into diverse places, and to diverse persons never to meet again: they used to ly with the women, that being with child they might yeild them the more money in their sale. The *Spanish* Priests used to devote them with Curses to the Devil, and taught them vices by their evil practises and examples, insomuch as one said, *Hee would perswade the King of Spain to send no more Priests into America.* They teach them Ufury, Lying, Swearing, Blasphemy. A Caciques son that was towardly in his youth, and proved after dissolute, being asked the reason of it, said, *since I was a Christian, I have learned to swear several sorts of Oaths, to Dice, to Lye, to swagger, and now I want nothing but a Concubine, to make mee a compleat Christian:* This made them to say, that of all Gods the Christians God was the worst, which had such bad servants, and to wish for their own gods again, of whom they never received so much hurt as from the Christians. *A Christian* (said one of them) *is one that impiously demands Maiz, Honey, Silk, Raiment, an Indian woman to lye with; they call for gold and silver, are idle and will not work, are Gamesters, Dicers, wicked Blasphemers, Backbiters, Quarrellers, &c.* And taking a peece of Gold, hee said, *Loe this is the Christians God: For this they kill us, and one another, for this they play, blaspheme, curse, steal, and do all manner of villanies.*

In *Peru* they had publike places of torture, whereinto they might put a thousand of the miserable Creatures at once, by exquisite tortures to force them to a confession of their hidden treasures: such as escaped these, used to hang themselves in the Mountains, and their wives by them, and their little children at their feet. By Dogs at Land they worried them, and in their Pearl fishings, exposed them to the ravenous Sharks in the seas, by fire, and sword consuming twenty millions of people, since the *Jesuits* went amongst them. These

and



and infinite more, have been the cruelties which the cruel *Spaniards* have exercised upon the poor, naked, innocent people: Our Author, a Papist, that relates these things, least any should think that hee wrote too much, protests that they were a thousand times worse than hee had set down, the Reading whereof might astonish the sense of the Reader, amaze his Reason, exceed his faith, and fill his heart with horror, and uncouth passions. It is no marvel that God follows such bloody beasts with his vengeance, as lately hee hath done (if the relation be true) which cometh from the mouths of some of themselves, lately taken by some of our Frigots upon the Coast of *Spain*, as they came out of these Countreys, whereof the Narrative follows.

The Marquesse of *Baydex*, now taken by our Fleet neer *Cadix*, upon examination saith, that above five months since there happened in *Lima* a fearfull Earthquake, and a most miraculous rain of fire in *Peru*, insomuch that the whole City of *Lima* is swallowed up, and destroyed, as also the City of *Calao*, in which places there perished above eleven thousand *Spaniards*, and (through the wonderful distinguishing hand of God) not above one hundred *Indians*. In the City of *Lima* the King of *Spain* hath lost by the Earthquake, one hundred Millions of silver ready wrought up. Also the famous Mines of *Potozi*, where they had their greatest quantities of silver, are destroyed in a wonderfull manner, so that the hill is not to be seen, but all is plain, nor is there any further possibility of having gold, or silver in *Peru*: Some of the *Spaniards* themselves acknowledge, that this judgement is justly befallen them for their cruelty to the poor *Indians*, who crying to God for vengeance, have pulled down this visible hand of God upon them.

#### *Lima and Potosi Described.*

In *Lima* no houses are covered on the tops, because it never rains, and is a hot Countrey: no City in *India* is richer.

Over the top of the Mountain of *Potosi*, there always hangs a cloud even in the clearest day. The hill riseth in the form of a *Pyramis*, being three Leagues high, environed with cold air: at the foot of it standeth the fair City of *Potosi*, within six leagues about grows no grasse, Corn, nor wood: the entrance, and Mine works are so dangerous, that few that go in return again. The metal lies above two hundred fathoms deep, the King of *Spain* receives thence yearly, eight, or ten millions of silver.

*Lima*, is the cheifest City in *Peru*, standing within two Leagues of the South sea, containing about two thousand houses, is very rich, and of more trade than all the Cities of *Peru* besides. It is the seat of the Vice-Roy, the Arch-Bishop, and of the Inquisition.

**FINIS.**



# EXAMPLES

OF THE

Wonderfull VVorks

OF

# GOD

IN THE

# CREATURES.

## CHAP. I

*Of strange Stones, Earth, and Minerals.*



**I**N *Cornwal*, near unto a place called *Pensans*, is that famous stone called *Main-Amber*: which is a great Rock advanced upon some other of meaner size, with so equal a counterpoize, that a man may stir it with the push of his finger, but to remove it quite out of his place, a great number of men are not able. *Camb. Brit. p. 188.* The like is in the Country of *Stratherne* in *Scotland*.

In *Summerfet-shire*, near unto *Cainsbam* are found in Stone-quarries, stones resembling Serpents, winding round in manner of a wreath, the head bearing up in the Circumference, and the end of the tail, taking up the centre within: but most of them are headless. *Camb. Brit. p. 236.*

In *Gloucestershire* upon the hills near *Alderly* are found certain stones

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stones, resembling Cockles, Periwinkles, and Oysters, which seem to bee the gaimfome works of nature, or such shells turned into stone. *Camb. Brit.* p. 363.

4. In *Yorkshire*, about *Whitby* are found certain stones fashioned like Serpents foulded, and wrapped round, as in a wreath, so that a man would verily think that they had been sometimes Serpents turned into stone. *Camb. Brit.* p. 718.

5. Also in the same County at *Huntly Nabb*, there lye scattering here, and there amongst the Rocks, stones of divers bigness, so Artificially by nature shaped round in manner of a Globe, that one would take them to bee big bullets made by the Turners hand, for shot to bee discharged out of great Ordnance; in which, if you break them, are found stony Serpents, envrapped round like a wreath: but most of them are headlesse. *Camb. Brit.* p. 721.

6. In the County of *Cornwal*, near unto *St. Neots*, there are a number of good great Rocks heaped up together, and under them one stone of lesser size, fashioned naturally in the form of a Cheese lying in presse, whereupon its named *Wring-cheese*. *Camb. Brit.* p. 192.

7. In *Richmondshire* amongst the ragged Rocks, are found stones like unto Periwinkles, Cockles, and other shell fish. *Camb. Brit.* p. 727.

8. In the County of *Hereford*, a hill which they call *Marcley-hill*, in the year 1571. (as though it had wakened on a sudden out of a deep sleep) roused it self up, and for the space of three dayes together moving and shewing it self (as mighty, and huge an heap as it was) with roaring noise in a fearful sort, and overturning all things that stood in the way, advanced it self forward to the wondrous astonishment of the beholders. *Camb. Brit.* p. 620.

9. In *Glamorganshire* in a Rock, or Cliffe by the Sea side, there appeareth a very little chinck, unto which, if you lay your ear, you shall hear a noise as if it were of Smiths at work, one while the blowing of the bellows, another while the striking of the sledge, and hammer; sometimes the sound of the grindstone, and Iron tools rubbing against it, the hissing sparks also of steel gads within holes as they are beaten, and the puffing noise of the fire burning in the furnace. *Camb. Brit.* p. 643. This is called *Merlins Cave*.

10. At *Aspley Gowick* in *Bedfordshire*, near unto *Woburn*, there is a kind of earth that turns wood into stone: For proof whereof there was a wooden Ladder in the Monastery of *Woburn*, that having lien a good while covered in that earth, was digged forth again all stone. *Camb. Brit.* p. 401. I have a peece of wood turned into stone by that earth.

11. In *Kile*, in *Scotland*, there is a Rock about twelve foot high, and as much in breadth, called the *Deaf-Craig*: For though a man call never so loud, or shoot off a Gun on the one side, yet his fellow on the other side cannot hear the noise. *Description of Scotland.*



In *Argile* there is a stone found in diverse places, which being laid under straw, or stubble, doth set it on fire, by reason of the great heat that it gathereth there. *Idem.*

It is most strange, yet true, that the Arms of the Duke of *Rohan* in *France*, which are Fusils, or Lozenges, are to be seen in the wood, and stones through all his Country: so that if you break a stone in the midst, or lopp a bough of a Tree, you shall behold the grain thereof (by some secret cause in nature) Diamonded, or streaked in the fashion of a Lozeng. *Camb. Brit.*

In *Warwick-shire*, the Armes of the *Shugburies*, which are starres, are found in the stones in their own Manour of *Shugbury*; so that break the stone where you will, and there is the exact fashion of a star in the end of it. *Idem*, I have some of these stones.

In the Kingdome of *Fesse* in *Affrica* there is a Mountain called *Benigazeval*, in the top whereof there is a Cave that casteth out fire perpetually, *Pur. Pil. v. 2. p. 807.*

In *Prussia* there is great store of *Amber*, which groweth like *Corall* in a mountain of the North sea, which is clean covered with water: by the violence of the waves beating against this Rock, the *Amber* is oft broken off, and cast up by the sea into their Havens.

About *Bever Castle* in *Lincoln-shire*, are found the stones called *Astroites*, which resemble little stars joyned one with another, wherein are to be seen at every Corner five beams, or rayes, and in the midst of every ray is to be seen a small hollowesse. *Cam. Brit.*

Wee have *Corral*, *Amber*, *Emeralds*, *Calcedony*, *Pearl*, *Onix*, *Sardonix*, *Sardis*, *Bezar*, *Hemathist*, and the *Turquoise* from *Arabia*, *Indostan*, and *Persia*. *Pearls*, *Berils*, *Saphires*, and *Adamants*, from *Zeilan*. *Jasper*, *Cornelion*, *Agate*, *Heliotrope*, *Jacinth*, and *Chrysolite*, from *Malabar*, *Narsinga*, and *Cochin-china*. *Diamonds* from *Borneo*, and *Gulkunda*. *Gold*, *Silver*, *Rubies*, *Saphires*, *Granats*, *Topaz*, *Emerald*, *Smaragd*, *Espinels*, *Cats-eyes*, and *Porcellane*, from *Pegu*, *Siam*, *Bengala*, *Sumatra*, *Japan*, and *China*.

*A strange report of a City in Barbary that is turned into stone.*

They write from *Barbary*, that a whole City consisting of men, beasts, trees, houses, Utensils, &c. are turned lately into stone: every thing remaining in the same posture, as children at their mothers breasts, &c. One *Whiting*, Captain of an *English* ship, who was a slave there, comming to the Duke of *Florence*, told him of it, having himself seen it, whereupon the Duke (holding fair correspondence with the *Bassa* of *Tripolis*.) wrote to him about it: the *Bassa* by letter hath assured him of the truth of it, and that himself was an eye witnesse of the same, going to the place to see it, and that it was done in few hours, and hee hath sent the Duke diverse of those things petrified, and amongst the rest some peeces of gold that are turned into stone. This information Sir *Kenelm Digby*, had from a friend of his in *Florence*, besides other letters that mention it. If it be true wee shall



shall have further confirmation of it. I am not apt to beleieve such reports, yet seeing the *Psalmist* tells us, that *strange punishments are for the workers of Iniquity*, I thought fit to insert it, till time discover the truth.

## CHAP. II.

*Examples of the rare works of God in the Creatures.*

*Of Trees, Herbs, Plants, and Gums.*

1. **O**F *Date-Trees*, some are Males, and other Females: the Male brings forth Flowers onely, the Female fruit, but the Flowers of the Female will not open unlesse the boughs, and flowers of the male be joyned unto them: and if they be not thus coupled the *Dates* will prove stark naught, and have great stones in them, *Pur. Pil. v. 2. p. 823.*

2. Neer unto the *Grand-Cairo* in *Egypt*, is a Garden environed with a strong wall, in the Garden is a large fountain, and in the midst of it groweth the only *Balm-tree* bearing true balm, that is in the world: it hath a short stock or body, and beareth leaves like unto *Vine-leaves*, but not altogether so long. *Pur. Pil. v. 2. p. 838.*

3. In the Country of *Indostan* they have a pleasant clear liquor which they call *Taddy*, issuing from a spongie Tree that grows straight, and tall, without boughs to the top, and there spreads out into branches, somewhat like to an *English Colewort*, where they make incisions, under which they hang earthen pots to preserve the influence: that which distills forth in the night, is as pleasing to the taste, as any white Wine, if drunk betimes in the morning, and of a peircing, and medicinal quality, excellent against the stone. But in the heat of the day the Sun alters it, so that it becomes heady, ill-relished, and unwholesome. *P. Pil. v. 2. p. 1469.*

4. For *Cotton Wool*, they plant seeds, which grow up into shrubs like unto our *Rose-bushes*: It blows first into a yellow blossom, which falling off, there remains a Cod about the bignesse of a mans thumb, in which the substance is moist, and yellow, but as it ripens, it swells bigger, till it break the Cod, and in short time becomes as white as snow, and then they gather it. *P. Pil. v. 2. p. 1470.*

5. The *Cynamon-tree* is a small tree, and low, having leaves like to our *Bay-tree*: In the month of *March*, or *April*, when the sap goeth up to the top of the tree, they cut the bark off the tree round about in length, from knot to knot, or from joynt to joynt, above, and below, and then easily with their hands they take it away, laying it in the Sun to drye, and yet for all this the tree dyes not, but against the next year it will have a new bark, and that which is gathered every year is the best *Cynamon*: that which grows longer is great



great, and not so good. *P. Pil. v. 2. p. 1709.*

In *India* is a tree called *Arbore de Ray's*, or the *Tree of roots*, it groweth first up like other trees, and spreadeth the branches, out of which there come strings, which seem afar off to bee cords of hemp, which growing longer till they reach the ground, there take root again: so that in the end one tree will cover a great peece of ground, one root crossing within another like a Maze, each of these young trees will in time grow so big, that it cannot bee discerned which is the principal trunk, or body of the tree.

There is also a tree called *Arbore triste*, or the *sorrowful tree*, so called, because it never beareth blossoms but in the night-time, and so it doth, and continueth all the year long: So soon as the Sun sets, there is not one blossom seen upon the tree, but presently within half an hour after, there are as many blossoms as the tree can bear, pleasant to behold, and smelling very sweet, and as soon as the day comes, and the Sun is rising, they all presently fall off, and not one is to bee seen on the tree, which seems as though it were dead, till evening comes again, and then it begins to blossom as it did before: its as big as a *Plum-tree*: it groweth up quickly, and if you break but a branch of the tree, and set it in the earth, it presently takes root, and grows, and within a few dayes after it beareth blossoms, which are like *Orange-tree*-blossoms, the flower white, and in the bottom somewhat yellow, and redish. *P. Pil. v. 2. p. 1780.*

There is also an herb in *India* called by the *Portugals*, *Herba senti-da*, or feeling herb, which if a man touch, or throw sand, or any other thing upon it, presently it becomes as though it were withered, closing the leaves together, and it comes not to it self again, as long as the man standeth by it, but presently after hee is gone, it openeth the leaves again, which become stiffe, and fair, as though they were newly grown: and touching it again, it shuts, and becomes withered as before, so that its a pleasure to behold the strange nature of it. *P. Pil. v. 2. p. 1781.*

*Pepper* is planted at the root of some other tree, and runs up it like *Ivie*: the leaves are like the *Orange* leaves, but somewhat smaller, green, and sharp at ends: the *Pepper* groweth in bunches like *Grapes*, but lesse, and thinner, they are alwayes green till they begin to drye, and ripen, which is in *December*, and *January*, at which time it turns black, and is gathered. *P. Pil. v. 2. p. 1782.*

The best *Ginger* grows in *Malabar*; it groweth like thin, and young *Netherland Reeds*, two or three spans high, the root whereof is the *Ginger*, which is gathered in *December*, and *January*. *P. Pil. v. 2. p. 1782.*

The *Clove-trees* are like *Bay-trees*, the blossoms at the first white, then green, and at last red, and hard, which are the *Cloves*; these *Cloves* grow very thick together, and in great numbers. In the place where these trees grow, there is neither grass, nor green herbs, but is wholly drye, for that those trees draw all the moisture unto them. *P. Pil. v. 2. p. 1783.*

The



12. The *Nutmeg-tree* is like a *Pear-tree*, but that its lesse, and with round leaves, the fruit is like great round *Peaches*, the inward part whereof is the *Nutmeg*; this hath about it an hard shell like wood, and the shell is covered over with *Nutmeg-flower*, which is the *Mace*, and over it is the fruit, which without is like the fruit of a *Peach*. *P. Pil. v. 2. p. 1783.*
13. *Gumme-Lac* comes most from *Pegu*: where are certain very great *Pismires* with wings, which flye up the trees like *Plum-trees*, out of which trees comes a certain *Gumme* which the *Pismires* suck up, and then they make the *Lac* round about the branches of the trees, as *Bees* make *Wax*, and when it is full, the owners come, and breaking off the branches, lay them to dry, and being dry, the branches shrink out, and the *Lac* remains. *P. Pil. v. 2. p. 1783.*
14. *Amber-greese*, is usually cast upon the *Sea-shore*, which as some suppose is the dung of the *Whale*, or as others, the sperme, or seed of the *Whale* consolidated by lying in the *Sea*. *P. Pil. v. 2. p. 772.*
15. The Herb *Addad* is bitter, and the root of it so venomous, that one drop of the juice will kill a man within the space of one hour. *P. Pil. v. 2. p. 850.*
16. Of *Palm-trees*, which they keep with watering, and cutting every year, they make *Velvets*, *Satins*, *Taffaties*, *Damasks*, *Sarcenets*, and such like, all which are spun out of the leaves cleansed, and drawn into long threads. *P. Pil. v. 2. p. 985.*
17. *Frankincense* grows in *Arabia*, and is the gumme that issueth out of trees. *Idem. p. 1781.*
18. In *Mozambique*, *Manna* is procreated of the dew of heaven falling on a certain tree, on which it hardens like *Sugar*, sticking to the wood like *Rozen*, whence its gathered, and put into jars, and is used much for purging in *India*. *Idem. p. 1554.*
19. *Mastick-trees* grow only in the *Island of Sio*: the trees are low shrubs, with little crooked boughs, and leaves: In the end of *August* they begin their *Mastick-harvest*, men cutting the bark of the Tree with *Iron instruments*, out of which the *Gumme* distills uncessantly for almost three months together. *Idem. p. 1812.*
20. *Sponges* are gathered from the sides of *Rocks*, fifteen fathom under water, about the bottom of the *Streights of Gibraltar*, the people that get them being trained up in diving from their child-hood, so that they can indure to stay very long under water, as if it were their habitable Element.
21. In *Manica*, is a tree called the *Resurrection-tree*, which for the greatest part of the year is without leaf, or greenness: but if one cut off a bough, and put it into the water, in the space of ten hours, it springs, and flourisheth with green leaves; but draw it out of the water, as soon as it is dry, it remaineth as it was before. *Pur. Pil. v. 2. p. 1537.*
22. There is in the *Island of Teneriff* (which is one of the *Canaries*) a Tree as big as an *Oke* of a middle size, the bark white like *Hornbeam*, six, or seven yards high, with ragged boughs, the leaf like the *Bay-leaf*.



leaf. It beareth neither fruit, nor flower; it stands on the side of an hill, in the day its withered, and drops all night (a cloud hanging thereon) so that it yeelds water sufficient for the whole Island, wherein are eight thousand souls, and about an hundred thousand Cammels, Mules, Goats, &c. The water falls from it into a pond made of brick, paved with stone; from whence its conveyed into several ponds, thorough the whole Island. They also water there-with their Corn-ground, for they have no other water in the Island, except Rain-water. The Pond holds twenty thousand Tun of water, and is filled in one night. Many of our English that have been there have attested the truth hereof. *Idem.* p. 1369.

Concerning which Tree, Sylvester the Poet made these verses.

*In th' Ile of Iron (one of those same seven  
Whereto our Elders happy name have given)  
The Savage people never drink the streams  
Of Wells, and Rivers, as in other Realms.  
Their drink is in the air! their gushing spring,  
A weeping tree out of it self doth wring.  
A Tree, whose tender bearded root being spread  
In dryest sand, his sweating leaf doth shed  
A most sweet liquor; and (like as the Vine  
Untimely cut, weeps (at her wound) the Wine  
In pearled tears) incessantly distills  
A royal stream, which all their Cisterns fills  
Throughout the Island: for all hither hie,  
And all their vessels cannot draw it drye!*

*Aloes* grows in the Island of *Socotera* which is nothing but *Semper vivum*, it is so full of a Rosin-like juice, that the leaves are ready to break with it: which leaves they cut in small peeces, and cast them into a clean pit made in the ground, and paved: there it lies to ferment in the heat of the Sun, whereby the juice floweth forth, which they put in skins, and hang them up in the wind to drye, whereby it hardens. *P. Pil. v. 1. p. 419.*

*Indico* groweth in the *Moguls* Country, having a small leaf like that of *Sena*: the branches are of a woody substance like Broom: It grows not above a yard high, the stalk about the bignesse of a mans thumb: The seed is included in a small round Cod of an inch long. This once sowed lasteth three years: that of the first year makes a weighty reddish *Indico*, that sinks in water, being not yet come to its perfection: that of the second year is rich, very light, and of a perfect Violet colour, swimming on the water: that of the third year is weighty, blackish, and the worst of the three. This herb, when its cut, is put into a Cistern, and pressed down with stones, then covered over with water, where it remains till the substance of the herb is gone into the water: then its drawn forth into another Cistern, and laboured with staves till it bee like Batter, then they let

23.

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let it seeth, and so scum off the water two or three times, till nothing but a thick substance remains, which taking forth, they spread on a cloath, dry it in the Sun, then make it into balls, dry it on the sand, which causes the sandy foot: That is best, which is of a pure grain, Violet-colour, is glossie, dry, and light. *Idem.* p. 430.

25. Sir *James Lancaster* in his *East-Indy Voyage*, in the Isle of *Sombrero* found on the Sea-lands, a young twig growing up to a tree, and offering to pluck up the same, it shrank down into the ground, and when it was by strength pulled up, a great Worm was the root of it, and as the Tree groweth in greatnesse, the Worm diminisheth: This Tree plucked up, the leaves, and pill stripped off, by that time its dried, is turned into a hard stone; so that this Worm was twice transformed into different natures, after a wondrous manner: Of these bee brought home many. *P. Pil.* v. 1. p. 152.

26. About *Saffron Walden* in *Essex*, there grows great store of *Saffron*, which was first brought into *England*, in the reign of King *Edward* the third. This in the month of *July* every third year, being plucked up, and after twenty dayes, having the root split, and set again in the earth, about the end of *September* it putteth forth a whitish blew flower, out of the midst whereof there come three chives, which are gathered in the morning before Sun-rising, and being plucked out of the flower, are dried by a soft fire; and so great is the increase that commeth thereof, that out of every acre of ground, there are made fourscore, or an hundred pound weight of *Saffron*, whilst it is moist, which being dried, yeeld some twenty pound weight. And the ground which three years together hath brought *Saffron* is so enriched thereby, that it will bear very good Barley, many years together without dung, or manuring. *Camb. Brit.* p. 453.

7. All along the shores of the *Red-sea* are abundance of *Palm-Trees*, of a very strange nature: They grow in couples, Male and Female: both thrust forth cods full of seed: but the Female is only fruitful, and that not except growing by the male, and having her seed mixed with his. The pith of these Trees is an excellent sallet, better than an *Artechoke*: Of the branches are made bedsteads, Lattices, &c. Of the leaves, Baskets, Mats, Fans, &c. Of the outward husk of the cod, cordage, of the inward brushes. The fruit it beareth is like a Fig, and finally it is said to yeild whatsoever is necessary for the life of man. It is the nature of this tree, that if never so great a weight bee laid upon it, it will lift and raise up it self the more, for which it was given to conquerors in token of victory. *Herb. Trav.*

28. In *Italy* there grows an Hearb called *Balilisco*, which hath this innate property, that if it bee laid under a stone in some moist place, in two days space it produceth a *Scorpion*: *Raimunds Mercu. Ital.*

29. The *Assa-Fetida* Tree is like our Bryer in height, the Leaves resemble Fig-leaves, the root is like our Radish: though the smell bee so base, yet the taste is so pleasing, that no meat, no sauce, no vessell is pleasing to the *Gusarats* pallats where it grows, except it relish of it. *Herb. Trav.* Ben-



*Benjamin* is either, pure, cleer, and white, or yellow, and streaked: This Gum issues from an high tree, small, and furnished with fruitlesse branches; the leaves are not unlike to those of the Olive: *Pegu*, and *Si-am* yeild the best.

The *Coco* tree is very rife in the *East-Indies*. In the whole world there is not a tree more profitable than this is, neither do men reap more benefit of any other tree than of this. The heart of the Tree makes good Timber, Planks, and masts for ships: with the leaves thereof they make sails, with the rinde of it they make cordage: A Gum that grows out of it caulks the ship: the fruit of it is a kinde of Nut, which being full of kernel, and a sweet liquor, serves for meat and drink: much Wine also it yeilds, and of the wine they make Sugar, and Placetto. The wine they gather in the spring of the year out of the middle of the Tree, from whence there runs continually a white thin liquor, at which time they put a vessel under it, and take it away full every morning, and evening, and then distilling it they make a very strong liquor of it. Of the Nuts also they make great store of Oil: out of the tree they make bows, Beadsteads: of the leaves also they make very fine mats, which whilst green, are full of an excellent sweet liquor, with which if a man bee thirsty hee may satisfy himself: with the bark they make spoons, dishes, and platters for meat. The first rinde of the nut they stamp, and make thereof perfect Ockam: and the store of these nuts serve for merchandise. So that out of this one Tree, they build and rig ships, furnish them with meat, drink, utensils, and merchandise, without the least help of any other whatsoever. *Pur. Pil. v. 2. p. 1466. and 1704.*

*Mr. Herbert* in his Travels thus describes it. The Tree that bears the *Coco*, is strait, & lofty without any branches, save at the very top, where it spreads its beautiful plumes, and Nuts like Pearls, or pendants adorning them. It is good Timber for Canoes, Masts, Anchors: The leaves for Tents or thatching: the rinde for sailes, Matteresses, Cables, and Linnen: the shels for furniture: the meat for victualling. The Nut is covered with a thick rinde equall in bignesse to a Cabbage. The shell is like the skull of a man, or rather a deaths head, the eyes, nose, and mouth, being easily discerned: within it is contained a quart of sweet and excellent liquor, like new white-wine, but farre more aromatick tasted: the meat or kernel, is better relished than our Philberds, and is enough to satisfy the appetite of two reasonable men.

*The Indian Nut alone*  
Is cloathing, meat, and trencher, drink, and Can.  
Boat, Cable, Sail, Mast, Needle, all in one. Herb.

And *Sylvester* hath set them forth to the life in these verses.

*The Indian Isles most admirable be,*  
*In whose rare fruits call'd Coquos commonly,*  
*The which alone far richer wonder yeilds,*  
*Then all our Groves, Meads, gardens, orchards, Fields,*



What wouldst thou drink? the wounded leaves drop wine.  
 Lackst thou fine linnen? dresse the tender rine.  
 Dresse it like Flax, spin it, then weave it well,  
 It shall thy Cambrike, and thy Lawn excell.  
 Longst thou for Butter, bite the poulpous part,  
 For never better came to any mart.  
 Do'st need good Oyle? then boult it to, and fro,  
 And passing Oyle it soon becometh so.  
 Or Vinegar? to whet thine appetite.  
 Why, Sun it well, and it will sharply bite.  
 Or want's thou Sugar? steep the same a stound,  
 And sweeter Sugar is not to bee found.  
 'Tis what you will; or will bee what you would:  
 Should Midas touch it, sure it would bee gold.  
 And God, all-good, to crown our life with Bayes,  
 The Earth with plenty, and his Name with praise,  
 Had done enough, if hee had made no more  
 But this one plant, so full of choicest store,  
 Save that the world (where one thing breeds satiety)  
 Could not bee fair, without so great variety.

32. The *Plantan Tree* is of a reasonable height; the body about the bigness of a mans thigh, compacted of many leaves, wrapped one upon another, adorned with leaves in stead of boughs from the very ground, which are for the most part about two ells long, and an ell broad, having a large rib in the middle thereof. The fruit is a bunch of ten, or twelve *Plantans*, each a span long, and as big almost as a mans wrist, the rind being stripped off, the fruit is yellowish, and of a pleasant taste. *Pur. Pil. p. 416.*
33. The *Cedars* of Mount *Libanus* grow higher than *Pines*, and so big, that four or five men with their arms can but fathom them; the boughs rise not upward, but stretch out a cross, largely spread, and thickly enfolded one in another, as if done by Art, so that men may sit, and lye along upon the boughs: the leaves are thick, narrow, hard, prickly, and alwayes green; the wood is hard, incorruptible, and sweet smelling; the fruit like the *Cones* of *Cypress*, gummy, and marvellous fragrant. *Pur. Pil. v. 2. p. 1500.*
34. In *Africa* are many *Palmeta* trees, whence they draw a sweet, and wholefome Wine, by cutting, or boring holes into the body of the Tree, into which a Cane is put that receives the sap, and conveyes it into Gourds: It tastes like white Wine, but it will not last above four and twenty hours. *Idem.*
35. In *New-Spain* there are many trees which they call *Manguey*: It hath great, and large leaves, at the end whereof is a strong, and sharp point, which they use for pins, and needles, and out of the leaf they draw a kind of thred which they use much to sew with. The body of the Tree is big, which when it is tender, they cut, and out of the hole proceeds a liquor which they drink like water, being fresh, and sweet.



sweet. This liquor being sodden, becomes Wine, which being kept till it bee sower, makes good Vineger: Boil it a little more than for Wine, and it makes a fine Syrup; and boil it till it bee thick, and it makes Hony. *Idem.* v. 3. p. 957.

There is a certain Tree in *New-Spain* called *Tunalls*, in whose leaves breed certain small worms, which are covered with a fine web, compassing them in daintily. This in the season they gather, and let it drye, and this is that *Cochénille*, so famous, and dear, wherewith they Dye in grain. *Idem.*

The *Fack*, or *Giack* is an high tree, and neasy to bee ascended; the *Fack* for shew and bigness resembles a Pumpeon: without, it is of a gold yellow, mixt with veins; within, its soft, and tender, full of golden coloured cloves, each full of kernels, not unlike a great *French Bean*, but more round, each of them hath an hard stone within it; the fruit is somewhat unpleasant at the first taste; tis glutinous, and clammy in the mouth, but very restorative, and good for the back.

The *Ananas* is not inferiour to the *Fack* in bulk, and roundnesse: It ariseth from no seed, or sowing, but from a root like an Artichoke: when they are ripe they shew themselves, and are not above two foot high: without, it is covered with a drie rind, hard, and skaley; within, its wholesome, and pleasant, and though a little of it seems to satiate the appetite, yet the stomach likes it well, and its easie of digestion.

The *Duroyen* is somewhat like the *Fack*, in shape round, the inward vertue, is far greater than the outward beauty: at first opening it hath an unpleasant smell: the meat is whitish, and divided into a dozen cells, or partitions, filled with stones as big as Chesnuts, white, and cordial. Its a fruit nutritive, and dainty, and may well bee called an Epitome of all the best, and rarest fruits in the Orient.

The *Arce*-tree is almost as high as a Cedar, but more like the *Palmeto*: It is of a fuzzie, hollow substance, adorned at every top with Plumes, wherein the fruit hangs in clusters; its in shape and bigness like a Walnut, white, and hard within; hath neither taste, nor smell: they never eat it alone, but wrap it in a leaf of Beetle, and are frequently chawing of it: some adde to it a kinde of Lime made of Oister-shells, it cures the Chollick, removes Melancholly, kills Wormes, provokes lust, purges the maw, and prevents hunger. Its much used in the *East-Indies*.

The *Palmeto*-tree is long, strait, round, and soft, without leaf, bough, or branch, save at the top, and those are few, green, and sedgie: under which branches there appear certain codded seeds: Both the Male, and Female bear blossoms, but the Female only bears fruit, and yet not that, unless a flowring branch of the Male tree bee yearly inoculated: The leaves serve for many uses. At the top of this tree there is a soft pith, in which consists the life of it: for that being cut out, the tree dyes. This pith is in bigness like a small Cabbage, in taste like a nut kernel, and being boiled it



eats like a Colly-flower. But of more value is the *Palmeto* Wine, which is sweet, pleasant, and nourishing, in colour, and taste not unlike *Muskadine*: It purges, cures obstructions, and kills the Worms. If it stand two dayes in the Sun it makes good Vinegar. The Wine is thus gotten. They cut a small hole in two or three Trees that grow together, which in a short time are filled with the sap that issues in them, which with a Cane, or Quill they draw forth. *Pur. Pil.*

42. In *Summerseishire*, near unto *Glastenbury*, in *Wiral* Park was that famous Hawthorn tree, which used upon *Christmas* day to sprout forth as fresh as in *May*; but now its cut down. *Camb. Brit. p. 227.*

43. In the Marishes of *Egypt* grow those sedgie reeds, called *Papyri*, whereof formerly they made Paper, and from whence ours that is made of rags assumed that name. They divide it into thin flakes, whereinto it naturally parteth: then laying them on a Table, and moistening them with the glutinous water of *Nilus*, they press them together, drye them in the Sun, and then they are fitted for use *Pur. Pil. v. 2. p. 898.*

### CHAP. III.

*The wonderful works of God in the Creatures.*

*Of strange Fountains, Rivers, and Waters.*

1. **I**N the Bishoprick of *Durham*, in *Dirlington* feild, there are three pits of a wonderful depth, called by the Vulgar *Hell-Kettles*, in which the water by an *Antiperistasis*, or reverberation of the cold air, striking thereupon, waxeth hot; which pits have passage under ground, into the River *Tee*, as Archbishop *Guthbert Tonstal* observed, by finding that Goose in the River which hee had marked, and let down into these pits. *Camb. Brit. p. 737.*

2. In *Yorkshire*, near unto *Knasburrow* Castle is a Well, in which the waters spring not up out of the veins of the earth, but distil, and trickle down, dropping from the Rocks hanging over it, whence its called *Dropping-Well*: into which, what wood soever is put, it will in a short space bee turned into stone. *Camb. Brit. p. 700.*

3. In *Caermardenshire*, near unto *Careg* Castle, there is a fountain that twice in four and twenty hours ebbeth, and twice floweth, resembling the unstable motions of the main Sea. *Camb. Brit. p. 650.*

4. In *VVestmerland*, hard by *Shape* there is a Well, or Fountain, which after the manner of *Euripus*, ebbeth, and floweth many times in a day. *Camb. Brit. p. 762.*

5. In *Ireland* is a Fountain, whose water killeth all those beasts that drink thereof, but hurteth not the people, though they usually drink of it. *Ortelius.*



Neer unto *Lutterworth* in *Leicester shire*, there is a spring of water so cold, that in a short time it turneth straws, and sticks into stone. *Camb. Brit. p. 518.*

In *Derbyshire* in the Peak-Forrest not far from *Buxton*, is a Well which in a wonderful manner doth ordinarily ebb, and flow, four times in the space of one hour, or thereabouts, keeping his just tides. *Camb. Brit. p. 558.*

Also in the same County at the spring head of *Wie* there rise, and walm up, nine Fountains of hot waters commonly called *Buxton Wells*, very sovereign for the stomach, sinews, and whole body. *Camb. Brit. p. 557.*

In *Scotland* on the bank of *Ratra* neer unto *Stang's Castle*, there is, a Cave, wherein the water distilling naturally by drops from the head of the Vault, is presently turned into Pyramidal stones; and were not the said hole, or Cave otherwhiles rid, and cleansed, the whole space as far as up to the vault, would in a short time be filled therewith. *Camb. Brit. Scotl. p. 48.*

In *Scotland* in the Countrey of *Murray*, there is a River called *Nes* the water whereof is almost always warm, and at no time so cold that it freezeth, yea, in the most cold time of winter, broken ice falling into it, is dissolved with the heat thereof. *Descrip. of Scotl.*

Also in *Galloway* the Loch called *Loch-Mexton* is of such a strange nature, that the one half of it doth never freeze, in the coldest winter. *Descrip. of Scotl.*

In *Lenox* is a great Loch, or Meere, called *Loch-Lowmond*, in length twenty four miles, and eight in breadth, wherein are three strange things: First, Excellent good Fish without any fims: Secondly, a floating Island whereon many Kine feed: And thirdly, Tempestuous waves rageing without winds, yea, in the greatest calms. *Desc. of Scotl.*

There is a certain Island called *Lounda* in the Kingdome of *Congo*, wherein is no fresh water (being a very sandy ground) but if you dig but the depth of two or three hand breadthes, you shall find sweet water, the best in all those Countreyes: and (which is most strange) when the Ocean ebberh, this water grows brackish, but when it flows to the top, it is most sweet. *P. Pil. v. 2. p. 989.*

Not far from *Casbine*, the Regal City in *Persia* is a fountain of a strange, and wonderful nature, out of which there continually springeth, and issueth a marvellous quantity of black Oil, which serveth in all parts of *Persia* to burn in their houses, and is usually carried all over the Countrey upon Kine, and Asses, whereof you may often meet three or four hundred in company. *P. Pil. v. 2. p. 1431.*

About three days journey from old *Babylon*, is a Town called *Ait*, and neer unto that is a valley of pitch very marvellous to behold, wherein are many Springs, throwing out abundantly a kind of black substance, like unto Tar, and Pitch, which serveth all the Country thereabout to make staunch their barques with, and boats: every one of which springs makes a noise like to a Smith's Forge in puffing, and blowing out the matter, which never ceaseth day nor night, and the noise is hard a mile

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mile off: the *Moors* call it *Hell-mouth*. *P. Pil. v. 2. p. 1437.*

16. *Clitumnus* is a River in *Italy*, which makes all the Oxen that drink of it, white. *Fulk. Meteor. Lib. 4.*

17. The River *Melas* in *Beotia* makes all the Sheep that drink of it, black. *Plin.*

18. The Fountain of *Jupiter Hammon*, is cold in the day time, and hot at midnight.

19. The Fountain of the Sun hath its water extream cold, and sweet at noon; and boiling hot, and bitter at midnight. *Plin. lib. 2. c. 103. Augustine.*

20. There is a River in *Palestine* called the *Sabbatical River*, which runs with a violent and swift stream all the week; but every *Sabbath* it remains dry. *Joseph. de Bel. Jud. l. 7. c. 24.* Some question the truth of this.

21. In *Idumaea* is a fountain called the Fountain of *Job*, which for one quarter of the year is troubled and muddy; the next quarter bloody, the third green, and the fourth clear. *Isiod.*

22. The River *Astaces* in the Isle of *Pontus* uses sometimes to overflow the fields, after which whatsoever sheep, or milch Cattel feed thereon, give black milk, *Plin. l. 2. c. 103.*

23. *Furinus Camillus* being Centor in *Rome*, the Lake *Albanus* being environed with Mountains on every side, in the time of Autumn when other Lakes and Rivers were almost dry, the waters of this Lake after a wondrous manner began to swell, and rise upwards, till at last they were equall with the tops of the Mountains, and after a while they brake thorow one of those Mountains, overflowing and bearing all down before them till they emptied themselves into the Sea. *Plut.*

24. The River *Dee* in *Merionethshire* in *Wales*, though it run through *Pimble-Meer*, yet it remaineth intire, and mingles not its streams with the waters of the Lake. *Cam. Brit.*

25. *Ana* a River in *Spain*, burieth it self in the earth, and runneth under ground fifteen miles together, whereupon the *Spaniards* brag that they have a bridge whereon ten thousand Cattel feed daily.

26. *Pliny* tells us of a fountain called *Dodon*, which always decreaseth from midnight till noon, and encreaseth from noon till midnight.

27. Hee also tells us of certain Fountains in an Island neer *Italy*, which always increase and decrease according to the ebbing, and flowing of the sea.

28. *Aristotle* writeth of a Well in *Sicilie*, whose water is so sharp, that the Inhabitants use it instead of Vinegar.

29. In *Bohemia* neer to the City of *Bilen* is a Well of such excellent water, that the Inhabitants use to drink of it in a morning instead of burnt wine. *Dr. Fulk.*

30. In *Paphlagonia* is a Well, which hath the taste of wine, and it makes men drunk which drink of it, whence *Du Bartas*,



Salonian Fountain, and thou Andrian Spring,  
Out of what Cellars do you daily bring  
The oyl, and wine that you abound with so?  
O Earth, do these within thine entrails grow? &c.

Ælian mentioneth a Fountain in *Bæotia* neer to *Thebes*, which makes  
horses run mad if they drink of it. 31.

Pliny mentioneth a water in *Sclavonia* which is extream cold, and  
yet if a man throw his cloath cloak upon it, it is presently set on  
fire. 32.

Other waters there are which discolour the fleeces of the sheep which  
drink of them: whence *Du Bartas*. 33.

*Cerona, Xanth, and Cephifus do make,  
The thirsty flocks that of their waters take,  
Black, red, and white: And neer the crimson deep,  
Th' Arabian Fountain maketh crimson sheep.*

And again. 34.

*What should I of th' Illyrian Fountain tell?  
What shall I say of the Dodonean Well?  
Whereof the first sets any cloathes on fire;  
Th' other doth quench (who but will this admire)  
A burning Torch: and when the same is quenched,  
Lights it again, if it again be drenched.*

In the Province of *Dara* in *Lybia*, there is a certain River, which  
sometimes so overfloweth the banks that it is like a sea, yet in the  
Summer it is so shallow, that any one may passe over it on foot. If  
it overflow about the beginning of *Aprill*, it brings great plenty to  
the whole region; if not, there follows great scarcity of Corn. *Pur. Pil.*  
v.2.p.823. 35.

In the Kingdome of *Tunis*, neer unto the City *El-Hamma*, is a  
hot River, which by diverse Channels is carried through the City, the  
water of it being so hot that few can endure to go into it, yet having  
set it to cool a whole day, the people drink of it. *Idem.* p.821. 36.

In *Africa*, there is a River called *Margania*, and by it a salt spring  
which turns all the wood is thrown into it, into hard stone. *Idem.*  
p.1547. 37.

The River *Meander* is famous for its six hundred windings, and tur-  
nings, in and out: whence that of the Poet. 38.

*Quique recurvatis ludit Maander in undis.*

*Meander plays his watry pranks,  
within his crooked winding banks.*

*Groenland* in the *Hyperborean Sea*, was discovered *Anno Christi*  
1380. 39.



1380. it hath in it the Monastery of St. *Thomas*, situate in the North-East part thereof at the foot of a Mountain, where there is a River so hot, that they use to boil their meat in it, and it serves for other such purposes as fire doth with us. *Isac. Chron. p. 275.*

40. The River *Hypanis* in *Scythia* every day brings forth little bladders, out of which come certain flies which are thus bred in the morning, are fledge at noon, and dye at night. *Fit Emblems of the vain, and short life of man.*

41. The famous River of *Nilus* in *Egypt* useth once in the year to overflow her banks, whereby the whole Country is watered. It usually beginneth to overflow upon the seventeenth of *June*, and increaseth daily, sometimes two, sometimes three fingers, and sometimes half a cubit high on a day. The increase of it is known by a Pillar erected in a Cistern, whereinto the water is conveyed by a Sluce; which pillar is divided into eighteen parts, each a cubit higher than the other. If the water reach no higher than to the fifteenth cubit, they expect a fruitful year: if it stay between the twelfth, and fifteenth cubit, the increase of that year will bee but mean. If it reach not to the twelfth, its a sign of scarcity. If it rise to the eighteenth, the scarcity will bee greater, in regard of too much moisture. This River continueth forty dayes increasing, and forty dayes decreasing. *Pur. Pil. v. 2. p. 838.*

42. Another thing is wonderful, which is this: In the *Grand Cairo* (which is the Metropolis of *Egypt*) the Plague useth many times to bee very violent, till the River begins to overflow its banks, at which time it doth instantly cease. So that whereas five hundred a day dyed the day before, not one doth dye the day following. *Idem. p. 897.*

43. In the County of *Devon*, not far from the Town of *Lidford*, at a Bridge, the River *Lid* is gathered into a strait, and pent in between Rocks, whereon it runneth down a main, and the ground daily waxing deeper, and deeper under it, his water is not seen, only a roaring noise is heard, to the great wonder of those that pass by. *Camb. Brit. p. 199.*

44. In *Warwickshire*, at *Nevenham Regis*, three fountains arise out of the ground, strained through an Allom Mine: the water whereof carrieth the colour, and taste of Milk, which cureth ulcers in the bladder, or kidneys caused by the stone, and provoketh urine abundantly; Green wounds it cleanseth, closeth up, and quickly healeth; being drunk with salt it looseth, and with Sugar it bindeth the belly. About fifty years ago these wells were famous, and in great request, many resorting to them, and the water by others was sent for, far and near. *Idem. p. 562.*

45. In *Herefordshire*, a little beneath *Richards Castle*, Nature, who never disports her self more in shewing wonders, than in waters, hath brought forth a pretty well, which is alwayes full of little fish bones, although they bee drawn out from time, to time, whence its commonly called *Bone-Vvell*. *Idem. p. 619.*



In *Yorkshire*, upon the Sea-shore by *Sken-grave*, when the winds are laid, and the weather is most calm upon the Sea: the water lying level, and plain without any noise: there is heard here many times on a sudden, a great way off as it were, an horrible, and fearful groaning, which affrights the Fishermen at those times, so that they dare not launce forth into the Sea. *Idem*. p. 720.

*Pliny* tells us of the fountain *Chymara*, that is set on fire with water, and put out with earth, or hey. *Plin. nat. Hist. Lib. 2, c. 106. 107.*

The same Author also tells us, that in the hot deserts of *India* grows a certain kinde of Flax that lives in the fire, and consumes not: wee have seen (saith hee) table-cloathes made of it, burning in fires at feasts, by which they have been cleansed from their stains, and spots, and made whiter by the fire than they could bee by water.

At *Belgrad* in *Hungary*, where *Danubius*, and *Sava* (two great Rivers) meet, their waters mingle no more than water and Oil: not that either stote above other, but joyn unmixed, so that near the middle of the River I have gone in a boat (saith Sir *Henry Blunt* in his voyage into the *Levant*) and tasted of the *Danow* as clear, and pure as a well; then putting mine hand an inch further, I have taken of the *Sava*, as troubled as a street-channel, tasting the gravel in my teeth. Thus they ran sixty miles together, and for a dayes journey I have been an eye-witness of it.

### CHAP. III.

*The wonderful works of God in the Creatures.*

#### *Of strange Fishes.*

**A** Nno Christi 1204. at *Oxford* in *Suffolk* a fish was taken by the Fishermen at Sea, in shape resembling a wild man, and by them was presented to Sir *Bartholomew de Glanvil*, Keeper of *Oxford* Castle. In all his limbs and members hee resembled a man, had hair in all the usual parts of his body, only his head was bald. The Knight caused meat to bee set before him, which hee greedily devoured, and did eat fish raw, or sod: that which was raw hee pressed with his hand, till hee had squeezed out all the moisture: Hee uttered not any speech, though to try him, they hung him up by the heels, and grievously tormented him. Hee would get him to his Couch at the setting of the Sun, and rise again at the Sun-rising. One day they brought him to the haven, and let him go into the Sea, but to prevent his escape, they set three rows of very strong nets before him, to catch him again at their pleasure: but hee, streightwaies diving to the bottom, crept under all their nets, and shewed himself again to them, and so often diving, hee still came up, and looked upon them that stood on the shoar, as it were mocking of them.

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At length after hee had sported himself a great while in the water, and there was no hope of his return, hee came back to them of his own accord, and remained with them two months after. But finally, when hee was negligently looked to, hee went to the Sea, and was never after seen, or heard of. *Fabians Chron.*

2. *Anno Christi 1404.* some women of *Edam* in the *Low-Countries*, as they were going in their barks to their cattel in *Purmer-Meer*, they often saw at the ebbing of the water, a Sea-woman playing up and down, whereat at the first they were afraid, but after a while, encouraging one another, they made with their boats towards her, and the water by this time being not deep enough for her to dive in, they took her by force, and drew her into the boat, and so carried her to *Edam*, where in time shee grew familiar, and fed of ordinary meats: and being sent from thence to *Harlem*, shee lived about fifteen years, but never spake, seeking often to get away into the water. *Belg. Common VVealth. p. 102.*

3. In the Seas, near unto *Sofala* are many *WVomen-Fishes*; which from the belly to the neck are very like a woman: The Females have breasts like womens, with which also they nourish their young. From the belly downward they have thick, and long tails, with fins like a *Dolphin*: the skin on the belly is white, on the back rougher than a *Dolphin*. They have arms, which from the elbows end in fins, and so have no hands: the face is plain, round, and bigger than a mans, deformed, and without humane semblance: They have wide mouths, thick hanging lips like a hound; four teeth hanging out almost a span long, like the tusk of a *Boar*: and their nostrils are like a *Calves*. *Pur. Pil. v. 2. p. 1546.*

4. Upon the coasts of *Brasile* are often found *Meer-Men*, which are like unto men of a good stature, but that their eyes are very hollow.

5. Captain *Richard VVhitburn* in his description of *Newfound-land*, writes that *Anno Christi 1610.* early in a morning as hee was standing by the water side, in the harbour of *St. Johns*, hee espied a strong Creature swimming very swiftly towards him, like a woman, looking chearfully upon him: Her face, eyes, nose, mouth, chin, ears, neck, and forehead were like a womans. It was very beautiful, and in those parts well proportioned, having hair hanging down round about the head: He seeing it come within a pikes length of him, stepped back, whereupon it dived under the water, swimming to another place, whereby hee beheld the shoulders, and back down to the middle, which was as square, white, and smooth as the back of a man; from the middle to the hinder part it pointed in proportion like a broad hooked Arrow: Afterwards it came to a Boat wherein some of his men were, attempting to come in to them, till one of them struck it a full blow upon the head: Others of them saw it afterwards also.

6. About *Brasile* are many *Meer-Men*, and *Meer-WVomen*; that have long hair, and are very beautiful. They often catch the *Indians* as they



they are swimming, imbracing them, and kissing them, and clasp them so hard, that they crush them to death, and when they perceive that they are dead, they give some sighs, as if they were sorry. *Pur. Pil. v. 4. p. 1315.*

There are also another sort of them, that resemble Children, and are no bigger, that are no wayes hurtful. *Idem.*

The *Torpedo* is a strange kind of fish, which a man holding in his hand, if it stir not, it produceth no effect; but if it move it self never so little, it so torments the body of him that holds it, that his arteries, joints, sinews, and all his members feel exceeding great pain, with a certain numness, and as soon as he layeth it out of his hand, all that pain, and numness is gone also, *P. Pil. v. 2. p. 1183. See more of it afterwards.*

In *Sofala* are many *River-horses*, as big as two of our horses, with thick, and short hinder legs, having five claws on each fore-foot, and four on the hinder; the mouth is wide, and full of teeth, four of which are above two spans long a peece; the two lower stand upright; the two upper are turned like a *Boars* tush; they live in the water, but feed on the land upon grasse: they have teats wherewith they nourish their young ones: Their Hides are thicker than an Oxes; they are all of an ash colour gray, with white strakes on their faces, or white stars in their foreheads. *Idem. p. 1544.*

In the mouth of the River of *Goa*, there was taken a fish of the bigness of a Cur-Dog, with a snout like an Hog, small eyes, no ears, but two holes instead thereof: It had four feet like an *Elephant*: the tail was flat, but at the end round, and somewhat sharp: It snorted like a Hog; the body, head, tail, and legs, were covered with broad scales as hard as Iron, so that no weapon could pierce them: when hee was beaten, hee would rowle himself round like an *Urchin*, and could by no strength be opened, till hee opened of his own accord. *Idem. p. 1774.*

There are also *Toad-Fishes* of about a span long, painted, having fair eyes: when they are taken out of the water, they snort, and swell much: their poison lies only in the skin, and that being flaid off, the *Indians* eat them. *Idem. p. 1314.*

The *Cuttle-Fish* hath a hood alwayes full of black water, like Ink, which when shee is pursued by other fishes that would devour her, shee casts it forth, which so darkens and soileth the water, that shee thereby escapeth. *Idem.*

There are a sort of fishes, whose wonderful making magnifieth their Creator, who for their safety hath given them fins, which serve in stead of wings: they are of such a delicate skin interlaced with fine bones as may cause admiration in the beholder: These fishes are like to *Pilchards*, only a little rounder, and bigger: they flye best with a side wind, but longer than their wings are wet, they cannot flye, so that their longest flight is about a quarter of a mile. The *Dolphins*, and *Bonitos* do continually hunt after them, to prey upon them: whereupon for safety they take the air: but then there is a Fowle called an *Alcatrace*, much like a *Hern*, which hovers in the air to seize upon them.



*Incidis in Scyllam qui vult vitare Caribdim.*

Out of the frying Pan into the fire, as our Proverb hath it.

14. There is often a strange fight in the Sea between the *Whale* and his enemies, viz. The *Swordfish*, and the *Thresher*. The *Swordfish* is not great, but strongly made, and between his neck and shoulders he hath a bone like a Sword, of about five inches broad, and above three foot long, full of prickles on either side. The *Thresher* is a bigger fish, whose tail is broad, and thick, and very weighty. The fight is in this manner; the *Swordfish* placeth himself under the belly of the *Whale*, and the *Thresher* above with his tail thresheth upon the head of the *Whale*, till hee forceth him to give way, which the *Swordfish* perceiving, wounds him in the belly with the Sword, and so forceth him to rise up again. In this manner they torment him, that the fight is sometimes heard above three leagues off, the *Whales* roaring being heard much further, his onely remedy in this case is to get to the shore, which hee labourerth to do as soon as hee sees his enemys: for then there can fight but one with him, and for either of them hand to hand hee is too good. *Pur. Pil. v. 4. p. 1377.*

15. Mr. *Herbert* in his *East-Indy* voyage, relates of a *Shark* taken by one of their men, that was nine foot and an half in length, and they found in her paunch fifty and five young ones, each of them a foot in length, all which go out and in at their pleasures: Shee is armed with a double row of venemous teeth: and is guided to her prey by a little *Musculus*, or Pilot fish that scuds to and fro to bring intelligence, the *Shark* for his kindnesse suffering it to suck when it pleaseth.

16. The *Sea Tortoise* is not much differing from those at land, only her shell is flatter: by overturning them they are easily taken, being thereby disabled either to sink, or help themselves: they taste waterish and cause Fluxes: they superabound in eggs, one of them having in her neer two thousand, which eggs are pale, and round, and will never be made hard with boiling. *Herberts Travels. p. 26.*

17. In the *Indion* sea is an *Eagle-fish*, whose eyes are five quarters asunder, from the end of one fin to the end of the other are above four yards: Its mouth and teeth resemble a *Portcullis*: it hath a long small tail, and it is rather to be wondred at than to be eaten.

18. In *Le Maires* voyage about the world, a certain fish, or Sea monster, with an horn struck against the ship with such violence that shook it, whereupon the Master looking overboard, saw the sea all bloody, but knew not what should be the cause, till coming into *Port Desire*, where they cleansed and trimmed their ship, they found seven foot under water, a Horn sticking in the ship, for bignesse, and fashion like an Elephants tooth: yet not hollow, but all solid of hard bone, which had pierced through three double planks, and was entred into a rib of the ship, it stuck about half a foot deep in the ship, and by great force was broken off, which caused that great monster to bleed so much as discoloured the water, *Pur. Pil. v. 1. p. 90.*

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The *Manaty* is a strange fish resembling a *Cow*: Her face is like a *Buffalo's*, her eyes small and round, having hard gums instead of teeth: they feed much on the shore, which makes them taste like flesh of veal: their intrails differ little from a *Cow's*: their bodies are commonly three yards long, and one broad, they swim slowly wanting fins, in the place wherof they have two things like paps, which are their stilts when they creep on shore to graze, where they sleep long, sucking in the cool air: they cannot keep under water above half an hour. The stone generated in their head is most esteemed, being sovereign against choller adust, the stone collick, and dysenteries, if beaten small infused in wine, and drunk fasting. *Herb. Trav. p. 26. See more afterwards.*

The *Carvel* comes of the foam of the sea, every where floating upon the surface of the Ocean, of a round form, throwing abroad her strings like so many lines, which shee can spread at pleasure, therewith angling for small fishes, which shee catches at leisure: you may call her a sea Spider: for when shee sees her web too weak, she can blow an infectious breath foming death, or such a sting as if she had borrowed it from a *Scorpion*. *Idem.*

In the *East-Indies* is a trade wind, which they call a *Brieze*, or *Monson*, which blows West all *April, May, June, July, August*, and part of *September*, and East the rest of the year: Only on the East of *Sumatra*, it blows five months East, and five months West, and the other two variable. This is well known to our *East-Indy* Merchants.

The *Torpedo* is a Fish like a *Bream*, but somewhat thicker: some Marriners having one of them in a net, went to take it forth, but one of them presently cryed out that hee had lost the use of his hands, and armes: another that was bare legged putting his foot to it, lost the sence of his leg: but after a while their feeling returned again: whereupon calling their Cook, they bade him to take and dresse it, who laying both his hands thereon, made grievous moan that hee felt not his hands: but when its dead it produceth no such effect, but is good meat. *Pur. Pil. p. 1568.*

About *Jamica* in the *West-Indies* is a Fish called a *Manati*, which is of a strange shape, and nature: It brings forth her young ones alive, and nourisheth them with Milk from her teates, feeding upon grass in the fields, but lives for the most part in the water: the hinder parts of it are like unto a *Cow*, and it eats like veal. *Idem v. 3. p. 930.*

In *Brasile* are *Oxe-fishes*, which are very good meat: For head, hair, skin, cheeks, and tongue, they are like *Oxen*: their eyes small with lids to open and shut, which no other fish hath: It breatheth, and therefore cannot bee long under water: Instead of fore-feet, it hath two arms of a cubit long, with two round hands, and on them five fingers close together with nails like a mans, Under these arms the female hath paps wherewith she nourisheth her young, she brings forth but one at once. It hath no fins but the tail, which is also round and close: their bones are all massie, and white like *Ivory*: of this Fish they make great store of sweet Oil: they feed most upon the land. *Idem v. 4. p. 1313.*

In Sir *Francis Drakes* voyage about the world, when they came to the

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the Island of *Celebes*, which is wholly overgrown with wood: amongst the Trees night by night, they saw infinite swarms of fiery wormes flying in the air, their bodies no bigger than of our *English* Flyes, which made such a shew, and gave such a light, as if every twig or tree had been a burning candle. In which place also were great store of Bats, as big as large Hens, *Pur. Pil. v. 1. p. 56.*

26.

In Captain *Saris* his voyage to *Bantam*, about midnight they fell into the strangest, and fearfullest water that ever any of them had seen, the water giving such a glaring light about the ship, that they could discern letters in a book thereby, whereas a little before it was so dark, that they could discern nothing. This made them fear that it had been the breach of sunken ground: But finding that they had sailed half an hour in it, and saw no alteration, they perceived at length, that it was a multitude of Cuttle-fish that made this fearful shew. *Pur. Pil. p. 352.*

## CHAP. V.

*The wonderful works of God in the Creatures.*

*Of strange Fowls, and Birds.*

1.

**I**N one of the *Scottish* Islands there is a rare kinde of Fowl unknown to other Countrys, called *Colca*, little lesse than a *Goose*: They come thither every year in the spring, hatch, and nourish their young ones: About which time they cast all their feathers, and become stark naked all their bodies over, and then they get themselves to the Sea, and are no more seen till the next spring: Their feathers have no quill, as other feathers have, but are all like unto Down, wherein is no hardness. *Descr. of Scot.*

2.

In the North Seas of *Scotland* are great loggs of Timber found, in which are ingendred after a marvellous manner, a sort of Geese, called *Clauk-geese*: and they do hang by the beak till they are grown to perfection, and then they receive life and fall off: they are many times found, and kept in admiration for their rare manner of Generation: They are very fat, and delicious to bee eaten. *Idem.* Some question the truth hereof.

3.

*Storks* are so careful of their parents, that when they grow old, and so are unable to help themselves, the young ones feed them: and when in passing the Sea their wings fail them, the young ones will take them on their backs, and carry them over. And this is remarkable about them.

4.

The Town of *Delph* in the *Low-Countries* is so seated for the breeding, and feeding of these Birds, that it is hard to see an house wherein they do not build. In this Town upon the third of *May*, *Anno Christi* 1536. a great fire happened when the young *Storks* were grown pretty big: The old ones perceiving the fire to approach to their Nests, attempted



attempted to carry away their young ones, but could not, they were so weighty, which they perceiving, never ceased with their spread wings to cover them, till they all perished in the flames together. *Belg. Common Wealth. p. 63.*

In *America* there are certain small Birds called *Piemalim*, with small and long bills, that live upon the dew, and of the juice of Flowers, and roes, like Bees: their feathers are of very curious colours: they dye, or sleep every year in *October*, sitting upon the bough of a Tree in a warm place, and in *Aprill* following, when the Flowers are sprung, they awake again. *I have one of them.*

In the *Arabian* Deserts there are great store of *Ostriches*, that go in flocks, and often affright passengers that are strangers, with their fearful schreeches, appearing a farre off like a Troop of horsemen. Their bodies are too heavy to bee born up by their wings, which, though uselesse for flight, yet serve them to run with greater speed, so that a swift horse can scarce overtake them: whatsoever they finde, bee it stones or iron, they greedily swallow it down, and concoct it: when they have laid their eggs, (which are as big as a Culverin Bullet) they forget where they left them, and so return no more to them: but they are hatched by the heat of the Sun in the warm sands: hence, those expressions, *Lam. 4. 3. The Daughter of my people is become cruell, like the Ostriches in the wilderness: whereupon shee is made the Embleam of folly, Job 39. 14. &c. She leaveth her eggs in the earth, and warmeth them in the dust, and forgets that the foot may crush them, &c.*

In *Brasile* there is a little bird, which they call *The risen*, or *Awaken Bird*, because it sleeps six months, and awakes the other six. It hath a Cap on its head of no one colour, but on what side soever you look, it sheweth red, green, black, and other colours, all very fine, and shining: the breast also shews great variety of colours, especially yellow, more fine than gold; the body is grey, and it hath a very long small bill, and yet the tongue is twice as long as the bill: it flies very swiftly, and makes a humming like a *Bee*. It always feeds flying. *Pur. Pil.*

In *Socotera* there are *Bats*, whose bodies are almost as big as a *Cornies*, their heads are like *Foxes* with an hairy Furr upon them: In other things they are like our *Bats*: One of them being killed by some *English*, his wings when they were extended, were an ell in length: their cry is shrill and loud. *Idem.*

In *Italy* are the Flies *Cantharides*, which by day are of a green shining colour, but in the night they shine in the air, like flying Glow-worms, with fire in their tails. *Raimunds Mercu. Ital.*

In *China* there is a Fowl of a prodigious shape, and bignesse: It is three foot high: the body being exceeding great, more than a man can fathom: their feathers are all white like a *Swans*, their feet broad like Fowls that swim: their neck half a fathom long, and their beak half an ell, the upper part of it being crooked. From the nether part of the beak there hangs a very great and capable bag of a yellow golden colour, resembling Parchment. With these Fowls the Natives

use



use to fish, as wee do in *England* with *Cormorants*. They will catch fish with great dexterity, and when they have filled their great bag, which will hold divers fishes of two foot long a peece, they will bring them to their Masters. *Pur. Pil. v. 2. p. 1643.*

11. In the *African* Desarts is a certain Fowle called a *Nesir*, some call it a *Vultur*. Its bigger than a *Crain*. In flying it mounts very high, yet at the sight of a dead carcase, it descends immediatly. Shee lives long, and in extreame old age looseth her feathers, and then returning to her nest, is there fed by the young ones of the same kinde. *Idem.*

12. Near unto the *Streights of Magellane*, there is an Island called *Penguin* Island, wherein are abundance of Fowls called *Penguins*, that go upright; their wings, in stead of feathers, are only covered with down, which hang down like sleeves faced with white. They flye not, but walk in paths of their own making, and keep their divisions, and quarters orderly. They are a strange Fowle, or rather, a miscellaneous creature, of beast, Bird, and Fish: but most of Bird. *Pur. Pil. v. 1. p. 536.*

13. In the Isle of *Man*, there is a sort of Sea-Fowles called *Puffins*: they are of a very unctious constitution, and breed in Cony-holes (the Conies leaving their burrows for that time) they are never seen with their young, but very early in the morning, and late in the evening: they nourish their young (as it is conceived) with Oil drawn from their own bodies, and dropped into their mouths, for that being opened, there is found in their crops no other sustenance, save a single Sorrel-leaf, which the old give their young (as is conjectured) for digestions-sake; the flesh of them whilst raw is not savoury, but powdered, it may bee ranked with Anchoves, and Caviare; profitable they are in their feathers, and oil, which they use much about their Wooll.

14. In the Isle of *Mauritius* is a Fowle called a *Dodo*: Her body is round, and extreame fat, which makes her pace slow: few of them weigh less than fifty pound: Her wings are so small, that they cannot lift her above the ground: Her head is variously dressed, the one half hooded with downy black feathers, the other wholly naked, of a whitish colour, as if a transparent Lawn had covered it: her bill is very hooked, bending downwards, the breathing place being in the midst of it, from which part to the end, the colour is light green, mixt with a pale yellow: Her eyes are round, and small, and bright as Diamonds: her cloathing is of the finest down: her train is of three or four short feathers: her legs thick, and black: her talions sharp: her stomach so hot, that shee digests stones, or Iron, as doth the *Ostrich*.

15. In *Lincolnshire* there is a Bird called a *Dotterel*, so named of his foolishness: Its a bird of an apish kinde, ready to imitate what it sees done: they are caught by Candle-light by the Fowlers gestures: for if hee put forth an arm, they stretch forth a wing: if hee sets forward a leg, or hold up his head, they likewise do the same: In



In brief, whatsoever the Fowler doth, the same also doth this foolish bird, untill it bee caught within the net. *Camb. Brit. p. 543.*

There is an Island called *Bas*, bordering upon *Lathaven* in *Scotland*, unto which there resort a multitude of Sea fowls, especially of *Soland Geese*, which bring with them such abundance of Fish, that, as it is reported, an hundred souldiers that lay there in Garrison for defence of the place, fed upon no other meat; but the fish that was thus brought to them: And the said Fowles also bring such a number of sticks, and twigs wherewith to build their nests, that thereby the inhabitants are also abundantly provided of fuel for the fire: and such a mighty gain is made of their feathers, and oile, that no man would scarcely beleieve it, but hee that hath seen it. *Camb. Brit. of Scotland. p. 12, 13.*

In *Magallanes* voyage about the world, the King of the Island of *Bacchian* sent the King of *Spain* two dead birds of a strange shape: they were as big as Turtle-Doves, with little heads, and long bills, long small legs, and no wings, but in stead thereof certain long feathers of divers colours, and tails like Turtle-Doves: all their other feathers were of a tawny colour; they flye not, but when the wind blows, and they call them *Birds of God*. *Pur. Pil. v. 1. p. 44.*

In *Sofala* in the *East-Indies* is a kinde of bird called *Minga*, green, and yellow, very fair, about the bigness of a Pigeon, which never treads on the ground, their feet being so short, that they can scarce bee discerned: they settle on trees, of the fruit whereof they live: when they drink they flye on the tops of the water; and if they fall on the ground they cannot rise again; their flesh is fat, and favourie. *Idem. p. 1546.*

## CHAP. VI.

*The wonderful works of God in the Creatures.*

*Of strange Beasts, and Serpents.*

**W**Hilst Sir *Thomas Row*, our *English* Ambassador, was at the great *Moguls* Court, hee saw many stately Elephants brought before the Emperor: some of which being *Lord-Elephants* (as they called them) had their chains, bells, and furniture of gold, and silver, each of them having eight, or ten other *Elephants* waiting on him: they were some twelve companies in all, and as they passed by, they all bowed down before the King very handsomely. *Pur. Pil. v. 1. p. 550.*

Though these *Elephants* be the largest of all beasts, yet are they very tractable, unless at such times when they are mad through lust: some of them are thirteen, and some fifteen foot high, their colour is usually black, their skins thick, and smooth without hair; they delight much to bathe themselves in water, and are excellent swimmers,

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mers, their pace is about three miles an hour; of all Beasts they are most sure of foot, so that they never stumble, or fall to indanger their rider: they lye down, and rise again at pleasure; as other beasts do; they are most docible creatures, doing almost whatsoever their Keeper commands them. If hee bid one of them afright a man, hee will make towards him, as if hee would tread him in peeces; and yet when hee comes at him, do him no hurt: If hee bid him abuse, or disgrace a man, hee will take dirt, or kennel-water in his trunk, and dash it in his face, &c. Their trunks are long, grissely snouts hanging down betwixt their teeth, which (as a hand) they make use of upon all occasions. Some *Elephants* the great *Mogul* keeps for execution of malefactors; who being brought to suffer death by that mighty beast, if the Keeper bid him dispatch the offender presently, hee will immediatly with his foot pash him in peeces: If hee bid him torture him slowly, hee will break his joynts by degrees one after another, as men are broken upon the wheel.

2. An *English* Merchant of good credit being at *Adsmeer* (a City where the great *Mogul* then was) saw a great *Elephant* daily brought through the Market-place, where an *Heerb-woman* used to give him an handful of herbs as hee passed by. This *Elephant* afterwards being mad, brake his chains, and took his way through the Market-place; the people being affrighted, hasted to secure themselves, amongst whom was this *Heerb-woman*, who through fear, and haste, forgot her little childe. The *Elephant* comming to the place where shee usually sate, stopt, and seeing a childe lye about her hearbs, took it up gently with his Trunk, and without harm, laid it upon a stall hard by, and then proceeded in his furious course. *Idem.* p. 1472. The Males Testicles lye about his forehead: the Females teates are betwixt her fore legs; they carry their young two years in their wombs: conceive but once in seven years: they are thirty years before they come to their full growth, and fulfil the accustomed age of a man before they dye.

3. As *Pyrus* King of *Epyrus* was assaulting the City of *Argos*, one of his *Elephants* called *Nicon. i. e. Conquering*, being entred the City, perceiving that his governour was stricken down to the ground from his back with terrible blows; ran upon them that came back upon him, overthrowing friends, and foes, one in anothers neck, till at length, having found the body of his slain Master, hee lift him up from the ground with his trunk, and carrying him upon his two rushes, returned back with great fury, treading all under feet whom hee found in his way. *Plut. In vita Pyrr.*

4. The *Lion* hath the *Fackall* for his Usher, which is a little black, shag-haired beast, of the bigness of a Spaniel, which when the evening comes, hunts for his prey, and comming on the foot, follows the scent with open crye: to which the *Lion* as chief Hunt gives diligent ear, following for his advantage: If the *Fackall* set up his chase before the *Lion* comes in, hee howles out mainly, and then the *Lion* seizeth on it, making a grumbling noise, whilst his servant stands by,



by barking, and when the Lyon hath done, the *Fackall* feeds on the relicks. *Idem.* p. 1575. See more afterwards. Example seventeen.

The *Panther* hath a very sweet smell, so that other Beasts are much taken therewith, but they are terrified with the ugly deformity of his face, and therefore as hee goes hee hides that part between his legs, and will not look towards them till hee hath gotten them within his compasse, which when hee hath done, hee devours them without mercy: so deals the Devil with wicked men, strewing their way to Hell with variety of worldly delights, and profits (the thorns of afflictions must not touch their flesh, nor hells terrors come within their thoughts) till hee hath made them past feeling, than hee devours them. *Plin. nat. Hist.* L. 8. C. 17.

The *Rhynoceros* is so called because of the horn in his nose: hee is a large beast, as big as our fairest Oxe in *England*: His skin lyeth plated, and as it were in wrinkles upon his back: Their Horn, Teeth, Claws, yea flesh, and blood, are good against poyson, which as is conceived, proceeds from the Herbs which they feed on in *Bengala*, where are most store of them.

The *Camelopardalus* is the highest of Beasts, so that a man on horseback may ride upright under his belly, his neck is long, so that hee usually feedeth upon the leaves of trees: his colour is white and speckled, his hinder legs are shorter than his former, so that he cannot graze but with difficulty. *P. Pil.* p. 1381. He is also called a *Faraff*.

In *India* is a certain beast called a *Buffelo*, which is very large, hath a thick and smooth skin, but without hair: She gives good milk, and her flesh is like beefe. *Idem.* p. 1469.

In the same Country also are certain wild Goats, whose horns are good against poison. *Pur. Pil.* p. 472.

In the Country of *Indostan* in the *East-Indies*, are large white Apes, as big as our Grey-hounds, which will eat young birds, whereupon Nature hath taught their Dams this subtilty: they build their Nests on the utmost boughs at the end of slender twigs: where they hang them like Purse-nets, to which the Apes cannot possibly come: yet many times with their hands they will shake those boughs till the nests break, and fall down, and then they will devour them. *Pur. Pilgrimag.* p. 1475.

The *Camelion* is of the shape, and bigness of a *Lizzard*, it is a deformed lean, and crooked creature, having a long and slender tail, like a Mouse, and is of a slow pace. It lives only upon Flies. It changeth colours according to the variety of places where it comes. It is a great enemy to venomous Serpents, for when it sees any lye sleeping under a Tree, it gets upon a bough just over the Serpents head, and voideth out of its mouth, as it were a long thred of Spittle, with a round drop hanging at the end, which falling on the Serpents head, immediately kills him. *P. Pil.* p. 848.

There was lately found in *Catalunia*, in the Mountains of *Cerdania*, a certain Monster, that had humane shape as far as the waste, and downwards it was like a Satyre: Hee had many heads, Arms, and Eyes,



and a mouth of extraordinary bignesse, wherewith hee made a noise like a Bull: His picture was sent by *Don John* of *Austria* (now Governour of the *Low Countryes*) to the King of *Spain*, and afterwards many Coppies thereof were drawn, and sent abroad by Ambassadors, and other persons to several Princes, and States in *Europe*.  
*Hist. of this Iron age.*

13. In *Brasile* is a certain Beast called a *Tamandua*, or *Ant-Bear*, of the bignesse of a great dog, more round than long, and the tail above twice so long as the body, and so full of hair that under it hee shelters himself from raine, heat, cold, and wind. His head is small; and hath a thin snout: his mouth round, with a tongue three quarters of a yard long: hee is diligent in seeking Ant-hills, which hee tearerh with his claws, and then thrusts in his long tongue, upon which the Ants run, and when it is full hee licks them in, and this is all his food.  
*Pur. Pil. v. 4. p. 1301.*

14. The *Armadillo* is of the bignesse of a Pig, and of a white colour: It hath a long snout, and the body is covered with shels like Plates, wherewith they are armed: for they are so hard that no arrow will pierce them except in the Flanks, where they are softer: their flesh is good to eat, they dig holes in the ground with their snouts, in which they lye. *Idem.*

15. The *Porcupine* hath bristles, or quills, white and black, of a span and an half long, which they can cast: and they have this quality, that where one of these bristles enters into the flesh, if it bee not pulled out presently, it will work it self quite through, they are of a good flesh, and taste.

16. The *Civet Cat* exceeds the *Castor* for bignesse, her head is little, her eyes cleer; hath a long muzzle, sharp, and offensive teeth. Her hair is parti-coloured, harsh, and bristley, yellow above, and whiter downwards; The pocket wherein the *Civet* is bred is neer the genitory, which is taken forth with a spoon or stick; But when shee is wild, shee casts it forth of her own accord, and by the sent it is found by the passengers.

17. The *Lyons* in *Affrick*, are more fierce than in colder Countryes; here was one of their skins brought into *England*, which from the snout to the top of the tail, contained one and twenty foot in length. They engender backwards as do Camels, Elephants, Rhinoceroses, Ounces, and Tygers. They spare such men as prostrate themselves to them, and prey rather upon men than women, and not at all on Infants except compelled by hunger. His tail is his Scepter, by which hee expresse his passion. Hee shrinks not at danger, except some covert of woods hides him from witnesses, and then he will take the benefit of flight, which otherwise he seems to disdain.

18. The *Hyana* hath no joints in her neck, and therefore stirs not her neck, but with the bending of her whole body. Shee hath one continued tooth through her whole mouth.

19. In *Affrick* are many wild Asles, whereof one male hath many females, & he is so jealous, that he bites off the stones of the young males, if the

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suspicious female, prevent him not by bringing forth in a close place.

The *Dabub* is a simple Creature, like to a Wolf, but that his legs and feet are like to a mans, they which know his haunt, with a Taber, and singing will bring him out of his den, and captivate his ears with their Musick, whilst another captivateth his legs with a rope.

The *Zebra* is a very beautiful Creature, resembling a curiously shaped horse, but not all out so swift, all overlaid with party coloured laces, and guards from head to tail.

In *Sofala* there is a certain creature called *Inbazam*, as big as a hog, and somewhat like, with thin and black hair, having on his hinder feet five fingers like unto a mans, and four on his forefeet; they live meerly upon Ants, by thrusting their tongues which are two spans and an half long into an Ant-hill, whereon the Ants running, they pull them into their mouths, and so eat them: some call them *Ant-Bears*, *Pur. Pil.*

There is in *Affrica* a certain monster called *Pongo*, in the whole proportion like unto a man, but that it is bigger. It hath a mans face, hollow eyes, long hair upon the brows, his face and ears being without hair: but his body is all hairy of a dunish colour, &c. Hee differs from a man only in his legs which have no calves: hee goes always upright upon his legs, and carries his hands clasped in the nape of his neck, when hee walkes upon the ground: They use to sleep in trees, and live upon fruits and nuts, *Idem. v. 2. p. 982.*

In *Congo* there is a strange Creature as big as a Ram, that hath wings like a Dragon, a long tail, and great chaps, with diverse rows of teeth: They feed upon raw flesh. *Idem. p. 1003.*

In *Affrica* there is a beast called a *Dabuk*, in bignesse, and shape resembling a Wolf, saving that his legs and feet are like a mans. Hee useth to rake dead men out of their graves, and eat them. *Idem. p. 847.*

In the Kingdome of *Mexico* there are *Kine*, with bunches on their backs, about the bignesse of our bulls, having little horns, and more hair on their foreparts than behind, which is like Wooll: On the back bone they have manes like horses, and long hair from their Knees downward, with much long hair on their throats: They are meat, drink, shooes, houses, fire, vessels, and their masters whole substance.

Other Creatures there are as big as horses, which the *Spaniards* for their fine wooll call Sheep: One of their horns usually weigheth fifty pounds. *P. Pil. v. 4. p. 1561.*

In *Virginia* is a beast called a *Posstown*, the female whereof hath a bag under her belly, from whence shee letteth forth her young ones, and taketh them in again at her pleasure. *Idem. p. 1772.*

In *Socotera* are Sheep, whose tails weigh twenty eight pounds a peece, which therefore are usually cut off from the Ewes, least they should hinder their breeding.

In the *Great Mogols* Countrey there are *Asses* with horns, whereof they make diverse sorts of drinking cups, of excellent vertue. Some judging them to be the right *Unicorns* horn. *Idem. p. 436.*

Most certain it is that the *Irish Cows*, will not give down their milk, unlesse their own Calves be set by their sides, either alive, or else the skin

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skin of the dead Calf must bee stuffed with straw, and set by them. *Camb. Brit. of Ireland. p. 1145.*

32. In the Island of *Orkney* the *Ewes* are of such fecundity, that they bring forth constantly two, and many times three Lambs a peece: There bee neither ravenous, nor venemous creatures there, nor if transported thither, will they live in that Island. *Description of Scotland.*

33. There are three sorts of *Camels*: the first sort are gross, and tall of stature: these will usually carry one thousand pound weight a peece; when they are to bee loaden, being beaten on the knees, and neck with a cudgel, they will kneel down, and when they feel their load sufficient, they will rise up again of themselves. The second sort of them have two bunches on their backs, and are fit either for burthen, or to ride on. The third sort are of a slender, and low stature, called *Dromedaries*, unfit for burthens, but they excel in swiftness, so that in the space of one day they will travel one hundred miles, and will so continue for eight, or ten dayes together, with very little provender; and they will abstain from drink eight, ten, and sometimes fifteen dayes together, without any inconvenience, as they travel through the Deserts.

34. *Musk* is taken from a little reddish beast, that they beat with many blows in one place, that so the blood may gather into it: and when the skin is by this means swolne, and full of blood, they binde it strait, that the blood may not issue forth, and being put into one, or more bladders, its dryed on the beasts back, till the bladder fall off of it self, and so that blood after a month becomes excellent musk. *Pur. Pil. v. 2. p. 1500.*

35. Amongst the *Blackmoores*, there is a strange beast called a *Carbuncle*, which is seen only by night, having a stone in his forehead that shineth incredibly, and giving him light whereby to feed: But when hee hears the least noise, hee presently lets fall over it a skin, which hee hath as a natural covering, least his splendor should betray him. *Pur. Pil. v. 1. p. 416.*

36. In *Abassia* are Kine with horns like unto *Harts* horns: Others there bee that have but one horn in the midst of their foreheads of about a span and an half long, turning upward. *Pur. Pil. v. 2. p. 1495.*

37. There is in the Country of *Mexico* a kinde of sheep, which all things considered is a beast of the greatest profit, and least charge that is: For from them they draw meat and cloathing: They use them also to carry all their burthens, having need neither of shooes nor saddles, nor yet of Oats, so that they serve their Masters for nought, feeding only on grasse which they finde in the fields; There are two kindes of these creatures, the one bearing Wooll, the other are bare, which are the better for burthen, they are bigger than great Sheep, and less than Calves; they have long necks like a Cammel. They are of divers colours, some white, some black, and others grey, or spotted; Their flesh is good meat, but  
that



that of their Lambs is best: Of their Wooll the *Indians* make cloath some courser, other finer like half silk; they also make Carpets, and Coverings, and other exquisite works of it, which last long, and have a very good gloss; they die it into sundry colours: upon these the *Spaniards* carry their bars of silver; one of these sheep carrying about an hundred and fifty pound weight.

In the stomach, or belly of this beast, is found the *Bezar's Stone*, sometimes one alone, sometimes two, three, or four: They are different in form, greatness, and colour; some like Filbirds, others like Walnuts: Some as big as Pigeons Eggs, some as big as Hens Eggs: In form some are round, some oval, and of other forms. For their colour, some are black, some white, some grey, dark green, and some as if they had been gilded: they are all made of divers filmes, and skins one upon another. *P. Pil. v. 3. p. 969.*

There is in *Italy* the *Tarantula* (a kinde of Serpent) the venome whereof hath such an operation, that whosoever is stung with it, falleth a dancing, and capering, and nothing can allay it but Musick. *Raimunds Mercu. Ital.*

#### Examples of Dogs love to their Masters.

When the *Athenians* quit their City, and betook themselves to Sea, upon *Xerxes* his invasion of *Greece*, *Xantippus*, the Father of *Pericles* had a Dog, which for sorrow that his Master had left him behinde him, cast himself after him into the Sea, swimming still by the Gallies side wherein his Master was, till hee came to the Isle of *Salamina*, where so soon as the poor Cur landed, his breath failed him, and hee dyed presently. *Plut. In vita Themist.*

### CHAP. VII

#### Admirable Works done by the Art of man.

**P**rotogenes the *Rhodian*, an exquisite Painter, bestowed seven years in drawing a most curious picture, which when *Apelles* beheld, hee stood amazed at the excellency of the workmanship, so that for a while hee could not speak, but afterwards hee said, *This is an admirable work, and of huge labour, yet hee wants an Orator to extol his workmanship to the skies.* When King *Demetrius* besieged the City of *Rhodes*, hee took the suburbs, and in them this picture, whereupon the Citizens sent to him, requesting him not to deface it; to whom hee answered, *That hee would sooner burn the Picture of his Father, than hurt a peece of such admirable workmanship.* *Diod. Sic. Plut.*



*Glasses malleable.*

2. *Anno Christi 1610.* amongst other rare Presents sent from the *Sophy of Persia*, to the King of *Spain*, were six drinking glasses so exquisitely tempered, that they could not bee broken. *Turk. Hist.* p. 1273.

*Stone-henge described.*

3. About six miles from *Salisbury*, upon the plains, is to bee seen a huge, and monstrous peece of work, such as *Cicero* calleth *insanam substructionem*. For within the circuit of a ditch there are erected in the manner of a Crown, in three ranks, or courses one within another, certain mighty, and unwrought stones, whereof some are twenty eight foot high, and seven broad; upon the heads of which, others like overtwhart peeces do bear, and rest cross-wise with tenents, and mortesses, so as the whole frame seemeth to hang, whereof its commonly called *Stone-henge*. *Camb. Brit.*

4. In *Westmerland*, hard by *Shape*, there bee huge stones in form of *Pyramids*, some of them nine foot high, and fourteen foot thick, ranged directly as it were in a row for a mile in length, with equal distance almost between them. *Camb. Brit.* p. 762.

*Mausolus his Tombe described.*

5. *Artimesia* Queen of *Halicarnassus*, when her husband *Mausolus* dyed, built him a stately Tomb, accounted for the rare workmanship, and costly magnificence one of the worlds Wonders. It was five and twenty cubits high, and supported with six and thirty curious pillars, of which *Martial* thus writeth.

*Aere nam vacuo pendentia Mausolea,  
laudibus immodicis Cares ad astra ferunt.*

The *Mausolea* hanging in the skie,  
the men of *Caria's* praises Deifie.

6. When *Sir. Thomas Row* was Ambassador there, the *Great Mogul* built a stately Monument for his Father: it was about twenty years in building, and three thousand men working daily at it: it was built square, three quarters of a mile in compass: it was made with seven heights one above another, and each narrower than other, till you come to the top where the herse is: At the outward Gate is a most stately Palace, and Gardens walled about, at least three miles in compass, all built at a vast charge. *Pur. Pil.* p. 226.

7. Mr. *Herbert*, who saw it afterwards, thus describes it. It consists (saith hee) of four large squares, each about three hundred paces long,



long, the matter is freestone polished, having at each Angle, a small Tower of party-coloured Marble. Ten foot higher is another Terras, on each side beautified with three such Towers. The third Gallery hath two Towers, on each side. The fourth, one. The fifth half, and a small square Gallery mounting to a Royall Pyree, within which is the Mummy of *Echar*, bedded in a Coffin of pure Gold. The whole structure is built in the midst of a spacious and curious Garden, surrounded with a wall of red stone, and planted with beautiful and odoriferous flowers.

*Porfennah's Tomb described.*

*Porfenna* King of *Hetruria*, not far from the City of *Clusium*, built for himself a Monument of square stone, each side of it was three hundred foot broad, and fifty foot high; within which square *Basis* there was an inextricable *Labyrinth*, into which whosoever adventured without a clue, could finde no passage out. Upon this square hee erected five *Pyramids*, four in the corners, and one in the midst; in the bottom they were seventy five foot broad, and each of them one hundred and fifty foot high, on the top was one brasse circle, and covering for them all, from which there hung bells fastened with chains, which being moved with the winde gave a sound a far off: Upon this brazen circle stood other four *Pyramids*, each of them one hundred foot high; and upon them (being covered with another plain) were again erected five other *Pyramids*, the height whereof my Author was ashamed to name: so foolishly did hee waste the wealth of his Kingdom, that in the end the commendation of the Artificer should bee the greatest. *Pliny* out of *Varro*; and *Greaves* out of him.

7.

In the *Great Moguls* Country, from *Agra* to *Labor* (which are the two chief Cities in this Empire) is about four hundred *English* miles: The Countrey in all that distance being even without Mountains or hills: and the high-way betwixt them is planted on both sides with Trees, like unto a delicate walk. *P. Pil.* v.2.p.1468.

8.

The Trees are Mulberry trees. And in all this way, ever and anon, are Inns built by several Kings, and great men, for the entertainment of strangers: In which you may have a chamber for your self, room for your horse, and horse-meat, but little for your servant: when a man hath taken up his lodging, no other may dispossesse him. In the morning about break a day, all make ready to depart, at which time the gates are opened, and none suffered to depart sooner for fear of theeves. p.520.

*The first invention of Printing.*

*Laurence Fane*, a rich Citizen of *Harlem* in the *Low-Countrys*, walking forth one day into the neighbouring Woods for recreation, began to cut in peices of wood the letters of his name, printing them on the back of his hand; which pleasing him well, hee cut three or

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four lines which hee beat with Ink, and printed them upon Paper, wherewith hee much joyed, and determined to find out another kind of Ink more fastening, and holding, and so with his Kinsman *Thomas Peterse*, found out another way to print whole Sheets, but of one side only, which are yet to be seen in the said town: afterwards hee changed his Letters of Wood into Lead, and after that into Tin, and so by degrees this famous Art of Printing grew to perfection. *Belg. Common-Wealth. p. 57.*

Some say that *John Gutenberg* of *Strasburg*, was the first Inventer of it, *Anno Christi 1440.* In which City he first practised it, and removing from thence to *Mentz*, there perfected it. They say that *Tullies Offices* was the first book that ever was printed. *P. Ramus Schol. Math. L. 2.*

It doth with wonderful celerity convey learning from one Country, and age, to another.

*Imprimit ille die, quantum vix scribitur anno.*

*The most famous Printers were.*

*Aldus Manutius*, and after him *Paulus* his son in *Venice*. In *France* *Crispinus*, *Henry Stevens*, father to *Charles*, and *Charles* to *Robert*; *Robert* to *Henry*, and *Henry* to *Paul*, all Printers.

*Christopher Plantine* of *Antwerp*, was a most famous and learned Printer.

*Frobenius*, that was *Erasmus* his faithful Printer.

*Daniel Bombergus*, an excellent Printer of the Hebrew Bible, and many other Hebrew books, &c.

*The first Invention of Guns.*

10.

A German Fryer of the Order of *St. Francis*, called *Bertholdus Swart*, being very studious of Chymistry, as hee was one evening (for the finding out of some experiment) very busy in tempering Brimstone, Sulphureous powder of dryed earth, and certain other ingredients in a Morter, which hee covered with a stone: when it grew dark, hee took his Tinder-box to light him a candle, a spark whereof by chance flying into the mortar, caught hold of the Brimstone, and Salt-Peter, and firing, with a sudden flash blew up the stone. The cunning Chymist guessing what it was which wrought this effect, never left till hee found out the certainty, and then taking an iron pipe, hee crammed it full of the said ingredient, together with some stones, and so putting fire to it, hee saw that with great fury, and noise it discharged it self: Soon after which, hee communicated this his Invention to the *Venetians*, who, having been often vanquished by the *Genowayes*, did by the help of these Bombards, or Guns, give them a notable discomfiture. *Anno Christi 1380. Buchholtz.*

11.

At *Middleburg* in *Zealand*, in the Steeple of the Abby-Church, there is a Bell of eighteen thousand weight to strike the houres on, and twenty



ty four small ones which serve for the Chymes. Belg. Common-wealth. p. 162.

A Description of the situation of Utrecht in the Low-Countries.

Utrecht in the Low-Countries, is so situated, that one may go to what Town hee please of fifty, that lye round about it, in one day. And in a Summers day, if one go early from Utrecht, he may dine at any one of twenty six Towns, where he pleaseth, and return to his own house to Supper. Idem. p. 200.

Trajan built a Bridge over the River Ister, or Danow, containing twenty Arches, each Arch being one hundred and fifty foot high, sixty thick, and one hundred and seventy foot distant one from another: So that the whole length of it was four thousand seven hundred and seventy feet, which was almost a mile long. The River was very deep, and swift, and the bottome not firm ground, neither could the stream be diverted any other way, all which made the work farre more difficult, and admirable.

Ancus Martins, the fourth King of Rome, built a wooden Bridge over the River Tybur, yet without nails, or pins, so that in times of war it might be taken down: Afterwards Emilius the Consul built it of stone: And Lastly Antoninus Pius the Emperor built it of Marble.

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Soli Deo Gloria.





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