Unheard-of curiosities: concerning the talismanical sculpture of the Persians, the horoscope of the Patriarkes; and the reading of the stars / Written in French by James Gaffarel. And Englished by Edmund Chilmead.

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GAFFAREL

CURIOSITIES

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The Testimony that *Leo Allatius* gives, in his *Apes Urbanæ*, concerning this Book.

CUrioſus hic Liber, intrà ſex menſes, tèr fuit editus : bis Pariſijs ; *et ſemèl aliâ* Galliarum *in Urbe innominatâ. Suſpicio eſt, nec fallit Conjectura*, Rhotomagenſes *Bibliopolas, ſpe lucri, ſemèl, atquè iterùm, non ſine magnâ, tùm Senſus, cùm Styli Corruptione, edidiſſe.*

In Engliſh thus.

THis Curious Booke was printed Thrice, within the ſpace of Sixe Moneths : Twice, at *Paris* ; and Once, in ſome other City of *France*, not named in the Impreſſion. And it is ſuſpected, and upon very good Grounds too, that the Booke-ſellers of *Roüen*, in hope of Gaine, printed it more then Once ; though not without very great Corruption, both of the Senſe, and Stile.

Vnheard-of CURIOSITIES:

Concerning the

TALISMANICAL

Sculpture of the *PERSIANS*;

The HOROSCOPE of

the *PATRIARKES*;

And the

READING of the *STARS*.

Written in French, by JAMES GAFFAREL.

And Englished by EDMUND CHILMEAD, *Mr. of Arts, and Chaplaine of* Christ-Church *OXON.*

LONDON,
Printed by *G. D.* for *Humphrey Moseley*, and are to be sold at his Shop, at the Princes Armes in St. *Pauls* Church-Yard. 1650.

3113

To the Worshipful, my much Honoured Patron, *Edward Brysbe*, the Younger, Esquier.

Sir,

WERE Presents of this Nature, what they pretend to; and did not rather Engage, then Gratifie the Receivers; intitling Them to what Errors soever shall be there committed: yet notwithstanding could not This of Mine expect to find any such Entertainment, at Your hands. For, I bring not here a Gift; but, pay a Debt; and, but Restore unto you, what was your Owne before: Since this Dedication is but an Account of some of those houres, which ought wholly to have been Otherwise employed, in your Service.

Neither have you a Single Title to it

only, as Comming from Me: But, so Great is your Affection to Learning; and so Active, in Incouraging all, that make the least Pretence to It; as that, were I a Stranger to you, I should account my self Obliged to make my Addresses to You; and should thinke, all my Endeavors were justly due to Him, that deserves so Well of Learning in Generall. Be pleased therefore, S^r, to accept of this Meane Present, as a Testimonie, not so much of my Gratitude, as of your own Merit from Learning: & suffer me to make my Hearty, though Weake Attempts of Deserving, in some smal measure, those many Favours, wherewith You have not ceased to Oblige

Your most Devoted

Servant,

EDMUND CHILMEAD.

To my Lord Bishop of NANTES.

SIR,

I Present these *Curiosities to your Lordship, as to the most Knowing Man in this Choice Kind of Learning, in the World. If any conceive the Subject to be of too Daring a Nature, and Vnfit to present a Prelate with; whose Profession is onely,* To Know his Masters Crosse; *let them remember, that the most Pious among the Ancient Fathers have not disdained the* Curiosities *of the* Gentiles: *besides that,* Preaching, *wherein Your Lordships Excellency is such, as that it renders You Admired by All, as an Oracle; ought to be accompanied with Whatsoever may conduce to the Knowledge of God: out of which number, These Choise Pieces of Antiquity may not be excluded. All* France *acknowledgeth Your Lordship to be as a second Saint* Paul *of Our Age: seeing that, since the time of this Great Apostle,*

the Gospel hath not been preached more Learnedly, nor with greater Eloquence, and Zeale, by Any, then by Your Selfe, and Your Disciples. So that the Height of my Desires can be but this; that These my Conceptions, which I here present You with, may be but received by Your Lordship as well, as Those that issue from Your Lordships Pious Breast are, by all the World.

If I arrive but to This, I shall esteeme my Selfe doubly Happy; having beene already long since so, in having the liberty to call my selfe,

My Lord,

Your most Humble, and
Obedient Servant,

I. Gaffarel.

THE

The Author's Additions, and Advertisement to the Reader.

IT is not any Itch of writing poſſeſſes me, Courteous Reader, that I here preſent thee with theſe Curioſities: thoſe that know me, have found me very free from this fooliſh paſſion. But a perſon of quality, whom to deny any thing, were a great Crime in me, hath forced them out of my Cloſet, whence otherwiſe they never ſhould have come: ſince I had reſolv'd, after ſo many Calumnies indured, never to adventure more into the Publick View, having ſo oftentimes ſighed forth thoſe words of a Roman Prince; *Utinam neſciſſem literas!* But in fine, the Intreaties, and Commands of my friends have prevailed againſt my own Reſolution; and I am forced, I confeſſe, to this Publication; ſince I could not but foreſee well enough, that my Enemies would not reliſh at all this other Eſſay of my pen: notwithſtanding after all this, I have wherewith to comfort my ſelf; ſince one of the greateſt Prelates of our Age hath con-

condemned their Insolence. Receive therefore favourably this Discourse, Courteous Reader; and remember what we all are: I will not say, thou shalt find all things perfect here; for I am no Angel: and if there be any defects, we must accuse our Mortality, which renders all Mankind subject to Errour. But above all, know, that I am no whit obstinate, or self-conceited, nor never was; I take in very good part what Advertisements soever are given me: neither doe I account my selfe so knowing, but that I shall be very ready to learne of any man: they are fooles only, and vainglorious, that refuse to be taught; and the Ignorant only say, They know all. As for my part, Courteous Reader, use me but friendly, and I shall require nothing else.

If thou thinke it strange, that a man of the Church, as I am, should adventure on so bold, and daring a Subject, as this seems to be; consider, I pray thee, that many of my Profession have put forth things much more bold then these; and even such as have been esteemed Dangerous too. Thus *Trithemius* the Abbot put forth his *Polygraphy*, and his *Steganography*, where the Calling forth of Spirits is plainely delivered; notwithstanding he makes other use of it, then our Sorcerers doe. *Gulielmus* Bishop of *Pa-*

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ris hath not only written of Naturall Magick, but he also both perfectly understood, and practis'd it, as the Learned *Picus Mirandula* reports of him. Another Learned Bishop also, *Albertus Magnus* by name, hath taught the grounds of it with admiration. *Roger Bacon*, and *Joannes de Rupescissa*, both Franciscan Friers, have done the same. *Petrus Cirvellus*, a Spaniard of the same Order, hath published to the Christian World a Book in *Folio*, of the Foure Principall kinds of Divination, and all the Maximes of Judiciary Astrology. *P. de Alliaco*, a Cardinall, and Bishop of *Cambray*, hath written of the same Subject: as also hath *Junctinus*, a Priest of *Florence*, and a Dr. of Divinity. And since we are fallen upon the *Italians*, have not *Aurelius Augurellus*, and *Pantheus*, both Priests, the one a *Venetian*, the other a *Tarvisian*, delivered the Fooleries of the Philosophers Stone, the one in his *Chrysopæa*, and the other in his *Voarchadumia*? *Marsilius Ficinus* also, a Priest, how full of Superstition are his writings? yea what Superstition is there in the World, that he hath not published to open View? *Antonius Bernardus Mirandulanus*, Bishop of *Caserte*, hath, after his example, maintained a world of things, cleane contrary to our Religion, in his book, *De singulari certamine*.

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The Cardinall *Cajetan de Vio* hath done the very same: and *Giovanni Ingegneri*, Bishop of *Cabo d' Istria*, hath newly busied himself in maintaining the Grounds of Physiognomy. And before all these, *Synesius*, a Christian Bishop, wrote a book of the Interpretation of Dreames, commented on afterwards by *Nicephorus Gregoras*, a Bishop also, or Patriarch, of *Constantinople*. I omit the Superstitions of *Joachimus Abbas*; and of *Savanarola*, a Dominican Frier; with Cardinall *Bembus* his *Gli Asolani*; *Æneas Sylvius* (who was afterward Pope *Pius* II.) his *Lucrece*; the book so full of all Lewdnesse of *Poggius* the Florentine, who was Secretary to the Pope. Neither will I mention the *Macaronick History*, put forth under the name of *Merlin Coccai*, but written by *Theophilus Folengius*, a Benedictine Frier; nor an infinite number of other books, written by Church-men, with which, Kind Reader, if thou compare this of mine, thou wilt find, if any blame me, they do it wrongfully.

And that thou mayst be fully acquainted with my purpose in this discourse, know, that I give no more credit to any of these Curiosities, then the Catholique and Apostolique Church permits; and that I have not published them, at least some of the most

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nice and tickliſh, but after many Chriſtians of my Profeſſion; as thou mayſt perceive by the Sequel. As touching *Jeroboam's* Calves, I am not the firſt, who hath ſaid, that the making of them was Lawfull, and that this King was no Idolater: the Learned *Genebrard* hath led me the way; and after him, *Moncæus*; and before them, *Abiudan*: and I ſhall be very ready to withdraw my ſelf out of their company, if I find there be any danger in't. If thou object, that theſe Curioſities, ought not therefore to be called, *Unheard-of*; ſeeing that they have been handled by others: I anſwer, that the greateſt part of them were *Vnheard-of*, to Chriſtians; ſince that I have collected them out of the writings of the Jewes; where they were delivered ſo obſcurely, that even thoſe of their own Nation neglected them. As for the *Taliſmanicall* Figures, they were ſo *Vnheard-of* in our Age, that their very name was not ſo much as knowne. Now that thou mayſt have a more perfect underſtanding of what is delivered in the enſuing Diſcourſe, be pleaſed to adde this which followeth.

In the Firſt Part, *Cap.* 1. *p.* 7. I ſay, that I had not been able to diſcover the reaſon, why *Plutarch*, *Strabo*, *Trogus*, *Tacitus*, and *Diodorus* had accuſed the Jewes of worſhip-

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ping a Vine: I have since found, that it was, because they had heard say, and even themselves seen, at least some of them, that in the Temple at *Jerusalem*, there was a Golden Vine, with it's leaves, and clusters of grapes, made against the wall; as it is described by *Josephus*. *Interior porta*, saies he, *tota inaurata erat, ut dixi, & circum eam auratus paries, desuper autem habebat aureos pampinos, unde racemi, staturâ hominis, dependebant.* I know very well, that many so understand the words of *Josephus*, as if this Vine were not of Solid, Massy gold, but only gilded, after the manner of *Phrygian* work. But the other *Josephus*, the Sonne of *Gorion*, contradicts this Interpretation of the words: for, speaking in the same History (of the Destruction of *Jerusalem*) both more clearly, and more at large, of this Golden Vine, and it's bunches of Grapes, he saies: *Fecit insuper Herodes vitem de auro mundo, & posuit in summitatem columnarum, cujus pondus erat mille talentorum aureorum. Erat autem vitis ipsa facta opere ingenioso, habens ramos perplexos; cujus folia, & germina facta erant ex rutilanti auro; botri autem ex auro fulvo, & grana ejus, acini, atque folliculi facti erant ex lapidibus preciosis: totumq; opus erat fabrefactum opere vario, ut esset mirandum spectaculum, & gaudium cordis omnibus intuentibus ipsam.*

ipsam. And presently after he addes: *Multi quoque scriptores Romani testantur, se eam vidisse, cum desolaretur Templum.* Now the fore-named Authors, *Plutarch, Strabo*, and the rest, seeing that the Jewes had in their Temple a Golden Vine, so rich, so precious, and of so admirable workmanship; they were easily perswaded that they worshipped it, in honour of *Bacchus*, who was the first that subdued the East: and this is the Opinion of *Cornelius Tacitus*, who lived at the same time, when this Beautifull Temple was destroyed. *Sed quia*, saith he, *Sacerdotes Judæorum tibia, tympanisque concinebant, hedera vinciebantur, vitisque aurea in Templo reperta; Liberum Patrem coli, domitorem Orientis, quidam arbitrati sunt; nequaquàm congruentibus institutis: Quippe* Liber *festos, lætosque ritus posuit*; Judæorum *mos absurdus, sordidusque.* But we passe by this Impious Author, who makes a mock at the Religion of the Jewes on all occasions.

In the Second Part, *Chap.* 4. *pag.* 86. where I render the Greek words, ψιλαῖς ἐπινοιαῖς, by these French words, *Menues Pensées*, Little thoughts, I have translated the Greek word, ψιλαῖς as it ought to be understood, which signifies properly, *Little*, *Delicate*, and *small:* as we call one of the Greek letters *Ypsilon*, that is to say, *the Little Y.* Now the Second

cond Thoughts are Small, Fine, and Delicate, becauſe they conſider things abſtracted, and ſeparated from Matter; which the Firſt doe not: And therefore we ſay in *French* very elegantly, when wee ſpeake of one that hath brought forth any curious conceit, *voila vne penſée bien deſliée.*

In the following Chap. you may adde theſe admirable *Gamahes*. At *Piſa*, in the Church of St. *John*, you have, on a certaine ſtone, an Old Hermite, perfectly drawn by Nature only; but with ſo much exactneſſe, that there ſeemes not to be wanting any thing that belongs to one of that ſort of men. For he is repreſented in a Deſert, ſuitable to his profeſſion, and ſitting neare a Brooks ſide, with a Clock in his hand. This Naturall piece of Picture, almoſt fully anſwers That, they deliver St. *Anthony* in. In the Temple of S. *Sophia*, at *Conſtantinople*, there is alſo ſeen, upon a plain white Marble, the Image of S. *John Baptiſt*, cloathed with a Camels skinne; being only defective in this, that Nature hath drawn him but with one foote. At *Ravenna*, in the Church of St. *Vitalis*, there is to be ſeen a *Franciſcan* Frier, naturally drawn, upon a ſtone of an Aſh-colour. At *Sneiberg* in *Germany*, there was found in the Earth, a certaine little Statue of a kind of unrefined Metall, naturally made; which repreſented, in a round

round Figure, a man having a little Child at his back: and whoever hath any where seene the picture of St. *Christopher*, may easily conceive the shape of this. It is not long since there was found, in the *Hercinian* Forest, a Stone that naturally represented the figure of an old man, with a long beard, and crowned with a Triple Crowne; as the Pope of *Rome* is. Observe likewise that many of these Stones, or *Gamahes*, are called all by the same name, because they have alwayes the same figure. So that, which represents the Eyes of a man; is called *Leucophthalmos*: that which beares the figure of a Heart, *Encardia*: that which hath the shape of a Tongue represented on it, *Glossopetra*: that which is figured like the Genitals, *Enorchis*: and if it represent as well the secret parts of a man, as of a woman, it is then called *Diphys*, &c.

To the figures that are found in Plants, and Flowers, you may likewise adde those which represent some kind of Letters, or words: as the *Hyacinth*, on which the Poët sayes, is written the Complaint of the fair *Phœbus*, for having killed *Hyacinthus*; whom he afterward transformed into a Flowre of the same name: and this Complaint of his is expresst in these two Letters, αι, which make up the word, *Ai*, which we frequently use in all kinds of sorrow.

Non satis hoc Phœbo est, (hic enim fuit auctor honoris:)
Ipse suos gemitus foliis inscribit. & Hya
Flos habet inscriptum, funestaque litera ducta est.

The Flower also that sprung, (according to the fiction of the same Poët,) from the blood of the valiant *Ajax*, beares the two first letters of his name, *Ai*.

Metamorph. lib. 13.

Litera communis medijs puerorq́, virorq́,
Inscripta est foliis, hæc nominis, illa querelæ.

As for the diverse kinds of Figures that wee meet withall in beasts, (which we have likewise examined in the same Chapter,) I have found nothing more worthy our admiration, then what I have been lately informed of by Eye-witnesses: namely, that it is not long since, that in diverse parts of *Poitou* it rained a certaine kind of little creatures, about an Inch in bigneſſe; some whereof were in the shape of Bishops, with a Rochet and hood, closed up in a shell, or skin, so admirably, that one would have thought it to have been of burnished gold: others were in shape like Friers, with a Frocke and Cowle: some were of a certaine horrid shape; and others like I know not what. It is a great wonder, if this Relation come among the *Dutchmen*, if wee have not

not very ſpeedily ſome ſtrange Interpretation of the *Revelation*, ſuch a one as *Ananias Feraucurius*, and *Raphaël Eglinus* have given, (as we ſhall ſhew hereafter) of the dark Viſions of *Daniel*, by the help of certaine Characters found upon two Herrings, taken up upthe coaſt of *Norway*. But to paſſe by theſe Fooleries.

In the Sixth Chapter, where I ſpeake of diverſe ſorts of *Taliſmans*, and prove their vertue, according to the opinion of the Eaſterne parts; you muſt take heed, that you mixe not all ſorts of Characters, and figures, indifferently, with theſe *Taliſmans*. For though many of them beare the Figures of the living creatures deſcribed in the Heavens, which we uſually call Conſtellations, they are not therefore preſently to paſſe for true *Taliſmans*; but either ſome kind of Mony; as that of the Duke of *Brunſwicke*, whereon were ingraven all the Celeſtial Signes; and that of *Auguſtus Cæſar*, on which he cauſed the Sign of *Capricorn* to be figured; for no other reaſon, but only in memory that he was born under that Signe. Or elſe theſe Figures are only ſome Myſtical Emblemes, under which the Ancients couched ſome certaine Philoſophical Secret. Such was *Neſtor's* Silver Goblet, in *Homer*, whereon the *Pleiades* were ingraven: as you may ſee here in the Tranſlation of *Natalis Comes*,

which is more Poëticall then that of *Giphanius*.

Poculum erat pulchrum, domo & id portaverat ipse,
Transfixum clavis aureis, ac illius aures
Quatuor: hinc geminæ complexæ Liviæ, at illas
Ex auro circumpascuntur, funda duo sunt.
Nec facile hoc quisquam poterat extollere mensa,
Quùm plenum foret: at Nestor *nullo ipse labore*
Tollebat senior. ———

Whoever therefore knows not the Mysticall meaning of this Goblet, would, without doubt, seeing the *Pleiades* engraven on it, be apt to conceive, that it was made under some certaine Constellation, as *Talismans* are: where as there is nothing else in it, but a Philosophical Sense, thus darkly delivered by *Homer*; as we may see in *Alciat*, who explaines the meaning of it thus.

Nestoreum geminis cratera hunc accipe fundis,
Quod gravis argenti massa profundit opus.
Claviculi ex auro; stant circum quatuor ansæ,
Unamquamq; super fulva columba sedet.
Solus eum potuit longævus tollere Nestor.

Mæonidæ

Mæonidæ doceas quid ſibi muſa velit?
Eſt cælum Scyphus ipſe, colorq; argenteus illi:
Aurea ſunt cæli ſidera claviculi.
Pleiadas eſſe putant, quas dixerit ille columbas:
Umbilici gemini, magna, minorq; fera eſt.
Hæc Neſtor longo ſapiens intelligit uſu.
Bella gerunt fortes, callidus aſtra tenet.

The Poët *Anacreon*, who conſulted with *Bacchus*, as often as with his Muſe, makes himſelfe merry with this Goblet of *Neſtor*; and intreats *Vulcan* to make him one, without ſuch a deale of Philoſophy, enough to make one cracke his braines: For, what have I to doe, quoth he, with the *Pleiades*, or bright-ſhining *Boötes*? Make me therefore, good *Vulcan*, neither Armes, nor weapons: but make me a Bowle, as deepe a one as thou canſt; and ingrave thereon no Stars, neither *Charles his Waine*, nor the ſad *Orion*; but carve me out a Vine, with it's ſwelling grapes, and *Cupid*, *Bacchus*, and *Bathillus*, preſſing them together. His verſes are thus tranſlated by *H. Stephanus*, very elegantly.

Torno mihi labora
Argentum; & inde finge,
Vulcane, non quidem arma,
Nam quid Gradivus *ad me?*

Sed poculum mihi fac
Quantum potes profundum.
Inſculpitoq; in illo
Non aſtra, plauſtrave ulla,
Triſtem nec Orionem.
(Nam Pleiades quid ad me ?
Quid lucidus Bootes ?)
Vitem ſed, et racemos
Inſculpe, cumq; Baccho
Uvas ſimul prementes
Cupidinem, & Bathillum.

Theſe verſes have often made me doubt, whether or no, many of thoſe pretious ſtones that we ſee in Ancient Rings, which are commonly taken for *Taliſmans*, (ſuch as was that of our Countryman *Bagarris*, whereof I make mention :) on which we find *Cupids, Bacchus*, Vines, bunches of grapes, and vine-branches ingraven, were not rather the effects of ſome gallant Humor of ſome Philoſophers, who deſired to weare on their fingers the Emblemes of Wine, rather then any other figures.

In the ſame Sixth Chapter, where I ſpeake of the power of Reſemblance, I know not how, in the 172. page, the word, *France*, hath ſlipt in, inſtead of *Italy*. For it is in *Italy* chiefly, where the Leproſie is ſo frequent, by reaſon of the great quantity of Hogs fleſh that is eaten there, more then in any other Kingdome :

Kingdome: and the reaſon that in *France*, we ſee ſome infected with this diſeaſe, is, becauſe that here, next to the *Italians*, they eate more hogs fleſh, then any where elſe. Neither do I ſay this, but according to the opinion of Phyſicians, without the leaſt purpoſe of offending any, either Strangers, or thoſe of my owne Nation. In a word, Courteous Reader, I ſhall deſire thee to interpret in good part, whatſoever thou ſhalt find in this Book; ſeeing that my purpoſe is to deale clearely, as one exempt from paſſion.

In the 77. page of the ſame Chapter, my intent is not to ranke *Joſeph's* gift of Interpreting Dreames with the Art of Conjecturing at the meaning of *Dreames*: Nor yet to reject the order of the *Commandements*, eſtabliſhed by the Church, and to introduce that which is ſet downe, *page* 291. for I there follow the *Jewes* manner of counting them.

Laſtly, I muſt intreat thee to correct the faults of the Preſſe; and uſe mee, as thou wouldſt be uſed thy ſelf.

A TABLE of the Chapters, and their CONTENTS.

PART. I.

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6. *The* Samaritans *no Idolaters; no more then* Aaron, *and* Jeroboam, *for having made Calves of gold; according to* Abiudan.

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9. *The*

9. *The reasons brought by the* Iewes, *and* Cajetan, *touching the figure of the* Cherubins, *of no force.*

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5. *Ten things created on the Even before the Sabboth, and what they were.*

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8. *The Ancient Rabbins are falsely accused, of speaking ill of our Saviour* Iesus Christ.

9. The

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PART. II.

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PAg. 4. *lin.* 14. *read*, these writers. *p.* 6. *l.* 18. *r.* this their Idolatry. *p.* 10. *l.* 29. *r.* abstained. *p.* 35. *l.* 6. *r.* Chapter answered, and. *p.* 49. *l.* 23. *r.* yeares. *p.* 70. *l.* 7. *r.* these *Teraphim*. *p.* 81. *l.* 9. *r.* have kept themselves. *p.* 111. *l.* 9. *r.* wholy Embossed. *p.* 122. *l.* 2. *r. Rambure*. *p.* 124. *l.* 21. *r. Figurarum, et Ib. l.* 25. *r. fractuum* *p.* 128. *l.* 25. *r.* within stones. *p.* 157. *l.* 22. *r.* foolish Fables. *p.* 159. *l.* 25. *r.* touching these. *p.* 162. *l.* 4. *r.* were Adverse *Ib. l.* 29. *r.* of these. *p.* 182. *l.* 5. *r* for the curing. *p.* 212. *l.* 8. *r.* against that of the Sc. *p.* 228. *l.* 1. *r.* owne nature. *p.* 230. *l.* 13. *r.* of God. *p.* 296. *l.* 28. *r.* with the other. *p.* 308. *l.* 16. *r.* עמוק עמוקים. *p.* 316. *l.* 24. *r.* it would die. *p.* 326. *l.* 26. *r.* וגר הוי.

VNHEARD-OF CVRIOSITIES.

PART I.

The Jewes, and other Eastern men are defended.

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10. *The Jewes falsly accused of burning their Children to the Idol* Moloc. *Whence the custome of leaping over the fire of* Saint John, *hath been derived.*

THey that publish to the world any new, and Unheard-of Doctrine; that they may give it the greater Authority, and make it passe with the more credit, shew first of all the Integrity of the Man, that was the first Inventor of it: that so, the good opinion

opinion that is conceived of the Author, may take away all suspition, or jealousie, from the things that shall be delivered. The choyce points of learning which we shall here lay down, are so new, that I have adventured to call them *Vnheard-of*. It concerns me therefore, for the better securing them from suspition, to take upon me the defence of the Eastern men, and chiefly of the *Jewes*, who are the Authors of them, and in point of Curious learning, to defend their innocency, hitherto so much injured.

1. This nation is commonly abhorred for foure reasons. The first is, their Idolatry; which all Authors make them guilty of. The second is, their fooliſh vanityes, that their books are full of. The third is, by reason of their blasphemies, they to this day vomit up against our Saviour *Jesus Christ*. And the last is, for the errors that they maintaine, contrary to the Law. The First of these conceits is grounded on a false perswasion: for, after that it was once believed that the Jewes worshiped the head of an Asse, Hogs, and the Clouds; it was presently concluded, that consequently their writings could not be free from these impieties. The second proceeds from the little knowledge men generally have of the bookes of the Jewes. The third, from the hatred men beare to the

The 3. last Objections are answered in the following chap.

Jewish Authors. And the fourth, from the Selfe-conceitednes of those that accuse them.

2. For the first of these Objections, *Appion*, as *Josephus* affirmes, was the first, that forged it out of his owne braine: and notwithstanding that this excellent Author of the Jewish Antiquities hath learnedly confuted him; Yet *Plutarch* takes it still up for a Truth, and *Tacitus* also, after him, brings it in, in his History, as a Prodigious thing: in so much that the Fable at length passing for a Truth, it hath gone for currant, even with the most serious Historians. Now this worship of the Jewes (say these Writers) was after this manner. There was an Altar erected; under which having performed some certaine ceremonies, a Golden Statue of an Asse was set up upon it, (some make mention of the head onely) then, the chiefe Priest having censed it, all the People, putting their hand to their mouth, bowed down and worshiped it. The very same Adoration, in a manner, they used (as these Authors report) to the Statue of a Hog.

Symp. 4. c. 5. Hist. 5.

Judæus licet & Porcinum numen adorat.

Sayes *Petronius*: as also to a Golden Vine; but with this difference, (sayes *Plutarke*, with *Strabo*, *Trogus Pompeius*, and *Diodorus Siculus*:) that the Priests, when they

they Sacrifised to *Bacchus*, were crowned with Ivy; and going with Flutes, and Drummes, sounding before them, they bowed down before this Golden Tree, which was religiously preserved within their Temple. Concerning their worshiping the Clouds, the opinions are divers: some affirming, that the Jewes had some Figures of them made in their places of Devotion: others say, not. But these are meere Fancies. So that, to make it appeare more clear then the Noon-day, that this Nation is no whit guilty of these Crimes; even *Tacitus* himselfe, who had before accused them of Idolatry, forgetting what he had said before, addes presently after, *Nulla simulachra vrbibus suis, nedum templis esse:* That they have no Images in their Cities, much lesse in their Temples: So farre are they from worshiping the Statues of a Hog, or Vine, or the figures of the Clouds.

And yet see, what *Juvenall* reports of them. *Sat.* 14. *l.* 16.

Nil præter Nubes, & Cæli numen adorant.

Strabo writes the very same: and in the Reigne of *Theodosius*, and of *Justinian*, they were generally called, *Cælicolæ*; and for this very reason: as you may see in the constitutions of this Emperour. *Cod. lib.* 16. *Tit.* 8. *leg.* 18.

The first Objection answered.

But let us once teach the Ancients, since they have so often taught us; and pretend, forsooth, to have delivered nothing over to us but pure Truthes. If it be true, that the Jewes should have given themselves over to the vanities of worshiping these Idols here spoken of: how comes it to passe, that their true God should never, in all the Scriptures which he hath given them, lay this Crime to their charge as well as any other? And here we cannot say of This, as we use to say of our owne bookes: That a thing may have been, and yet not have been spoken of. For, in this Law, which all acknowledge to be most severe, the case is otherwise: For, in point of Crimes, not so much as the least is omitted. Neither can any say, that Idolatry hath sprung up since the writing of the Old Testament: For, besides that, the enemies of the Jewes would have then cast it in their teeth, as most abominable; The above named Authors affirme; that the Law forbidding them the eating of Hogs flesh, had not been given them, but meerely because they had worshiped this Beast. But why then doe they not, by the same reason conclude, that this People had worshiped Conies, Hares, Camels, Ostridges, and Ravens: Since the eating of these was also forbidden them?

3. We

3. We say then, that these are meere calumnies; or rather Fantastick Opinions, grounded upon the Jewes so religious abstaining from the flesh of this Beast; in obedience to the Precept which was given them, for their better preservation from the Leprosie; a disease they were otherwise very subject unto: and here you see the Originall of the Fable. As for the Golden Vine, and the Honours they are said to have paid to *Bacchus*, I cannot discover, I confesse, in any Author, the rise of this errour: and I conceive, the first that spake of this, might happily mistake the name of the Jewes, for some other People; as we see it usually happen in Authors, in the like case. Or else, some Apostate Jewes having been seen practising these acts of Idolatry, it was consequently concluded, that the whole Nation was guilty of the same.

But an account may more easily be given of the cause of the errour, in the businesse of their worshiping the Clouds; which might spring from that miraculous Cloud, which was light on one side, and darke on the other, and was guide to the Children of Israell in the Wilderneſſe. Or perhaps this other reason which I shall now give, why the Jewes were called *Cælicolæ*, Worshipers of the Heavens, or the Clouds, may be more

satisfying: Namely, because they worshiped God, who is often called in the Hebrew tongue, שמ'ם *Schamaim*, a word, that signifies also, the *Heavens*.

As for their being said to worship the head of an Asse, those that impute the beginning of this error to the great service the Hebrewes had done them by Asses, at their comming up out of Egypt, seeme not at all to speake with any probability. And yet *Tacitus* seemes to me much more ridiculous, when he saies, that the Jewes worshiped Asses, be-
Hist. l. 5. cause, they found them out water in the Wilderneſse. *Sed nihil æquè* (saith he) *quam inopia aquæ fatigabat; cum grex Asinorum agrestium, è pastu, in rupem nemore opacam concessit. Secutus* Moses, *conjecturâ herbidi soli, largas aquarum venas aperit.* And then presently he adds, that in recompence of this benefit, *Effigiem animalis, quo monstrante, errorem, sitimque depulerant, penetrali sacravêre.* A pleasant Fable this; which yet is confuted, by what the same Author himselfe elsewhere writes; as we have before shewed. I should therefore rather say, that the affection which every man beares to his owne Religion, is so eager, and violent; that in all ages, upon all occasions, those of a contrary Beliefe have been very apt to fall fowle upon each other. The Jewes therefore, either for having

ving been bound up by ſo many Commandements; or elſe, for having been ſo obedient to their God, might have been called Aſſes: as *Charles* the fifth was wont to call the French, for being ſo tamely obedient to their Kings. And even the Primitive Chriſtians were not free from this very injury; for their common Epithete was, *Aſinarij*, as *Tertullian* reports; till the time of that Emperour, whoſe exceſſive hate againſt our Saviour *Jeſus Chriſt* carried him on to that heigth of unparrallel'd Malice, as that he cauſed a ſtatue to be erected, bearing the ſhape of an Aſſe, houlding up a booke with one of his hoofes, with this inſcription on it: *Deus Chriſtianorum Ononychitis.*

4. Now the Jewes were the more readily believed guilty of all kindes of Idolatry, becauſe that, beſides that they had been obſerved to have runne blindly after ſome ſorts of it, they dwelt alſo neare a People, that were very great Idolaters. But neither is there any more truth in the imputation layd upon their neighbours, then in that wherewith the Jewes themſelves are aſperſed: So true it is, that after a Nation is once cried downe, their very beſt actions are ſuſpected. The *Syrians* were indeed juſtly accuſed for being ſomewhat guilty in this particular; but that they ever worſhiped the Fiſhes of the Sea, neither

Περὶ ἀναβάσεως. Symp. l. 3. c. 8. De. Nat. Deor. 3. De. Animal. l. 12. c. 11. Fastor. 11. Lib. 4. Epig. 43. Onirocrit. 1. c. 12. In Sphær. Manil. fol. 343.

neither *Xenophon*, *Plutarch*, *Cicero*, *Diodorus Siculus*, *Aelian*, *Ovid*, *Martiall*, *Artemidorus*, nor among the Moderns, the learned *Scaliger*, (who to this purpose cites some verses of the Poet *Menander*,) can, without doing them manifest injury, accuse them. But they abstained, say they, from the eating of them: and if any were so daring, as to eat of them, they were immediately punished with a swelling in their bodies: Whence the Poet *Persius* tooke occasion to call Fishes, *Dij inflantes corpora*. But, that we may disabuse those, that have been mislead into this perswasion, and discover the true ground of this error; we confesse that the Syrians did indeed abstaine from the vse of some certaine kinds of Fishes, which by reason of their venomous nature, did really cause swellings in those that eat of them. And we may daily observe, out of the Naturalists, that as the flesh of some Land-Creatures is dangerous, in like manner also it is, in those of the Sea. Now the Fishes which the *Syrians* did abstaine from, were the *Apua*, and the *Mænis*; two very venemous kindes of Fishes; as you may see in *Plutarch*, and *Johannes Tzetzes*. We may therefore conclude it meerely fabulous, which is reported of the Syrians; namely, that they abstaine not onely from all Sea-Fish, but also from that of Rivers; where the *Apua*, nor the

See *Rondelet*, in his History of Fishes.

Lib. Περὶ θεσι-λαμονίας. Chiliad. 9. Chap. 275.

the *Mœnis*, are at all found. *Erat is*, (sayes the Interpreter of *Xenophon*, speaking of the River *Chalus*) *magnis, mansuetisque piscibus refertus; quos Syri pro Dijs habebant, neque eos lædi patiebantur, sicuti nec columbas.* As for the Doves, I shall examine the truth of the report elsewhere: but for the Fishes, nothing could have been spoken more false. For, if they would not suffer them to receive any harme, as being the Gods they worshipped; why then did they carry them to *Jerusalem*, and sell them to the Jewes, for food? Certainly this had been so unpardonable a Crime, as would have deserved to have been punished, not with swellings only, but even with death. *Tyri quoque*, (saith *Nehemias*,) *habitabant in ea, inferentes pisces, & omnia venalia, & vendebant filijs Jehuda in ipsa Jerusalem.* You may see other proofes of this, in Mr. *Selden*; who hath retracted this Errour, but not the ground of it: but I shall speake of this hereafter. *Syntag. 2. Cap. 3.*

But to shew the vanity of this Fable yet another way: I shall demand of these Authors above named, whence they have learnt, that the *Syrians* worshipped Fishes, instead of Gods; and for that reason, abstained from eating of them? I conceive, the answer will be given in these two words:

Common

Common Tradition. We must therefore examine, what this *Tradition* is, that we may be able to judge, whether it be true or not. *Aratus*, and *Hyginus* report out of the Ancients, that an egge of a prodigious bigness, fell from Heaven into the River *Euphrates*; which the Fishes having by accident cast up upon the shore, it was so warmed by the heat of a flight of Pigeons, which sate upon it, as upon other egges, that at the end of some certaine number of dayes it was hatched; and there came forth *Venus*, who lived on earth so vertuously, that being afterwards taken up into Heaven, she intreated of *Jupiter*, that those Fishes, which had preserved the egge, whence she came forth, from shipwrack, might be placed among the Stars. Her request was granted; and ever since, the *Syrians*, whom Authors usually confound with the *Assyrians*, have had Fishes, and Doves, in great veneration. Others say, that the *Syrians* did not begin to worship them, and to place their silver Images in their Temples, till the time that the daughter of *Venus*, falling into the Poole *Boeth*, was there turned into a Fish. And now see, what excellent reason we have, to receive this Tradition for a true one. What learned people we should be, had we no other Historians, but the Poets! I know very

In Phœnom. frag. Cap. de Piscibus. Lib. Fabul. Cap. 197.

Vid. Cicer. Tusc. qu. 5. Virgil. Georg. 3. Arat. loc. citat.

ry

ry well, that the Fable might possibly have taken its originall from the History : but where shall we find those can witnesse, that it did so ? Whereas, on the other side, we know, that these Fables are as ancient with the Greekes, as Astrology it selfe. We may therefore, from this very particular passage, conclude, what manner of spirit reigned in the writers of this Nation; whose delight it alwayes hath been, to put their fooliſh Fables upon the world, for Truths. And here I shall adventure to deliver, what I have sometimes conceived, touching the ground of this Errour. *Sidon*, in the language of the *Phœnicians*, who are *Syrians*, signifies *a Fish*, as *Heurnius* reports, after *Justin*. Now *Sidon* is a part of *Syria*, which in Arabick signifies an *Inflation*, or *Swelling*, as *Kirstenius* affirmes. I have therefore doubted, whether or no the Greekes, who turned all things into Fables, might not possibly have forged this Story, of the *Syrians* swelling, by reason of their Fish.

Barbar. Phil. in Chald. f. 32. Notis in Math. fol. 16.

5. This other Conjecture is not, in my judgment, very farre wide of the truth: namely, that the *Syrians* were accused of worshipping Fishes, because they worshiped the Idol *Dagon*; which some have conceived to have been halfe Fish, and halfe Man, in the forme of a *Triton*, or *Syren* : but with this

this difference, that it had the head of a Fish: *Idolum Dagon*, (saith *Lyranus*, after the Rabbins) *quod colebatur a Philistæis, habebat caput piscis : ideo vocatur Dagon ; quia* דג *dag, piscis significat.* I am not ignorant, that there are, that are of opinion, it was in figure like a young Damsell, covered all over with eares of corne, which they conceive to have been meant for the Goddesse *Ceres* : For דגן *Dagan* signifies also, *Frumentum*. But these mens conjectures are not so very wel grounded, as we shall see hereafter. And here *Scaliger*, in his Booke *de Emendatione Temporum*, reproves *Philo Bibliensis*, for saying that Δαγὰν, was as much as Σίτων ; and will have Δαγὰν, by all meanes to signifie Ἰχθυῶν, *Piscator*, or *Piscosus*, from the Hebrew word דגה *Dagah, Piscis*; and that, by this *Dagan*, is meant the Goddesse *Derceto*, and not any God at all. But if one should aske *Scaliger* his reason, he could give no other then this ; that *Dag*, or *Dagah*, signifies a *Fish*. Be it so ; but it also signifies *Frumentum*, Corne : so that it concernes him to give a reason, why we should rather interpret *Dagah, Piscis*, a Fish; then *Dagan, Frumentum*; Corne. If he alledge for himselfe, that some Authors affirme, that the Syrians worshipped not this Idol for any other reason, but because that a certaine Sea-Monster,

which

which was seen to come dayly from the Red Sea, taught them many secrets in the businesse of Husbandry; but, being unable to endure long out of its proper Element, it returned still in the evening to the Sea againe; and in the morning alwayes came up againe to Babylon: I answer, that this Story, besides that it carries little shew of probability with it, is not delivered for a truth, by any Authentique Historian. I am therefore inclined to believe with *Helladius*, in *Photius*, that this was neither Monster, nor Fish; but rather a Man, cloathed with the skin of some Fish, who made his retirements towards the Red Sea; and by this meanes gave occasion to this Fable. So that *Scaliger* is manifestly convinced of errour, in maintaining that this *Dagon*, was the Goddesse *Derceto*, and not a God: for besides that all Greek Authors make *Dagon* of the Masculine gender, and not of the Fœminine; Δαγὰν ὅς ἐστι, *Dagon qui est*: and not, ἥ ἐστι, *quæ est*: Reason it selfe, which all men ought to submit to, shewes clearely that it was not a Woman, (whose sexe rendred her unapt for travell,) but some Man, that first shewed the *Syrians* the manner of tilling the ground: seeing that their countrey, or at least that of their neighbours, was without controversie the first inhabited, either before, or after the Flood.

Phot. Cod. 239.

Vid. Ioc. Philon.

Flood. To this Reason we way adde the Authority of *Eusebius* Ὁ δὲ Δαγὼν ἐπεὶ δὲ εὗρε σῖτον, καὶ ἄροτρον, ἐκλήθη Ζεὺς ἀρότριος. *Dagon autem Frumenta invenit, atque Aratrum: ac ideò Jupiter Aratrius nuncupatus est.* You may also see *Annius lib. 6.* and *Gyraldus*, in his *Syntagm.* So that this Idol *Dagon* might be, one halfe in the shape of a Man, covered all over with eares of Corne; by reason of his having taught the *Syrians* the manner of Tillage; and the other halfe in the fashion of a Fish; because of his wearing a Fishes Skinne, and his retiring towards the Red-Sea. The passage of *Philo*, which *Scaliger* indeavours to refute, is this. *Patris regnum Cœlus possidens, Terram sororem in matrimonium duxit: quæ sibi quatuor filios peperit; Jlum, quem et Saturnum dicunt; Bætilum;* καὶ Δαγὼν, ὃς ἐστι Σίτων, *Dagona, qui et Frumentarius appellatur; at postremò Atlanta.* But to returne to my defence of the Jewes: For I should not have troubled my selfe in the justification of the *Syrians*, but onely to let the world see, what liberty men take to themselves, wrongfully to accuse the Easterne people. Not that I undertake to cleare them wholy from errours: I should in so doing, shew my selfe much more blinde, then they: But onely to make it appeare, that of a thousand crimes which they are accused of, they are not guilty of ten. 6. There

Syntag. 1. & 12.

Euseb. de Præp. Evang. l. 1. c. 7.

6. There is therefore scarcely any one Author, either Greeke or Latine, (that I know,) save onely *Genebrard*, and *Moncæus*, which doth not confidently condemne the Jewes, of being guilty of Idolatry; I mean those that revolted from their lawfull King. For, what can be more true, (say these men) then that the Samaritans worshiped Golden Calves, seeing that God himselfe reproves them for it? Who then can cleare them, in point of Idolatry? Let us now lay downe an *Antecedent* like this, and then see, if we can thence deduce a like *Conclusion*. Some Christians have been knowne to worship Idols, and God himselfe hath reproved them for it: Therefore all Christians are Idolaters. What a Consequence here is! I shall therefore indeavour to cleare this matter, and make it appeare that the Samaritans are unjustly accused, in the matter of the Golden Calves.

The History, which is the onely true one in the world, teaches us, that after the death of *Solomon*, (whom many very inconsiderately reckon among the Damned,) his Scepter was put into the hands of his Successor: who being a young man, was utterly unacquainted with the Rules of Governing well; which are consistent with Age onely. This new King therefore comming to the Crown, 3. *Reg.* c. 12.

his subjects desired of him the diminution of some certaine great impositions, which his Father, (who could not in this deserve the name of a wise man,) had charged them with. But they were so far from being relieved, as that they had heavier Taxes layd upon them; through the evill Counsell of the King, which is the readiest cause of the subversion of Kingdomes, and the best-grounded Monarchies in the World. At length his People revolt from him: and that with so great heigth of malice, and with so vnanimous a consent, as that of Twelve Tribes, there continued onely two; *Judah* and *Benjamin*, in their obedience to their lawfull King: The rest elected *Jeroboam* for their King; who made choice of *Samaria* for the place of his abode; where by vsing such meanes, as might have become the most knowing Politicians of the Ancient Law, he kept this People so pliant, and obedient to his Commands, that they never afterwards acknowledged the Scepter, from whence they had revolted.

Now, one of the principall meanes that he made vse of, was; that having considered with himselfe, that there was nothing more likely to draw back the hearts of this people towards *Reboboam* againe, than their conversation which they were to have with the

Two

Two Tribes, which continued at *Jerusalem*: (for they were necessarily to appeare, three times in the year, before the Lord in *Jerusalem*:) he resolved with himselfe, to establish the same object of Adoration in *Samaria*, that was at *Jerusalem*. Now, in the Temple, there was the *Arke*, and the *Cherubins*, which *Moses* had made, according to the Patterne which God had shewed him in the Mount. *Jeroboam* therefore makes the same in *Samaria*; it not being necessary to make an Arke also: for you must note, the Arke was made, onely to hold the broken Tables of the Law; as you may see in *Deuteronomy*. But what? you will say; were the Cherubins made by *Moses*, fashioned like Calves, then? Yes, most certainly: since that those which *Jeroboam* made, were but in imitation of them. And had they been of any other figure, he had then imitated that figure; and had not so much as dreamt of making Calves: seeing his purpose onely was, to retaine his people in their obedience, by the same forme of worship, that they used at *Jerusalem*. Otherwise, how imprudent should he have been, in going about to introduce a strange Religion, which they had never before knowne? This would have been a meanes rather to have ruined himselfe, and his de-

Cap. 10. *V.* 5.

signes; and to cause his new gotten Subjects to returne to their old Allegiance.

7. Now, that the Cherubins, which *Moses* made to the Arke, were in the figure of Calves, that which *Aaron* made in the Wilderneſſe, at the intreaty of the children of Israel, proves sufficiently: for doubtleſſe this High Prieſt did nothing, but what he conceived *Moses* himselfe would have done, had he been alive. (For he tooke upon him to doe what he did, upon a presumption that *Moses* was taken away by God; seeing he had not come downe from the Mount, in the space of full forty dayes: whereas, at other times, he had never tarried there above a day.) He made therefore a Cherubin indeed; but it was after the patterne that was shewed to *Moses*, as also to himselfe, and the seventy Elders. *Inspice, & fac secundùm exemplar, quod tibi in monte monstratum est.* Now, in this Patterne, they saw the glory of God, in like manner, as it was afterwards seene by *Ezekiel*, and St. *John*: where God appeared, sitting betwixt foure Cherubins, whereof the first was in figure like a Man; the second, like a Lion; the third, like a Calfe; and the fourth, like an Eagle: And upon these visible Cherubins, as upon a Throne, were the Children of *Israel* to find placed,

Exod. 25.
Exod. 24. 10.

the

the Majesty of the Invisible God, in their passage through the Wilderness; according as he had promised them, by the mouth of his servant *Moses*. *Ecce Ego mittam Angelum meum, qui præcedat te.* And then afterwards, explaining how himself would rest upon this Angell, called by the name of אלהים, *Elohim*, *Dij*, a name common to the Angels too; he addes: *Et erit nomen meum in illo, & facies mea præcedet te, & requiem dabo tibi.* These Promises therefore having been so often made to the People by *Moses*; now that they beleeved him to have been either devoured by some wilde beast, in some corner of the Mountaine; or else, as the wiser sort amongst them thought, that he was taken away by God; they required at the hands of his Successor, *Aaron*, the fulfilling of these very Promises. *Surge*, said they unto him, *fac nobis Deum Elohim*, or, *Deos Elohim, qui præcedant nos: Moysi enim huic viro qui eduxit nos de terrâ Ægypti, ignoramus quid acciderit*: as if they should have said: We know not what is become of *Moses*, that should have made us this Angell, that was to march before us: doe Thou thy selfe therefore make it, that so we may enter into the Land of Promise. *Aaron* therefore made them one of these *Cherubins*, on which they had seene God sitting. Now,

why he made this Cherubin in the shape of a *Calf*, rather then in any other of the three Figures, *Abiudan*, a Jew, speaking of this particular, (a Manuscript Copy of whose Workes Mr. *Otho* hath brought out of the East,) sayes nothing at all. But *Moncæus*, who hath likewise written of this Subject, gives the reason out of *Dionysius* the *Areopagite*: namely, that *Aaron* made choice of the Cherubin, that was figured like a Calfe; becauſe that being in the appearance more absurd, then any of the rest, the Children of Israel would not be so apt to worship it. This Calfe therefore, or Cherubin, was made by *Aaron*; not as if he had first cast the gold in a rude Masse, and then afterwards shaped it, working it in the same manner, as Statuaries doe, in rude Stones: as *Moncæus* is of opinion. Nor yet, that this Calfe came out by chance, without any purposed designe of *Aaron*, in making it in shape like a Calfe: as most of the Ancients have been bold to affirme: But having first made a Mould, *Et projeci illud (aurum) in fornacem, egressusque est hic Vitulus*: he cast the gold into it, and there came forth this Calfe. If the People afterwards provoked God to wrath thereby, it was not for making the Calfe, but for worshipping it. For as *Martiall* sayes,

In Vit. aur. Cap. 5.

Qui

Qui fingit sacros auro, vel marmore vultus,
Non facit ille Deos; qui rogat, ille facit.

Neither doe we any where read, that *Aaron* was at all reproved of God, for having made it.

8. So that the conclusion, which we may draw from hence, is; that the Cherubins which were on the Arke, were really made in the shape of Calves: and that according to this Doctrine, *Jeroboam*, in imitating them, could not in any wise be counted an Idolater, but onely a Schismatick, or Separatist from the worship, that was performed in *Jerusalem*: notwithstanding that the same befell him, that had happened to *Aaron* before him; namely, that though His Purpose was good, yet nevertheless there were among the People, that worshipped them: and this is the reason, they are reproved by God. Now that hee had no intention at all to set up Idolatry, by this Act, appeares clearly in this; that the Kings his Successors, who all were of the same Beliefe, are not any where reproved for this crime, untill the Reigne of wicked *Achab*, who was seduced by his wife *Jezabell*, the most Imperious woman that ever was. Thus we read in the History of *Kings*, that *Jehu* did that which

was right in the sight of the Lord; Yet nevertheless, *Non reliquit vitulos aureos, qui erant in Bethel, & in Dan.* And I would faine know, if this King should have worshipped these Calves, how he could have done that which was right in the sight of God, who never punished his people so severely, as when they had given themselves up to worship Idols? And how *Asa* in like manner, King of *Samaria*, could have walked in the wayes of *David*, if he had beene tainted with this horrible Crime? *Et fecit Asa rectum ante conspectum Domini, sicut David pater ejus*: and yet notwithstanding, *Excelsa non abstulit*, He took not away the High places, that is to say, *Vitulos*, the Calves. As if the Author of the holy Scriptures had purposed to prevent the Objection which is usually made, concerning the erecting of these Calves to an evill End: for these words seeme to have been set downe so expressly, meerly for the confutation of those men that are wedded to their owne wills, and for the clearing of the truth of that, which I have here delivered: *Cor Asa perfectum fuit cum Domino, etsi Excelsa non abstulerit.* Which is an Infallible Argument, that they acknowledged in these Calves, or Cherubins, the same which they of *Jerusalem* did in those of the Arke; namely, the presence of the In-

4. Reg. 10. 30.

visible

visible God, sitting there, as on his Throne; notwithstanding that many, out of simplicity, worshipped the bare figure of this *Work of Mens* hands: And this is that, which God so often complaines of. As if this were the Literall meaning of this Passage; to wit: that the Kings of *Israel* had indeed done that which was right in the sight of God, and had lived according to his Lawes: yet, that they might have done better, if they had taken away these Cherubins, which were the cause of the destruction of many, who made other use of them, then that for which they were intended. I remember to have read somewhere to this purpose, of a Bishop of *Marseille*; who seeing, that many of his people behaved themselves toward the Images, that are usually placed in Churches, with so great respect, as that one day he observed some of their actions that came within the compasse of Idolatry; he caused them all to be broken to pieces, leaving only a very few in some certain places of his Dioceſs: So true it is, that we often abuse those things, which were instituted only to good ends. I shall only adde one word more, for the defending of the Innocence of the *Samaritans*; which is: that, when *Salmonazar* had ransacked their Country, he sent into it Colonies out of *Persia*; who falling to commit Idolatry, as they had

had used to doe in their own Country; God sent Lions among them, to destroy them. 4 *Reg.* 17 For remedy of which calamity, they could finde out no better expedient, then to send for one of the Jewish Priests, whom they had lead away captives, for to instruct these Idolaters in the Worship of the true God; which being done, they were freed from that calamity: which is a certaine Argument, saith *Abiudan*, that all the *Samaritans* were not Idolaters. This observation of *Abiudan*, *Moncæus* takes no notice of; yet He hath also an Observation, which *Abiudan* passes by; (out of the hate, I conceave, that he bare to the True *Messias*, and because that the Testimony made against himselfe;) namely, that when our Saviour *Christ* uttered the Story, or Parable of the Travailer, that fell among Theeves, the *Samaritan* is there said to have had more pity on him, then the Priest of *Jerusalem*. I shall adde here, that the same God, being become Man, did not at all deny himselfe to be a *Samaritan*, when he was called so by way of reproach: which doubtlesse he would have done, if he had knowne this people to be wholy Idolatrous.

9. But now, in the progresse of this Discourse, the Curious Critick, who uses to leave nothing unsifted, may happily propose this Question to me. If the Cherubins of the

Arke

Arke were made in the forme of Calves; what should move almost all Writers to maintaine, that they were in shape like young Boyes? I confesse, I could willingly have put off the answering this Question (which neither *Abiudan*, nor *Moncæus*, have taken any notice of, or else have purposely passed it by,) to some other time: But seeing that I write to the Learned, it concernes me willingly to omit nothing, that makes for my subject; that so I be not ranked in the number of those men, that when they write of any argument, doe voluntarily slip over the choycest things in it. I say then, in two words, and without making any long discourse on it, (since that I handle this very Question in another place,) that all the Authors, both Greek, and Latine, and the greatest part of the Jewish too, as *Aben-Ezra*, *Scelomoh*, and the *Talmudists*, who have attributed the forme of young Boyes to these Cherubins, have done it upon such weake grounds; that we need but onely to rehearse them, to shew their insufficiency. There is nothing, (say many of these last named Authors, cited by *Kimchi*,) which more confirmes the opinion, of the Cherubins being made in the figure of *Young Men*, or Lads, then the Etymology of their name. For כרוב *Cherub*, is compounded of the servile

Letter

Letter כ *Caph*, which signifies *sicut*, and of the word רביא *Rabeia* which signifies in Chaldee, a *Young Boy*, or *Youth*; and in the plurall number כרביא *Cherabaia*, that is to say, *sicut Adolescentes*, or *Pueri*. Very good, but *Moses* spoke not Chaldee, but Hebrew: and therefore, if this controversie must be decided by the Etymology of the name, why cannot I say with much more reason, out of the Hebrew Etymology of the word, that these two Cherubins were made in the form of *Saddles*; seeing that the word רכב whence כרוב *Cherub* is said to be derived) by transposing the letters into כרב *Cherab*, which signifies *equitare*, is in Hebrew, a *Saddle*: as you may see in *Leviticus*, and in the first book of the *Kings*. Or else we may say, that these *Cherubins* were made in the form of *Raine*: seeing that כרביב *Cherabib*, a word that cometh very near *Cherubin*, signifies *sicut pluvia*.

Cap. 15. *v.* 9.
Cap. 22. *v.* 35.

Let us now examine the Reasons brought by the Latines, and see whether or no they are of any more weight, then these of the Hebrew writers.

Cajetan upon *Exodus* thinks himselfe to have found out the powerfullest Argument, that hath yet been brought by any, for to prove that their Figure was like that of two Young Men: becaus that in the Bible, where the Vulgar Translation renders it, *re-*

In 25. *Exod.*

spici-

spiciantque se mutuò, the originall soundsthus in the Hebrew, *& facies eorum vir ad fratrem suum.* Whence he thinks, he hath hit the nail on the head; and concludes, that for certain these cherubins were of humane shape: But those that are skilfull in the Hebrew, will readily find this conclusion to be very infirm, and of no force; or otherwise we may as well conclude, that the starres, the curtains of the Tabernacle, and a thousand other things in the old Testament, were likewise of Humane shape, since that *Isaiah*, speaking of the stars, where the vulgar Translation hath, *Neq; unum reliquum fuit*, the Hebrew Text sayes, *& vir non est substractus*: and in *Exodus*, where speaking of the curtains of the Tabernacle, the Vulgar sayes, *quinq; cortinæ sibi iungantur mutuo*, it is in Hebrew, *& quinque cortinæ erunt conjunctæ, mulierem ad sororem suam.* So *Ezechiel* speaking of the wings of the Beasts, where the Translation hath, *& vocem alarum animalium, percutientium alteram ad alteram*, the Hebrew is, *Mulierum ad sororem suam.* In *Genesis*, where mention is made of the parts of the Sacrifice, where the Translation is, *Et utrasque partes contra se altrinsecus posuit*, in Hebrew it is, *& dedit virum, partem ejus è regione proximi sui.* And lastly in *Isaiah*, where it is Translated, *Alter alterum non quæsivit.* Many other examples of this kind

Exod. 25. v. 30.

In Lexicis.

are

In Lexicis. are collected up, by *Kimchi*, *Munster Forsterus*, and *Pagnin*. I shall omit whatsoever the rest of interpreters have delivered, concerning these Cherubins; because that you may see in *Cajetan*, that their reasons are as weak as his own, whatsoever *Pradus*, and *Villalpandus* affirm to the contrary; who labour much to bring in another sense, but are confuted by *Oleaster*. In the mean time I cannot but wonder very much at these men, that have taken so much pains to hunt after empty sounds to no purpose; not considering that they might as well at first have positively affirmed that these *Cherubins* had a Humane shape, because that one of the four, seen by *Moses*, *Aaron*, the seventy Elders, *Ezechiel*, and Saint *John*, was in figure like a Man. This Conjecture might have passed for tolerable, had not the truth been by us now brought to light. We may therefore by this means clear our hands of these doubts; as also of that other, concerning the forme of the Cherubin that was placed at the entrance of Paradise, to keep out *Adam*, and his posterity. For it may be answered in one word, that it was that of these foure Cherubins, which had the shape of a Lion; this forme being the most proper for such a purpose: seeing there is nothing in the world more terrible then a Roaring Lion. And thus are all those

those difficulties cleared, which have long since been brought in by *Theodoret*, *Bar-Cepha*, *Procopius Gazæus*, *Jacobus Chius*, and *Theodorus* Bishop of *Heraclea*; who, after a long and tedious dispute, conclude, though not very rationally, that this Guard was not a *Cherubin*, but some other thing of Power, like a *Cherubin*; just as we dresse up some frightfull Scar-crowes, and place them in Gardens, and Hemp-plots, to fright away the Birds. And their reason is, because that Cherubins being Spirits very highly exalted, and of the second Order of the First Hierarchy, they are never sent on the Earth, but are alwayes attending before the Throne of God: notwithstanding, the *Master of the Sentences*, *Scotus*, *Gabriel*, *Durand*, and *Gregorius de Valentia*, affirm the contrary. Now what the reason should be of the Cherubins, seen by *Moses*, *Ezekiel*, and the rest, appearing in shapes so different, and, as it may seem, so repugnant to the nature of a Blessed Spirit, I must refer you, for satisfaction, to S. *Dionysius*, S. *Gregory*, and the rest of the Fathers: since it is sufficient for me to have here proved, that the Golden Calfe made in the Wildernesse, and those other which *Jeroboam* made, were fashioned according to this Divine Vision; so that the Ancients are by this means cleared of the Crimes, which

Quest. 40. de Paradiso. *In 3 Genes.* *In Expos. Symb.* *In 2. Sent. dist. 10. ibid. Tom. 1. disp. 2.*

they

they are injuriously charged withall.

10. If I had not already exceeded the just length of a Chapter, I should here answer to an Imputation, which is yet greater then all the rest, charged upon the Jewes: namely, that they of old burned their Children to the Idol *Moloc*. I shall reserve the full handling of this point, till some other time; and shall only say this by the way, that *R. Joseph Caro* observes, that throughout the whole Scripture, where there is mention made of this Idol, and of the Sacrifice that was done unto it, it never uses any word that signifies, *to Burne, Kill, or Put to death*, but, *to Passe*, and, *to Offer*. And indeed they did no more, but caused their Children to passe over the Fire: which was a kind of Adoration, and Service, shewed toward this Element, and Introduced by wicked *Cham*. *Ignem*, (saith *Heurnius*) *in Ur, Chaldæorum Urbe, Abrahami patria, adorandum ponit; gravi pœnâ in pertinaces promulgatâ*: where there is no mention made of any Command, to *Burne*, nor to *Kill*. And for the clearing of this Truth, I shall refer the Curious Reader, (because I must not any longer dwell on this point) to *Kimchi, Salomo Jarchi, Abarbanel*, and to *Moses Ægyptius*, who knew more of the Customes of the Ancients, then any other Author that ever wrote. Yet I deny

In Cap. 6. Mis. Thor. tract. עבד

Lib. de Philoseph. Barb. in Chald.

comment. in Reg. & in Psal. In Pentateuch. In More Neb. Lib. 3. C. 36.

deny not, but that the Persian Colonies of *Sepharvaim*, who came and dwelt in *Samaria*, did Sacrifice their Children to their Gods, *Adramelech*, and *Anamelech*: but, that the Hebrewes did the same to *Moloch*, will never be made appeare; whatsoever Mr. *Selden* say to the contrary. And who can believe that *Salomon* murdered little Children, or cast them into the Fire, because the Scripture sayes of him, *Colebat Salomon Astharten, Deam Sidoniorum; & Moloch, Idolum Ammonitarum?* He must not be Master of Common Sense, that can have any such thought about him: So true is that, which we have already delivered; that they only passed over the Fire. And this Unhappy Custome hath so spread it selfe ever since, throughout the whole World; that even in *America*, the Brasilians doe the same, as *Johannes Lerius* reports of them: and among Christians also, Mothets doe yearely cause their Children to passe over the Fire of St. *John*, to this day. Which Custome ought to be abolished, seeing it hath been anciently condemned by a Councell held at *Constantinople*: and *Theodoret* proves clearely, that this Custome of these Fires, is still a rellick of the Ancient Abominations.

4. Reg. 17.

Navig. in Brasil.

Syn. 6. in Trull. can. 64.

In cap. 16. 4. lib. Reg.

Videantur Olaus Mag. in Histor. Gothica. Leo African. in Descript. Afric. D. Io. Chrysostom. qui in Homil. de Nativitat. S. Ioannis, Solennes ejus honori πυρκαϊὰς excitatas ait, ipsumque diem Lampada appellatum.

CHAP. II.

That many things are esteemed Ridiculous, and Dangerous, in the Bookes of the *Jewes*; which yet are, without any blame, maintained by Christian Writers.

THE CONTENTS.

1. THat we ought not to rest on the bare Letter of the Scriptures.

2. *Authors that have treated of Ridiculous Subjects, without being reproved.*

3. *The Bookes of the* Jewes *lesse dangerous, then those of the* Heathens; *which yet are allowed by the Christian Fathers.*

4. *The Feast that God is to make for the Elect, with the Flesh of a Whale, how to be understood.*

5. *Ten things created on the Even before the Sabbath, and what they were.*

6. *The Opinions of the Ancient, and Moderne Writers, touching the end of the World: what Fathers of the Church have been of the Jewes opinion in this Particular.*

7. *Divers opinions, concerning the number of yeares from the Creation to our* Saviour Christ:

Christ: *and what we ought to conclude, as touching the End of the World.*

8. *The Ancient Rabbins are falsly accused of speaking ill of our* Saviour Jesus Christ.

9. *The third Objection in the Precedent Chapter, answered: and an Enumeration of some Errors of great Importance in our owne Books.*

BUt be it so (may some say,) that the Jewes are free from the guilt of these Crimes, and their books not polluted with these Abominations: yet it cannot be denied, but that they have vented in them many fooleries, more ridiculous ones, then a man can imagine; and even some, that are very dangerous too: and that therefore they are unworthy our reading; and the Curiosities found in them, not to be valued at all. This is the second Objection, which was proposed in the precedent Chapter. The 2d. Objection.

If I were here to deal only with those that are free from Passion, it would be easie for me to satisfie them in two words: but since that I may chance to have to do with opiniative, self-conceited men; it will concern me to convince them by the force of Reasons, backed with examples. I say then, that suppose there are many fooleries, and absurd things found in the books of the Iewes: The Answer.

but why then do we admit of the books of the Poets, where you have nothing else? For what can be conceived more ridiculous, then that men should be transformed into Rocks, Rivers, Plants and Trees? or what more remote from common sense, then that Stones should discourse, Flowers, reason, and trees make their moan, and sigh out their afflictions? why were the Fables of *Æsope* ever received, which attribute the use of Reason to all things, even the most insensible that nature hath produced? And to say the utmost in one word; Why then do we admit of the Bible, which also make Trees, as the Vine, and the Bramble, to speak? *The Trees went forth on a time to anoint a King over them, and they said unto the Olive-tree, Reigne thou over us. But the Olive-tree said unto them, should I leave my fatnesse, wherewith by me they honour God and man, and go to be promoted over the trees?* And this Tree refusing them, they then make their addresses to the Fig-tree, and afterwards to the Vine, and at last they are constrained to come to the Bramble. What a strange *Metamorphosis* is here? If it be answered that these are Figures, Similitudes, and Parables, which *Ioathan* made use of, to expresse to the people the Tyranny of *Abimelech*: and that in like

Iudic. 9. 8.

manner

manner the Ancient Poets proposed their Fables, under which was alwayes couched some Philosophicall secret, either Morall, or Divine: Why shall not the same Liberty be allowed to the *Iewes* also? Will they have them to be lesse Rationall, then the rest of Mankind? or more Brutish, then very Beasts? Was there ever the like Peevishnesse seen?

2. If the *Iewes* had busied themselves, in describing the War betwixt Frogs and Mice; as *Homer* hath done: or in writing the Commendation of a Tyrant, as *Polycrates* hath done: the praise of Injustice, as *Phavorinus*: of *Nero*, as *Cardan*: of an Asse, as *Apuleius*, and *Agrippa*: of a Fly, and of a Parasiticall life, as *Lucian*: or of Folly, as *Erasmus*: we then should have them hooted at, for Fooles, or Mad-men. Or had they made Epitaphs, or Funerall Orations, upon the death of a Cat, an Ape, a Dog, a Didapper, an Asse, a Magpye, a Flea, as some of our Italian Fantasticoes have done: we should no doubt heare them charged then, with the finest, wittiest, Idolatrous Foolery, that ever men were guilty of. And yet, the Authors of these Trifles, heare no one word of it. If they should yet but have taken upon them, to set down the Rules of Divination, as many of our La-

The same hath *le S. du Belay* done, in divers of his Poems.

tine Christians have done: or to teach the manner of Interpreting Dreames, as one hath done in *Gochlenius*; who tels you, that as soone as you are awaked, you must open a Psalter; and the first Letter that is found, in the beginning of the Page, shall shew what shall happen. As for example; if it be *A*, it signifies, the Party shall be of a Free Nature: if *B*, he shall be powerfull in War: *C*, and *D*, signifies Sadnesse and Death: *E*, and *F*, that he shall have (if he be married) a Noble Of-spring: *G*, denotes some sad accident to befall him: *H*, foreshewes the Love of Women: *I*, a good and happy Life: *K*, Folly, and Mirth: and so forward of all the rest; the very remembrance whereof makes me laugh: If the *Jewes*, I say, should have busied themselves with such Sottish Impertinencies as these, would any of the Christians so much as have touched their Bookes? I shall passe by a thousand Fooleries, wherewith our owne Bookes are stuffed; and a thousand Fopperies, which some people give credit to: as, that of Names, and Numbers, which is copiously handled by *Raimundus Veronensis*, in his book intituled, *Opera del l' Antiqua & honorata scienza di Nomandia*: wherein a man shall see by the Letters of his name, whether he shall live a long time, or not: whether of the

Barth. Gochl. Introd. ad Physiog.

the two shall survive, the Husband, or the Wife: What Preferments one shall rise to: What Death a man shall dye: and a world of such like Propositions, which are not onely ridiculous, but dangerous also. And now let any man, if he can, find fault with the Jewish Rabbins, whose writings are free from any such kind of Follies, as these.

3. I shall adde further, that almost all the Fathers have been of opinion, that we might lawfully read the books of the Heathen Philosophers; and such reasons are given for it, by S. *Augustine*, and *Theodoret*, as will force the frowardest Critick to subscribe. Now every body knowes, that the greatest part of these books teach the Multiplicity of Gods; and some of them, Idolatry also: But as for those of the Jewes, who is he, that hath ever accused them of either of these Crimes; or that found any other Doctrine taught in them, then that of the True God? And why then may not men of Learning read these, since we permit the other to be read to raw Children, that are apt to believe any thing? If there be many Fooleries to be found in them; as it is objected by those, that never read them; there is yet much lesse danger in These, then in Apostacy: neither is there any of them so Absurd, but that some Good thing may

Lib 2. de Doctr. Christ. Cap. 39. & 40.
Lib. 1. de curat. Græc. affect.

be drawen from them; nor yet so barren, but that they afford matter, to raise some wholsome Doctrine upon. Let us therefore take the Truths, and passe by the Dreames: let us gather the Roses, and let alone the Thornes: let us take up the Pearles, and cast away the Shels. In a word, let us doe what *Damascene* teacheth us: *Si autem*, saith he, *ab his qui foris sunt decerpere quippiam utile valuerimus, non aspernabile est. Efficiamur probati Trapezitæ, legitimum & purum aurum acervantes, adulterinum autem refutantes: sumamus sermones optimos, Deos autem ridiculos, & fabulas alienas, canibus projiciamus.*

Lib. 4. de fide Orthod. c. 18.

4. We will now go another way to work, and shew, that many of those things in the books of the Rabbins, which are accounted ridiculous, by those that have them only by heare-say, have not yet been accounted so, by Learned Christians, and such as know the Ancients manner of writing; and that consequenly, they are not to be rejected. We shall therefore make choice of some of the most Mysticall Passages that are to be found in their books; and shew how those strange doctrines are to be understood; that so by these, the Reader may be able to judge of all the rest.

If there be any thing worthy to be accounted

counted ridiculous, and absurd, that doubtlesse appears to be the most likely, which the Ancient Jewes have delivered, of a certain *Feast* that God is to make the Saints hereafter. For they write, that when God had created the world, seeing the bignesse of a Whale which he had lodged in the sea, to be so prodigiously vast, as that he had not made any thing that was sufficient to nourish him; he presently killed him, and salted him up, as we use to do Flesh, purposing one day to feast the Elect therewith. *Contribulasti*, saith the Psalmist, *capita draconum in aquis, tu confregisti capita draconis.* Possibly this Text may have given occasion of the Fable of *Python*, slain by *Apollo*: and if so; this later story seems much more tollerable, then the other. For, what madnesse is it to imagine, that God should afterward salt up this Dragon, or this Whale called לִוְיָתָן *Leviathan*; and that it should be afterwards kept, till the Last Day, to make a Feast for those, that should then have no more need to eat? And what excellent entertainment should God bestow upon his Children, when their cheare should only be, of the flesh of a Powdered Dragon? This were one of the grossest Fooleries that could be, were there no other Doctrine couched under this Tradition, then what the bare Letter affords: and who can possibly

Others speake of Two.

לִוְיָתָן *Leviathan* signifies also a Dragon.

possibly imagine the Jewes to be a people so void of sence, as simply to believe this, without looking after any other meaning of the thing? Let us rather hereafter entertain a better opinion of this people; and esteem otherwise of those men, whose wisdome the Christian Fathers have so deservedly admired. I will not say, but that the simpler sort of people among the Jewes, may peradventure have believed, in the Literall sense, this Mysterious Fable; as there are among us, that believe the stories of *Æsope*. For there are found some old women so simple, and I my self have seen such, that hearing tell, how the Lion talked with the Fox, and hee with his companions, that so he might devoure the hennes; they really believed, that in times past Beasts did speak and discourse of their own affairs; taking occasion from what they have heard at Church, of the speaking of *Baalams* Asse. But as *Æsope* is very well known to have couched some mysterious sense, under his Fables; In like manner did these wise Ancients, in those which they devised. *Scio* (sayes *Paulus Fagius*) *veteres Judæorum Rabbinos aliud mysterium hac de re prodere voluisse, qualia & alia apud illos inveniuntur.* And then, that he might take off the vail from these Mysteries, and bring them into the open light, he pre-

In פרקי אבות פ ד קי impress. Isnæ ann. 1541. fol. 61.

presently addes: *Tu, per convivium, summam illam, ac æternam fælicitatem, quæ justi in futuro perfruentur, intellige. Tum nimirum edent, & devorabunt* Leviathan *illum, hoc est, Satanam; cum viderint illum, cum omnibus ministris suis, in æterna præcipitari Tartara.* Insomuch that he must be no Man, that sees not that this Doctrine is very little different from that of our Saviour *Jesus Christ*, who sayes: That, *in his Kingdome, the iust shall eat and drink at his Table*: understanding by these expressions, *Everlasting Blisse.*

5. There is another Tradition found in the books of the *Jewes*, that appears as ridiculous as the former: which is; that at the Creation of the world, on the Even before the Sabbath, there were ten Miracles created. The first was, That Prodigious Opening of the Earth, that swallowed up *Corah* & his Companions. The second, the Well, or Spring, that issued out of the Rocke, and followed the Children of *Israel*; and which (say They) God granted unto them, for the merits of *Miriam, Moses* his sister: as also the *Manna*, that went along with them; and the Miraculous Cloud, that attended on *Aaron* and his fellowes; after whose death, all these Miracles ceased. The Third was, *Balaams* Asse: The Fourth, the Rainbow. The Fifth, the *Manna*: The Sixt, *Moses* his Rod, by which hee wrought

Ib. fol. 100. videatur & R. Moses Ægypt, in More Neb. lib. 1. c. 65.

wrought ſo many Miracles: The ſeventh, the little Worme, called שמיר *Schamir*, which *Solomon* uſed, in the hewing, and cutting of the ſtones, for the building of the Temple, that it might be done without noiſe, though they were very great, and very hard: as you may ſee in the ſtory of this ſtately Building; and alſo in the Commentary that *Ben Maimon* hath made expreſſely of this Inſect. The Eigth, the writing of the Tables of the Law: the Ninth, *Moſes* his Tomb: and the Tenth, the Ram that was ſacrificed, inſtead of *Iſaack*. Some adde to theſe the Devills, and Evill ſpirits. Now all theſe things ſeeme very ridiculous at the firſt ſight, which yet are in effect very Curious, neceſſary, and uſefull: as I ſhall in another place make it more plainly appear, it being too long a diſcourſe to inſert here. In the meane time let us rely upon the judgment of *Paulus Fagius* in this particular, who ſayes: *Hæc quidem aliquo modo in ſpeciem ridicula, & ſtulta eſſe videntur; ſed quæ certè non carent ſuis myſterijs.*

1 *Reg.* 6.

In noſtro *Cribro Cabbaliſtico.*

In *Pirke Auoth.*

6. I will next ſhew you a point of Doctrine of the Rabbins, that is accounted a very ridiculous, if not a very raſh one. Theſe knowing men, having conſidered the Order that God obſerved in the Creation of the world; and how that, having in ſixe daies perfected all his workes, he reſted on the ſeventh:

venth : they have peremptorily concluded from hence, that, according to this Myſterious Order, the world ſhould laſt but ſix Thouſand yeares ; and in the beginning of the ſeventh, all things ſhould reſt. *Six Thouſand yeares* (ſay they) *is the Age of the world : Two Thouſand, Voyd : Two Thouſand under the Law : and Two Thouſand under the dayes of the Meſſias.* So that, according to this account, there being One Thouſand ſix hundred forty nine yeares paſſed, ſince the Nativity of *Chriſt*, till this preſent ; there ſhould remain to the end of the World, but three hundred fifty one yeares more : *Quod furor eſt cogitare*, ſaith *Malvenda* : and *Genebrard* alſo finds this opinion to be ſo ſtrange a one, as that he cannot acquit it of Folly. But ſee now, how carefull it concerns a man to be, in throughly examining all things, when hee intends to accuſe any one. I ſay then, that if the *Iewes* are to be accuſed, as guilty of Folly, for having prefixed a time for the end of the World ; we muſt alſo then in like manner accuſe the moſt Learned of our Chriſtians; and even ſome too, that ſhine, like Suns, in the Church. I ſhall not here ſay any thing of *Ioachimus Abbas*, *S. Brigitta*, *Ubertinus de Caſali*,

Talmud. tract. Sanhedr. in C. Helec. ששת אלפים שנה חעולם : שני אלפים תוהו : שני אלפים תורה : שני אלפים ימות המשיח *Cſecſet. alaphim cſanah hagholam : ſcene alaphim tohou : cſene alaphim Thorah : cſene alaphim jemot Hamaſciach.*

Vid. Hieronym. Wielmium, in cap. 1. Geneſ. lect. 6.

li, Telesphorus Heremita, Petrus de Aliaco, Nicolas Cusanus, Jo. Picus Mirandula, Francis Melet, &c. nor of those of whom *Vincent Ferrier* speaks; who held, that the number of yeares from the death of our Saviour *Christ*, to the end of the World, was to be just so many, as there be Verses in *Davids* Psalter. Neither shall I here speak of the ancient Philosophers; as of *Aristarchus*, who affirmed that the world should last but Two Thousand foure hundred eighty foure yeares: of *Aretes Dyrrachinus*, who assigned for it's Duration, five thousand five hundred fifty two; of *Herodotus*, and *Linus*, who allowed it ten thousand eight hundred; of *Dion*, who said it should continue Thirteen Thousand nine hundred eighty four yeares; of *Orpheus*, who believed it should last a hundred and twenty Thousand yeares; as *Cassander* did, eighteen hundred Thousand. I shall only shew, what the opinion was of the Learned Fathers of the Church, whose lives are irreprovable: as namely, of *Irenæus*, who, according to the opinion of the Jewes, saies, that, *Quotquot diebus hic factus est mundus, tot et Millenis annis consummatur: et propter hoc ait scriptura Geneseos; et consummata sunt Cælum, et Terra, et Omnis ornatus eorum, &c.* and afterwards hee concludes: *In sex autem diebus consummata sunt, quæ facta sunt; manifestum est, quoniam consum-*

Ep. ad Bened.

Apud Consorin. de die Notati cap. 15.

Lib. 5. adverſ. Hæreſ. c. 28.

consummatio istorum, sextus millesimus annus est. So St. *Hilary*; who, expounding those words of the Evangelist, *Et post sex dies transfiguratus est*, saith, *cùm post sex dies gloriæ Dominicæ habitus ostenditur*, namely, in his Transfiguration upon Mount *Tabor*, *sex millium scilicet annorum evolutis, regni cælestis honor præfiguratur.* So St. *Ambrose* likewise; who, having the same conceit with St. *Hilary*, expresseth himselfe almost in the very same words. This was the Opinion also of Saint *Augustine*, in his booke *de Civitate Dei*, *lib.* 20. *cap.* 7. of St. *Hierome*, on those words of *David*; *Quoniam mille anni, ante oculos tuos, sicut dies hesterna quæ præterijt*; who saies: *Ego arbitror ex hoc loco, et ex Epistola, quæ nomine Petri inscribitur, mille annos pro una die solitos appellari: ut scilicet, quia Mundus in sex diebus fabricatus est, sex millibus tantum annorum credatur subsistere; et postea venire septenarium numerum, & Octonarium, in quo verus exercetur Sabbatismus, et Circumcisionis puritas redditur.* In a word, it would aske it selfe a particular Volume, but to set downe all, that the rest of the Fathers have written, concerning the end of the World, conformable to what the Rabbins had said before them. The Curious Reader that would be more fully satisfied in this particular, may have recourse to *Georgius Venetus*,

In 17. Math.

In Epist. expos. Ps. 89. ad Cypr.

netus, Galatinus, Adr. Finus, Sixtus Senensis? Paulus Riccius. Lud. Vives, Hieronymus Magius, Ægidius Columnus, and *Fridericus Emstius.*

Harm. Mund. Cnt. 3. zon. 7. cap. 7. Lib. 4. cap. 20. Flag. contra Iud. 9. c. 11. Lib. 5. Annot. 190. Lib. de oct. Sph. In l. 20. de Civ. dei. Lib. de Exust. mund. de præd. c. 11 De fine mundi.

7. The Objection that might be made in this Point, would fall heavy, as well upon the Rabbins, as upon the Fathers, who have followed them; but that wee shall be able to make it appear to be of no weight at all. For, say they, if the World be to last but sixe Thousand yeares; then by consequence, the Day of Judgment may be foreknowne, which contradicts the Holy Scriptures. I answer, that those Learned men have not at all defined the dayes, but only the yeares: Now, the number of the yeares, that are passed since the Creation, to this present, is uncertain; therefore are the Dayes also uncertaine. Now that the number of yeares is uncertaine, will appeare evidently, by comparing the diverse Opinions of these following Authors, who have with all possible Diligence computed the yeares, from the Creation, untill *Christ*; and yet there is in their Computations, above a hundred years difference: Judg you then, what the Consequence must be. Those of the Jewes that have turned Christians, as *Hieronymus à Sancta Fide, Paulus à Sancta Maria, Lyranus, Brugensis*, and others, which are followed by *Georgius Venetus, Galatinus, Fran-*

Franciscus Georgius, and *Steuchus*, account from the Creation of the World, to the Nativity of our Saviour Christ,	3760
Paulus Forosempronienſis,	5201
Arnaldus Pontacus,	4088
Pererius, *Bellarmine*, and *Baronius*,	4022
Genebrard,	4090
Suarez,	4000
Ribera,	4095
Onuphrius Panvinius,	6510
Carolus Bovillus,	3989
Malvenda,	4133
Joſeph Scaliger,	3948
Sixtus Senenſis, *Maſſæus*, and many others.	3962
Jo. Picus Mirandula,	3958
Peter Galliſard,	3964
Joannes Lucidus, and many others,	3960
Gerardus Mercator,	3928
Janſenius,	3970
Paulus Palatius,	4000

Hence we may ſafely conclude, that neither the number of daies, nor yet of yeares paſſed ſince the Creation, can be exactly knowne, without ſome ſpeciall Revelation; notwithſtanding the endeavours of the Learned *Pererius* to prove the contrary; who, taking occaſion from theſe words of the Wiſe man, *dies ſeculi quis dinumerat?* affirmeth, that he ſpeaketh not here of the *Yeares*, but *In Gen. lib. 1.*

of the *Daies*: and that, though the number of These cannot be knowne, yet the Other may. *Ergo*, sayes he, after a long Discourse, *Numerus annorum Mundi teneri potest, dierum autem non potest.* But he ought first to have reconciled these Authors among themselves; and to shew, how they have erred in their Computations. And when all is done, the neareſt that a man shall be able to come to the Truth, will perhaps be about Twenty five, or Thirty yeares, over, or under; and no otherwise.

The 3. Object. 8. The third Objection, brought by those, that will not admit the Jewes bookes to be read, seemes to have more Reason in it, then all the rest. For, if they be indeed full of scoffings against the Life of Him, who hath given Us Ours; if they accuse his Actions, detest his Doctrine, and condemne his Memory, as ignominious; in a word, if they are full of nothing but Blasphemies against *Jesus Christ*, who is he that could endure to read them? And here *Sixtus Senensis* triumphs over his Enemies, and reckons up all the Impieties the Israelites were ever guilty of; and there is scarcely any one kind of wickednesse, or villany, that he layes not to their charge. In a word, he numbers up, as well all the erroneous points of their Beliefe, as their Reproachfull speeches which they vomit

mit up against the Sonne of God: so that one that had not read their bookes, and knowne the Truth of the businesse, would judge them to have been written rather by Divels, then by Men. But this Author, (who had not written against this Nation, but, as almost all others have done, meerely out of the hatred is generally borne, toward these *Deicides*,) thought peradventure, that after the burning so many Jewish Libraries in *Italy*, and after that himselfe had beene an Eye-witnesse of Twelve Thousand Volumes burnt to Ashes at *Cremona*, he thought, I say, that after so rigorous an Inquisition, there could have been no more books left, by which wee might have been able to satisfie our selves, in the Truth of those things that are objected against the Jewes. But he had forgot to burne the writings of *Galatinus* too, or rather of *Sebondus*: (for I shall make it appeare in another place, that *Galatine* was never the Author of that Learned Booke, intituled, *de Arcanis Catholicæ fidei*:) He had, I say, forgot to burne these Learned writings too, which doe make it clearely appeare, that the greatest part of those things that are written in this Particular, is false; and prove, that the Blasphemies, which the Ancient Rabbins uttered against *Jesus Christ*, were not meant at all of *Christ, our Redeemer*, but of another *Jesus*, very far

The Answer.

different from Ours. And this is so known a Truth, that the most furious among the Iewes dare not deny it, unlesse they deny their *Talmud*. So that this Confession being so much the more forcible, because it proceeds from the mouth of our Adversaries; it quite overthrowes all that *Senensis*, and those of his Perswasion, have brought to the contrary. I will not say, but that the Later Rabbins doe more perversely handle the Controversy, which is betwixt Them and Us; namely, Whether *Jesus Christ* be the true *Messias*, or not: and that, among the Heats of so weighty a Dispute, they doe sometimes speake irreverently of our sacred Mysteries: But, (which is a very wonderfull thing, and which ought to convince all the enemies to the writings of these men;) among so great a number of Arguments that are brought against us, by *R. David Kimchi*, and *R. Joseph Alboni*, (two Iewish Rabbins, which were both very learned, and very zealous for their owne Religion:) you shall not find one Opprobrious speech uttered against *Jesus Christ*: as that he was a seditious person, (as he was called in his life time,) or a Magician, or an Impostor, or a Malefactor, or any other the like Blasphemous termes: notwithstanding there is scarcely any of our Christian Writers, that have written against the Iewes, which give them not

not very hard language. They dispute indeed, Whether the Gospel be a Law, or not: but not, Whether the Author of it were a Wicked Man, or no. Nay, on the contrary, they rather confesse him to have religiously kept all the Commandements of the *Decalogue*. They say indeed, that he was but meere Man, and not God: being blinded by the Confession, which this God of Love made of himselfe: *Ego sum vermis, & non homo*: but they doe not say, that he was a Wicked, Perfidious Person. They accuse his Apostles indeed of Ignorance, but not of Falsehood: as, when S. *Paul* saith, that the Israelites demanded a King of *Samuel*; who gave them the sonne of *Cis*, being about the age of forty years; whereas the Scripture seemes to say otherwise. As also, when Saint *Stephen* said, that those that went downe with *Jacob* into *Ægypt*, were seventy five soules in number; whereas in *Genesis* it is said, they were but seventy in all. And so likewise in diverse other Passages, which have been, long since, often reconciled, and cleared of Errour. They deny indeed, that in the Eucharist, a Great Body, with all its parts, can possibly be in so small a Morsell: but they doe not say, that the Institution, and use of it in the Christian Church, is Diabolicall, as the Hereticks say. In a word, they deny indeed, that *Jesus Christ* is the true *Messias*; but they

doe not say, that his Doctrine is against God. Those that desire to be more fully satisfied in this Controversie, may have recourse to a Tract, written by *Genebrard*, against those two Learned Jewes above named. To conclude then, both against *Senensis*, and all of his Opinion; I affirme, that the Ancient Rabbins are so farre from reproaching our *Saviour Jesus Christ*, as that, on the contrary, they allow of his Doctrine, and confirme the History, which is delivered us: as I doe clearly prove, in my *Advertissement aux Doctes, touchant la necessite des langues Orientales*, which I shall, God willing, put forth very shortly.

The 4. Object. 9. I come now to the last objection, which is: that the Bookes of the Rabbins erre, in the Interpretation of the Law: and that being full of Vaine, and ridiculous Traditions, and some that are dangerous too; they ought not to be read by Christians, who are to seeke after nothing, but the true Traditions of *Jesus Christ*, and his Church.

I shall not take upon me to answer fully, and in every particular, to this Objection: since that it cannot be denied, but that the Rabbins doe erre sometimes, and that their Interpretations are sometimes wide enough of the matter. But that therefore they must presently be burnt, or not read at all, is against

gainst all Sence, or Reason: for, otherwise, we were to proceed in the same manner against our selves, and must condemne our owne bookes also; which are scarcely to be found, any of them, without their Errors: I speake even of those very bookes, that are of highest esteeme, and use, among us. So that if these must all be committed to the Flame, we should speedily see our Libraries Empty; and, those which shall come after us, to be left to a most profound ignorance. For, who knowes not, that the works of *Tertullian* favour the Sect of the *Montanists*, where he speaks of a new *Paraclet*, and a new Propheſie; as also, where he condemnes *Second Marriages?* If we but diligently peruse the Writings of all the rest of the Fathers, we shall find, that those of St. *Cyprian* maintain the Rebaptizing of such, as having abjured their Heresie, had been formerly baptized by Hereticks What Error is it, that the writings of the Learned *Origen* are not polluted with? If any man out of Curiosity desire to see a Catalogue of them, he may have recourse to the Learned Epistle of St. *Jerome*, *ad Avitum*. Doth not St. *Hilary* seem to detract much from the merits of our *Saviour Christ*, when he maintaines, that his Sacred Body was not at all capable of Suffering; and

that Hunger, Thirst, Wearinesse, and the rest of Humane Infirmities, were not Naturall in him, but, as the Schoole speaks, *Absumptæ*? Neither did *Epiphanius* fall into less Errors then these, when he writes, upon those words of Christ, *Pater Major me est*, that it was true also of his Divine Nature; and that, in the garden of Olives, he spake not these words seriously; *Pater, si fieri potest, transeat à me Calix iste*; but onely by way of Dissimulation, to deceive the Devill. I passe by many things delivered by him, touching the death of our *Saviour Christ*, which the purity of Divinity cannot allow of: as also, when in his disputation against *Aerius*, he affirmes, that one of the Precepts left by the Apostles, was, that, during the six daies immediately before the Passeover, we must eat nothing but Bread, with Salt. St. *Ambrose* also, in his Allegories, in which he exceeds, is not alwayes blamelesse: for sometimes he lets fall such things, as are quite contradicting the sense of the Holy Scriptures. As, for example, speaking of St. *Peter's* sinne, he holds, that this Apostle denied not *Jesus Christ* as God, but onely as Man: as likewise, when he makes it Lawfull for a man, that hath put away his Wife by Divorce, to marry another woman, provided, she also had not

been

been divorced. St. *Jerome* runs as farre into the other Extreame; for, pleading for Virginity, against *Jovinian*, he doth so cry out against Marriage, that he makes it almost a sinne to marry: and goes on so far, as to account Second Marriages to be no other then meere Fornication, and a Trade of Bawdery. St. *Augustine* hath also had his many Errours: As, when he maintaines, that the Eucharist ought to be administred to little Children; and that, if they dye without Baptisme, they are Damned. You may find many other Errors in the Writings of this Learned Father: But they are such, as we may truly call, *Happy ones*; since that they gave occasion to the writing of that Excellent Book of his *Retractations*; without which, a great part of the Learning of this most Knowing Father, had been concealed from us. I could proceed to reckon up some Errors of each of the rest of the Fathers, both Greek and Latine, for the proving of my Assertion: namely, that we have the same reason to forbeare the reading of them, that we have against the books of the Rabbins: so that, we should at length be reduced to this extremity, of having no other books, but only the Holy Scriptures. And yet neither could these passe, if we should rest only on the

the Bare Letter; since there are some things found there, that seem contrary to Truth. Thus *Cajetan* hath observed, that in *Kings* 2. we read, *Michol*, instead of, *Merob*: as you may perceive, by comparing it with the First Book of the same History. And the Learned have observed, that in the New Testament, St. *Matthew*, forgetting himself, hath written *Zachary*, for, *Jeremy*: and St. *Mark* likewise, upon the same mistake, cites a passage out of *Isaiah*, which is written in *Malachi*: and so likewise, when he sayes, our Saviour Christ was Crucified on the Third houre; seeing that St. *John* saith, that he was but only condemned by *Pilat*, the Sixth houre. So likewise, where St. *Luke* saith, that *Cainan* was the Sonne of *Arphaxad*, and *Salec*, the Sonne of *Cainan*, he contradicts the place in *Genesis*, where it is said, that *Salec* was not *Arphaxad's* Grandsonne, but his Sonne, no other Generation intervening betwixt these two. And when he sayes also, that the Cave, which *Abraham* bought, was in *Sichem*; which was indeed in *Hebron*: and that he bought it of the Sons of *Emor*, the Sonne of *Sichem*: whereas *Moses* sayes, it was, of *Ephron* the *Hittite*. And so likewise, when he sayes, that *Emor* was *Sichem's* Sonne, when as it is said in *Genesis*, quite contrary;

2. Reg. C. 21. 1. Reg. C. 12. Matth. 27. Marc. 1. Joan. 19. Gen. 23. Gen. 11. Gen. 33.

ry, that *Emor* was *Sichem's* Father, and not his Sonne. I shall not here undertake to justifie all these Passages: many great Personages, of former Ages, have already done it very happily: so that we cannot any longer, without manifest Injury, say, that there is any Errour at all in them. As for the Errors of the Fathers, I should rather think charitably of them, and say; that, as St. *Jerome* complained in his Time, that the Writings of *Origen* had beene corrupted by some Impostor; as St. *Augustine* likewise complaines, in those of St. *Cyprian*: so possibly, those of the other Fathers may have beene corrupted too. But this Excuse, which my Charity hath suggested to me, hinders not, but that we are to reject Their workes, such as now we have them, if we are not to read any of those, that have erred.

Ep. ad Pammac. & Ocean.

PART.

PART II.

Of the Talismanicall *Sculpture of the* Persians : *or, the manner of making Figures, and Images, under certaine Constellations.*

CHAP. III.

That the Persians are unjustly blamed, concerning the Curiosities of their *Magick*, *Sculpture*, and *Astrology*.

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THE *Evill Custome, of blaming the Ancients, is noted.*

2. *The Reasons brought against the* Persians, *and their Magick, examined, and found of no force. The Errors of the Counterfeit* Berosus, Dinon, Comestor, Genebrard, Pierius,

us, *and* Venetus, *concerning* Zoroaster.

3. *His* Magick, *what it was.*

4. *The strange Statues of* Laban, *and* Micah, *called* Teraphim, *perhaps allowed by God.*

5. *The Errors of* Elias Levita, Aben-Esra, R. Eliezer, R. D. Chimchi, Cajetan, Sainctes, Vatablus, Clarius, Mercerus, Marinus, *and Mr.* Selden, *concerning these* Teraphim. *The grosse conceit of* Philo Judæus, *touching this Particular.*

6. *A Conjecture, touching these Statues, what they were: and an Answer to what may be objected against it.*

7. *Of certaine strange, Prodigious things, which have foretold Disasters, which have beene seen to come to passe; and which doe yet foretell the same.*

8. *The Conclusion of all before delivered.*

1. THere is nothing in the whole businesse of Learning, which astonishes mee more, then to see, how many of the most Excellent Wits of this our Age, make it their businesse, to find fault with the Ancients, and to load them with injurious speeches: as if this evill custom had now grown into a Maxime with them, that one can never passe for an Able man, nor appeare to be Any Body, without

without reprehending those which have gone before us, and from whose Learned writings we have derived the most Curious, and Choyse Points of Knowledge that we have. The *Persians*, or, if you please, the *Babylonians*, that bordered upon the River *Euphrates*, were the First, as Rabbins report, that found out the secret power of Figures. The wonders that have been effected by them, have been acknowledged by all the Ancients, and approved of throughout all *Ægypt*: in so much that, those, who were the first that have written of them, have maintained, that there was not any thing of more Excellency, and Admiration, within the compasse of the whole Universe. These first Writers have been seconded by all those that have come after them; even down to Our owne Daies, and the Daies of our Fathers; wherein we have at length seen this Secret condemned, and the *Persians* accused of Sorcery: so that, to the end I may free from suspicion, whatsoever I shall borrow from Them, it will concern me to shew Their Innocence here, as I have already done for the *Jewes* their Neighbours: and shall ground my Defence of them, upon what I have found written, in the Preface of a certaine *Persian Astrologer*, translated into Hebrew by Rabbi *Chomer*, a Modern Author: and I shall adde to his Reasons, what other

other I shall be able to find, among the Writings of both Greeks, and Latines, to render them the more powerfull.

2. The *Curiosities* therefore of the *Persians*, that is to say, their *Figures*, and *Magicke*, are usually condemned, for foure Reasons. The first is, because they are said to have been derived from the most Wicked person, next to *Cain*, that ever was; that is, from *Cham*, otherwise called *Zoroaster*. The second is, because the Learned men of this Nation acknowledged no other Deity, save that of the Heavens, and the Stars; and, by consequence, their Doctrine must therefore necessarily be very Dangerous. The third is, that they teach the worshipping of Spirits, or Divels, that convey themselves into Statues. The fourth is, that they made certain Figures, and Images, from whence they received Benefits of all sorts, by the use of Witchcrafts, and Inchantments.

To the First of These, *Hamahalzel*, the Author of the Astrology above-named, answers in one word, and saies; that the constant and unanimous Tradition in *Persia*, is, that *Zoroaster* was so Good a Man, that the most Religious sort of people of that Country are daily conversant in the reading of a Pious Tract, that is said to have been of his Composing; the Title whereof is, *Memlecheti Halaal*,

laal, that is to say, *The Kingdome of God.* But suppose, he was not the Author of this Book; it is very false however, saith *R. Chomer*, that he was *Cham*, the sonne of *Noah*: and it is very Probable, which he sayes; for if we inquire but after the Originall of this Fable, we shall find it to have had no other Author, but even the Counterfeit *Berosus*, that *Annius* hath foisted in upon the world. And that this is not the True *Berosus*, and therefore not to be believed, besides many other reasons that are brought to confirme it, this following is none of the worst; namely, that he makes Mention as well of the *Libyans*, *Almans*, and *Italians*, as of the *Chaldeans*, or *Babylonians*: whereas the True *Berosus* delivers the history only of these Last, in three bookes; as you may observe out of *Josephus*, *Tertullian*, *Clemens Alexandrinus*, and *Vitruvius*. In a word, for a fuller satisfaction, that this is not that *Berosus*, to whom, *Ob divinas prædictiones*, saith *Pliny*, *Athenienses publicè in Gymnasio, statuam inauratâ linguâ posuêre*: you need but read the Censure that *Gaspar Vazerius* hath given of This Booke. This Forgery of *Annius* hath also lead *Genebrard*, and *Comestor*, into the same errour, of believing *Zoroaster* to be the same, that *Cham*. *Georgius Venetus* likewise, and *Pierius* wrong themselves very much, in maintaining, that he was no other, then the son of

Vid. Bosium de hist. Græ.

Lib. 1. contr. Appion. Apolog. 19.

Ἐπροτρεπ

Lib. 19. c. 19.

Lib. 7. c. 37.

Lib. 1. Chron. p. 51. Hist. Scholast. Gen. 39. Harm. mūd. cāt. 1. ton. 1. c. 8. Hieroglyph. 49. fol 354.

Lib. 7. 16. & 30. 1.

of *Cham*, and Grand-sonne to *Noah*, and the same that is called in the holy Scriptures, *Misraim*. And indeed if it were so, how comes it to passe, that *Pliny*, speaking so often of him, makes no mention of it at all? Hee saies indeed, that the same day he came into the world, he laughed; and that his Braines beate so strongly, that if any laid their hand upon his head, this motion struck it back againe at the same instant: which was, saith he, a sign, that he would be a very Knowing man. But that he was either *Cham*, or the sonne of *Cham*, is more then *Pliny* had ever met with: and with him concurre in opinion, the two *Justins*, St. *Augustine*, *Epiphanius*, and in a manner all the Fathers, that have made any mention of him. But suppose him, may some one say, to have been neither *Cham*, nor the sonne of *Cham*; yet it cannot be denied, but that hee was a Magician, and a Sorcerer. If *Naudæus* had not already Learnedly answered this Objection, I should in this place have examined it: but I shall now desire the Reader to see the Reasons he hath set downe, in his Learned and exquisite *Apology*; which may hereafter serve for a Pattern to all *Demonographers*. I confesse, that Wise *Persian* addicted himselfe to the Contemplation of the Starres; but worship them he did not; although *Dinon*, in *Diogenes Laertius*, endea-

Cap. 3.

vours to prove it, after a ridiculous manner. *Dinon*, saith he, *in quinto Historiarum libro*, Zoroastrem, *ex interpretatione nominis sui; Astrorum asserit fuisse cultorem.* I have turned over the Persian Dictionary, with all possible diligence; and yet could not meet, neither with this word, nor any like it, that can signifie that which *Dinon* would have. Peradventure hee derived this Etymology partly from the Greeke, and partly from the Latine: but, who can hold laughing at it?

3. To the second Reason *Hamahalzel* answers, that the *Persians* were so far from worshipping the Heavens, and the Starres; that, on the contrary, they taught all men to acknowledge *One God*, by observing the just Motion of the Heavens, and the Starres: and, that if he were at all acknowledged by any of the Ancient Philosophers, it was, for the very same reason: as you may learne out of *Manilius*, *Diogenes Laërtius*, *Rosellus*, and *Picus Mirandula*. *Heurnius* addes, that this their Observing of the Starres was so Holy, that the First that addicted themselves unto it, were therefore call'd, *Magi*, that is to say, *Wise men*: from whence the word, *Magicke*, is also descended; which signifies only, *a Perfect Knowledge of the Workes of God, and their Effects*; which appeare more visibly in these Celestiall

Lib. 1. Lib. 2. Florid. In Trismeg.

Celestiall Bodies; by which the *Magi* understood, (sayes *Scaliger*,) that One, that was God, was to become man. *Hâc Magiâ*, faith he, *Dominum Jesum fuisse promissum Regem cognoverunt Magi; qui ad eum adorandum longissimis è regionibus profecti sunt.* And that wee may not omit any thing, if this Magicke, by which men came to a full knowledge of the Heavens, and the Starres, were so black and damnable a piece of Knowledge, as it is given out to be; why then did none of the Ancient Philophers ever condemne it? or rather, why did they take such long Journeys upon them, for the attaining to this Knowledge? It will be answered peradventure, that wee are as desirous to learne that which is evill, as that which is Good: Well, but all men of Learning have ever affirmed, that this Magicke was the Fountaine of all Good Doctrine. *Animadverto* (saith *Pliny*,) *summam Literarum claritatem, gloriamq. , ex hac scientiâ antiquitùs, & penès semper petitam.* What can be more expressely said, in the defence of its Innocency? As likewise, what he presently addes; and which is knowne even to children: *Pythagoras, Empedocles, Democritus, Plato, ad hanc discendam navigavêre; exilijs veriùs, quàm perigrinationibus susceptis. Hanc reversi prædicavêre, hanc in* *Contr. Card. 327.*

Arcanis habuêre. And, to conclude, since all Antiquity commends the Affection of these *Magi*, which followed the strange star; why then should their Doctrine be condemned? Why did they not, out of their zeale, fall downe and worship this Starre, which appeared more Bright, and Wonderfull then any of the rest? but rather, on the contrary, onely followed it, as knowing well, that it was the Messenger of him, whom they afterwards worshipped in a Stable? You may see this Truth, proved at large, by *St. Jerome*, *Socrates*, *Eustathius*, *Agathias*, *Pliny*, *Ammianus Marcellinus*, *Casaubon*, *Brissonius*, *Duret*, and *Bullinger*.

In Dan. c. 11.
Hist. Eccl l. 7. c. 8.
Commēt. in Dionys. de situ orbis, Lib. 30. cap. 1. Lib. 37 Lib. 22. Exercitat. 2. Num. 2.

De regn. Pers. l. 2. En l'hist. des Lang. c. 49. Eclog. c. 7.

4. The third reason is refuted, saith *Hamahalzel*, in saying no more but this, that our adversaries cannot name one *Persian Astrologer*, that ever worshipped a Statue. They had indeed, saith he, certain Wonderfull Images, or Statues: but since they were such, as were allowed by the *Ægyptian Lawmaker*, (he meanes *Moses*,) why might they not make use of them? Now that they were allowed of, appears by that of *Micah*, and his mother, who allotted two hundred pieces of silver to make one of: *Quæ tulit*, (saith the story;) *ducentos argenteos*, *& dedit*

Jud. 17.

dedit eos Argentario, ut faceret ex eis sculptile, & conflatile; & fecit Ephod, & Teraphim. Neither do we finde, that they were reproved by God for this; no more then *Laban* was, for doing the like: but rather on the contrary, *Nunc scio, quòd benefaciet mihi Deus*, (saith *Micah*,) after that he had gotten him a Levite to be his Priest, and to have the charge of these *Teraphim*, or Statues: which are often called by the name of *God*; either because they were consecrated unto him: or else, because there appeared in them the Wonderfull Effects of some Particular Residence of some Power, which served instead of Oracles. *Quia dies multos,* (saith *Hosea,*) *Sedebunt filij Israel, sine Rege, & sine Principe, & sine sacrificio, & sine Altari, & sine Ephod, & sine Teraphim*: that is, as if he had said: neither *Ephod*, nor *Teraphim*, shall give any answere.

Consecravi & vovi hoc argentum לַיהוָה *Laiehovæ, Domino. Ib.*

Ose. 3. v. 4.

5. And here we are to take notice of the Errors of diverse Authors, concerning these *Teraphim*; and first, of *Elias Levita*; who reports, that they were made after this manner. They killed a man, that was the first borne, and wrung off his Head; and having imbaulmed it, they placed it upon a plate of gold, on which was first written the name of the unclean Spirit, that they would call upon: and so, hanging it up against a wall,

In Thisbi.

and placing Lampes, and Torches about it, they worshipped it. A very subtle Invention, this; but something a dismall one! And who can imagine the People of God ever guilty of it? The conceit of *Aben-Ezra* is altogether as false, though not so scandalous: for He sayes, that these *Teraphim* were certaine instruments made of Brasse, like Sundials; by which they knew the particular Houre, and minute, that they were to practise their divination in. *Rabbi Eliezer*, surnamed גדול, *Gadol*, that is to say, *the Great*, in his book intituled, פרקי אליעזר, *Pirche Eliezer*, i. e. *Capitula R. Eliezer*: is of opinion, that they were certaine Statues, made in forme of a man, under certaine Constellations; whose influences, (which they were capable of receiving,) caused them to speake at some certaine houres, and give an answere to whatsoever was demanded of them. And the reason, saith he, why *Rachel* stole away her father *Labans* Images, was; for feare that *Laban*, having recourse to them, might learne which way *Jacob*, with his Family, had taken. Some Writers have affirmed, that the use of these Images hath beene sometimes practised, by one of the most pious Doctors, and most learned Bishops of our Church: But these are Fooleries. *R. David Chimchi* is also deceived, when he saies; that

In Gen. 31.

Impr. Ven. an. 1544. cap. 36.

G. Malmesburg. de Gest. Reg. Angl. l. 2 c. 10.

that these *Teraphim* were certaine Images, (whose figure is yet unknown,) by which the ancients were instructed concerning Future Events: being, as it were, like those Oracles, which oftentimes spake by the mouth of the Devill. This false opinion of his is taken up by Cardinal *Caietan*, *Sanctes*, *Vatablus*, *Clarius*, *Selden*, and *Marinus*, in his *Arca Noæ*. *Mercerus* also goes along with the Streame of Interpreters, and sayes, that these Images were, as the Houshold Gods of the Ancients: *Ut Penates*, saith he, *& Lares sumpserim*. *Philo Judæus* is yet farther out of the way, then all the rest: for the account he gives of them is so Grosse a one, as that any, the most simple Old women would be able to judge it fit to be accounted Fabulous. For, speaking of the Story mentioned in the 17. of *Judges*, he sayes: that *Micah* made, of fine Gold, and Silver, three Images of young Lads, and three Calves, and one Lion, one Dragon, and one Dove: So that if any one had a minde to know any secret concerning his Wife, he was to have recourse to the Image of the Dove, which answered his demands: if concerning his children, he went to the Boyes: if concerning Riches, to the Eagle: if concerning power and strength, to the Lion: if it any thing concerned sonnes, or

In Thesaur. Heb.

Daughters, he went then to the Calves: and if it were about Length of Yeares, and Daies, he was to consult the Image of the Dragon. A very pretty Fiction, in truth. But leaving these people to their owne Ignorance, and Errors, we say, with St. *Jerome*, an Author more worthy of credit, in matters of the Old Testament, then any Interpreter what ever, either Greek, or Latine, that these *Teraphim*, were sacred Images belonging to the Priest. *Teraphim*, (saith he, with *Aquila*,) *propriè appellantur μορφώματα; id est, figuræ & simulachra, quæ nos possumus, in præsenti duntaxat loco, Cherubim & Seraphim, sive alia, quæ in Templi ornamenta fieri jussa sunt, dicere.* This Opinion of his is so sound, and so true a one; that hee must be no Rationall man, that preferres it not before any other. You have it also againe, expressed in other tearmes, in his Epistle *ad Marcellam*. *In Teraphim*, (saith this Learned Father) *vel figuris, varia opera, quæ Teraphim vocantur, intelliguntur, &c. Juxta igitur hunc sensum & Micha, cum veste Sacerdotali, cætera quoque, quæ ad Sacerdotalia pertinent ornamenta, per Teraphim fecisse monstratur.*

In 1. Reg. 22. & Reg. 6. 16.

Ep. 130.

6. Now seeing that the Images of *Seraphims*, or *Cherubins*, are by a Generall name called *Teraphim*; who can accuse the Eastern

Eastren people of Sorcery, for using them, any more then *Laban*, who did the like? Certainly the Holy Scriptures, which reprove so sharply all manner of Vice, (as we have already said,) never reproves Him at all for doing it: neither is it at all credible, that *Jacob* would have served an Idolater so long a time, and at length marry his Daughters too. It may be also probably conjectured, that *David* made use of these Images; seeing that it is storied, that his Wife *Michal Tulit* Teraphim, *& posuit eum super Lectum*; using this subtle Devise, to secure her Husbands life. If so be that *Michal* her selfe onely made use of it, though an unlawfull thing; Why did *David* then suffer it? Or why was it not at all reproved by God? If it be objected, that *Jacob* commanded all his Houshold, to put away all the strange Gods; *Abijcite* (saith he) *Deos alienos*: and that He himself also hid them in a pit, covering them with Earth, under a Turpentine tree: I answer, that there is nothing more cleare, then that he there speaks of the Houshold Gods of Gold and Silver, which his Sons took from the *Sichemites*, as a rich booty, when they spoiled and ransacked their City, for having raviſhed their Sister: *Omnia Vastantes, quæ* Gen. 34. *in domibus, & in agro erant.* And that this

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is so, appeares by this; that though this blessed Patriarch had beene so long a time sojourning in this Country; yet he never made any mention at all of False Gods, till the time of this Pillaging of the Canaanites, who were a People given to all manner of Idolatry: which was the reason, (say the most Learned of the *Rabbins*,) that *Abraham* made his Servant sweare unto him, not to take a Wife for his Sonne *Isaack* out of This People: *Adjuro te* (saith he) *per Dominum Cœli & Terræ, ut non accipias Uxorem filio meo de filiabus Chananæorum*: because he knew that they were Idolaters. The same Charge did *Isaack* give his Son *Jacob*. *Hamahalzél* therefore concludes with this Truth; that certainly, in the time of these Patriarchs, there were some certaine wonderfull Images, or Statues, by which God made known his Will to his People. Those that shall have the happinesse to see the Tract, which *Moncæus* saies, he hath written of this Subject; will be ready to confesse, that they are not Dreames, which are here delivered by this *Persian* Author of ours. If it be demanded; why then did not *Moses* make a particular description of these Images? I answer, that this Wise Law-giver, knowing how extreamly inclined to Idolatry, the People, which he conducted,

ducted, was; makes no other mention of them, save only in passage: being unwilling to forget them wholy, lest any thing of the History should have been left out.

7. I doe the more boldly propose this Doctrine, after this Persian Writer; because I see, that in all Ages, God hath made known his Wonders, and what ever Accident of Importance was to happen, throughout the Universe, by some Sensible thing; and will yet doe the same hereafter, when he shall come to judge the Quick and the Dead; giving a Signe of his Comming, by the Falling of the Stars, and the Darkening of the Sun and Moon, and by a Deep Astonishment cast upon all Mortals. If you please but to look back upon all Ages past, you shall not find any one, (where according to this Truth) some new Prodigie did not foreshew the Good, or the Evill Accidents, that were to come. Thus we see, that a little before the time that *Xerxes* covered the Earth, with his Million of men, there appeared horrible and dreadfull Meteors, as Presages of the Evils that afterward happened: as there did likewise in the time of *Attila*, who was called *Flagellum Dei*. And, to goe higher, was not poore *Jerusalem* forewarned of her Approaching Miserie, which made her the most wretched

of

of all Cities, by many the like Prodigies? For there was often seen, in the Aire, Armies of men in battell array, seeming to be ready to charge each other: and one day, at the Feast of Pentecost, the High Priest entring into the Temple, to offer the Usuall Sacrifices, which God regarded now no more; there was heard a Suddaine Noise, and a Voice immediately following it, which said: נעבור מזה *Naavour Mizeh, Let us depart hence.* I shall not speake of the Brazen Gate which opened of it selfe, without being touched by any body: and all the other Prodigies, which are spoken of by *Josephus*. *Appian* hath reckoned up, what miraculous things were seen, and heard, before the breaking out of the *Civill Wars*; as namely, Fearfull Voices; and, strange running up and downe of Horses, which no body could see. *Pliny* hath likewise set down those, that were heard in the same manner, before the *Cymbrian* War; and among the rest, diverse Voices that were heard from Heaven, and dreadfull Alarmes, sounded by certaine terrible Trumpets. Before the *Lacedemonians* were overthrowne, at the Battell of *Leuctra*, the Armes, in the Temple were heard to make a noise of their owne accord: and about the same time, at *Thebes*, the Gates of the Temple of *Hercules* opened of themselves,

selves, without any man touching them; and the Armes that hung against the wall, were found cast on the ground (as *Cicero* reports the story) not without the great Astonishment of the beholders. At the time that *Miltiades* went against the *Persians*, diverse strange sights foreshewed, what the Event would be: and, that I may trouble my selfe in reckoning up these Wonders no longer, you may have recourse to *Livy*; who, for having beene so copious in his stories of this nature, is thought fit, by some Authors, to be stiled, a Tragedian, rather then an Historian. If we come downe to the Ages, not so far removed from our Owne; we shall find, that in the Reigne of *Theodosius*, there appeared a Starre shooting forth beames in the shape of a sword: and in the time of *Sultan Selim*, an infinite number of Crosses appeared, shining in the Aire; which foreshewed the Losse he afterward received by the Christians. And who knowes not, that the Emperour *Pertinax* was forewarned of his death, three dayes before, by a certaine Vision that he saw in a pond, that seemed to threaten him with a drawne Sword in his hand? That certaine Spirits foretold the death of *Constans* sonne to *CONSTANTINE* the Great! That *Alexander* 3. King of the *Scots*, was likewise advertised of his, by a Spectre, that danced

Lib. de Divin. Vid. Val. Max. l. 1. c. 6. Cæs. l. 1. de bel. ciu. Fæl. Malleol. de Nob. c. 30. Peucer. de præcip. Divinat. Gen. Cypr. Leovitius de Conjunct. mag. Lavater. de spectr. part 1. c. 16. & 17.

danced publiquely with him in a Maske! That another sad, ghastly, leane, disfigured Ghost foretold *Julian* the Apostate, and the Emperour *Tacitus*, Theirs: That the Emperour *Henry* III. was forewarned of his, by a Vision, in the shape of a Horseman, who seemed to make his Horse bound, and curvet; and also by two other, that fought a Duel in the Base Court of a Palace in *Millaine*? The like to these, you may see described by *Virgil*, *Georgic. l.* 1. 474

Armorum sonitum toto Germania cælo
Audijt, insolitis tremuerunt motibus Alpes.
Vox quoque per lucos vulgò exaudita silentes
Ingens; et simulachra, modis pallentia miris,
Visa sub obscurum noctis: pecudésque locutæ.

And without borrowing Examples abroad, *Cardan* assures us; that in the City *Parma*, there is a certain Noble Family, out of which when any one is to dye, there is alwaies an Old, strange, unknown Woman seen, sitting in the Hall, in the Chimney-corner; and this so certainly, that it never failes. And even in Our Dais, there is to be seen at *Avila*, a Wonderfull Bell, that, when any disaster is to befal Christendome, sometime before it happens, is heard to sound, without any body touching it. The Authors which affirme, that they have

have knowne this of their owne Experience, are of such Integrity, as that we cannot but believe them: and This Miracle was seene by Ten Thousand, a little before the Overthrow given to the *Granatins*. But what shall we say to this Prodigious thing, which the Executioners of Justice upon Malefactors (whom wee cannot name, without horror) find to be true too often: namely, that when any Malector is to be delivered into their hands, the Sword, or Fauchion, that they are wont to use in this businesse, removes it selfe, no man comming so much as neare it; as it is at large discoursed of, by *Lavaterus*, in his book *de Spectris*, and *Natalis Taillepied*, in his Treatise *De l' Apparition des Esprits*? Wee may here adde that direfull Massacre of the *Huguenots*, on St. *Bartholomew's* day; which was foretold by the White-Thorne, that blossomed the night before. Besides, it is observed, that if, on Michaelmas day, which is the 29. of *September*, there be found a certain little Worme in the Oake-apple; the yeare will then certainely be very pleasant, and seasonable: if there be found a Spider, it will be a barren yeare, and there will be great scarsity of all things: if a Fly, it is a signe of a moderate season: if there be nothing at all found in it, it is a signe that very sore diseases shall reigne all that yeare. Sometimes also God

Part 1. *cap.* 17.

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lets us know, what shall come to passe; by some inward signe, either in Sleeping, or Waking. So *Camerarius* affirmes, that some people have an Apprehension, and knowledg, of the Death of their Friends, and Kindred, either before, or after they are dead, by a certaine strange, and unusuall Restlesnesse within themselves, though they be a Thousand Leagues off. My mother, *Lucrece de Bermond*, when shee was living, had some such signe alwaies given her: for there never dyed any of our Kindred, but, a little before, shee dreamt either of Haire, or of Egges, or of Teeth, all mingled together with Earth; and this signe was an infallible one: and I my selfe, when I had heard her say she had any such Dreame, observed the Event alwayes to follow.

Loc. citat.

8. My purpose is not to make this Volume swell, by reckoning up all these examples: one only of them would have been sufficient, to the Learned, to have confirmed the Truth of what I have delivered: and in adding more, I doe it but the more powerfully to enforce the Induction, upon the spirits of those Obstinate Men, that will hardly be induced to the beliefe of the truth of this my Assertion. I shall therefore draw this Conclusion, from all that which I before delivered; that, seeing, that God hath formerly Miraculously fore-

shewed,

shewed, and doth still, at this very day, foreshew, by diverse signes, and in very many things, what Events shall follow: he may then as well have shewed it heretofore, by One only, Particular Meanes: such, peradventure, as was that of *Laban's* Images, which wee may probably guesse, to have been the *Teraphim*, spoken of by *Hosea*. And then, if the Ancient *Persians*, as *Zoroaster*, having kept themselves to the use of one kind only of these Figures; following the Example of the First Fathers, who inhabited their Country; are they presently to be condemned, as Magicians? This is all one, as if we should accuse of Sorcery all those, that, by the sounding of the Bell at *Avila*, or any other the like Prodigy, conclude that some Calamity is to follow. *Loc. citat.*

The Last Reason, for which the Persian Magicians are condemned, is thus answered by *Hamahalzel*. *I deny not* (saith he) *but that our Ancient Astrologers did make certain Images, under such and such Constellations, both of Gold, Silver, Wood, Waxe, Earth, and Stone; from the use of which, they did also reape much benefit. But, that it was either by way of Enchantments, or Witch-craft; there is no man will ever be able to prove.* These are his very words, translated: So that it now remaines, that wee set downe,

how, or in what manner, the Vertue of these Images could be Naturall: which I shall endeavour to doe, after I have first shewed, how our Moderne Philosophers have erred, in this Particular.

CHAP. IV.

That for want of understanding *Aristotle* aright, men have condemned the Power of *Figures*; and concluded very many things, both against this Philosopher, and against all sound Philosophy.

THE CONTENTS.

1. *ERrors in Learning, caused by the Ignorance of the Languages.*

2. Εἶδος *signifies* Specimen, *and not* Species.

3. *The reading of* αὐτὸς ἄνθρωπος, *proved to be false.*

4. Τρέφηκεν, *ill translated; and hence the Question of* Universals, *not understood.*

5. *The improper translating of* χωρὶς ἁ.

6. *The Errors committed in these words,* λόγος οὐσίας, & τὸ τί ἦν εἶναι, & πεδάσειν, ποιεῖν. *The correcting of* ἐντελέχεια *rejected, against* Cicero.

7. *It*

7. *It is falsly concluded out of* Aristotle, *that Fire is moist; against* du Villon.

8. *That* Aristotle *is abused by Interpreters, by reason of their not understanding the force of the word* θεὸς; *and by reading* ζῷον, *instead of* ζῶν.

9. *The false Interpretation of the word* κρίνον, *given by* Stapulensis.

10. *The word* ποιότης, *rightly understood, condemneth those that deny the power of* Figures. *The proofe of This at large.*

1. THe Ignorance of the Languages hath been the Occasion of so many Errors, not only in Learning, but even in Religion too; that it is not without cause, that Learned men complaine hereof. For what can be imagined more ridiculous, then for a man, not knowing the force of the word רקיע *Rachaiah*, which signifies no more but the *Aire*, or the Extent of any thing,) to fancy a Christalline Heaven? What Grosser Conceit can there be, then, for want of understanding the Equivocall meaning of the word קרן *Keren*, which signifies both a *Horne*, and *Light*, or

From this passage: *Divisit aquas quæ subter Firmamentum, ab ijs quæ super Firmamentum sunt, & aquæ omnes quæ super Cœlos sunt:* it hath been concluded, either that there were waters above the Heavens, or else that there were certaine Christalline Heavens.

Brightnesse, to paint *Moses* with Hornes; which hath beene the cause of great astonishment, among many Christians, and of Laughter to the Jewes, and Arabians? But my purpose here, is not to shew, what Abuses are crept into our Religion, meerly for want of the knowledge of the Hebrew, or the Holy Tongue, as we usually call it: I have discoursed at large elsewhere upon this Particular; and those that desire more full satisfaction herein, may have recourse to my Book intitled, *Advis aux Doctes, touchant la necessitè des langues Orientales*. I shall only at present shew some of those severall Errors, with which our Books are full, only for want of understanding the Text of *Aristotle* aright.

2. And of these I have heretofore observed above a Thousand: but, because I would avoid Tediousnesse, I shall bring in only some few; and that, only to make it appeare, that *Figures* are condemned without cause: and that many Conclusions are deduced, which Sound Argumentation could not beare. Thus, (to begin our Enumeration,) all Interpreters have rendred the Greek word εἶδος, *Species*; whereas it ought to be rendered *Specimen*. For it cannot be denied, but that ἰδέα signifies the *Species*, or *Sampler*; and εἴδωλον, the *Copy*, or *Extract*: unlesse we should

In Isag. Porph.

should give *Plato* the lye, who alwayes takes εἶδος in this sense; as if we should interpret it, in our Language, *The Copy of the Great Patterne, or Sampler.*

3. Next, it is a manner of speaking, very frequent with *Plato*; that when he speaks of the *Idea* of a Man, or of a Horse, he saies, αὐτῷ ἀνθρώπῳ, αὐτῷ ἵππῳ: which almost all Interpreters have corrected, though very falsly, and read αὐτὸς ἄνθρωπος, *&c.* For the *Idea* of a Man is properly called αὐτῷ ἀνθρώπῳ; on the contrary, every particular man may be called αὐτὸς ἄνθρωπος: as in Latine, every Particular man may be called, *Ipse homo*; but when we would expresse the *Idea*, we cannot doe it, but in these Termes, *Ipsi Homo, ipsi Equus, ipsi Cœlum, &c.* If I wrote to all sorts of men indifferently, I should explaine my selfe more fully in this particular: but seeing I write not, but to the Learned only; I may presume of their understanding me sufficiently, in two words.

4. Another Error, that is committed int the Interpreting of *Aristotle*, is in the word ὑφέστηκε, the sense whereof is usually expressed thus: *Utrùm Universalia cadant in rerum naturam?* Namely, *Whether there be any Universals in the World, or not?* whereas they should rather say, *Utrùm realiter subsistant?* or else; *Utrùm sint realia?* that is to say,

whether they have an existence reall, and of themselves; or not. There being no small difference betwixt these two Propositions; *Utrum universalia existant?* and, *Vtrum subsistant per se?* which was the Opinion of *Plato*. And upon the same subject, there is likewise another Error committed in these words: ἔιτε ἐν μόναις ψιλαῖς ἐπινοιαῖς: which is rendered; *whether Universals have their being onely in Little thoughts*. Whereas in sound Philosophy, and according to the Text, it should have been proposed in these words: *whether Universals exist only by the Reflection of the understanding?* Which is said to be, *a Fine, Small Thought*: and so the question is, *An sint realiter, aut per Intellectum?* And we are to note, that ψιλαῖς ἐπινοιαῖς, is very properly rendred, *Small Thoughts*, or *Conceptions*; becausе the second Thoughts are Lesser, and Finer then the First.

Vtrum Universalia in nudis tantùm conceptionibus posita sint? Vtrum sint secundùm intentionaliter; sive per solam cogitationem mentis?

5. Interpreters have likewise rendered the Greek word χωριστὰ, *Avulsa, et distracta*: as if we were not to seek after the Propriety of language in all things; and discoursing of a Philosophicall point, were not to handle it in Philosophicall Termes. Who can then imagine otherwise, but that this Greek word χωριστὰ, should be rendered in Latine, *Abstracta*; and that so much the more happily too, in that it is a Terme so frequent both among Philo-

Philosophers, and Divines? Adde to the Former, this other Error also; that the Common sort of Philosophers say, that, *Accidens dicitur in Quale*: whereas *Porphyrius* affirmes, that it is not onely spoken *in Quale*, but in πῶς ἔχει, *Quomodo se res habet*. Certainly it would shew very strangely, if when it is demanded, *Qualis est Imperator?* What manner of man is the Emperor? it should be answered; *Bene se habet*: He is in very good health. Neither is there any Language in the world, that can beare this construction. Isag. c. 10.

6. Againe, where *Aristotle*, in the beginning of his *Predicaments*, and elsewhere, sayes, λόγῳ οὐσίας, the Interpreters generally render it, though extreamly ill, *Ratio substantiæ*: for, οὐσία signifies, *Essentia*; so that they ought to have said, *Ratio Essentiæ*, that is, *The reason of the Essence*, or, *The Definition*; which is the true, and onely Reason of every thing; and the Learned know, that the substance onely of any thing is not defined, but the Essence of it. This Excellent Philosopher hath another manner of Phrase, which we frequently meet with, in his writings, which is; τὸ τί ἦν εἶναι, which is alwayes translated, *Quod quid erat esse*; but so Obscurely, that, besides that it is no very good Latine, it is a translation that was never

yet understood by any man. It is therefore an intollerable Oversight, that is here committed in the Greek Text, in not taking this Verbe of the infinitive Mood, (especially where the Article is expressely added to it,) for a Noune substantive. So that I appeal to all Learned men, whether these Greek words ought not rather to be rendered thus: *Quid est Essentia?* for τὸ εἶναι, is as much as, *Essentia*; and τί ἦν, *Quid est?* And although that ἦν, signifies *erat*; this manner of speaking is notwithstanding very Elegant, to use the Preterimperfect Tense, for the Present: in like manner, as in French we may use the Infinitive Mood, with an Article, instead of a substantive, thus: *Ce que est l' Estre de la chose:* That which is the Essence of the Thing. It is also a very considerable Error which is comitted in these two words, πράττειν, & ποιεῖν, which are used by the Philosopher in the sixt of his *Moralls*; for, almost all our Moderne Philosophers confound them: and becaus that each of them may signifie both *Agere*, and *Facere*, this Conclusion is drawn from thence, namely, *Artes esse Practicas*: Notwithstanding that *Aristotle* teacheth us expressely, that πράττειν is used onely, in discoursing of Morall Actions, of Vertues, or Vices. In the same chapter, you may observe also another Error our Philoso-

Lib 6. Moral.

phers

phers are fallen into; who thinke, that ποιεῖν signifies onely, an Exterior, sensible Work: whereas *Aristotle* himselfe sayes, that, ποιεῖν is onely to do some Worke, that hath an Externall End. Neither is this Error lesse remarkeable, that whereas he sayes 2. *de Anima*, that the soule is ἐντελέχια; *Cicero*, and a great number of others have corrected it, and read ἐνδελέχια; that is as much as to say, that the soule is, *A Continuall motion*: which is False. For the Soule is not this *Continuall motion*, but onely, *The Perfection from whence this Motion proceeds*: and this is the meaning of the Word, ἐντελέχια. 2. *de Anim.*

7. And now of late, another new Error, as great as any of the rest, is sprung up, from the misunderstanding of another Text of *Aristotle*; and it is grounded on the Word ἐυθεισον. For whereas *Aristotle*, in the *Cap.* 4. *lib.* 4. *Meteor*, sayes, *Humidum facillimè alieno termino terminari*, or is, ἐυθεισον: there are some, that conclude from hence, that Fire is moist, because it is *Easily* bounded by another Thing. The discourse intitled, *Les Theses Curieuses*, published some yeares since by one that was a souldier of *Provence in France*, and besides, an Excellent Philosopher, hath sufficiently confuted this Position. We say therefore only here, that which is most true; namely, that where *Aristotle* 4. *Met.* *c.* 4.

useth

useth the word, εὐθέως, which Interpreters render, *Perfacilè*; it should be translated, *Naturaliter*. Now that Fire cannot Naturally be Terminated by Another thing, is most certainly proved by the experience of Canons, and other Fire-Engines: for the Fire being shut up, or Terminated by them, either breaks them in pieces, or is broken it selfe. So true it is, that one onely word, mis-understood, is oftentimes the cause of the deducing of most Absurd Consequences.

8. Let us now returne backe againe to his Morals, where, as in divers other places, we meet with the word, θεὸς, which is usually translated, *Deus*, or *Dij*: doing hereby no small Injury to *Aristotle*, in making him seem guilty of Admitting a *Composition* in God. But, what man of sense is there, that sees not; that, according to the meaning of this Knowing *Genius of Nature*, the word θεοὶ, should be rendered, *Angeli*, or *Spiritus*; or else, *Mentes*, or *Intelligentiæ*? And this is plain, because that in his *Physic. lib.* 1. and else-where, hee expressely saies; that the nature of God admits not of any *Composition*: but that Angels indeed are compounded of a Spirit, and a Cœlestiall Body; according to the Opinion of the Platonists: or rather, as the Peripateticks will have it, *Ex genere, & differentia*: which is most true. Now whereas he saies, in

Mor. c. 4. et Isago. c. de differentia.

in the Chapter *de Differentia*, that θεὸς is compounded of Parts; and, that he is in the *Predicament* of *Subſtance*; I leave it to any man to judge, whether, or no, he ſpeaks not there expreſſely of the Angels. Out of this Errour, have ſprung two other; which gave occaſion to the Ancient Chriſtians, to condemne this Philoſopher; ſaying firſt, that hee affirmed, that God was, *Animal*: But they miſtooke the place in *Ariſtotle*; and inſtead of reading ζῶν, that is to ſay, *Vivens*; they read ζῶον, *Animal*. The Firſt of theſe two Appellations is moſt proper to God; but the other is ſo farre from the Truth, that it never entered ſo much as into the Thought of this Excellent Philoſopher; who utterly denied, that there was any *Compoſition* in God (as wee have already ſayd:) eſpecially, that of *Animal*; as you may ſee in the Firſt of his *Politickes*; where he diſdains all thoſe, that attribute to God, the Form of a Man. The Other Error proceeds, from their not underſtanding the Force of the Greek word uſed by *Ariſtotle*, when they ſay, that *Ariſtotle* conceived, that he had demonſtrated the World to have been from all Eternity; which is very far from the Truth. For he affirmes, that to make a Propoſition to be Demonſtrative, it is neceſſary that it be καθ' αὑτὸ, that is to ſay, *per ſe*, of it ſelfe. Now, in his *Metaphyſicks*, and

Polit. 1.

Lib. 1. *Prior. cap.* 4.

and in the Eighth book of his *Physicks*, he demonstrates, that, *Existence of it selfe*, is onely proper to God. Judge you then, what must be the Consequence from hence. Besides, if any man but examine the Writings of this Philosopher throughout, and his manner of using this Terme, *per se*; he will find, that the *Worlds Existence* is not a Proposition *per se*.

9. I shall adde, to these Observations, only one more, which is, that where *Aristotle* in his *Politicks* saies, that in Ancient times they were wont to give Warriers so many *Lilyes*, as they had obtained Victories, *Stapulensis*, to the great Disparagement of the Antiquity of the Armes of *France*, instead of Κρίνων, *Lilyes*, corrects the Text, and reads Κρίκων, *Rings*, *Contra* (as he saies himselfe) *antiquam interpretationem*. But seeing that Κρίνων was the Old Word, by his owne confession, let any man judge, whether this *Capriccio* of his be to be endured, or not.

7 Politic. c. 2.

Let us now see whether the Judgment of the world hath been more upright in this Particular Point we now treat of; and whether our Modern Philosophers have had any good ground for their endeavouring to overthrow the power of *Figures*, which all the Ancients allowed them, or not.

They therefore first of all urge this *Maxime*,

ime, which is indeed generally received by all Learned men; namely that, *Quantitas per se non agit:* Quantity, of it selfe, is a Dead Thing, and Workes not at all. Thus a stone takes no care to move it selfe; unlesse some body else move it: Otherwise *Aristotle* had not fled to his *Intelligences*, to give motion to the Heavens. We confesse therefore, that Quantity of it selfe, Operates not at all: but, to proceed in the syllogisme, and conclude, that, *Figure is Quantity*; is such a thing, as Philosophy will never endure. I must therefore necessarily lay downe this Position, (without troubling my selfe to prove it,) that Figure is a *Quality*, and not *Quantity:* and this being presupposed, I shall examine, whether it hath any Power to Operate at all, or not.

The Conclusion which I shall here lay downe, and on which the whole discourse, contained in the two next Chapters shall move, is this: *That Figures, of themselves, Operate not at all: but being applyed, or if they be* Modificative, (as the School speaks,) *they may doe something.* And this is the sense of *Aristotle*, which none of his Interpreters hath hitherto had the good Fortune to apprehend. Let us see what himselfe saies, and what his manner of speaking is, on this Particular.

10. There is nothing that more powerfully,

ly confutes thoſe, that maintain, that theſe *Figures* are of no force at all, then the Greeke Text it ſelfe, (if but rightly underſtood,) where this Philoſopher ſpeaks of *Quality*: for, he calls it ποιότητα, that is to ſay, *Facultatem, ſeu facilitatem faciendi*: the word comming from ποιεῖν, which ſignifies, *Facere*, to doe. And *Ariſtotle* himſelfe ſaies, that, ποιότης, renders us, ποιὲς; that is to ſay, *Apt to doe, or effect ſomething*: or, as the Learned interpret it, *Activos, & Effectivos*: for which reaſon, Poets are alſo called ποιηταὶ, *Factores Fabularum.*

Seeing therefore that there are Four Kinds of Quality: *Habitus, & Diſpoſitio: Patibilis qualitas, & Paſsio: Potentia Naturalis, & Impotentia: Forma, & Figura*: and that it is moſt certaine, that the reſt of theſe are properly ſaid to Operate, or as the Philoſophers ſpeake, *ad agendum conducunt*: as for example, a *Habitude of Singing, a Diſpoſition to Leaping*; and ſo of the reſt: which the Reader may better underſtand, by the Table following, which cannot ſo conveniently be tranſlated into our Language.

Habitus & *Diſpoſitio:* } *ut* { *Canendi.* *Saltandi.*

Patibilis

Patibilis Qualitas & Passio: } *ut* { *Calor. Ira.*

Potentia naturalis, & Impotentia: } *ut* { *Risibilitas. Debilitas ad ridendum.*

Why should Men go about to deprive *Figure*, of this Propriety, and make it lesse Able and Apt to operate, then the other Kinds of Quality are? And what reason can there then be given, why it should be called, ποιότης: that is to say, that it is, *Effectrix?* In earnest, I cannot see what other reason can be given. Besides, it is most certaine, that a square piece of Wood, is not so Apt for Motion, as a Round: and a Blunt piece of Iron will not pierce so easily, as a Sharp one will doe. It is the Figure therefore, that makes the one of these Apt to rowle about, and the other to penetrate: and if the share of a Plough were made round, in form of a bowle, it would never enter the ground. A thousand other Instances might be brought, out of the Mechanicks.

CHAP.

CHAP. V.

The power of Artificiall Images is proved, by that of those that are found Naturally imprinted on Stones, and Plants, commonly called, *Gamahe*, or *Camaieu*, and *Signatures*.

THE CONTENTS.

1. THe *Division of Naturall Figures, or Images.* Gamahe, *or* Camaieu, *drawne peradventure from the Hebrew word* במייה Chemaiah.

2. *Of diverse rare* Gamahes, *or Stones Painted Naturally: and why they are more frequently found in Hot Countries, then in Cold.*

3. *Of other Curious* Gamahes *not painted, mentioned by* Pliny, Nider, Gesner, Goropius Becanus, Thevet, *and* M. de Breves. *A new Observation, on the Bones of Giants.*

4. *Of* Gamahes *that are Ingraven: and whether those places, where ever any Fish shells are found, have been covered with water, or not.*

5. *Certaine admirable Figures, and* Signatures, *that are found in all the parts of Plants. Many Choyce Inquiries proposed, on this subject.*

6. *The*

6. *The power of these Figures proved: and the Objections answered, that are brought against it.*

7. *The Secret discovered, why a Scorpion, applied to the Wound made by a Scorpions sting, should not hurt, rather then cure it.*

8. *Of the Figures of Plants, that represent all the parts of the Body of a Man; and, that cure the same, when Ill-affected.*

9. *The Formes of all things admirably preserved, in their Ashes.*

10. *The Ghosts of Dead Folkes, that appeare in Church-yards, and after great slaughter of Armies, whence they proceed. Certaine Choyce Questions proposed, touching this Argument.*

11. *A New Reason given, of the Raining of Frogs, which hath sometimes happened.*

12. *Of Figures that are found in living Creatures; and what power they have.*

WHen I consider the wonderfull Effects that are found, not onely in Plants, and in the most stupid of Living Creatures; but also even in stones, and the most rude, and unpolished Flints that are found: I confesse I find my selfe very much inclined to the beliefe of that, which our Halfe-brained smatterers in Learning account Ridiculous, and Fabulous. For, who would ever have thought, that besides

those many Wonders, which have been discovered to be in the Load-stone, but in the daies of our Grandfathers, there should yet in Our Time also be found out This, in a certaine kind of Load-stone, which is of a Mixt Colour, betwixt white and blacke, and something resembling that of Iron; that, if a Knife, or Needle be touched with it, it will cut, and enter into a man's body, without the least sense of paine at all: Which hath given occasion to a very Learned man, who himselfe also had tried the Experiment, to say; that our Mountebanks, which we see to cut, and slash themselves upon their Stages in such manner, without the least change of countenance, doe make use of this Experiment. But my purpose here is not, to set downe indifferently, what ever wonderfull effects there are found, in Stones, and in Plants: Their severall Figures, the power whereof we now undertake, is the only subject, which at present I have proposed to my selfe. It is necessary therefore, for the avoyding of all Equivocation, that I make a Division of these Figures; their Generall name being already known.

Card. de subtil. l. 6.7.

1. They are therefore either Naturall, Accidentall, or Artificiall: of which, this Last sort shall be the subject of the Ensuing Chapter, and the two Former Kinds, of This. Now, both the Naturall, and Accidentall,

dentall, as they are of three sorts; that is, Imbossed, or rising up; hollowed, or Naturally ingraven; and only Painted: so are they found also in three sorts of things; namely, in Stones chiefely, in Plants, and in Living Creatures: which neither *Albertus*, nor *Camillus* have observed. Now there is this Difference betwixt the Naturall, and the Accidentall: that these Later (say Writers) are not made to any End Proposed; whereas, on the Contrary, those other are never produced without some Reason, or other. The Accidental are produced after some such manner, as was that Act of the Painter; who, being not able to expresse, to his mind, the Foaming of a Horse, in a fury threw his Spung at his Piece, with a purpose utterly to deface it: but it so happened, that, what his Pencill could not doe, his Spunge performed so rarely, that it was impossible for any hand to mend it. This Foame then was made, without any Intention of the Painter to make it. But if I should say, there is no such matter, in the Works of Nature; I should say nothing, but what were Justifiable. For, if we are taught even by Divinity it selfe, and Reason also confirmes it; that there is a Certaine Providence, which leads on all things to their End; and which makes nothing, but to some purpose: why should we then ascribe to

Fortune, any thing that causeth us to admire the Power of God; and, to impute to Chance, things that are of greatest Admiration: seeing that, among so many Leaves that are found in a Forest, there is not one of them falls, without the Will and Pleasure of Him, that created them. But suppose we should admit, that there are some Figures Accidentall: we shall notwithstanding endeavour to prove the power of a good number of such, as must needs be confest to be Naturall. Let us now in Order consider, both the one, and the other.

We have already said, that they are found in three sorts of things; in Stones, in Plants, and in Living Creatures. Those that are found in Stones, are called *Gamahes*; a word derived, in my opinion, from *Camaïeu*; by which name, in *France*, they call all Figured *Agats*: so that from this Particular name, there is now made a Generall Appellation, serving to expresse all sorts of Figured Stones. To give an account now of this word, and to tell whence it is Originally descended, is something a difficult thing: no one Author that I have met with, having resolved this Doubt, or indeed so much as proposed it: only this one thing I do assuredly know, that it is no *French* word, but a Stranger. And I have sometimes thought; that, as the Jewes, who

who lived a long time in *France*, have left us many of their Words; (as I prove elsewhere:) they might peradventure have left us this also: and this Conjecture seemes the more probable, in that this People traficks much in precious Stones. Now the word כמיוה *Chamaieu*, may have beene corrupted from כמי״ח *Chemaija*, which signifies, *As the Waters of God*: becauſe that you ſhall ſee ſome *Agats* ſtreaked in ſuch manner, as that they perfectly repreſent the Figure of *Waters*: and the word, *God*, is here added, according to an Idiotiſme, frequent in the Hebrew Tongue; which, when it is to ſpeak of any thing of Excellence, uſually addes this Holy Name after it. Thus, ſpeaking of a pleaſant Garden, it calls it, *Paradiſus Domini*: of a great Army, *Exercitus Domini*: of tall Cedars, *Cedri Dei*: of high Mountaines, *Montes Dei*: and ſo of the reſt. The Figures then, which are repreſented on Stones, are, as we have formerly ſaid, of Three ſorts alſo: either Painted, Embоſſed, or Ingraven.

Advis ſur les Langues.

2. The Painted ones are of two ſorts; either Coloured, or without Colour: the Coloured, are all ſuch as are found on *Agats*; ſuch as was that of King *Pyrrhus*, where the Nine *Muſes*, richly apparrelled, were repreſented dancing, with *Apollo* in the

midst of them, playing upon a Harp. *Cardan* cannot believe, that this Figure could ever be so exactly drawne, by meere Accident: but rather is of opinion, that it was made after this manner. Some Painter, (saies he) had, long before, pictured, upon a piece of Marble, *Apollo* amidst the *Muses*, and afterward, either by Chance, or upon set Purpose, this Picture being buried in the ground, in some place where *Agates* were generated; the Marble was turned into Agate, and yet still retained the very same Lineaments, which had beene formerly drawne upon it. A very pleasant Conceit, this! But what would he have said, if he had seen that which *M. de Breves* hath observed, in his Voyages into the *Levant*, of a Crucifixe represented Naturally, on a Marble Stone? I have seene (saith this great Inquirer after Curiosities,) another the like Wonder at St. *George's* in *Venice*; where the Figure of a Crucifixe was represented upon a Marble Stone; but with so much Life, as that you might there plainly distinguish the Nailes, the Wounds, the Drops of Bloud, in a word, all the particulars, that the most curious painter would have expressed. This Crucifixe now (according to *Cardan*) must needs have beene drawne upon some other kind of Stone, which

Card. de Subt. l. 7.

En ses Relations fol. 137.

which was afterwards converted into Marble; which is very ridiculous: or suppose, that this was not some other Stone turned into Marble; but that it had, by some Extraordinary Meanes, only received, and retained the Figure of some Crucifixe, which had been applied unto it: We must then be forced necessarily to say, that all other Stones have received those Figures, which we see perfectly represented upon them, by the like Application: which Opinion is farre wider of Common Sense, then the Former. *M. de Breves* either had not observed, or else had forgot to speake of that other *Gamahe*, or Wonderfull Figure, meerly Naturall, which is to be seen in the same Church, upon an Altar of Jasper-coloured Marble. This Figure is a Death's Head, so exactly drawne, that you cannot find any part of it defective. How prodigiously full of Wonder the Effects of Nature are, which shewes her selfe Admirable in all her waies!

And here we are to take notice, that these Figures are more frequently found, toward the Eastern, and the Southern Countries, then in any other; by reason of the Heat, by which they are generated, and the Virtue of the Stars. *In India* (saies *Albertus Magnus*) *plures quàm hîc Gamahe, quiâ potenti-* *Tract. 3. cap. 4.*

ora astra. In *Italy* there are also more of them seen, then in *France,* for the same reason: and even in *France,* at *Limans,* a Village in *Provence,* about a League distant from *Forcalquier*, a City of good Note, there hath been sometime found, in a certain Mine of a kind of Reddish, soft stone, a great number of these *Gamahes*, or Painted Figures, of Birds, Mice, Trees, Serpents, and Letters, so exactly shaped, that little Children could tell what they were: and although I had purposed, at my returne out of *Italy,* to have gone to search for some of them; yet a Fever, which hindred me from enjoying the sweetnesse of my Native Soile, made me also forget to inquire after these Curiosities: yet, I have some while since written for some of them; that so I may be able to let my Friends see the Raritie of this Wonder. Three leagues from *Lions,* which is a Country hotter yet then This, there are found, on the Coast of *Iseron*, great store of Stones, which divided in two, yeild many of these *Gamahes*, exactly figured. You may adde, to these Painted Figures, that which *Albertus Magnus* saw at *Collen*, on the Tombe of the Three Kings; which was, the Heads of two Young Men, very white, drawne by Nature upon a Cornaline; but so ordered, as that the one was placed

Lib. de Mirab. tr. 3.

Onychine.

placed upon the other; ſo that there appeared, of the undermoſt, only the Noſe, and a little of the other parts of the Face: in a manner like to thoſe Medals of Gold, and Silver, which were made at the Marriage of the Laſt French King; where His Face was figured, upon that of his Queen. There was likewiſe ſeen, upon this Gornaline, a Black Serpent, that encircled the two Heads: in manner of a Garland; and that with ſo much perfection, that *Albertus* could not believe, that it was the workmanſhip of Nature: *Probavi autem* (ſaies he) *quod non eſt vitrum, ſed lapis: propter quod præſumpſi, Picturam illam eſſe à naturâ, & non ab arte.* The ſame Author alſo ſaw at *Venice* one of theſe *Gamahes*, upon a Marble Stone, that had been ſawed aſunder: and this was the Figure of a Kings Head, with a Crowne upon it; and there was ſo much perfection in this Naturall Peice of Picture, as that the skilfulleſt Painter in the World would have found it a very hard Task, to have copied it: Such was the Majeſty of his Countenance, Eyes, and Mouth; that it filled with Aſtoniſhment all that beheld it. In a word, it was in nothing defective, ſave that the Forehead was ſomewhat greater then the Life: and the reaſon of it was, ſaith he, becauſe that the hot

Exod. Tract. C. 1.

hot Vapour, whereof this stone had beene formed, being too vehement, it mounted higher then it should have done, in the forming of this Figure. *Cardan* tels also of another of these *Gamahes*, on an Agate; where was represented the Hemisphere of the Heavens, with the Earth placed in the midst, and as it were upon the waters: and many other the like wonderfull Rarities hee makes mention of; as the Reader may see, in the above-cited Book of his.

3. Those Figures, which are not painted at all, cannot be knowne otherwise, then by the ending of the Lines: and yet do they notwithstanding perfectly expresse that which they represent. Of this sort, in my judgement, is that, *M. de Breves* saw at *Bethlehem*, upon one of the Tables of Marble, that adorne the place, where the *Cratch* is: upon which you have, represented, an Old man, with a beard, and a long Gown, with a Cowle fitted to it: and all meerly, by the meeting together, and Casuall corresponding of the Lines of the Stone. *Nider* reports, that in *Mauritania*, neer to the city of *Septa*, there is a Fountaine, where there is found a certaine kind of stones, that naturally represent all the words of the *Ave Maria*. As for example, in one you shall have *Ave Maria*, written at length: in another

Enses Relat. fol. 476.

In Formic. l. 6. c. 6.

ther, *Gratia plena* : and in others, *Dominus tecum.* Neither will this Story seeme so incredible, to any man, that shall but consider; that the late King of France was sometime presented with a company of little Flint-stones, that, by the Letters naturally figured on them, did make up his Name at large. Now if Nature doth produce, among these litle Flints, some that bear One Letter, and many also that have Two, or Three; why may she not as well produce One greater stone, where the word *Maria* may be found at length? And if any man have a minde to impute this, to some extraordinary Working of God, I shall not hinder him : as it is in like manner said of the fore-mentioned Old man at *Bethlehem*; which is conceaved to be the Portraiture of *St. Jerome*, which was thus wonderfully represented upon the Marble, by reason of the great Devotion he bare to the *Cratch* : And in this sense, I shall be able much more easily to make good the Power of Figures, which I have undertaken to maintaine : although I shall notwithstanding endeavour hereafter to produce such naturall Reasons, as shall confirme the truth of my Assertion. The same *Nider* reports also, that the Marquesse *de Bade* had a Precious Stone, that, on which side so ever you looked on it, it alwayes represented

presented a Crucifixe, naturally figured on it. As for that other strange Effect which was observed in it, it was rather Externall, then particularly Appropriate, either to the Stone, or to the Figure. For they say, that if a woman, that had her Monethly Courses upon her, chanced to look on it, it instantly covered it selfe with a little darke Cloud; which afterwards vanished by little and little. Peradventure it was polished, and made as smooth, as Looking-glasses are, which are often observed to be sullied, and loose their Lustre, when women in that Condition have looked upon them. *Goropius Becanus* also affirmes, that he himselfe saw in *England*, a Pearch-fish so perfectly figured on a stone, that you might distinguish both every part of the body, and every little Scale. This Stone was taken up, upon one of the highest mountaines in the Kingdome: So that *Cardan* may learn from hence, that this stone could not possibly have been thus figured, by the touch of any Fish of the Sea; neither was it a Pearch, which had been turned into a Stone: for, who should carry it (saith he) to the top of an unhabitable Mountain? *Plinie* reports, that there was the Image of a Satyre found, in a Marble stone sawed in two: and *Gesner*, a very learned *Switzer*, makes mention of another *Gamahe*

In Niloscop. lib. 3.

Plin. l. 36. c. 5.

mahe, which represented two Roses; and of another, that was full of starres. You may have recourse to the Tract which hee hath written of this subject, divided into Thirteen Chapters; where he tels you, of many *Gamahes*, which represent, some, Comets; others, Plants, Fruits, Fishes, Living Creatures of the Land; and some Artificiall things too. I wonder notwithstanding, that he should forget to speake of Embossed *Gamahes*, which the earth produceth: such as was that of the Virgin *Mary*, holding her Sonne in her armes; which was, Natutally represented in a piece of a Rocke, and with very great Reliefe; and was found, in one of the Isles of the *Archipelago*; as *Thevet* testifies, in his *Cosmography*. And in the Caves that are found in a certaine Desart, in *Provence* in France, called *l' Hermitage Sainct Maurin*, distant two leagues from *Reiz*, and from *Mousties*: a Desart, that is indeed a very horrid one, by reason that it is encompassed with Rocks, but which is much more to be admired, then that of the *Grand Chartreuse*: whether you consider the Aire of it, which is, for the most part, screene, and pleasant; or its Christall Fountaines, whose Originall is wonderfull: or the beauty of its Caves, which seem to be a Palace, fit for Nature to inhabit: or the

Lib. de rerum fossil. lap. et gemmar. figur.

Loc. citat.

Flowings

Flowings of its *Verdon*; which being pent up by too small a Channell, makes a noyse, which causeth a Horror suitable to those holy Solitudes: in these Caves, I say, are found good store of these *Gamahes*, Embossed; which represent almost all the severall sorts of Figures, that can fall within a mans Imagination. You shall see some of them, as hanging on high; others appeare, as placed side-wayes; as you see Images placed in wals: as if Nature had not forgotten any thing, that might serve to render a place commendable. About seven leagues from *Auxerre*, in those Caves which they call, *Antounoirs*, there are found almost the very same *Gamahes*, or Figures: and both the one, and the other, have all of them a little hole in them, running along through them from the top to the bottome: and my judgement of these Figures is, that they are nothing else but water petrified, or congealed to stone: for they hang downe, (at least the greatest part of them) as if they were fastened to a Roofe above.

Goropius Becanus, speaking of this kind of *Gamahe*, assures us, that he hath seen Bones, that have beene produced Naturally within the bowels of the Earth; which were of a very Prodigious magnitude, though they were generated of other Matter. And of this

Kind

Kind peradventure are those Bones, whose vast bigness hath caused people vainely to conclude, that there have beene heretofore Gyants in the World: So true it is, that for want of the true knowledge of the Secrets of Nature, men usually fall into most grosse Errors. Now these Embossed Figures that are found in stones, are of two sorts: the first, are whole Embossed round; as was the Piece of Rocke in forme of the Virgin *Mary*; and these Bones, that the Earth Naturally produceth: the Other are only in Reliefe, or only halfe-embossed; such as were those Rocks, which *Ortelius* makes mention of, scituate in the entrance of the most Western parts of *Tartary*; on which are to be seen the Figures of Camels, Horses, Sheep, and many other things; the Marvellousnesse whereof this Geographer being not able to comprehend, he saies: *Hæc saxa, hominum, camelorum, pecorumque, cæterarumque rerum formas referentia, Horda populi gregis pascentis armentaq; fuit: quæ stupenda quadam Metamorphosi repentè in saxa riguit, priori parte nullâ in parte diminutâ.* And then, to make the story passe for a Truth, he addes: *Evenit hoc prodigium, annis circiter 300. retrò elapsis.* But leaving him to go along with the herd of ordinary writers; (who, when they cannot give the Reason of any thing, are faine presently

In Fab. Sciogr. Russ.

sently to flye to Miracles :) I say ; that these *Tartarian* Rockes (if there be any Truth in the Relation,) are only *Gamahes*, generated by Nature: Otherwise, wee shall be forced to forge new Miracles, for all the Places, where ever any of the like Effects are produced ; which would be most ridiculous, seeing that we shall by and by make it appear, out of the Writings of one of the most Pious, & Learned Men, the Ages past have brought forth, that these Effects are the Workmanship of Nature only, who produceth them no otherwise, then shee doth Flowers. Of this sort of *Gamahes* were those three Serpents, figured within the hollow of an Oister-shell, which were found, by the King of *Castile's* Cookes, in the belly of a Fish. These Serpents were figured with their Head Relieved, or swelling up ; and that so naturally, as that they seemed to be alive. The upper part of the Shell also afforded pretty Variety of the like Figures : and, which was most of all to be admired, there was not one of them, but had a Hole running along through it, from the very Mouth to the Taile, though it were indeed but a very small one. Therfore saith *Albertus Magnus, Constat per illud experimentum, etiam Figuras elevatas super lapides aliquandò fieri à Naturâ.* *Loc. Citat..*

4. Those Figures that are Naturally Ingraven

graven upon Stones, are either graved Superficially only; or Transparently, so as the Graving passes through the body. Of this later kind you shall oftentimes meet with some, among the heapes of hollow stones, that are found in the fields; wherein you may observe the form of a Head, by the little Holes, which represent the Eyes, the Nostrils, and the Mouth: and sometimes also you shall have of them, that have the forme of a Death's head, either of a Man, or a Horse. As for those other, which are only superficially graved, you may have store of them, among the little stones on the Bankes of Rivers, and upon the Sea-shore: where you shall light upon some, so exactly representing the figure of shells, that you would think they were the Naturall shels of Fishes: and this sort ought rather to be reckoned in the number of *Embossed Gamahes*, then those that are simply *Graved*. My Brother hath sometime been very diligent in searching on the Sea shore, and gathering together what Shels, or other Stones of any rarity, he could meet with: and he hath presented one to Mr. *Frey*, which perfectly resembleth a Goat's Horne: and I am of opinion, that it is one of those, which the Ancients called, *Cornu Ammonis*; as you may see in *Georg. Agricola*, in his *Lib. 5. de Natura Fossilium*. I thought at first, when I saw some

of these Stones figured like shells, that they had been at first Reall shels of Fishes, which had afterward been Petrified, and turned into Stone, by the Vertue of some kind of water; they were so perfectly, and exactly formed. But I have since considered, that, seeing that there are found of them upon the tops of the highest Hills, they must necessarily be *Gamahes*; and the Workmanship of Nature; which without doubt hath not produced them, but to some end; as we shall see hereafter. From hence you may judge, whether, or no, *Goropius* hath not good reason to reprove those, that confidently affirme, that *Ægypt*, and a part of *Æthiopia* hath heretofore been covered all over with the Sea, because that there are some of these shels frequently found in those Parts. For we may as well conclude, by the same Argument, that the *Apennine*, the *Alpes*, and the *Pyrenean* Hils, have been sometime also overwhelmed with the Sea; which is most Absurd: unlesse they meane, at the Generall Deluge: but this is not their Intention. Let us now come to the Figures of Plants.

In Nilose.

5. The most Learned among the Naturalists divide them thus. A Plant, say they, is either *Arbor*, or *Cremium*, or *Frutex*, or *Herba*. A Tree is a Plant, that hath a great Trunke, or body: the *Cremium* hath but a little

little one: the *Frutex* hath many: and the *Herbe*, is that, which at its first Appearing out of the ground, puts forth only two little leaves. I find then, that in all the severall Kinds, there is an Infinite Number of Admirable Figures, which are called by the Philosophers, *Signaturæ rerum*: now, One Part only of a Figured Plant, and not the whole Plant, is called *Signatura*: or you may say, the *Signature*, is some certain thing in that Part. I speake not here of *Internall Signatures*; the Doctrine of these belong to Chymists: My purpose only is, in this place, to discourse of those that we meet withall in Plants, which the Ages past have taken very little notice of. I shall begin then to shew, in order to the parts of Plants, what *Signatures*, or Marvellous Figures, Nature hath produced in them.

And first, the Root of diverse sorts of Plants, representeth diverse parts of Our Body: as, that of the *Hermodactil*, resembles a man's Hand.

The Body, or Stocke, is yet more Admirable: for whether it be in great Trees, or in small Plants, you shall find Figures, that represent the Parts of Living Creatures. Among these later, the *Serpentaria major* perfectly resembles the skinne of a Serpent; as doth also the *Dracunculus*, and the *Ophioscorodon*: among the Former, wee must consi-

der either the Wood, or the Barke of them.

In the Barke you shall many times see, especially in that of Old Trees, many Figures, representing diverse Kinds of things, by the Various Cranies and Clifts that are in it. In young Trees, where the Barke is closer, it is figured with many little Streakes, and Lines, in the nature of Painting: and I have sometime observed, upon the Barke of a young Cherry Tree, the figure of Little Trees laden with fruit, so naturally expresst, as if it had been done with a Pencill.

The Wood is yet more Admirable, then the rest; seeing that in many Trees, there is the very same Variety found, that is in *Agats*: and it is not many daies since I was informed, that there was a Tree lately found in *Holland*, which being cut in pieces by a wood-cleaver, they saw, in one part of it, the Figure of a Chalice; in another, that of a Priests Albe; in another, that of a Stole; and, in a word, there were represented very near all the Ornaments belonging to a Priest. If the Relation be true, we must needs confesse, that these Figures could not be there Casually, or by chance. But, to come to a kind of wood that is more Common; in boards of Maple, which is a wood sufficiently known to every body, you shall often find the figure of a Serpent,

In Latine, *Acer*; and in Flemish, *Masaros*.

pent, of a Bird, of a Fly, &c. perfectly expreſſed, by the ſtreakes of this variegated Wood. There are alſo ſome other ſorts of Wood, that repreſent ſome of theſe Figures, but not Painted, but Imboſſed. So, at what time I was a Student at *Apt*, a City in *Provence*: very famous for the Relicks of Saint *Anne*, mother to the Bleſſed Virgin, which are ſaid to be kept in this place; I ſaw the Trunke of a Vine, which repreſented a Man's Face, as far as the haire of the Head, ſo lively, as that you might percieve the Fore-head, the Eyes, Noſe, Eares, Mouth, Chin, all exactly formed, and in very good proportion. It was brought by a Vineyard-keeper, to the ſhop of M. *Roulet*, a Surgeon.

The Branches of Plants are leſſe Conſiderable, in matter of Figures, then all the reſt; (though it were in Wood:) nevertheleſſe you may oftentimes obſerve in them, ſome kind of Reſemblances of the Fingers of a Man's hand; and of the Buſhineſſe of his Haire. And this is the reaſon, in my opinion, why the Poets, when they diſcourſe, in their *Metamorphoſes*, of the Transforming of Men into Trees, they ſay that their Fingers, and the Haire of their Head, were changed into Branches. In the Branches of Corall, you ſhall often meet with many Curioſities; and the thing is not ſo Rare, or ſcarce,

but that any man may easily see the Experiment.

The Leaves seeme to surpasse all the other Parts; being divided into so many Figures, that there seemes not to be any thing in Nature, the Image whereof is not to be found among them. If the question be made of the Parts of Mans Body; they are here represented: if you would have a Representation of the Waters, you shall find among these, some that are Waved: if you would have the Living Creatures of the Land; you shall have some, that have their Feet, and Walke, as They doe; such as are those, which are found in the great Isle of *Burner*, which are described by *Antonio Pigafetta*: if the Birds of the Aire, and the Fishes of the Waters; you shall find some that are skaled, and which have Finnes; and some, that have both a Bill, and Wings, and which doe in a manner Fly. I refer you, for the truth of these Relations, to *Baptista Porta*, *Barthol. Chassanæus*, *Fo. de Torquemada*, *Thevet*, *Cardan*, *Scaliger*, & *Guil. Rovillius*.

Lib Philog.

Lib. de glor. mund. part. 12.

Hexam. l. 6.

Cosmogr. l. 16. 11.

De subt. lib. 10.

Exercit. 112. Hist. Ind. l. 18. c. 88.

Neither are the Flowers lesse Admirable, then These: for They likewise represent the Figures of Living Creatures, both Beasts, Fishes, & Birds, the Stars also, the Rainbow, and almost all the other Kinds of Meteors.

Fruits

Fruits alſo are equally to be admired, for their ſeverall Formes, and Figures: and although they doe not repreſent the figures of ſo many Various Things, as Leaves, and Flowers doe; yet they doe repreſent very many, and very conſiderable ones: as you may obſerve in ſome Gourds, Peares, Apples, and other Fruits. That ſort of Peaſe, which the Latines call *Arietini*, reſembles the head of a Ramme: as another ſort of them, (which are for the ſame reaſon called *Columbini*,) doth a Pigeons: having each of them this Quality, agreeable to their Figure, that they are both equally hot. So Beans likewiſe, beare, on one ſide, the Form, and Figure, of a Mans Privy Parts; and, on the other, of a Woman's. And perhaps it might be for this only cauſe, that *Pythagoras* gave that Precept to his Schollars, (which hath yet been rightly underſtood by no man;) *A Fabis abſtineto.*

Neither is the Seed, which is the Part of Plants that is brought laſt to Perfection, as being of the Greateſt Importance, altogether deprived of the Beauty of theſe Figures. For that of the hearb *Echion*, or wild Bugloſſe, reſembleth the Head of a Serpent, with it's Mouth, and Eyes: and for this cauſe alſo it is obſerved to be very Soveraigne, againſt the biting of Serpents; ac-

cording to *Dioſcorides*. That of Rue is made in the faſhion of a Croſſe; and this peradventure is the reaſon, that it is of ſo great Vertue, in the cure of thoſe that are Poſſeſſed; and that the Roman Church uſeth it, in their Exorciſmes. You may alſo obſerve ſome kind of Reſemblance of the Privy parts, both of Men, and Women, in a Graine of Wheat, and in the ſtones of Grapes: and my Opinion is, that out of this Obſervation, may be raiſed a Philoſophicall Interpretation, far above that which is uſually given, of this Proverbiall ſaying: *Sine Cerere, & Baccho friget Venus.*

If, after you have conſidered all the parts ſeverally, you but take the Whole Entire Plant altogether; you will yet meet with ſome ſuch rare Figures, as would ſeem Incredible; did not ſuch Excellent Hiſtorians confirme us in the beliefe of the Relation. Of this ſort is the *Boramet*, which growes in *Scythia*, having a perfect Reſemblance of a Lamb, having a Head, Eyes, Eares, Teeth, and the reſt of the parts of the body proportionable. This Plant crops, and feeds upon all the graſſe that growes round about it; and when there is no more left, it dies with famine. You may ſee the ſtory of it, in * *Sigiſmundus, Cardan, Scaliger, Vigenerius, Guil. Rovillius, Duret*, and in one of the moſt

Excellent

Leonard. Fuchſ. Hiſt. Plant. Cap. 103.

* *Hiſt. Moſc. De Variet. C. 22. Exercit. 181. Sur les Tabl. de Phil. Hiſt. Plant. l. 18. c. 85. In his Eden. fol. 78. 2. weeke.*

Perhaps this is that Zoophyte, or Plant-Animal, which is called in Hebrew, Jeduah.

Excellent of the French Poets, who speaks of it in these verses.

Tels que les Boramets, *qui chez les Scythes naissent,*
D'une graine menuë, & de Plantes se paissent:
Bien que du corps, des yeux, de la bouche, & du nez.
Ils semblent des Moutons qui sont n' agueres nez.

Englished thus, by *Jos. Silvester.*

Such as those Boramets in *Scythia* bred,
Of slender seeds; and with green fodder fed:
Although their Bodies, Noses, Mouthes, and Eyes,
Of new-yean'd Lambs have full the form, and guise.

Now in all the parts of Plants, the Figures are either Internall, or Externall only; or both Internall, and Externall also. The Internall are, such as the Fruit of Palestine; which beares the Figure of Ashes within; and likewise all the sorts of Figures, that are found in sawing of Marble. The Externall are, all such as are Painted, and Coloured on the Outside of the Fruit, but only

not at all Within; in like manner as the Apple, called in *France*, the *Rambure*, is; which is all speckled with red spots, like drops of bloud, but only on the Outside, or Rind. Those that are both Internally, and Externally Figured, are such as the Maple Wood; and many sorts of Stones. The Internall Figures are likewise discovered, either by Any Manner of Cutting Indifferently; or else, by one certain Particular Way only. That which appeares after Any Manner of Cutting indifferently, is, as in that kind of Apple, which, as *Nider* reports, hath beene seen at *Granada*, which being cut any manner of way, did still nevertheless represent the Figure of a Crucifixe. That which requires One only Particular way of Cutting, is, as in the Root of Fearne; which being cut One way only, represents an Eagle perfectly. I have often observed, that an Orenge likewise so cut, not a-crosse, but long-waies, represents, with its kernels and little skins, an Orenge Tree laden with Orenges. It is also observed, that the Kernels of an Apple represent the Tree.

In Form.

These Figures doe yet consist, either in the Colour; or in the Division of the Parts: in the Colour; as in the flowre of the Hearb Eye-bright, which representeth those of an Eye: in the Division of the Parts

Parts; as namely, in those we have already spoken of.

Thus have we seen the Division of Figures: it remaines now, that we prove, that they have some Power to operate; and, that it is not in Vaine, that they are perfectly represented both in Plants, and Stones. Proceed we therefore, in the same Order we have observed in our Division, beginning with the First.

6. I say then, that the Naturall Figures, which are found in Stones, have Naturally a Power to Operate, if they be Applied: and this I shall prove, by two Reasons. The First is, because they are called *Effectrices:* and the Second is, because we see it by Experience: For we daily see, that some of these Figured Stones do Operate upon the Same Things that they represent; as for Example, that Stone which we call *Heliotropium*, which is all speckled as it were with Drops of Bloud, if applied to the part that bleeds, it stops the Bloud. Others there are, that worke upon the Wound that is made by the Image they beare. So *Pliny* affirmes, that there is a kind of Marble called *Ophites*, by reason of its resembling the Figure of Serpents, whose name it beares: which, if applied to the wound caused by the biting of those Venemous Creatures, it

it healeth it. See his own words: *Genus Marmoris ab Ophite dictum, quòd imaginem horum Serpentum repræsentet; molle, candidum; nigransque, durum; dicuntur ambo Serpentum ictus sedare.* And here we may make This Division of the Figures that are found in Stones; and say, that they are of two sorts. The one are found in some certaine stones, and are alwaies the same: and these are Naturally endued with very admirable Vertues. The other, are such as are not tyed to any certaine sort of Stones; but are indifferently found in all; and are not indeed of so great Vertue, as the Former. And this is the division that *Cardan* makes of them: *Verum*, sayes he, *mire quispiam dubitet, unde figuræ hæ in Gemmis, & lapidibus proveniant? neque enim credendum est omnem figuram casu contingere, cùm lapides multi ex eodem genere easdem retineant figuras. Itaque meo Judicio, dicendum est, duo esse Figuram & Imaginum genera: alterum, quod semper in eisdem lapidibus apparet, et hoc a Naturâ provenit; quæ non secùs ac in plantis, foliorum et fructûm numerum servat & rationem. Hoc figurarum genus vim habet, & aliquid significat, &c.* And so going on, he makes mention of a Stone, which *Albertus Magnus* had; that, being naturally marked with the Figure of a Serpent, had this admirable Vertue,

Lib. 36. cap. 7.

De Subtil. l. 7.

Vertue, that if it were put in a place that was haunted with Serpents, it drew them all unto it. He speaks also of diverse others, that would cure the biting of Serpents, and expell their Venom. You may see diverse of these admirable *Gamahes*, in *Georgius Agricola*; who reckons up, what stones there are, that represent all the parts of mans body; as well as those rare Fruits, and Plants do, which we shall hereafter speak of. *Lib. 2. loc. cit.*

And here it is commonly objected, that it is not at all the Figure, that produceth any such effect; but some occult Quality, wherewith the stone is endued. For otherwise, if the Figure were Operative, one drop of Blood would stop Others; and a living Scorpion should cure the stinging of another Scorpion: forasmuch as there is much more conformity, and nearnesse of Resemblance, betwixt two Reall drops of Blood, or two living Scorpions, then betwixt one Pictured, and one living One, &c. And this is the strongest Objection, that our moderne Philosophers do bring, and by which they do conceave themselves to have overthrown, (though they haue litle reason so to do,) the Power, which the Ancients attributed to Figures.

First therefore, to answere these Objections, it is true indeed, that the bare Figure represented

represented on stones, hath not of It Selfe any power at all to operate, though applied; except there be some Internall, or Externall Agent, that may co-operate, and assist the Figure; or unlesse the matter be Proper, and Apt to operate: as, for example, a Pointed Figure wil never be able to Penetrate, though it be applyed; if it be either of soft Waxe, or of Butter: because that the Matter is not at all proper to Penetration: but the same Figure in Wood, Iron, Brasse, or any other hard Matter, will very easily penetrate. In like manner, if a Stone have not, either from the starres, or from its own Nature, some Quality proper to such, or such an effect; as for stopping of Blood, some Restringent Quality; and so of the rest: in vaine should we expect to finde any perfect power in the Figure. To say then, that it is (for example) this onely Restringent Quality, that stops the Blood; and that the Figure of the drops of Blood, wherewith the Stone is spotted, and painted, is of no Concernment at all in the businesse; is to fall back into the former Error: For, to what purpose then hath Nature bestowed this Figure on the Stone? there must necessarily be given some kind of reason for it. If it be answered, that Nature had no purposed End, in giving this Figure: this were to deny that

Principle

Principle, which is generally receaved by all: *Id non frustrà fit, quod Natura semper facit, vel plurimùm.*

There were indeed very good Reason to doubt of this Power, if the Marble called *Ophites*, (which represents the Figures of Serpents, by whose name it is called,) would cure the biting of a Dog, or of a Horse only: But seeing it cures the stinging of Serpents onely, and of no other Beast; why should we not attribute something to the very Figure? But to prove more forcibly, that these Figures have some Power to Operate; against the perverseness of those that dispute against it: if those which represent Scorpions, Serpents, Toads, do find the nature of the place Proper, and aptly disposed for the supplying of the Stone, or other Matter on which they are found, with a Quality, and Nutriment, agreeable to the Nature of the Thing, whose Image they beare; these Figures will then certainly be turned into Reall Serpents, Scorpions, and living Toads, and into no other kind of Creature. So that our Philosophers need not now vexe themselves any more to find out, how, or by what meanes a Toad should come to be generated in the midst of a great stone; as was that, described by *Georgius Agricola*, which was found within a Mil-stone, when it was crackt, or broken *De Animal. subter.*

broken in pieces, either by the force of the Venom, or else by the Violence of the Motion: and also how that Other was generated, which *Goropius Becanus* saw at *Anvers*, which was found in the Sawing in two of a very thicke Marble Stone, that had neither Hole, nor Rift in it. For, the Figure of a Toad having beene first represented within these Stones, it so came to passe, that by some Property of the Place, it was afterward changed into a Naturall, Living Toad. And the very selfe same may happen in any other Figures, except that of Man; whose Fabricke is from the hand of God alone. We may conclude therefore that these Figures are not represented in vain, both on Stones, and on other things: seeing that if they be Rightly Applyed, they assuredly have some Secret Power, according to the Principle before laid down. And here I had almost forgotten to informe the Reader, that, without searching after any forraine Examples, we may dayly see, at the Plaisteries at *Argentueil*, the like Toads, and other such Creatures, engendred with Stones, and the very hart of the hardest Rockes. I conceave therefore, that after the very same wonderfull manner of Generation, those fishshels also, which are found on the tops of Mountaines, are produced: not in the Sea,

(as

(as some Ridiculously have imagined;) but upon the very place where they are found: which gave occasion to that Curious Inquirer into the Secrets of Nature, to draw from hence this Conclusion: *Ubicunquè igitur humor, sive liquor invenitur, ad Testaceorum vitam idoneus, viva Testacea generantur.* He speaks this in discoursing of diverse severall Figures, or *Gamahes*, that he had seen, in diverse places: and then he goes on, and sayes further; *Opifex enim progeditur eò, quoad ejus materia patitur, ultrà progressurus, si loci & materiæ inopiâ non excluderetur.* If a Figure then have so much Power, as to change it selfe into that Living Creature that it represents, (provided that it meet with no Impediment;) how can it be denied, but that they also have the Power to Worke, by some secret Sympathy, (if appled,) upon the Wound given by the Creature, which they resemble? *Gorop. in Niloſc.*

7. Now, why the same Figure should not rather hurt, then heale a wound so given; seeing that the Living Creature it selfe being Venomous, its Figure also, should by Sympathy be Venomous, rather then Healing: the Reason, I confesse, is very Darke, and hard to be given: nevertheless I shall here adventure, the First, on this discovery; no man, that I know of, having as yet undertaken it.

We have therefore said before, that, when the Figure of a Scorpion, (for example,) being represented on a Stone, findes in the place where it is, any Nutriment, or Humour, agreeable to the Nature of a Living Scorpion; it by little and little acquires Perfection, and having at length drawn forth all that which was proper for a Scorpion, it becomes a Living Scorpion. Wee do also suppose, that when this Venomous Creature, or a Serpent, Dog, or any other Beast chanceth to bite any; they leave an Impression of some Particular Quality behind: as we see in those that are bitten by a *Tarantula*, who presently fall into a continuall Agitation; (not that they continually Daunce, as the generall Talke is:) this Venomous Creature having this Quality, that it is alwayes in continuall motion; and though it be cut into many small pieces, yet it will not leave stirring a long time after. And so likewise *Pomponacius*, and *Campanella* affirme, that if a Mad Dog bite a Woman with child, if there be not speedy Remedy used, the Fruit of her Wombe will be formed in the shape of a Dog, and it will afterwards come into the World, with all the Liniaments of a Dog. So true it is, that if we should but inquire into the Effects of Nature, and should be able to yeeld the reasons

De Incant. De sens. rer.

sons of them; we would scorne all that we think we now know. Now I say, that the Figure of a Scorpion, that is Naturally represented on a Stone, is still endeavouring its own Perfection; and where ever it meets with any such Qualities, as are Proper to it selfe, it attracts, and draws them to it. If therefore the Figure of a Scorpion, be applied to a Wound made by a Scorpion: it there findes the Impression of some certaine Quality, made by a Scorpion: which, finding to be Proper and Agreeable to its own Nature, it attracts and retaines with it selfe: so that the Wound, being thus delivered of these Qualities that envenomed it, presently heales up, and growes well again. In a word, the Stronger here prevailes against the Weaker: so that in the Figure of a Scorpion, which nature hath represented on a Stone, there being greater Store found of the Qualities proper to this Creature, then there is in the Wound which the Scorpion made; those which are here, are drawn forth by those other, which are in the Stone, as being the stronger, and of greater Vertue. Upon this Principle also it is, that a Scorpion bruised to pieces, and applied to the Wound, cures it; as doth also its Oyle. The biting of the Serpent is also healed, by the applying of its head, beat in pieces; or

elſe, by the Serpent it ſelfe, reduced into Powder; as *Crollius*, and *M. du Cheſne, S. de la Violette*, affirme: as likewiſe that of a Crocodile, is cured by its Fat: that of a Rat, by its Fleſh made into Powder; that of a Dog, by its Haire, or Skinne: the Venom of a Toad is cured by a certaine Stone, that is found in its Head: And if we ſhould ſearch after the Properties of other Living Creatures, we ſhould doubtleſſe finde the ſame thing in all of them. Upon this Principle alſo it is, that if an Egge that is frozen, be put into Cold Water, it will be thawed in a very ſhort ſpace: and Hands, that are benummed with cold, will preſently become unbenummed, if they be put into cold Water, or into Snow-broth. For, the Greater Cold, which is in the Water, finding the Leſſe, which is in the Hands; it draws it forth, and ſwallows it up; juſt as a ſmall Candle is loſt, if it be placed neer a great Fire, or a Red-hot Furnace. But if the Cold, that is in the Hands, were greater then that in the Water; and the Venom, that is in the Wound made by a Scorpions Sting, were more Powerfull, then that of the Scorpions Figure applied to it; wee ſhould then ſee a clean Contrary Effect.

De ſign. Plant. Eu la Reformation de Theriaques.

Toads-ſtone.

To go on then in our Anſwer to the Objection propoſed, I ſay thus: We deny not, but

but that there is a greater Correspondency betwixt two Reall, Naturall drops of Blood; and betwixt Two Living Scorpions; then betwixt a Living one, and a Painted. Yea, we rather, on the contrary, acknowledge; that the great Analogy, and Resemblance that there is betwixt them, is the cause that Blood, either broken into little pieces by stirring, or freshly drawn, and applied to a Wound, stops the bleeding of it; as Experience testifies, if we may believe *Crollius*: and the Oyle of Haires distilled, keepes the Haire from falling off: so Earth-wormes, made into a Powder, destroy those that are bred in Our Bodies: and the Gravell of the Urine wee make, is an excellent Medicine against the Stone: and many other Properties there are observed to proceed from this Analogy, or neareness of Resemblance. But to returne to our Figures again.

8. The Power of those, that are found in Plants, and their parts, seemes to have some Affinity with that of the Figures in Stones; seeing that they also Operate on the same things that they represent: as, for Example, the Citrull Cowcumber, which in some sort resembles the figure of a Man's Head, is a very soveraigne remedy, as *Porta* affirmes, against the Diseases of the Head. So the hearbs *Argemon*, *Seris*, and *Belloculus*, all

B. Porta in Phytog.

which represent the Figure of an Eye, doe likewise cure the diseases of it. *Dentaria*, which hath the forme of Teeth, cures the Tooth-ach: *Palma Christi*, and *Ischæmon*, which grow in the shape of a Hand, are cures for the Wounds of that Part; as the hearbe *Geranopodium* is, for those of the Feet; because it beares the Resemblance of them. *Crollius* proceeds more Methodically, in reckoning up the wonderfull effects of this Resemblance, betwixt the severall sorts of Plants, and the parts of Man's body: and the Order he observes, is this.

The Head, saith He, is represented by the Root of *Squils*, which is of the same figure: and therefore also it is properly applied, in the diseases of the Head.

The Haire is represented by that Hairy Mosse, which growes upon the Oakes, and is called, *Pili Quercini*: and by Thistle-downe, the Juyce whereof being distilled, makes the haire to grow.

The Eares, by the hearb *Asarum*, or *Asarabacca*, which is excellent against Deafeneſse.

The Eyes, by the flowre of the hearbe *Potentilla*, a word, saith *Fuchsius*, unknowne to the Ancients, and which is called with us, *Wild Tansie*; the water whereof is of singular vertue for the Sight.

Hist. Plant. c. 137.

The

The Nose, by *Water-Mints*; the water whereof recovers the Smell, when it is lost.

The Teeth, by the hearb *Dentaria*, which causeth the Tooth-ach to cease.

The Hands, by the Root of *Hermodactil*, which is good against Chops in the hands.

The Heart, by the *Citron*; and the hearbe called *Alleluja*, which is very soveraigne for it.

The Lungs, by the hearbe *Lungwort*.

The Liver, by *Hepatica*, or Liver-wort; which is of good use, in the Diseases of the Liver.

You may see all the Other Simples, in the same Author, that represent the rest of the Parts of Man's body; as the Breasts, Ventricle, Navell, Spleen, Entrals, Bladder, Rheins, Privy parts, Matrix, Backbone, Flesh, Bones, Nerves, Pores, Veines, and even as far as the Privities; as the *Phallus Hollandica*, which is particularly described by *Adaianus Junius*.

9. And here it may be Objected, that the greatest part of these plants, though they be reduced into Ashes, yet do they not faile to worke the same Effects, and to have the same Quality, that they had before: and that therefore this Power is to be attributed to the Nature of the Plant, and not at all to the Figure; which it now no longer retaines, when it is

once reduced into Powder.

I answer, that though they be chopt in pieces, brayed in a Mortar, and even burnt to Ashes; yet do they nevertheless retaine, (by a certaine Secret, and wonderfull Power of Nature,) both in the Juyce, and in the Ashes, the selfe same Forme, and Figure, that they had before: and though it be not there Visible, yet it may by Art be drawne forth, and made Visible to the Eye, by an Artist. This perhaps will seem a Ridiculous story to those, who reade only the Titles of Bookes: but, those that please, may see this Truth confirmed, if they but have recourse to the Workes of *M. du Chesne*, *S. de la Violette*, one of the best Chymists that our Age hath produced; who affirmes, that himselfe saw an Excellent Polish Physician of *Cracovia*, who kept, in Glasses, the Ashes of almost all the Hearbs that are knowne: so that, when any one, out of Curiosity, had a desire to see any of them, as (for example,) a Rose, in one of his Glasses, he tooke That where the Ashes of a Rose were preserved; and holding it over a lighted Candle, so soone as ever it began to feele the Heat, you should presently see the Ashes begin to Move; which afterwards rising up, and dispersing themselves about the Glasse, you should immediately observe a kind of little Dark Cloud; which dividing it selfe into ma-

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ny parts, it came at length to represent a Rose; but so Faire, so Fresh, and so Perfect a one, that you would have thought it to have been as Substantial, & as Odoriferous a Rose, as any growes on the Rose-tree. This Learned Gentleman sayes, that Himselfe hath often tryed to do the like: but not finding the successe, to answer all the Industry hee could use, Fortune at length gave him a sight of this Prodigy. For, as he was one day practising, with *M. de Luynes,* called otherwise *De Fomentieres*, Counseller to the Parliament, to see the Curiosity of diverse Experiments, having extracted the Salt of certaine Nettles burnt to Ashes, and set the Lye abroad all night in a winter Evening; in the Morning he found it all Frozen; but with this Wonder attending it; that the Nettles themselves, with their Forme, and Figure, were so Lively and so perfectly represented on the Ice, that the Living Nettles were not more. This Gentleman, being as it were ravished at the sight, sent for the said Counseller, to be a Witnesse of this Secret, the Rarity whereof he expresst in these Verses.

Secret,

Secret, dont on Comprend, que, quoy que le corps meure;
Les Formes font pourtant aux cendres leur demeure. In English thus:

This Secret proves, that, though the Body die,
The Forme doth Still within it's Ashes lie.

But now this Secret is not so Rare: for *M. de Claves*, one of the most Excellent Chymists of our Times, shewes the Experient every day.

10. From hence we may draw this Conclusion; that the Ghosts of Dead Men, which are often seen to appeare in Church-yards, are Naturall Effects, being only the Formes of the Bodies, which are buried in those places; or their Outward shapes, or Figures; and not the Souls of those Men, or any such like Apparition, caused by Evill Spirits; as the Common Opinion is. The Ancients thought, that these Ghosts were the Good, and Evill *Genij*, which attended alwaies upon Armies: but they are to be excused; seeing they knew not how to give any other reason of these Apparitions: it being most Certain, that in Armies, where, by reason of their great numbers, many die,

you

you shall see some such Ghosts very often, (especially after a Battell;) which are, as we have said, only the Figures of the Bodies, excited, and raised up, partly by an Internall Heat, either of the Body, or of the Earth: or else by some Externall one; as that of the Sun, or of the Multitudes of the Living: or, by the Violent Noise, or Heat of great Guns, which puts the Aire into a Heat. I have elsewhere handled *In Cribr. Cabal.* the Curious History of *Spirits*; wherein I have propounded these following Questions, touching these Ghosts: namely; *Whether or no we may, by These, explaine all the Visions, that are mentioned by Writers? Whether those Wonderfull Effects, which we attribute to Demons, or Spirits, may proceed from these Figures, or not?* And then, *Whether they have any Power at all, or not?* And *if so; Whence they have it?* And if it be granted they have any; *Whether they have greater Power, then the Dead Body it selfe, whence they proceed?* Or, *Whether the Dead Body is of more Power, then when 'twas Living?* as *Paracelsus* is of Opinion; who, saies, that Mummie hath in it all the Vertue of Plants, Stones, &c. And that it hath an Occult, Magnetique Vertue, which draws Men to the Sepulchers of those, whom they account to have been Holy men; where- *Tom. 2. lib. 4. de caus. morber. invisib.*

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by the Vertue of the same Mummie, there are those Effects wrought, which we call Miracles: which are observed (saith he) to be much more Frequent in the Summer, then in any other Season of the Year, by reason of the Heat of the Sun, which awakens, and excites the Humour that is in the Mummie. But these are meere Fooleries, which we there refute, by such Principles, as the Rabbins have drawn, from the Secrets of this so Famous, and Renowned Mummie. After those other Questions, these follow: namely; *Whether or no, these Wonderfull Formes, which proceed from the Bloud, the Bones, or the Ashes of Dead Bodies, may serve for an Undeniable Argument of the Resurrection*; a thing unknown to most of the Philosophers? *Whether, after they are Raised up, they can in any thing be serviceable unto us?* And, *Whether by their Meanes, we may be Naturally able to attaine to the Knowledge of diverse Secrets, which are Unknowne to Us?* Diverse other like Questions are there proposed, and discussed, plainly, and thoroughly; as I shall let the World see, in a short time: In the meane while, we may safely account the Objection before proposed to be Invalid, and of no Force; seeing that, though the Body be reduced into Ashes, yet nevertheless the Figure is not thereby destroyed.

11. And

11. And this peradventure is the Reason, why it oftentimes raineth Frogs: for, the Sun drawing up Vapours out of some Mooriſh place, where theſe Frogs, after ſix Moneths ſpace (ſay the Naturaliſts) are changed into Slime; it may ſo come to paſſe, that theſe Vapours, which afterwards become thick Clouds, may produce, by the Concurrence of the Heat of the Sun, the Forms of Frogs; which meeting there with Qualities proper for their Generation, receive Life, and ſo become Living Frogs.

12. After the Figures that are found in Stones, and Plants, our Diviſion leads us to thoſe that are found in Living Creatures, both Rationall, and Irrationall; euen downe to Fiſhes.

Thoſe then that are found in Fiſhes, are, Characters, Ciphers, or all kinds of Armes: ſuch as were figured not many years ſince, upon a Fiſh, whoſe Picture was publickly ſold up and down, though it was infinitely corrupted from the true ſhape of the Fiſh it was made for. There are ſome other Marks, or Figures, that are leſſe corrupted, which have been found upon Fiſhes; ſuch as are thoſe, which are ſet down in a Book, intitled *Prophetia Halieutica*, the Author whereof was one *Raphael Eglin*, Miniſter of *Zurich*. Of the Three Fiſhes then, that

that he there treats of, which were marked with these kinds of Figures, two of them were taken on the Coast of *Norway*, *An.* 1587. *November* 21. and the other, on the Coast of *Pomerania*, *An.* 1596. *Mai.* 21. And the Figures, which he there sets down, are truly worth our Consideration: but, to goe about to make them suit with the Prophesies of *Daniel*, and of St. *John*, as *Ananias Feraucurius* hath heretofore endeavoured to doe, is to make ones self appear Extravagant, and to talk more idly, then men in Fevers use to do.

The Figures, that are found upon Beasts of the Land, are better known, then those upon Fishes: for it hath been often observed, that the Hornes of Deer have been Marked with certain Characters; and sometimes too, even with the shapes of Living Creatures, which have been perfectly represented by them. So we have sometimes seen Cats, and Horses, which have had upon their skins such spots of White, Red, or Black, that by the intermixing of the streaks of the severall-coloured haire, there hath been represented the Figure of another Cat, or Horse. And if we did not despise, whatsoever we account to be either Ridiculous, or of Little Consideration; we should not be put to the trouble of making so

so many strange Inquiries, which are oftentimes more Vain, then Profitable.

Lastly, the Figures which are found upon Rationall Creatures, are such as the Imagination of the Mother, during the time of her Going with Child, hath imprinted there. And here I could enter into a Large Discourse, concerning the Secrets of these Figures; which are not Commonly known: but, for brevities sake, I shall only give the Reader here one or two Remarkable Examples, which prove very powerfully the Vertue, which we attribute to all Figures. A Sister of mine had the Figure of a Fish upon her Left Leg, caused by the desire my Mother had to eat Fish, when she was Great: and it is represented with so much Perfection, and Raritie, that you would take it to be drawn by some Excellent Master. Now That, wherein the Wonder lies, is, that when ever the Girle eat any Fish, That upon her Leg put her to a sensible pain. And I had a Friend, that had a Mulbery growing upon his Forehead; caused likewise by his Mothers Longing after them: and he never eat Mulberies, but that his own on his Forehead put him to pain by it's Extraordinary Beating.

This other Story, which I shall now relate, to the same purpose, is very well known

to

to all in *Paris*, that are Curious Inquirers after these things. The Hostesse of the Inne in the Suburbs of St *Michael*, at *Bois de Vincenne*, who died about two years since, had likewise a Mulbery growing upon her Lower Lip; which was smooth, and plain, all the year long, till the time that Mulberies begin to ripen; at which time, Hers also began to be red, and to swell more and more, observing exactly the Season, and Nature of other Mulberies, and comming at length up to the Just Bignesse, and Redness of other ripe Mulberies. But, that I may not trouble my self any further, in reckoning up any more of these kinds of Figures, I shall desire the Reader, to draw from hence a Consequence of the Power of them by these two, or three Examples, which I have here set down.

CHAP. VI.

That according to the Opinion of the Eastern Men, Figures, and Images may be so prepared, under certaine Constellations, as that they shall have the power, Naturally, and without the Aide of any *Demon*, or Divell to drive away Noysome Beasts, allay Winds, Thunder, and Tempests, and to cure diverse kinds of Diseases.

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1. THe *insupportable Vanity of some Pretenders to Learning is noted.*

2. *How these* Talismanicall *Figures are called in Hebrew, Chaldie, Greeke, and Arabicke. The Etymology of* Talisman *uncertaine, against* Salmasius.

3. *By what meanes the Power of Figures is proved: and who they are, among the Arabians, that have defended it.*

4. *Of certain admirable* Talismans, *found at* Paris, *and* Constantinople: *and what happened to these Places, after the breaking of them.*

5. *What the* Dij Averrunci *of the Ancients were.* Πατοικοὶ *whence derived: and whence the custome of setting up Figures, and Images in Ships, came.*

6. *The fable of the Stone* Bractan, *in* Turky, *discovered: and a Conjecture given, concerning the* Palladium, *and the Statues mentioned by* Philo Judæus.

7. *The Golden Calfe, and the Brazen Serpent, falsely said to be* Talismans: *and why the Serpent was made of Brasse, rather then of any other Metall.*

8. *The Wonderfull Effects of* 3. Talismans, *spoken of by* Scaliger, M. de Breves, *and the* Turkish Annals: *and of what vertue those other were, that were made by* Paracelsus, M. Lagneau, *and diverse Learned Italians.*

9. *The Power of these Figures proved, by the power that Resemblance is known to have, in all Arts, and Sciences: and first in Divinity. Why the Ancients placed Images in their Temples.*

10. *In Philosophy. Of the Power of Imagination.*

11. *In Physicke. Of some Animals, Plants, and Graines, that doe good, and hurt, meerly by Resemblance.*

12. *In Astrology. A Certaine Meanes of foretelling Evils to come, by the Colour of the Meteors that appeare.*

13. *In Physiognomy. The manner how to know the Naturall Inclination of any man, according to* Campanella.

14. *In the Art of Divination of Dreames. Examples, both Sacred, and Prophane, touching this subject.*

15. *In*

15. *In Painting. Why our Saviour* Christ *is oftner pictured Suffering upon the Crosse, then Sitting at the Right hand of his Father.*

16. *In Musicke. Of some Diseases, that are cured by it.*

17. *The manner of making these* Talismans.

18. *The* Talismanicall *Operations set downe by* Thebit Ben-Chorat, Trithemius, Gochlenius, Albinus Villanovensis, *and* Marcellus Empiricus, *condemned.*

19. *What Power the Heavens have over Things here below.*

21. *The reason of the Names of the Cœlestiall Images.*

21. *What Influence the Heavens have upon Artificiall things.*

THere is nothing in the whole businesse of Philosophy, that hath more perplexed our New Philosophers, then this Subject, concerning Images, or Figures, made under some certaine Constellations. The greatest part of them therefore have rejected the Practice of these Operations, as Vaine, and Superstitious: yet some others, who are not so overswayed with Passion, have both allowed, and defended it; though they have, I confesse,

suffered for it, in their repute: insomuch that *Galeottus*, who is acknowledged by *Paulus Jovius* to have been one of the most Learned, and Knowing men of his time; only for having undertaken the Defence of this Truth, (as we shall make it hereafter appeare,) hath been handled by some, like any base, Inconsiderable Fellow; and *Camillus* accounted no better, then an Atheisticall Wretch. And this is the usage they bestow upon all the Ablest Men: whereas they ought rather to answer their Arguments pertinently, and to shew the Insufficiency of them, if they can: but see the Mischiefe of it. If any of these men chance to be in company, where there is any mention made of the most Able Schollers, or there be any Question started, concerning any of those Choyse Points of Learning, for which these men have been Deservedly ranked above the Herd of Vulgar Braines; you shall have some giddy-headed fellows, that will not stick to say, without blushing, that they never wrote any thing of any worth at all, nor ever understood the matter they handled. I my selfe have heard one say, that *Marsilius Ficinus* understood not any thing of *Plato's* Doctrine; nor *Averroës* of *Aristotles*: and that the Wits of these Times are much quicker, then those of the Ages past. And now, Reader, thou maist judge,

judge, whether this Vanity of theirs be to be indured, or no. But to leave these men to enjoy their owne Ignorance, and referring these Considerations to some other time, we shall only in this place prove, (against all those that have condemned them,) that the making of these Figures we here speak of, is Lawfull; and the Power they have, is Naturall, Constant, and Certaine. In the first place therefore let us consider their Name.

2. They are called in Hebrew מגן *Maghen*, that is to say, a Scutcheon, or Sheild: in Chaldie, Ægyptian, and Persian, צלמניא, *Tsilmenaia*, which signifies a Figure, or Image: in Arabicke תיצמם, *Talitsman*, or צלמם, *Tsalimam*: and in Greek, σφραγὶς. The Hebrew word *Maghen*, though it signific a Scutcheon, or any other thing, noted with Hebrew Characters, the Vertue whereof is like to that of a Scutcheon: and although these Characters, according to the Opinion of those that are most versed in these Theologicall Mysteries, are some kind of Imperfect Images; yet notwithstanding the word in this place is not properly taken for an Image that is Graven, carved, or painted; because that the Jewes, in making any such, should have sinned against the Commandement: *Thou shalt not make to thy selfe any graven Image.* *Maghen* therefore signifies Properly any piece of Pa-

per, or other the like Matter, marked, or noted with certaine Characters drawne from the *Tetragrammaton*, or Great Name of Fowre Letters; or from any other: as we shall shew hereafter. This word signifies also, though Improperly, these very Figures also, and Images, which we speak of; because that these also, as well as the Characters of the *Tetragrammaton*, do serve, as it were, in stead of a Buckler, or shield of Defence, against Diseases, Lightnings, and Tempests. The Chaldie word, *Tsilmenaija*, comes from the Hebrew צלם, *Tselem*, which signifies an Image: and the Arabick word, *Talismam*, may likewise have been derived from the same root; *Talismam*, being corrupted from צלמים *Tsalimam*, by the Transposition of one letter only: But the truth of this Conjectnre is yet uncertaine. The Learned *Salmasius* gives it another Derivation: for he takes an Occasion to fall fowle upon *Scaliger*, who derives it from the Arabick, for not considering, that *Talisman* is derived from the Greek word τέλεσμα, *hoc est*, saith he, τετελεσμένον τι, *ut sunt* τετελεσμένοι *anuli*. But how can the truth of this Derivation be proved? and how shall we be assured, that *Talisman* comes from τέλεσμα, and not rather τέλεσμα from the other? As for the last name that these Images are called by, which is τυχεῖα, there is no Difficulty

Nat. in Flav. Vopisc.

ty at all in the word: so that it remaines now, that we remember, concerning these Names, that when we speake of Figures, we do not mean those, that are properly signified by the Hebrew word, *Maghen*, which are nothing but Scutcheons noted with Characters, such as many have seen in *Paris* at the Prince of *Portugals*; the like whereof you have in *Carlo Fabri* his *Scudo di Christo*, and in *Agrippa*: we have elsewhere overthrown the Power of These Kinds of Characters, and shewed the vanity of these Fooleries, which are the Issue of some Ignorant Cabalists Fantasticall Braine. Neither shall I speak at all of those Images of Waxe, which Sorcerers are wont to baptize, in the name of *Beelzebub*; these are Abominations, which we abhor, although let me tell you by the way, that the greatest part of those things our Demonographers stuffe their writings withall, are nothing but meer Fables, as ridiculous as the Dreames of the *Alcoran*. Our Discourse shall onely be, what Naturall Power Images, that are made under certaine Constellations, may have; banishing from hence all Operations of *Demons*, or Spirits, and all superstitious Powers whatever.

Lib. 1. de Occult. Phil.

I shall prove therefore this Power of Figures, and Images, three manner of wayes: by the Influence of the Stars: by the Power

of Resemblance; and by Experience. I shall begin with the last of these.

3. First then, it is Certain, and we cannot deny it, without denying the most Authentick Historiographers that are, that there have been seen, both in Our dayes, and in the daies of our Fathers, some of these *Talismans*, or *Talismanicall Figures* (for so we shall now call them,) that have cured those, that have been bitten by Serpents, Scorpions, Mad Dogs, and divers other Mischances, that are but too frequent with us. The Ancient Arabians, as *Almansor*, *Messahala*, *Zahel*, *Albohazen*, *Haly Rhodoam*, *Albategnius*, *Homar*, *Zachdir*, *Hahamed*, and *Serapion* give us many examples of this kind; which gave *Haly* occasion to conclude, that, *Utilem Serpentis imaginem effici posse, quando Luna Serpentem Cœlestem subit; aut fœliciter aspicit: Similiter Scorpionis effigiem efficacem, quando Scorpij signum Luna ingreditur*, &c. Neither did he deliver this Doctrine, without having had Experence of the Effects: for he affirmes, that himselfe, being in *Ægypt*, had in his hand one of these Images of a Scorpion, which did cure those that were stung by this Venomous Beast: and it was ingraven upon a *Bezahar*, or, as it is commonly called, a *Bezar*-stone. It will be objected perhaps, that these *Arabians* are Trifling, Vaine Writers;

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and therefore that there is little credit to be given to them. But I shall elsewhere undertake the Vindication of them from this Calumny; and shall at present, for the satisfaction of Self-willed men, forbear to cite them any further; but shall content my self with Examples borrowed from such among the Greeks, and Latines, as are accounted most Authentique.

Gregorius Turonensis, besides an infinite number of Rarities which he reports of *France*, saies; that when they were sometime digging in the bridge at *Paris*, there was found a peice of Copper, whereon was to be seen the Figure of a Rat, of a Serpent, and of a Fire: which being afterwards neglected, and peradventure either broken to pieces, or some way or other spoiled, there was observed, in a very short time after, a great number of Serpents, and Rats to haunt the City; and they doe greatly annoy it still: and we cannot, without grief, call to mind, the many great Losses the City hath since that time endured by Fire: all which Sad Accidents were never heard of here, before the taking up of this Strange Plate of Copper. *In Hist. Franc.*

It is also reported, that after that *Mahomet* the Second had possessed himself of *Constantinople*, the breaking of the Lower Jaw *Camerar. lib. 3. cap. 20.*

Jaw of a Brazen Serpent, was the cause of the increasing of Serpents in those Parts. So true it is, that these *Talismans* have Power to divert many of those Calamities, that afflict Mankind. And who knowes not, that by the means of These, the Learned men of the Ages past have oft-times chaced away Insects out of their Cities, and fields; as Gnats, Locusts, and Caterpillers? If any desire to see some of these Examples, he may have recourse to the *Chiliads* of *John TZetZes*; where this Greek Author, (who lived about the time of that Excellent Historian *Anna Comnena*, daughter to the Emperour *Alexius Comnenus*,) reports, that *Apollonius*, by making a *Talisman* of a Stork, kept these Troublesome Birds from comming into *Constantinople*; and by another *Talisman*, he drove away all the Gnats out of *Antioch*. You may also see *Ptolomies Centiloquium*, and the Commentary of *Abre Gefar*, falsly attributed to *Haly*, as it is observed by *Scaliger*.

Chil. 3. C. 60. Circa. an. 1160.

Aphor. 9. Ad Marc. Velsi. Epist. 157. & 130. Et in Manil.

Furthermore, I am of Opinion, that the First Gods of the Latines, which they called *Averrunci*, or *Dij Tutelares*, were no other then these *Talismanicall Images*: and I ground this my Conjecture from hence, that there are some Historians that affirm, that they made some of these Tutelar Gods,

under

under certain Constellations: but the poyson of Idolatry having infected the best of Sciences, was the cause, that, these Images being afterwards taken for Gods, the true, and legitimate manner of making them was smothered, and quite lost. They were wont also to set up some of these *Talismans* upon the Prow of their Ships, to preserve them from Shipwrack: and all this to be done Naturally too; seeing that a *Talisman* may be made, under the Sign of *Pisces*, that may, for some certain time, render the Waters Calm, and free from Tempests. The Greeks, (as *Hesychius*, and *Herodotus*, called these Figures,) set up in Ships, παταικὸς; a word, no doubt, borrowed from the Hebrew פתוכים *Pitochim*, which signifies as much as *Cœlaturæ*: and therefore the Chaldie Paraphrase renders it, by this our צלמניא *Tsilmenaija*. Now we are to take notice, that these Figures were not at all of any Humane form, but of some Cœlestiall Figure, or other; which confirmes me in the Beliefe, that they were reall *Talismans*. Nevertheless the Mariners had also their Statues of some Deity or other, as of *Mars*, *Apollo*, *Venus*, *Mercury*, and the like; which they placed at the Poop, or hinder part of their Ships: whence *Virgil* saies:

Aurato

——*Aurato fulgebat Apolline puppis.*

And *Persius*:

——*Facet ipse in littore, & unà*
Ingentes de puppe Dei.

Which gave occasion to the Poets to feign, that *Jupiter* stole away *Europa*, under the shape of a Bull; because the Ship of the *Cretians*, who stole her away, had, for it's *Talisman*, the Figure of the Cœlestiall Sign *Taurus*, and, for it's Deity, a Statue of *Jupiter*. The like Originall might, probably, that other Fable of *Ganimed* have had; who is said to have been carried away by an Eagle, the Bird Proper to the same God. You may see further, concerning this Particular, in *Sextus Pompeius*, *lib. de Europa*, and *Lactantius*, *lib. de Falsa Religione*. This custome of Mariners setting up of these *Talismans*, or Images, in their Vessels, against Shipwracks, is so Ancient, that they say, that among those that came with *Æneas* from *Troy*, there was One that had the Figure of two Lions: that the *Gadarenes* had one, with the Image of a Horse: and that the Ship of *Alexandria*, which St. *Paul* sailed in, had the Images of *Castor* and *Pollux*, or, according to the *Arabians*, the *Gemini* graved on it: and that which carried *Hippocrates*, when he took his journey to *Abdera*

Vid. Heurn. Phil. Barb.

Cap. 11.

dera, for the curing of *Democritus*, bare the Figure of the Sun. Now all these *Talismans* were not made so much for the avoiding of Shipwrack only, as for the turning away of some other Disastrous Accidents, or the procuring of some good Fortune, or other. And from this practise of the Ancients have the Christians taken Example, though in a Christian way, of having Images in their Vessels, and Picturing in them the Saints whose names they bear.

6. But since that I am unawares fallen upon this Choise Piece of Antiquity, I shall here further adde, that these *Talismans* were not set up in Cities only, and Ships, but also in the plaine, open Fields too: and it may be, that that Stone so much famed among the Turks, which they call *Bractan*, and is set up at *Mecha*, being four foot long, and two foot broad, as *Suidas* reports, was only a *Talisman*. For otherwise we must even content our selves with Turkish Fables, and believe, that it would never have been so highly prized by them, but for that it served instead of a Bed to *Abraham*, when he had knowledge of his Maid *Hagar*: For, besides that this is ridiculous, the Turkes will never acknowledge themselves to be Bastards, and descended from a Servant-maid; but from *Sarah*: and this is the reason, that they

they are so much delighted in being called *Sarasins*. Others say, that the reason why the Turks have this Stone in so much Veneration, is, because that *Abraham* tyed his Camell to it, when he went up to the top of the Mountaine to sacrifice his sonne; as *Euthymius Zigabenus* affirmes: or, as some others of the more Trifling sort of the Arabian Writers will have it, because it was erected in memory of a certaine Holy Woman, who was taken up into Heaven, and afterward honoured upon Earth as a Goddesse, for having very charitably entertained the Angels *Arot*, and *Marot*. That which moved these later to forge these Fables, was the Figure of *Venus*, which is ingraved upon this Stone, with a *Crescent*: and this is that which makes me beleeve, that it was a *Talisman* of this Planet, which, as *Mr. Selden* sayes, was anciently taken, throughout all *Asia*, for the Moon. And for this Cause it is, that this People hath *Friday* in the same Veneration, that *Sunday* is with us: and that, in memory of this Starre, which all the *Asians* worshipped, the ridges of their Houses, and tops of their Temples were adorned with litle *Crescents*, as ours are with *Crosses*. Now it cannot be thought, that this Stone was onely a bare, simple Image, erected in honour of *Venus*:

In Panopl.

Syntag. 2. c. 4.

for,

for, besides that it was placed in the Open Fields, and not within any Temple; it had that Vertue, which no other Image of this Goddesse ever had. For it drave away, saith *Zachder*, all Venomous Beasts, and rendered all the neighbouring Fields both Happy, and Fruitfull: which is so farre from being observed in them at this day, that, on the contrary, they are all utterly barren. And this agrees excellently well with the Nature of these *Talismans*, whose Operation lasteth but for some certaine space of time; as *Albertus Magnus* assures us. *Non lateat nos,* saith he, *quòd sicut virtutes Naturales perdurant in quodam tempore, & non ultrà; ita etiam est de virtutibus Imaginum. Non enim influit aliqua virtus de cœlo, nisi quodam tempore periodi; posteà cassa & inutilis remanet Imago frigida & mortua. Et hæc est causa, quare quædam Imagines non operantur hoc tempore, quod fecerunt tempore antiquo.* De Mirab. tract. 3. c. 3.

From the diversity of Opinions concerning this *Talismanicall* Stone, it may be judged how many Fabulous Stories have been raised touching those Artificiall Images; as namely, of those which were called Στοιχειώδεις, which were broken to pieces by the *Latines*, at their entring into *Constantinople*: of the *Palladium*, of which there are so many Wonders reported, and which perhaps was nothing

thing else but a *Talisman*: of those Images of the *Amorhites*, which, as *Philo Judæus* reports, were called *Nymphæ sacræ*, which shewed to their slaves hourely, what soever they were to do: and, which being at last quite decayed, an Angel of the Lord, (seeing they could neither be broken to pieces, nor burnt in the Fire) tooke, and cast into a Bottomelesse Pit. Fine fooleries these; And here, Reader, thou art to take notice, that the Greeks were the first, that turned these Truths into Fables: for having lighted on some of these Images, that had beene made long before, and seeing them to have such Admirable, Strange Vertues in them; being unable to apprehend the reason of these things, they presently betook themselves to forging of Old, Ridiculous stories of These, as they have done of All Other things, the truth whereof they understood not.

Biblic. ant.

7. And here, two Questions may be asked: the First is, whether the Holy Scriptures make any mention of these *Talismanicall* Figures, or not? and the Second; when they were first Invented; and by whom?

To the First of these I answere, that as in none of the Translations, so neither in the Originall Hebrew is the name of these *Talismans* found: although there are of those men

men that attribute all things to the Power of Nature onely, as Atheists do, who stick not to affirme, that the *Brasen Serpent*, set up by *Moses* in the Wilderness, was but a meere *Talisman*, which drove away Serpents, and healed the bitings of them. But this their Opinion is confuted by this; that the Matter, of which a *Talisman* is made, must not be any whit contrary to the Nature of the Griefe which it is to cure. Now all the *Rabbins*, who have treated upon this History, affirme; that, according to the Opinion of all the Naturalists, there is nothing more contrary to those that are bitten by Vipers, then to touch, or look upon Copper: so that this should have added to the Israelites Torment, and more invenomed their Wound, rather then have cured them. And this was the reason perhaps, why God commanded *Moses* to make a Serpent of Brasse, rather then of Any Other Metall; that so this Incredulous People might know, that seeing that God cured them by a Remedy, quite contrary to their Disease; he was able as well to bring them safely into the place, to which they despaired of ever arriving. And here by the way, I cannot excuse *Marsilius Ficinus*, who without any ground at all hath charged the *Rabbins* with having a beliefe, that their Forefathers made the Gol-

Vid. Pont. Bibl. cone. col. 2. in Igno. S. Cruc. p. 270.

den Calfe in the Wilderneſſe, to no other end, then to ſerve as a *Taliſman*, for the diverting of the Influences of *Mars*, and *Scorpio*, which are Adverſe to them. *Hebræi quoque*, ſaith he, *in Egypto nutriti, ſtruere vitulum aureum didicerant, ut eorundem Aſtrologi putant, ad aucupandum Veneris, Lunæque favorem, contra Scorpionis, atque Martis influxum, Judæis infeſtum.* But this is idle.

De vit. Cæl. comp. l. 3. c. 13.

To the ſecond Queſtion, I anſwere, that it will require the Spirit of Divination, to aſſigne the firſt Invention of theſe *Taliſmanicall Images* to its right Author: yet it cannot be denied but that the *Perſians*, or, if you will, the *Babylonians*, or *Chaldeans* were the Firſt that found them out; as you may ſee in *R. Moſes* his *Ductor Dubiorum*, where he tels us, that the Ægyptians, and their Neighbours, whom he cals, *Gens Zabiorum, Cazedim, & Aranim*, learnt this Doctrine of them. And though wee had no other teſtimony but this, that throughout the whole Eaſtern part of the World there are yet to be ſeen ſome of theſe *Taliſmans*, which are very Ancient ones; it would be an undeniable Argument, that the Eaſterne Men were the Firſt Inventers of them.

8. Some of thoſe *Taliſmans* have now quite loſt their Vertue; as namely, that

Leaden

Leaden one, which was made by *Achmed Ben-Tolon*, Caliph of Egypt, which drave away Crocodiles; as *Julius Scaliger* hath observed: as also those that have beene communicated unto Me by *Mr. du Val*, a man very excellently well skilled in these Curiosities, and whose Closet affords a vast number of them. I am now upon causing the choysest of his *Talismans* to be cut in Brasse; and it had been done long ere this, had I not expected some which *Mr. de Peyresc* hath promised me. I am informed also, that *M. Pontus* of *Lyon* hath some few of these; which I shall also endeavour to procure, that I may joyne them with those, which are promised to be sent mee, out of Italy, and Germany: and if I shall finde that they are right, I intend to publish them to the World, and to discover This Secret, which all the Learned do either bewail, as a Thing Lost to the World; or else, as of extreame Difficulty: and shall also shew, how that all those, that have made any of these Figures, have mixed such Superstitions with it, as are indeed justly condemned. *Exercit. 186.*

Now some of these *Talismans* are yet of as much Vertue, as they were at first: witnesse that which is spoken of by the *Arabicke Cosmographer*, (who is a very Authenticke Writer,) and is cited by *Joseph Scaliger*. *Epist. ad Vazet.*

This *Talisman*, he saith, is to bee seen in the Country of *Hamptz*, in a City bearing the same Name; and it is onely the Figure of a Scorpion, graved upon one of the Stones in a certain Tower; which is of so great Vertue, as that it suffers not any, either Serpent, or Scorpion, to come within the City. And if any one, for Experiment Sake, bring one of these out of the Field into the city; it is no sooner at the gate, but that it dies suddenly. This Figure hath this Vertue besides; that when any one is stung by a Scorpion, or bitten by any other Serpent; they need but take the Image of the Stone with a little Clay, and apply it to the Wound, and it is instantly healed. If any one doubt of the credit of this *Cosmographer*, he may yet adventure to beleeve *Mr. de Breves*, as having been an Eye-witnesse of the like experiment: *Pag.* 33.

„ Who sayes, in his Travels, that at *Tripo-*
„ *li*, a City of *Syria*, within a wall, that
„ reacheth from the Sea-side to the gate of
„ the Citie, there is a certaine Inchanted
„ Stone; on which is figured, in Reliefe, or
„ by way of Imbossement, the figure of a
„ Scorpion; which was there placed by a
„ Magician, for to drive away Venomous
„ beasts, which infested this Province; as the
„ Serpent of Brasse, in the *Hippodromus*, at
„ *Constantinople*, did. And a little above

the

„ the City, there is a certaine Cave, which „ is full of the Carkasses, and bones of „ Serpents which dyed at that time.

These are his owne words, translated. Now whereas he calls this an *Inchanted stone*, and saies, that it was placed there by a *Magician*; you must note, that he there speakes according to the Sense of the Inhabitants, who knew not how to give any other account of the thing; as not understanding any thing at all of the Naturall reason of it; as we have sayd. At *Byzantium*, which is now *Constantinople*, there were many of these *Talismanicall Figures* to be seen: but the fury of War hath demolished them all, to the great Prejudice of the Inhabitants. Sultan *Mahumet* also caused one of them to be broken to peices, which was a *Brazen Horse*, with a Horseman upon him; which is certainly reported to have preserved the City from Pestilence, and all Contagion of the Aire: but since that time, this Disease hath raged so fiercely, as that in the space of foure Months, *Leunclavius*, who was present, affirmes, that there died a Hundred and fifty Thousand persons: and every yeare, in the Months of July, and August, the like Effect, in a manner, is to be seen. In a word, all *Asia* was full of these Figures; the Use whereof was at length, knowne to the *Europæans* also:

Annot. in Annal. Turc. num. 130

In his *Admirande Galliar.* & in his booke which he cals *Antiquissimæ Gallorum Philosophiæ eclog. cap. de Druidarum Astrologia.*

for the *Druides*, as the learned *Frey* reports, used these *Talismans* with good successe; and even our Grandfathers have assured us, that it was an Ancient Tradition; that where the *Fairies*, the *Druides* Wives, inhabited; there, neither Haile, nor Stormes ever spoiled the Fruits. And the reason, in my opinion, was; because they used to make of these *Talismans*. Now of late, many Learned men have rescued from Oblivion these Figures; and *Paracelsus* did take so much paines herein, as that he made diverse of them; and those of such Vertue, as that they preserved those that wore them, from the Pestilence; as, many in *Germany* have had experience of. And that I may not wander far abroad, I am informed that for certaine, Mr. *Laneau* preserved from this Disease, all those to whom he gave any of these *Talismans*; which he made, according to Those, described by *Marsilius Ficinus*. Those also which *Paracelsus* cals *Zenexton*, by a Made Name, (it being the custome of this Author, to devise New Words,) are made with exceeding great Art. In one of them there is a Scorpion, and a Serpent figured: and he saith it must be made, when the Sun, and the Moon enter into the Signe of *Scorpio*. In another you have a great number of little Holes, within an Oval. You may see the Figures of them, in the Chi-

micall

micall workes of *Crollius*. *In Basil. Chim.*

It may be here Objected, that this Author, whose practice we have alleadged, was a Suspected person; and that his Writings are not free from Magick. This Objection I shall take occasion to answer, at another time; and shall at present produce such Figures only, as have been made by men, that are beyond all Exception.

Junctin, upon the Sphear of *Sacrobosco*, affirmes, that his Master, who was a Carmelite, named *Julianus Ristorius a Prato*, one that was not any whit superstitious, was intreated by a Friend of his, to make one of these Images, for the cure of the Cramp, which he was very much subject to. This Learned man, resenting his Friends sufferings, taught him the manner how to make one: so that He, not content to make only one; made divers of them, when the Moon was in the Sign *Cancer*; and that with so good successe, and with such certainty, as that he immediately found the benefit of it. *Confecit*, saith he, *plures imagines, pro se, & amicis suis: quibus effectis, unam pro se accepit, & liberatus est.* The same he reports of a certain Florentine, a very Pious man; who made one of these *Talismans*; for to drive away the Gnats; which he did with good successe. *Nocolaus Florentinus*, saith he, *vir religio-* *Cap. 7.*

sus, fecit in una constellatione annulum, ad expellendum Culices, quas vulgo Zanzaras *dicimus, sub certis et determinatis imaginibus; et usus fuit constellatione Saturni infortunati, & expulit Culices.* What more can be said, both for the Innocence, and Power of these Figures? Let who will condemne those that defend this Truth, and cry down these Testimonies: for my part, I shall ever acknowledge them to be both Certain, and Naturall; and do withall protest, that I see nothing in it, that is above the Power of Nature.

The Second Meanes which I have proposed to my self to use, for the proving of the Power of these Figures, is, the Power and Vertue of the Resemblance that there is, betwixt the Scorpion, and its Image, and the Constellation that bears the name of this Living Creature. I shall then prove this Vertue, by an Induction of that, which Resemblance alone produceth, throughout all Arts and Sciences, as *Divinity, Philosophy, Physicke, Astrology, Physiognomy, Divination of Dreames, Painting, Sculpture, Musicke, &c.*

9. Those then, that are well skilled in the Secrets of the Theology of the Ancients, assure us, that those that first set up Images in their Temples, resembling the shapes

Galeot. cap. 28.

of

of Angels that have appeared upon Earth, had no other design in so doing, save only the more easily to invite down those Blessed Spirits, by the force of the Resemblance. And I know not whether or no, by the very same Vertue of Resemblance, which is found betwixt God and Men; (*Faciamus hominem ad imaginem, & similitudinem nostram*:) it hath not rightly been affirmed by some Divines, that the Sonne of God would nevertheless have become man, (yet without suffering death,) though *Adam* had never fallen. But speaking of things, as they are now at present, we know, that *Jesus Christ* is found in the midst of those, that speak, with Faith, of his Name: because that when we speak with Affection of any One, we represent him to our selves in our Imagination. When therefore, speaking of *Jesus Christ*, we fancy him as he is; he is instantly present with us, appearing to our Hearts at that very Instant, that we There frame his Image by our Imagination. So true it is, that Resemblance hath the Power to work Wonders, even upon him that hath Dependance upon no other, and is not under any Power, or Law. But such Conceptions as these are to be entertained with all Piety, and Humility; and proposed with such Sanctity, as becomes those that speak of so Adorable a Subject. 10. Phi-

10. *Philosophy* also lets us see the Vertue of this Resemblance, in the businesse of the Imagination. For if a woman with Child did but strongly fix her Imagination upon any Object, during the Act of Copulation, the Child will assuredly bear the perfect Image of the same. Every Child knowes the Story of the Princesse, that conceived and brought forth a Black-Moore, though her self and her husband were both of them Fair; only, because there was a Moore pictured on the Testern of the Bed. So if the Mother in the Act, either strongly Fancy Robbing, Killing, or Love, the Child will be either a Theefe, Murtherer, or an Amorous person: if she fancy Travelling, he will be a Traveller; if Dancing, or playing on the Lute, he will be very Apt for These Things; and so of the rest. And we see by daily experience, the Effects of the strong Desires, and Longings of Mothers, during the time of their being with Child, upon their Children; on whom the strength of their Imagination hath imprinted the Resemblance of the same thing that they have desired. And hence they say it is, that the Children that are got upon a Married Woman, by some Other Man then her own Husband, shall notwithstanding have the Perfect Resemblance of her

her Husband; because that, during the Act of Generation, her Mind still runs on Him, fearing lest he should come, and catch them at it. See what we have said, at the end of the precedent Chapter, touching these Marks, caused by the Imagination; and how they were presently affected, upon the Parties eating that, which they bare the Resemblance of. You may further see the wonderfull effects caused by the power of the Imagination, learnedly discoursed on, by *Paracelsus*, *Marsilius Ficinus*, *Picus Mirandula*, *Tostatus*, *Valesius*, and *Medina*.

11. *Physick* likewise observes the Admirable Effects, caused by Resemblance: witness those Herbs, which asswage the griefes of those parts of our body, whose Image they bear, (as we have already said:) or else which cure those Diseases, whose figure, or colour they bear. Thus Lentills, and Rape-seed cure the small pox in Children; because that the Grains are like to the spots of this Disease. And Rhubarb, which is of a yellow colour, expels Choler, which is of the same colour. In a word, those Plants which are Barren, or Fruitfull, as *Porta* saith, do render those that use them, Barren, or Fruitfull: the Faire, makes them Faire; the Deformed, make them Deformed; the Imperfect, make them imperfect: so that he con-

Lib. 2. de Morb. invisib. *Lib. 13. de Theol. Platon.* *De Imagnat.* *In Gen. C. 30.* *De Sac. Phis. C. 11.* *De rect. in Deum fid. c. 7.*

Phylogn. lib. 1. c. 8, 9, & 10. concludes, with *Theophraſtus*; *Accedunt ſtirpium aliquot genera deficientium, vel folio, vel radice, vel alijs partibus, eademque ratione membris illis noſtri corporis reſpondentibus, infeſta, noxiaque ſunt.* The ſame he alſo affirms of Living Creatures. *Eadem ratione ad animalia tranſeundo, ſi aliquibus membris deficiſſe videmus, eadem membris noſtris adverſantur.* For which reaſon, the eating of thoſe Creatures which have no bloud, does waſt ours; and ſo of all the other parts. And it is obſerved, that in *France* there are more Lepers, then in any other Kingdome, by reaſon of the great ſtore of Hogs-fleſh that is eaten there: So true it is, that our bodies become like unto that, which we uſe to feed on. And for this reaſon alſo is *Hercules* ſaid to have been very ſtrong, becauſe he fed upon the Marrow of Lions, the ſtrongeſt among Beaſts.

12. *Aſtrology* alſo ſhewes the Vertue of Reſemblance, judging of the Qualities of the Child, by thoſe of the Stars. For *Mars* caſting forth a glittering, red light, makes the Child that is borne under its Influence, of a red colour alſo. *Saturn*, who is of a pale, faint colour, makes him pale, and wan. *Jupiter*, and *Venus*, which caſt forth bright, cleare, and pleaſant beames, makes the Child beautifull, and pleaſant.

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The like is observed also in other Qualities; so that, if the Signes be High, and in their *Apogæum*, the Child (say the Arabians) shall be in like manner of a Tall, and Great Stature: if they are Low; he shall be Low, and of a little Stature. As concerning Motion, *Saturne*, which hath a slow, and Heavy one, makes the Child likewise Heavy and Lazy: the *Moon*, which hath a Swift Motion, makes him Light, and Inconsiderate. You may have the fuller prosecution of this Discourse, in those two Learned Italians, *Cardan*, and *Porta*: who confidently affirme, that a man may likewise foretell certainly, any other the like Qualities that a Child shall be subject to, by the Figures, and other Qualities of the Meteors. Thus a man may conclude, that we shall see Armies, Battels, and Wars break forth, after that Launces of Fire, Swords, Trumpets, and Bucklers have been seen to appeare in the Aire: And chiefly, when a Comet hath appeared; of which it is usually said, *Nunquam impunè visus Cometa.* And so likewise we may conclude, there will be great Effusion of Blood, if all these Meteors are Redder then Ordinary: or, when the Sun and Moon, in the time of an Eclipse, seeme bloody. And if they be Pale, and Wanne, and of a dead colour, we may conclude there will follow great Mortality by the Pesti-

De cent. genit. loc. cit.

lence,

lence; which makes those, that are infected with it, pale, wanne, and colourlesse.

13. *Physiognomy* likewise shews us most Prodigious Effects of Resemblance, and of Figures. For if a man endeavour to counterfet any other mans Countenance, and that he fancy himselfe to have His haire, eyes, nose, mouth, and all other parts like Him; and, in a word, if he imagine himselfe to be like him in his Physiognomy; he may by this meanes come to know, what his Naturall Inclinations, and what his Thoughts are, by the same, which he finds in Himselfe, during the time of this his Making of Faces. This Opinion is grounded upon the Experience of *Campanella*, who expresseth himselfe in these words. *Cum quis hominem videt, statim imaginari oportet, se nasum habere, ut alter habet, et pilum, & vultum, & frontem, & locutionem: et tunc qui affectus, et cogitationes in hac cogitatione illi obrepunt, judicat homini illi esse proprios, quem ita imaginando contuetur. Hoc non absque ratione & Experientia. Spiritus enim format corpus, et juxta affectus innatos ipsum fingit, exprimitque.* I alwaies thought, that the opinion of *Campanella* was, that a man should only imagine himselfe to have the same Countenance with the Other; as his words seem to mean: but when I was at *Rome*, understanding that he

Ex sensu rerum & Magia.

he was brought into the Inquisition. I did, out of Curiosity to be satisfied in this Particular, take the paines to visit him there. Being therefore in the company of some Abbots, we were brought to the Chamber where he was: who, as soon as he perceived us, came to us, and intreated us to have a little patience, til he had ended a little Note, which hee was writing to *Cardinall Magaloti*. When we were sate down, we observed him oftentimes to make certain wry *Faces*; which we conceived to proceed, either from folly, or else from some Pain, that the Violence of the Torments, which he had endured, put him too: the calves of his Legs being all beaten black and blew, and his buttocks having hardly any Flesh on them; it having beene torne from him piece-meale, to the end they might force him to confesse the Crimes that he was accused of. But a Learned *German* will shortly publish the History of his Life, and Misfortunes. To returne then to our purpose, one of our company, amongst other discourse, asking him, if he felt no pain: He, smiling, answered, No. And supposing that we had been something troubled at the Wry Faces which he made, he told us; that, at our comming in, he fancied himself to be *Cardinal Magaloti*, as he had heard him described: and he asked Us withall,

withall, if he were not a very hairy man. Now, I, who had before read that Passage in his Book, which I have before set down, presently conceaved, that these Wry Faces are altogether Necessary, for to be able to judge aright of another mans Naturall Inclination. I shall not here set down what passed betwixt us, in this Interview; because it is wholly besides my present Subject. I shall now therefore rerurne to the Effects which are found in Physiognomy, and are produced by the force of Resemblance. We see then by experience, and all knowing Physiognomists have observed it; that if a man have a Round Forehead, he is very subject to Folly, and Lightnesse, being very easily moved any way; in like manner as a Round Figure is the most apt for motion: and the Naturall reason of this, is, because that the Spirits ascending up, and meeting with a place of a Round Figure, they are very easily moved any way. It is also observed, that those that have a Sharp Chin, that stands forward, and a little Forehead, are very Brutish, and Stupid: in a Word, they are qualited like a Hog, whose image they in a manner bear. And without troubling my selfe any further with bringing in Instances of this nature; you may have recourse to the *Physiognomists*, who will furnish you with

good

good store of them: by which you will be able to judge, how great the Vertue, and Power is of Resemblance, and Figures.

14. The Art of *Divination of Dreames* is also grounded upon Resemblance, as may appear out of the Holy Bible; where *Joseph* foretold the Cupbearer, that within three dayes he should be restored to his office again: because he had dreamed, that he pressed three clusters of grapes into *Pharaohs* Cup. But he foretold the Baker, that after three dayes he should be hanged, and his Flesh should be eaten by the birds of the Air; because that He also had dreamed, that he bare three baskets full; and that the birds eat up all that was in them. He foretold also the seven years of Plenty, and the seven years of dearth, by the seven Fat Kine, and the seven Lean Ones; and by the seven Full ears of Corn, and the seven Thin ones; according as *Pharaoh* had dreamed. Prophane Histories also affoard us many Examples of this kind, proving the power of Similitudes. For *Hecuba*, being with Child, dreamed that she was delivered of a Firebrand, which burnt up her Kingdome: and this was *Paris*, who was afterwards the cause of the burning of *Troy* down to the ground. I shall here adde moreover, that this Resemblance of Dreames hath oftentimes been so powerfull, *Gen.* 40.

as that, what one hath dreamed, he hath afterward seen really come to passe. Thus *Cornelius Ruffus*, dreaming that he had lost his sight, became shortly after quite blind. A like story to this is related by *Galen*, in his book, *De Præsag. ex Insomn.* And the Reader may have recourse to those Authors that have written of this Subject; as *Nicephorus*, *Salomon Judæus*, *Synesius*, *Plato*, *Cicero*, *Valerius Maximus*, *Cardan*, and *Artemidorus*; who have examined all that *Chrysippus*, *Antipater*, *Artemones*, *Jamblichus*, *Aristides*, *Apomazar* the Arabian, and *Scirnachan* the Indian have said concerning this Particular.

Plin. lib. 7. c. 50.

15. *Painting* and *Sculpture* do also wonderfully confirme this Power of Figures; for as much as those that are Sad, and Weeping Pieces, do make us so sad, as that they sometimes draw Tears from our Eyes; and the Merry, and Cheerfull Pieces, make us Joyfull, and cause us to laugh. And this is the reason, why these Later are very seldom made use of in Holy matters; and the Former Sort are so Frequent in our Churches, where we shall oftner find *Jesus Christ* pictured on the Crosse, then Rising from the Dead; or, Sitting at the right hand of his Father: because that, besides that the Painting him in that Posture, puts us in min

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both of our Redemption, and of his Love towards us, who being Immortall, would yet become Man, that so he might be in a Capacity to Die for Us; it also moves us, by the Vertue of Resemblance, to be sad, as It is: so great is the power it hath over us. *Est enim Similitudo*, saith *Porta*, *pictus sermo, vel pictura loquens, quæ quovis sermone, quibusve notis Valentior est.*

16. Lastly, the secret Vertues of Resemblance, and of Figures, appear as well in *Musicke*, as in any other of the Sciences. Thus it is storied of *Timotheus* the Musician, that by the Diversity of Voices, and Tones, which he ordered according to the severall kinds of Humors, he was able to raise up in a man any sort of Passion that he pleased. And we find by daily Experience, that Merry songs make us Merry, and sad ones, make us Melancholy. The Musick of the *Lydians*, as *Plato* reports, being very Effeminate, made the Hearers also Effeminate: on the contrary, that of the *Phrygians* made men Couragious, Manlike, and Undaunted. I shall not here set downe, what some have delivered, of the Power that Musick hath in the Curing of Diseases, only by the Harmony, and Proporonable mixture of Tones; as it is reported of *Pythagoras*, who is said to have cured Mad men; as *Terpander* did, those that were Deaf;

Vid. Senec. lib. 3. de Ira, c. 9. Plin. l. 28. c. 2. Corn. Cels. l. 3. c. 18.

See the learned *Ferrerius, de Curand. ratione Homerica.*

and *Damon*, those that were Drunke. As fo Musicall Instruments, it is most Certain that we may make diverse of them sound to gether, without touching them; provided th they be all Exactly Tuned to the same Pitch and Tone, that That other is, which a ma shall play on: And although the sound of th others will be very Faint, and hardly perce vable to the sense; yet you shall plainly pe ceive the Motion that the Strings do make, you lay but a feather, or some other such ligh thing upon them. How Admirable then this Resemblance, which doth every whe produce such wonderfull Effects! *Quidna hîc efficit*, saith *Marsilius Ficinus*, *ut Citha subitò patiatur à Cithara, nisi situs aliquis, quædam Figura conformis?*

If then Resemblance hath so great Powe in all those things which we have now shev ed; we may very safely conclude, that it ca have no lesse in that of *Talismanicall Figure* and this we may be the more Confident o since we are confirmed herein by Experienc it selfe.

It now remaines, that we prove this Pow er to be Naturall, by the Third means whic we propoled; namely, by the Vertue of th Stars. And this we shall very easily be ab to doe, after we have first shewed the man ner, which the more Learned sort do ob

serv

serve, in preparing these Images: I say, the more Learned sort; because I know very wel, that many are not so Accurate in their Observations; as we shall shew hereafter; although they doe notwithstanding sometimes find the Effect answer their desires; but it is, after a longer time, then otherwise it would be.

17. First of all then, they usually propose to themselves, what Effect they would have these Images produce; whether to chase away some Hurtfull Beasts; or, to allay the violence of Winds; to prevent Lightnings, and Haile; to cure certain Diseases, and the like. This being first proposed, they then search after the Meanes, that may be proper for the attaining to the End Proposed: as, for Example, for the Cure of the Dropsie, it is to be considered, that the Disease consists in Moisture: they are therefore not to take any Matter indifferently, for to ingrave, and forme, under such and such Constellations; but it must be something, that is of a substance Naturally Hot, and Dry. Secondly, they must take, for the Ascendent, some Sign that is likewise Hot and Dry; as *Aries*, for instance, is said to be. In the Third place, they must make choyce of some Starre, to which this Malady is subject; such as *Saturne* is said to be: but there being need also of some

Starre that is very moyst, (to the end that Sympathy, which is so powerfull in all things, may assist also in this particular;) they may take the *Moon* in her Wane. For, as the Curing of the Biting of a Viper, they mixe some of Its flesh, with the Antidote; in like manner, for the expelling of these Waterish Humors, we must make use of that Star, which hath the greatest Affinity with the Waters. You must also observe the Sign, which relates to the part of the body that is ill-affected: and this is the Counsell of a learned Physician, who saies, that; *Oportet Medicum absque defectu scire, ubi cauda Draconis sit in homine, ubi Aries, ubi Axis Polaris, ubi sit linea Meridionalis, ubi Oriens, ubi Occidens*, &c. Now that the Signes have more Agreement with, and have stronger Influence upon one part of the body, then another; we are certainly taught by daily Experience, in the curing of Wounds. We must also have regard, if it be possible, to the Stars to which the Sicke person is subject: and then in the last place, we must above all things take care to begin our Work, under some certaine Aspects, which are only useful in the Operation, some for to shed their Influences with more Heat, or Cold; and others, with lesse; as occasion shall require. So that all things being thus diligently observed, the Beames of the Stars,

Parcelf. in Paragram.

Stars, finding a Figure aptly disposed for the receiving them, do make such an Impression in it, by the Resemblance and Harmony that they there find, as that being once taken in, they doe afterwards Operate on that which they finde to be semblable. In all the other Operations, they proceede after the same manner: as, for Example, to chase away Scorpions out of any place, they take the Signe, with which they have some Correspondence; such as is the Signe *Scorpio*: then doe they take some Malignant starre, which is Adverse to them; it being not so necessary to observe so many rules in Beasts, and other Irrationall Creatures, as in Men. Now when the Figure of a Scorpion is thus prepared, the Living Scorpions feeling naturally the Offensive Influence, wherewith the Image is indued; they presently avoid the place, for their owne preservation; or else, if they be too neare it, they presently dye. If it be thought by any a Hard thing to conceive, how these Living Creatures should have any sense of this Influence; let them but consider, that there are some Persons that beare so strange a hatred to Cats, or other like Beasts, as that if there be any within the house where they are, they doe presently fall into a Sweating, and Trembling, although they see them not. It is reported

also, that there is a certain Hearb, that Cats will scent at a very great distance: insomuch that, if one lay it upon the top of a House, or in a Chamber, you shall have them come from very far, to tumble, and roule themselves on it. Many things are delivered by the Naturalists, which are in appearance much more Incredible then These. It therefore now remains only, that I answer three Doubts which are proposed; namely, *Whether the Starres have any Influence upon things here below, or not? Whether they have any Resemblance with them?* And, *Whether Artificiall Figures can retaine their Influences, and afterwards Operate by them?* as we have said.

18. But first of all I must lay down this, for a most certain Conclusion, and Foundation; *That the Stars, and their Influences in these Figures, have no Power at all over our Wills.* And therefore do I account, as Ridiculous, Damnable, and Scandalous, those Operations, which *Albinus Villanovensis* saies, may be effected by means of these Images:

In Magia Astr.

Ad fugandos latrones.
Ut Mulieres transeuntes super imaginem, rideant & cantent.
Ad sistendum equum in cursu.

Vid. infrà cap. 7.

Ad

Ad recipiendam substantiam ablatam.
Ad expugnandos hostes, &c.

and many others: to which we may adde those of *Thebit Ben-Chorat*; and the greatest part of those of *Trithemius*, and of *Gochlenius*; the Invention whereof we doe utterly reject, and condemn the Practise, as being Vain, and of no Effect at all; as well as those of *Marcellus Empiricus*, who saies, that to cure the Pain that is bred in the Gut, which is called *Colum*, which passeth from the Right Kidney to the Left, and goeth along by the bottome of the Stomack, you must make a *Talisman* of a thin plate of Gold, and ingrave on it these following Characters. But first, if you have but a mind to be merry a little, take notice of these his Observations. The plate of Gold must be graved with an Instrument pointed with the same Mettall, and when the Moon is twenty daies old. And when it is graved, it must be put into a little pipe of Gold, covered at the top with goats skin; and then it must be tied with a thong of the same leather to the Right, or Left foot of the Patient, according to the side he is pained on. And he that is to use this Remedy, must not have any knowledge of a Woman, especially of a woman with Child: and he must be

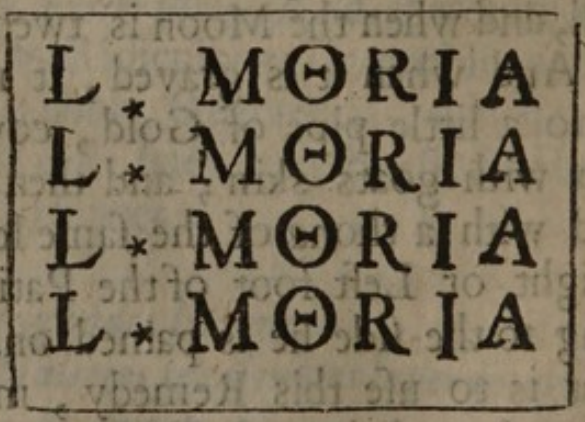
De trib. Imagin. Magic. Veter. Sophor. Sigill.

De Sigillis.

Commonly called the *Collick.*

be sure not to goe among Tombs, or Graves. And lastly, he must above all, take care to put on his left shooe, before his right. You shall hear this Author speak in his own words; and that more impertinently, and superstitiously, then any that ever handled this subject, which hath been so much cried down, (meerly for the many Fooleries that have been mixed with it,) by people that would never take the pains to make choyse of the Good, and let the Bad alone. *Sed dum*, saith he, *utitur quis hoc præligamine abstineat Venere; & ne mulierem, aut prægnantem contingat, nec Sepulchrum ingrediatur, omninò servare debebit. Ad ipsum autem Coli dolorem penitus evitandum, ut sinistrum pedem semper priùs calciet observabit.* The rest is too long, and too ridiculous to be inserted here. The Characters of this Superstitious

Lib. de Medicam. Physicis.



Talisman, which I produce for no other reason,

son, then that the Reader may be able to distinguish, with me, betwixt the False, and the True ones, are These, here set down.

And now it is no hard matter to conceive, how the Power of *Talismans* comes at this day to be so undervalued; for those that have written of this Subject, have mixed so many both Confused, and Dangerous things together in their writings; that people making no distinction at all betwixt the Good and the Bad, do equally abhor all, whatsoever beares but the very name of Figure, or *Talisman*. But we shall, in the prosecution of this Discourse, sever the good Corn from the Darnell; and shall shew, that, in the Making of these Figures, all words are indifferent; and that they serve but to amuse the simpler sort of people. As, when *Albinus Villanovensis* saies, that for to cure the Tertian, and Quartan Ague, the pain of the Nerves, Ventricle, and Privy parts, you must grave the Image of a Scorpion upon a piece of Gold, or Silver, when the *Sun* is in his proper House, and the *Moone* in Capricorne: and while you are graving it, you must say these words: *Exurge Domine, gloria mea; Exurge Psalterium, & Cithara; exurgam diluculò:* and then rehearse this Psalme; *Miserere mei Deus, miserere mei; quia in te confidit anima mea.*

From

From hence it is, that so many Superstitions have sprung; and that people at length begun to undertake the curing of Diseased persons, meerly by the bare Reciting of Certain Words; without any regard had, either to the Stars, or any thing else. Let us now come to the First *Quære* which we are to prove, for the Establishing of the Power of Figures: namely, *Whether the Starres have any Influence upon, and doe cause any Motion in things here below.*

Primo Meteor. 19. *Aristotle* endeavouring to prove the Affirmative, brings a most Excellent Argument, and worthy of so great a Philosopher; which is this. That, saith He, from whom Motion took its beginning, the same hath no doubt given to all other things the Power of Self-motion: now, without all Dispute, the Motion of the Heavens was the First in Nature; therefore, whatsoever Moves, Moves by the Motion of the Heavens. Insomuch, that if the Motion of these should cease, both Growth, and Motion would also cease in all things here below. *Functin* *In Sphær. Sacr. c. 3.* brings here an Example of a Man's heart; which, as it is the beginning of Life, and Motion, so doth it communicate Life, and Motion to all the rest of the Members: So that, if it once be wounded, not onely the Motion ceaseth in all the parts of

of the body, but even Life also. You may see this Position confirmed by *Hippocrates*, who backs it with so many reasons, and so strongly asserts the truth of these Celestiall Influences, as that he confidently affirmes, that, by the rising and setting of the Starres, a man may foretell Tempests, raine, Stormes, and other changes of weather: through the neglect of which Observations, Physitians are very often deceived in their Cures and Diseases. *Cùm temporum mutationes*, saith he, *& Astrorum ortus & occasus observaverit medicus, quemadmodum singula horum eveniant, prænoscit utique & de anno, qualis hic sit futurus, &c.* And then, afterwards shewing, what time, and what Seasons are dangerous for Sick People, by reason of the diverse motions of the Starres, he presently addes: *Periculosissima sunt ambo Solstitia, maximè verò æstivum periculosum: etiam Æquinoctium utrumque, magis verò Autumnale. Oportet autem & Astrorum ortus considerare, præcipuè Canis: deinde Arcturi, & Plejadum occasum: Morbi enim in his maximè diebus judicantur, aliique perimunt, alij verò desinunt, aut in aliam speciem, aliumque statum transmutantur.* It would be but lost time, if I should stand longer upon the Proof of this so clear a Truth; which all men ought

Lib. de Aëre & Aquis. &

to

to confesse to be so, were there no other Argument for it, but this; that it hath been constantly observed, ever since the first beginning of Astronomy in the World, that the Rising and Setting of the Fixed Starres have been the cause of very great changes here on Earth: and he must either be a very Ridiculous, senseleſſe man, or else a very Ignorant, that should go about to deny, that the *Hyades*, and the *Plejades*, are not Watry, Cloudy Constellations; that is to say, do cause Rainy, Cloudy, Darke weather: as *Leo*, and the *Dog-starre*, bring Heat, and Drowth: and *Orion*, a Wet, and tempestuous season: and so of the rest. And after all, do we not observe, that there are some certain Flowers, that turn about as the Sun does: and others, that appear above the Water at his Rising; and when He sets, sinke downe againe, and hide themselves, as it were bewayling his absence? Neither are the Influences of the Stars shed upon Hearbs alone, but even upon Stones also: Some wherof do so exactly observe the motion of those particular Starres, whose Influences they bear, as that they change their Aspects with them. An Example of this Truth you have in the Stone called *Lunaria*, which is indued with such wonderfull qualities, as that it changeth its Appearance, in like manner

Vid. Gul. Rovill. hist. Plant.

ner as the Moon doth, whose name it beareth. In a word, do not the Humours in our bodies increase, with this Planet, and decrease, when It decreaseth? If any man yet desire to have more of these Instances, backed with Convincing Reasons; he may have recourse to the Astronomicall Prædictions of *Ptolomy*: and he shall there finde, that the truth of these Influences is too clear, to be called in question.

20. The other Point, concerning the Resemblance of the Heavenly Constellations to Sublunary things, is something more Difficult to prove, though not lesse True: Nevertheless this objection is brought against it. If the Constellations of the *Ramme*, the *Bull*, the *Twins*, &c. do resemble these Living Creatures; it is either Really, or else by Imagination. If Really; they are then, either in the Eighth Sphear, or else in some other: but they are not in the Eighth. For, in the Constellations of the *Ramme*, the *Bull*, &c. there is no signe at all of these Beasts being figured, or represented by the Stars: neither are they in the Christaline Heaven; nor yet in any of the Sphears of the Planets: for we should then see them, as we do the other Starres: nor yet in a Ninth Heaven; as some have thought. If they are only by Imagination, then are their Effects

also

also Imaginary, and have no Truth in them; and so; by consequence, the Power of *Talismans*, or Figures, is Vaine.

We answere then, according to the Iudgement of the most learned *Astrologers*, that in truth these Images are not at all Reall: for in the Starres that make up the Constellation of the *Ramme*, a man may as well fancy a Horse there, as a Sheep; as I have sometimes made triall. Neither yet are they altogether Imaginary, in the same sense as a *Chimera* is Imaginary, which never had Being in Nature: but they are so ordered in the Heavens by our Imagination, because that the Constellation which we call *Aries*, or the *Ramme*, hath a strong Influence upon sheep; as *Taurus* hath upon Buls; and so of the rest. Or else the Celestiall *Ramme* is so called, because there is not any beast upon the Earth, that is more like in Nature to this Constellation, then the *Ramme*: For it renders him that is born vnder it so Pious, so Meek, so Gentle, so Courteous, that he resembleth in all things the Innocent Lambe. He will also have a Hard Head, and thick Haire, curled in rings, like a fleece of Wooll. *Vidimus enim* (saith *Junctin*) *complures hujus signi homines, capite malliari, Spissis crinibus ad modum velleris, & supra frontem elevatis, quasi capite certarent.* And these are the Na-

Iusphar. c. 2.

turall

turall reasons, why these Celestiall Signes are called by the names of Living Creatures. One may adde to this, with *Functin*, that when the Moon is in the Signe of *Aries*, this Signe hath then the stronger Influence upon the Head of Man, and renders it strong as that of this Beast: and this may be another reason, why this Constellation is called by the name of this beast, rather then of any other. So in like manner, when the same Planet is in the Signe of *Taurus*, it hath a stronger Influence upon the Neck; wherein consists the chiefest strength of a *Bull*: when it is in *Gemini*, the Influence is strong upon the Armes; and for this cause, this Signe is represented by the Image of two children, embracing one another: When it is in the *Crab*, the Breast is then sharer in its Influences; because that this Creature alwayes goeth upon its Breast: and when it is in *Leo*, the Signe sheds its Influence upon the Heart; from whence the Lion is said to be a Generous and Couragious beast. You may see the rest of this discourse, in the same Author; which I shall not here trouble my selfe to set down, because the reasons do not at all satisfie me. I do therefore beleeve, that these Signes do cast forth their influences upon the severall Members of the body, though not for these Reasons here delivered;

which often prove to be very Impertinent; but onely, because we dayly see the Experience of it. They do therefore visibly work by their Influences, upon those Beasts, whose names they are called by: for, Dogs run mad, in the Dog-dayes; and Lions are very furious, under the Signe of *Leo*: and this was the Only Reason, which moved the First Philosophers to call these Constellations, by the names of these beasts: and all the other reasons that are brought, are but of Later standing, and have been invented by the Later Astrologers. These Constellations then are called by the names of these Living Creatures, because that they are observed to have great power over them. And that I may trouble my selfe no further in this Particular, you may see the Abridgement of all that *Functin* hath written hereof, in *Heurnius*, *Cardan*, and *Galeottus*, who hath a Particular Chapter upon this Question; *Quare Signa Zodiaci animalium nomina habent?* where he concludes thus; *Aries enim, in Oves; Taurus, in boves; Leo, in Leones; Scorpio, in Scorpiones; Piscis, in Pisces; Virgo, in Virgines, & steriles; et sic de cæteris, imperium habent.*

Ibid. Philos. barb. De Variet. De doctr. promisc. cap. 35.

As for the rest of the Forty eight Constellations, I shall not here speak any thing of Them; because that some, who have undertaken

ken to defend the Power of Figures, have said, that the Signes of the Zodiack only are of power to Worke Effectually, and Generally; forasmuch as they make their Circuit, or at least the Sun in them, over the whole Earth; whereas the others respect but one Part only. Notwithstanding we could very well be able to give an account of all of them; as I shall shew at another time, if I see that This Discourse find but favourable acceptance among the Learned; and I shall also discover the Principall Reasons, which have hitherto lain hid under Fables, why the Ancient Astrologers imposed such Extravagant Names, as they seemed to be, upon all the rest of those Constellations. At this present I shall only content my selfe in shewing, how those of the Zodiack may have power to Operate upon Figures framed by Art: and this is the Third Point, which I have undertaken to prove.

Albumaz. in Mag. Introd. c. 2.

21. The Question then is, *Whether the Starres doe shed their Influences, as well on Artificiall, as Naturall Things, or not?*

I answer, in two words, that the Affirmative is so Certainly True, that neither *Thomas Aquinas*, (who left nothing unexamined in this Question,) nor *Albertus Magnus* could possibly deny it. And even Experience teacheth us, that the Sun warmeth as well

Contra gent. li. 3. & lib. de Fato. In specul. & de Mirab. tract. 3. c. 4. &

the Artificiall Image of a Man, as the Man himselfe: now, if this Planet work indifferently upon Both, why should not the rest doe so too? In a word, why should not the Stars as well Operate on Artificiall, as on Naturall things; seeing that, in their Essence, they are All Natural? Should we exclude Gold from the number of things Natural, because it is fashioned into a Ring? And are Stones rendered lesse Natural, when they are framed into a House? If it be objected, that, however, they should not acquire thereby More Vertue, then they had before. I answer, that the Contrary is manifestly proved by two Reasons. The first is, because that the different Figure renders them more apt to Operate, to such, or such an Action, then they were before: as for Example, if a piece of Wood, or Stone, were unapt to hold water, by making of it Hollow, it presently becomes Fit for such a purpose: and so in other Figures. The other Reason is; that these things, when they come under the Workeman's hands, are wrought under certain Constellations; which communicate such Influences and Qualities unto them, as they never had before: as we see by Experience in Bisket bread; one sort whereof will keep a very long time, and the other, that was baked either before, or after it, will be subject to Wormes,

and

and Corruption, although kept in the same place, and made of the same Corne, and kneaded up with the same water, and with all other imaginable conditions. But, to keepe our selves to the businesse of Figures only, we shall here conclude; that, if they are prepared, with all these Circumstances observed, which we have before delivered, and ingraven upon some Matter that is Proper for the receiving of the Influences of the Starres; they may Naturally retaine them, and work those wonderfull Effects, which we have before set downe. This Conclusion will receive both more Confirmation, and more Clearnesse, by the Answers to the following Objections: in the meane time, for your satisfaction in the truth of these Influences of the Cœlestiall bodies upon Artificial things you may have recourse to *Tertullian*, *Origen*, S. *Irenæus*, S. *Augustine*, *Thekel*, or the Author of the book, intituled, *Liber Lapidum filiorum Israel*: *Arnoldus Abbas Lubecensis*, *Arnobius*, *Olympiodorus in Photius*, *Julius Firmicus*, and *Leunclavius*. You may see also the little Pamphlet, written by *Barnerio*, an Italian, the Title whereof is, *Regole sopra la Carta Marina*; where he proves learnedly, and by Experience, that many Cottons, and Wools of the Eastern Countries, and even of our Own Countries also, do last longer, or a less while,

Contr. Cels. 4. Adver. Hæres. l. 1. c. 23. De Civ. Dei. l. 10. c. 11. Hist. Sclav. l. 14. Contra gent. l. 4. Cod. 80. De Error. proph. rel. cap. 16. Pand. Turc. cap. 130. Capitolo 4.

if they be wrought in diverse Kingdomes, and under certaine Constellations; as it is also observed in Ships. *Vitruvius* proves the same to be so in Buildings also, notwithstanding that both the Stone, and Morter, be as good in the one place, as in the other.

CHAP. VII.

That the Objections which are made against *Talismanicall Figures*, make not any thing at all against their Power.

THE CONTENTS.

1. *WHence the Custome of using certaine Words, and of applying certaine Characters, in the Cure of Diseases, hath sprung.*

2. *An Abominable Ceremony used by the Egyptians, for to cause Haile to cease. The Reason of the Command, given to the Jewes, of not Graffing on a tree of a Different Kind.*

3. *The* Talismans, *delivered by* Antonius Mizaldus, *condemned.*

4. *The Objections brought by* Gulielmus Parisiensis, *&* Gerson, *answered. The Power the Sun hath, within the bowels of the Earth.*

5. *A Fourth Objection answered. The sto-*

ries

ries of Sorcerers, and of Images of Waxe, of very little Credit.

6. *A Fifth Objection refuted. Of the* Weapon-Salve, *that cures the Wound, by being applied to the Weapon that made it.*

7. *The Sixt Objection of no Force. A remarkable story of two Twins.*

8. *The Operation of these* Talismans, *proceeds not from the Secret Vertue of the Stone.*

9. Cajetan, *and* Pomponatius *defended, against* Delrio, *touching the Power of Figures.*

10. *The Vertue of the Starres descends as well upon a Living Scorpion, as upon its Image.*

11. *The Forcible Reasons brought by* Galeottus, *in Defence of* Talismans.

12. *The Objection brought against* Franciscus Ruëus, *answered.*

13. *The Story of* Virgil's Talismanicall Fly, *and* Horse-leech, *a True one; against* Naudæus. Gervais *his booke not Fabulous, as is commonly believed.*

14. *Of some Admirable and Curious Inventions of men, that seeme more Incredible then* Talismans.

15. *Certaine Objections, never before brought, against the Power of Figures; with their Solution.*

THe Wonderful Effects, which have been alwaies observed to have been wrought by *Talismanicall* Figures, have so perplexed the minds of those men, who account every thing to be Magicke, which themselves are not able to comprehend; as that, without making any Distinction at all, betwixt Power which is Naturall, and Lawfull; and that which our Faith permits us not to meddle with; they have boldly published, that, what Vertue soever proceeds from Figures, is utterly Diabolicall. But when they perceived, that Knowing Men would hardly sit downe so; and that it concerned them to produce some Reasons, to prove that these Figures can have no Naturall Power at all; they have at length brought These following ones; though they are built on very weake foundations, as we shall make it appeare.

1. The First is, that Reason it selfe tels us, that these Operations cannot be Totally Naturall, but rather superstitious and Dangerous; seeing that, to reduce them to a full, and entire Effect, there are some certaine words to be used; which have no Power at all, especially over things which have no Sense; and that Therefore, the Making of them ought to be forbidden, and rejected, as the Church hath ordained.

To

To answer fully, and in Order, both to This Objection, and to the rest that follow, I say; that, in the First place, we are to take notice; that, in the matter of these Figures, we have already condemned all Words, and all other Superstitions: so that, to avoid a Tedious Repetition, the Reader must call to mind, what hath already been said to This. As for the Church, it never yet rejected the True, and Lawfull Power of Figures, such as we have described it: as may appeare out of the Writings of those two Learned Men, *Tho. Aquinas*, and Cardinall *Cajetan*. And if the Fathers have sometimes condemned it; it was not till they saw that it was so mixed with superstition (that I say not, Abominations) that they conceived they should never otherwise be able to divert men from the Practice of it, but by condemning it utterly: as *Moses* likewise did, in forbidding absolutely the Graffing on a Tree of a different kind, only to keep them from that sinne, which was usually committed at that Action; as we shall shew hereafter. And that it may appear that the bare Figures have not been used alwayes, without any Application of Words and Ceremonies; such as were not only Vaine, but Ridiculous also; we may take notice, that in *Ægypt*, when they would cause Haile to cease, which might have been effected by the

Vertue

Vertue of a bare *Talisman* onely ; it was thought Necessary , that Foure Naked Women should lye along upon the ground on their backs ; and lifting up their feet on high, they were to pronounce some certaine words, and so the Haile would cease. *Quatuor Muliteres* (said they, as R. *Moses* reports,) *jaceant in terra super dorsum suum nudæ, et erigant pedes suos, et dicant talia verba , et operentur istud : grando, descendens super locum illum, recedet ab eodem loco.* This Ridiculous Ceremony was taken from the Posture of some
In Gen. *Talismanicall Figure* , which served to divert stormes of Haile ; whereon, saith *Chomer*, was graven the Image of *Venus* lying along. Besides , some Ignorant persons having lighted upon some of the Characters, which the Ancients had invented , that so they might conceale their Philosophical Secrets, from the unworthy Rabble ; (such as are those wherewith the Chymists bookes are full :) not knowing the Originall of them, and believing that they had some secret Vertue in them, they graved them on *Talismans*. Such perhaps was the Ægyptians *Serapis* , which had on its breast the so much Celebrated Letter *Tau*. This inscribing of Cifres, and Characters, brought also along with it this Beliefe ; that seeing there were Letters written upon *Talismans*, they might certainly then be read also : and hence

hence did this Superstition take Rise, of speaking Words in the making of these Figures; and afterwards, of letting alone the Figure, and using the bare Words only: as it is reported of *Trallianus*, who used these words for the Cure of the Collick; φεῦγε, φεῦγε, ἴῤ χολή. And *Homer* writes, that the bleeding of *Ulisses* his wound was stopped, by using certaine Words: as likewise that of *Oroondates* was, in *Heliodorus*; who, with *Strabo*, affirmes, that the Indians, and Ethiopians, use no other way of curing their Diseases. *Froissart* assures us, that he hath seen these Ceremonies practised in His time: and even in Our dayes they are used but too often, especially by Superstitious Women. But at last there were some that made more Esteeme of Characters, then of Plain Words, considering with themselves what the power of Figures was. Thus *Pliny* reports, that *M. Servilius* made use of these two Letters, *M*, and *A*, to keepe himselfe from being bleare-eyed: and *Eudoxia* the Empresse, being in Travell with a Child, desired, (as *Cedren reports*,) to have certaine Letters applyed to her Belly, for to bring forth the dead Child: but it was all in vaine; for it cost her her life. To conclude, these things having been invented only for the concealing of some Secrets, as we have said, (after *Roger Bacon*, who saith, *Quæ Philosophi ad*

Lib. 19. in fine. Odyss. l. 19. Hist. Æthiop. lib. 9. Geogr. l. 15. Tom. 1. cap. 65.

Lib. 28. cap. 2.

De secret. Oper. Art. & Nat. cap. 1,

ad invenerant in operibus artis, et Naturæ, ut secreta occultarent ab indignis;) they were afterwards turned into Superstition, by those who mixed them with the Images, and made use of them beyond the power of Nature; and that too with so Damnable Ceremonies, as that the very Thought of them is Irksome.

2. Now that the Practice of making these Figures was never forbidden, but only to keepe us off from those Abominations, that were usually hereby committed, (the Invention being nevertheless Naturall, as wee have shewed; and the Things themselves having beene very Innocently used by Good Men, without the assistance of any other Power, save that of Nature;) wee may perceive by a like Example, in the Command that was given, of not Graffing on a tree of a Different kind. For it was given for no other Reason, (that I may here passe by those, which are brought by Interpreters, both Greeke and Latine, which are many times very wide of the Text) but only to turne away the Jewes from those Filthinesses, and Abominations, which they usually committed at this kind of Engraffing. The Latine words will in some sort hide the Uncleanesse of the discourse of these Villanies: you shall have them therefore out of

of the above-named *Rabbi Moses*, a man of very great knowledge in these Traditions: *Dixerunt ergò, quòd in horâ quâ inseritur una* Mereb lib. 3. cap. 38. *species in aliam, oportet ut ramus inserendus sit in manu alicujus mulieris pulchræ, & quòd vir aliquis carnaliter cognoscat eam præter morem naturalem. Et dixerunt, quòd in tempore illius actus debet mulier inserere ramum in arbore.* From hence a man might conclude it was, that God, to set a Mark upon the Foulenesse of this Crime, would have the very Trees themselves also to have some Sense of it. For, if a Whore planted an Olive Tree, (saith one of the Learnedest Prelates of *France*, according to the Opinion of the Naturalists,) it would never beare any Fruit. *Oliva*, saith he, *a Meretrice plantata, vel infructuosa perpetuò manet, vel omninò arescit.* Now, to Engraffe any Tree what ever, is a thing both Naturall, and of it self Indifferent: nevertheless it was forbidden, meerly to avoid the Sin which Nature abhors. *Propter hoc igitur*, is the Conclusion of the fore-cited Jew, *prohibitæ fuerunt commixtiones, scilicet inciso arboris in aliam speciem, ut elongemur à causis Idolatriæ, & fornicationum.* And the like cause hath also moved those men, that have condemned Figures; though They are both Naturall, and the making of them Lawfull; as we Gul. Paris. de Universo, part. 1.

have

have already shewed. Now the reason, why they have been also rejected by some of the more Learned sort, was either to give way to the Rigour of the *Inquisition*; as the *Italians*, and *Spaniards* have done: or else, for want of having taken the paines to examine them; as *Gul. Parisiensis*, *Gerson*, and diverse others; whose Objections also, which they conceive to be Invincible ones, we shall likewise answer.

3. The Second Objection is grounded upon the Foolishnesse, and Impertinence of the words that are used about these *Talismans*; at the making whereof, Ignorant people doe still use some certain Words, which, say they, are very neer bordering upon Idolatry.

But we have already answered, in the precedent Chapter, that we doe not at all defend the Follies of the Superstitious; but do rather freely condemn Their Observations, and all words, that tend to Superstition. In the same Chapter also we have rejected part of the Fooleries, delivered by *Villanovensis*: and, that we may not have any Scruple unsatisfied, we doe also here condemn those, which are brought by *Antonius Mizaldus*: as namely, where he affirmes, according to *Ptolomy*, that for to drive away Serpents, you must prepare a square Plate of Copper,

Cent. Memorab.

and

and graving two Serpents on it, when the Second Face of *Aries* is Ascendent, you must say these words: *Ligo Serpentes per hanc Imaginem, ut nemini noceant, nec quenquam impediant, nec diutiùs, ubi sepulta fuerit, permaneant.* (*Cent.* 1. *Aphor.* 52.) As also where he saies, according to the same *Ptolomy*, that, to drive away Rats and Mice, you must grave the Image of them upon a Plate of Tin, or Copper, when the Third Face of *Capricorne* is Ascendent; saying: *Ligo omnes Mures per hanc Imaginem, ut nullus, in loco ubi fuerit, manere possit.* (*Aph.* 45.) So likewise for to gather together, and catch Fishes, you must Engrave the Image of a Fish, upon a peice of Lead, or Tin, when the First Face of *Aquarius*, or of *Pisces* is Ascendent, saying: *Ligo & adjuro omnes Pisces qui sunt in Flumine* (withall naming the River,) *ad tractum balistæ, ut ad hanc Imaginem veniant, quotiescunque in ejus aqua posita fuerit.* (*Aph.* 94.) And so also for the driving of Wolves away, either out of a Wood, or from a Sheep-coat, you must grave upon a Plate of Copper, or of Tin, the Image of a Wolfe, with his Feet Tied, and two Mastives seeming to bark at him, when the Second Face of *Sagittarius* is Ascendent; and you must withall say thus: *Extermino per hanc Imaginem omnes Lupos, qui sunt in hac Villa, aut nemore,* (calling the (*Cent.* 2. *Aph.* 8.)

Wood,

Wood, or the Sheep-house by it's name,) *ut non remaneat aliquis eorum in illo.* As likewise, in the last place, to render a Huntsman fortunate in his Game, you must grave upon a peice of Tin, Silver, or Copper, the Image of a Huntsman, having in his hand a Bow bent, and ready charged with an Arrow; graving it under the Signe of *Sagittarius*, whose Image he representeth, and saying: *Per hanc Imaginem ligo omnes feras Silvestres, cervos, apros, lepores, ut nulla meam venationem subterfugiat, quin optatam portionem & prædam mihi semper relinquat.* I have set down so many of these *Talismans*, that Men may take notice of them to avoid them, and to give warning of them to those that are Curious Inquirers after such things; who might happily have lighted on them in the Authors own writings, which are full of Superstitions. For, besides that the Manner of making them is Ridiculous, it is also as far different from the true way that is to be observed in making them, as Hell is from Heaven. So that I cannot much wonder at the Ill Luck of a Friend of mine; who saies, that of above a hundred of these *Talismans* that he had made, according to these Vaine Rules here delivered, he never saw any One of them answer his Expectation. But I desiring him

Cent. 5. Aph. 100

to

to make one, according to the Directions I gave him; he presently saw the Effect follow. And *M. Sanclarus*, (the Learned *Regius Professor* in the *Mathematicks*, who is yet living, and may be askt the Queston,) hath sworn to me, that he hath cured a most Intollerable Paine in the Reins, by one of these true *Talismans*: so much doth it concerne us to be able to distinguish, betwixt the True, and False ones. We reject therefore this Foppish Way of making them, delivered by the said *Mizaldus*, as well in the places above-cited, as in some others: as namely in the 44. & 93. *Aphorismes* of the Second Century; the 98. *Aphorisme* of the Third Century; and the 47. Aphorisme of the Ninth: in which places he makes use of words both vain, and Superstitious, and also of most False Principles: which is the Reason, why no man could ever, by using them, attaine to the End he proposed. Now I have formerly said, that we condemne all Figures and Words, that are mixed with Superstition, in these *Talismanicall Figures* only: for, as for those Ceremonies & words, which are piously used; as for example, to cause a Storme of Haile to cease; a man may use them without any suspicion at all, according to the Judgement of some Divines. The manner is thus described by *Wierus*.

Lib. 4. de præstig. Dæm. Having first made the signe of the Crosse, against the Lightning, Haile, Thunder, or Tempest, you must take three Hailestones, of those that first fell, and cast them into the fire, in the name of the Holy Trinity; and having repeated the Lords Prayer two or three times over, you must read the Gospel of *S. John*: which being ended, you must make the signe of the Crosse, over against the Cloud, and the Thunder, on every side; & make the same also upon the ground, toward the foure quarters of the World: and after that the *Exorcist* shall have said three times, *Verbum caro factum est*, adding to it as often these words; *Per Evangelica dicta fugiat tempestas ista*; if the Tempest were raised out of malice, saith *Wierus*, it will cease. But let us leave the determination of this matter till some other time; onely observing at present, that there hath crept in Superstition Here also, as well as into the Businesse, we now treat of.

The Third Objection is grounded, upon the Impotency of the Matter Ingraved. For, how can an Image, which is dead, and without Motion, give Motion to others, and have such Operations, as are attributed unto it? Thus it is argued by *Gulielmus Parisiensis*, against these Figures. *Quomodo Imago mortua, et omni modo inapprehensa, omnique*

Ibid.

omnique modo immobilis, moveret viventes? aut qualiter præstat Scientiam, quam nec habuit, nec actu, nec potentia eam habet certissimum est? *Gerson* sayes the same, and brings in a manner, all the very same Arguments, in a Booke that he hath written against a certain Physitian of *Montpelier*, who graved upon a piece of Gold, the Image of a Lion, for the Cure of the Stone. *Lib. peculiari duodec. propos.*

4. To this I answere, that the Image of It selfe, is dead, and without any Motion: but that by the Vertue of the Stars, under which it was made, it hath acquired new Qualities, which it had not before: or else, that the Matter being before indued with some Qualities that were Proper for such an Effect, it is disposed for such an Effect by a Semblable Figure, and its Qualities are excited. *Itaque ars*, saith *Marcilius Ficinus*, *suscitat inchoatam ibi virtutem, ac dum ad figuram redigit, similem suæ cuidam cœlesti figuræ; tunc suæ illic ideæ prorsùs exponit; quam sic expositam Cœlum ea perficit virtute qua cæperat, exhibens quasi sulphuri flammam.* Thus many things, if they are not excited, work not at all: as for Instance, to make some Hearbs to smell, you must crush them betwixt your fingers. So *Amber*, which hath received from the Heavens, the Property of drawing Strawes to it; yet *De vit. cœlit. com. l. 3. c. 16.*

unlesse it be a while rubbed, and chafed, it is not able to do it. The *Bezaar*, or *Bezohar* Stone, (which *Marcilius Ficinus* sayes, signifies as much as, *A morte liberans*: though this be an Etymologie as Vnknown, as Vntrue:) which is Naturally indued with the Power of Expelling Poyson, becomes also a very Soveraigne Remedy against it. That of the Scorpion, if there be first graved on it the Figure of a Scorpion, under the Influence of the Celestiall Constellation of the same name. The Flint Stone gives not its Fire, unlesse you strike it: in a word, there is scarcely any thing, but requires to be Excited, and Awakened up to its worke; even as low, as Artificiall things; many wherof appear not at all, unlesse there be Art used to discover them: as we may see, for Example, in Letters written with the juyce of *Citrons*, *Figs*, *Onyons*, *Salt Almonicke*, and many other things; which must be either held before the Fire, or else dipped in Water, that they may be read. In like manner also is it Necessary, that the Vertue of Metals, and of Stones, should be excited by the Celestiall Raies, for the Rendering them Apt to effect that which we desire. Now that these Raies are so Powerfull, as that they are able to penetrate Stones, and into the bowels of the Earth, we have already

already proved; and shall here confirme it, by the testimony of *Bonaventure: Dicunt Philosophi, quod corpus cæleste, mediante suo lumine, influit usque ad profundum terræ, ubi mineralia corpora generari habent: et, quantum ad hoc, verum dicunt.* When Testimonies, are grounded upon Experience, they cannot possibly then be denied: and we know that the Sun penetrates very farre into the Earth, and there gives life to Plants, and Living Creatures too; which, when we see taken up, astonish us very much: as appeares out of *Georgius Agricola*, and the Learned *Licetus*, who is still Professor at *Padua*. As for Subterraneous Fishes, we find them but too often enlivened by the Stars, to our great Disadvantage: as you may observe out of the Third book of *Seneca's Nat. quæst. c.* 19. Who also, in another place, sayes, that *Philip* having sent men downe into an old Gold-mine, to see if the Covetousnesse of Man had yet left there any thing Undiscovered; they perceived Rivers, running along those deep Cavernes, and many other Prodigious Sights: by which we may be certainely assured, that the Heavens do operate through every part of the Universe. *Descendisse illos*, sayes this Learned Author, *cum multo lumine, & multos durasse dies: deinde longa via fatigatos, vidisse flumina ingentia,*

Lib. 2. dist. 12. qu. 2. art. ult.

De Animal. subt.

Lib. 5 c. 15.

gentia, & conceptus aquarum inertium vastos, pares nostris; nec compressos quidem terra supereminente; sed liberæ laxitatis, non sine horrore visos. And those, that write of the Riches of *America*, assure us, that the Mine of *Ptosi*, where Gold is generated, is so hollow, and so deep, that nothing can more fitly represent the Dreadfull Image of Hell. If then the Starres do operate, within the bowels of the Earth, upon Living Creatures, Plants, and Metals, why not upon Stones also? I do therefore account the Conclusion of *Hieron. Hangest*, an Ancient, Learned Sorboniſt, to be most True; who, searching after the Reason of *Gamahes*, concludes, (after a long dispute;) that the Figure, or Painting on them, proceeds from two Causes; from the Starres, and from the Property of the Earth. See here his own words. *Quid igitur dicendum sit? respondeo, ex duplici radice posse contingere. Uno modo ex radice Siderea, secundum Astrologorum authoritatem, multis experimentis comprobatam. Alio modo, ex radice inferiore, &c.* Now this Power, or Vertue of the Starres, works Indifferently upon All Things; which Consideration hath moved many, that stand up for the Power of Figures, to believe, that all sorts of Stones, Metalls, or other Matter indifferently, if it be graved, and wrought, according

Lib. de caus. fol. 88.

according to the Rules before delivered, would worke the same Effect. For, as Fire heateth all things that are set before it; in like manner do the Stars Operate, say they, upon All Things Indifferently. But I hold the First Opinion to be the Truer, and more certaine: not, that this Later is False; but, because the Effect Here is Slower. For, the Fire will indeed heat all things, that are placed neare it: but if the Matter be Indispos'd, the Heat will not worke so speedily: as we see in Green Wood; and in a Pibble stone, which requireth a longer time to grow hot in, then a Brick doth: and so in all other things. It is required then, to the end that the Stars may Operate the more Easily, and in lesse time, that the Matter be before hand indued with some Quality, that is proper to the Effect which we have propos'd to our selves; and have also some Sympathy with those Celestiall Signes, which we intend to make use of.

You may see this Sympathy, and the Wonderfull Correspondence that there is, betwixt Stones, Mineralls, Herbs, Plants, Flowers, Tasts, Smels, Colours, Beasts, Fishes, Birds, and all things else, and the Stars, in *Georgius Venetus* his booke, *De Harmonia Mundi*, and in the Learned Comment of *M. Moreau*, a Physician, upon *Schola Salernitana*; the reading whereof, in all sorts of books

Tom. 4. Cant. 1. c. 31.

Cap. 19. p. 322. & seq.

what ever, is truly very Admirable.

5. The Fourth Objection, which is brought by the above-named Authors, is; that if this Art of preparing Images be Certaine, and their Vertue so great, as is said; the *Egyptians*, *Arabians*, and *Persians*, who were the First Inventers of them, would then have made themselves Lords of the whole Earth, in subduing all their Enemies: which thing they have not done; but contrariwise have themselves all been Conquered.

To this I answer, that no Image, or *Talismanicall Figure* can possibly be Capable of operating so Great an Effect: they may indeed possibly excite, in some small measure, the courage of Combatants, and make them lesse fearefull of the Terrors of Warre; but these Qualities alone will never be sufficient, for the obtaining of a Victory. If any here urge against me the Story of *Nectanabo*, who is said to have drowned all his Enemies Ships, by making certaine little Vessels of Waxe, and then drowning Them: I answer, that the Story lookes very Doubtfully; neither doe I give any more Credit to it, then to those Flams we heare reported of Sorcerers, in our owne daies, who are said, by pricking a little Image of Waxe in any part of it, to wound the same part of the body in the person whom it represents. But suppose These Things were so:

so: yet it could not be from hence concluded, that these Effects were wrought by the Vertue of the Stars; but rather by some Evill Angels, to whom God may have given some such Power. *Gulielmus Parisiensis* utterly denies these stories to be True; as indeed they are meerly Fabulous: neither do I believe there is any one of them that hath any Truth in it. If it be returned upon us, that there is nothing in them, but a man may believe, since Possibly they Might be True: I answer, that Many Things Might have been, which never yet Have been: as, for instance, there might have been more Sunnes, and more Worlds then one. *Lib. citato.*

6. The Fift Objection is, that it is Necessary that Naturall Agents should, some way or other, Touch the thing they are to Operate upon: but a Figure, which cureth the Stone, Collicke, or any other Disease, toucheth not at all the Part Affected: the Vertue of it therefore cannot be Naturall. *Arist. Phys. 7.*

The answer to this Objection is so easie, that, without troubling our selves to reckon up, with *Scotus*, the severall wayes of *Touching*, we need no more but give an Instance in a *Hot Bricke*. For as a Bricke receives heate from the Fire, without touching either Cole, or Flame; in like manner doth an Image receive the Influence of the Stars, without Touching Any Part of the Heavens. In a word, *Dist. 37. in Sent.*

all

all the Touching which is here found, is only a *Virtuall Touching*; as we see in the Sunne, which though it be so farre distant from the Earth, doth nevertheless warme it by Its Vertue. And as a Bricke, heated either by the Sun, or by the Fire, doth afterwards operate upon any other body, communicating its Vertue to it, if it be applied unto it: in the same manner doth a Figure, or Image operate upon Another Body, communicating the Influences, which it hath received from the Stars, unto It, if it be in like manner applyed, either by a Corporeall, or by a Virtuall Touching only. I shall not here produce the Miraculous Operation of the *Weapon-salve*, which cures a Wound, at a hundred Leagues distance, if it be but applied to the Weapon that made it; and that you dresse it, as you would doe the Wounded Person: as it is proved by *Rhodolphus Gochlenius*, and *Baptista Helmontius*. If I should have made use of this Example, I should never have beene quiet from having it throwne in my Teeth, that the Operation of this *Magneticall Unguent* is Superstitious, and Diabolicall. This is the whole Burden of the Ignorant Rabble, who impute, what ever they find to carry Wonder with it, to the Operation of Evill Spirits: and yet I have been assured by M. *Loysel*, Physician to the late King of *France*,

Tract. de Ungu. Armar. De Ung. Magnet.

France, that this very Operation was Naturall; and that Himselfe had made use of it, with Good Successe, and on a very Good Man. Now if *Gulielmus Parisiensis* deny, that the Operation of a *Talismanicall* Image, which is buried under ground, can be Naturall; because that it is kept in by the Earth, which covers it: hee may as well conclude, that the Operation of a Needle touched with a Loadstone is also Diabolicall; seeing that, although it be a hundred fathoms deep within the Earth, yet will it alwayes turne it self towards the Pole. This Comparison is so much the more Pressing, because that the most of the Learned believe, that this Vertue of the Load-stone is communicated unto it, by that part of the Heavens, which the Needle points to. So True it is, that there is nothing more Powerfull, then the Influences of the Stars, when they have once made an Impression upon things here below.

7. The Sixt Objection strikes at the Power, which we have attributed to Resemblance: for, there is not any where (saith *Guliel. Parisiensis,*) a nearer Tye, and Correspondence, then in the Love of a Mother and her Child: and yet if a Mother drowne her selfe, the Child will not presently do so too; and so he concludes: *Quanto minus igitur in tam diversis, ut sunt Imago & Imaginatum, nulla ligatura,*

gatura inter ea erit, quæ cogat, ut quod patitur Imago, patiatur et Imaginatum.

I know very well, that this Author makes use of this Argument against *Nectanabo*: but seeing that he brings it also against *Talismanicall Images*, I answere; that these Images, (as wee have already said) have no Power at all over our Wils. Now, to Drown Ones Selfe, or, Not to Drown ones Selfe, is an Action which depends wholly upon the Will. But if a Child resemble the Mother, as well in the Lineaments of the Face, as in the Actions of the Soul; there is no doubt, but that this Resemblance may have very much power, both as well on the Passions of the Minde, as on those of the Body, which proceed from within: as it is often observed. And even in Our dayes, We have heard of two young Children, which were Brothers, at *Riez*, an Episcopall City in *Provence* in *France*, who by reason of their being so perfecty Like One Another, if One of them were sicke, the Other was so too: as, for example, if One began to have a Pain in the Head, the Other would presently feele it. If One of them were asleep, or sad; the other could not hold up his head, or be merry: and so of the rest, as I have been assured by *M. Poitevin*, a very honest man, and a Native of the same city.

8. The

8. The Seventh Objection, brought by the same *Guliel. Parisiensis*, & *Gerson*, is, That if at any time these *Talismanicall* Stones have been known to cure the bitings of Serpents, and the stinging of Scorpions; this Effect proceeded not at all from the Stars, but from some secret Properties in the Stone, whereon the Figure of a Scorpion, or Serpent, was graved.

This Objection is answered in two words. I say then, that we have already proved, that the Stars have power to communicate this Vertue to the Stone; and also, that it is not at all Naturall to it, and proceeding from Its Own proper Vertue: because that, before it was Figured, and prepared under certain Constellations, it had no such Vertue at all. And indeed, to what end should a man take so much paines in graving, and preparing it under diverse Aspects of the Stars, if it had as much Vertue before? To what purpose also should the Inhabitants of the Country of *Hamptz*, in *Turkie*, trouble themselves to take the Impression of a Scorpion that is figured upon a Stone in a certain Tower, in a piece of Potters Clay, if so be the Clay it selfe had the same Vertue before? We say therefore, that it had not Any Vertue before, Proper for such an Operation; and that this Vertue was communicated unto It, by the Stone

Stone in the Tower; and to the Stone, by the Starres.

I shall not here examine the Arguments of *Gul. Parisiensis*, which are to be seen under the Title of the 56. Page, which is; *Quòd omnia ista quæ fiunt per Imagines, malignissimè fiant*: because that in this Chapter he treats only of *Speaking Images*, or Statues; such as was that Speaking Image of a Man, which is falsly said to have been made by *Albertus Magnus*: But the Images we speak of, are quite Another Thing; as is also their Power. So that there is nothing wanting now, to the full Vindication of them from Falshood, and all other Calumnies, save only to answer the Eighth Objection, brought both by *Gerson*, and *Guliel. Parisiensis* also.

9. And it is This; which seemes to be the most powerfull of all the rest.

If so be the Stars are the cause of these Operations, why then (say they) should not their Vertue descend rather upon the Living Scorpion, then upon it's Image? *Quomodo*, saies the Later of these, *non potiùs hujusmodi virtus descendit super ipsum Scorpionem vivum?*

If we but call to mind, what hath been before delivered, we shall find it no hard matter to answer this Objection. For,

we

we confesse, that the Living Scorpion is not at all Exempted from this Celestiall Vertue; seeing that, if It be applied to the Wound, It cureth it, as well as It's *Talismanicall* Image: so doth the Crocodile, the Rat, the Toad, the Dog, and the Viper also. And if in all the rest of Living Creatures we find not the same Effect; it is rather for want of searching after it, then any Defect in Nature: seeing that those, that are most skilled in the Wonderfull Works of God, do certainly assure us, that where-ever any Disease is found, There also is the Remedy to be had. And who would ever have thought, that the Gravell, which is found in Urine, should serve for a Remedy against the Stone? and a world of other the like Secrets there are, which are daily brought to Light. But it may here be demanded; Why then should not the Stars communicate the Vertue of driving away Scorpions, as well to the Living Scorpion, as to it's Image?

I answer, that if it were so, Nature should then make warre against It Self, and should utterly destroy it self in a short time; seeing that all Living Creatures would soone be destroyed by one another. Most wisely therefore was it ordered, that the Stars only, and Men, should have this Vertue communicated unto them.

10. The

Disq. Mag. l. 1. C. 4. quæst. 1. De Incant.

10. The Ninth Objection, is, the Answer of *Delrio*, to the Reasons brought by *Cajetan*, and *Pomponatius*. For, whereas the Later of these saies, that although *Figure* be not the Beginning, and Cause of Operation, yet it may operate very much: seeing that we may observe out of Experience, that the Figure of a Foule, Deformed Man, strikes us with a kind of Sadnesse; whereas a Beautifull works in us an Effect quite contrary. Besides, Beautifull Objects do so move us, as that we love them; which Foul, and Ill-favoured do not at all: Therefore saith *Pomponatius*, Figures have some Power to Operate. *Delrio* answers nothing to this, but only to the Consequence; denying that Magicall Figures are Beautifull, or Deformed. But, even Children may easily perceive, that his Antecedent is utterly false. For, those Figures, which he cals *Magicall*, and we *Talismanicall*, are Truly, and Really, Beautifull, or Deformed, according as the things are, which they represent; which are, for the most part, the Heavens, and the Stars; the Beauty whereof ravisheth our Senses. Besides, these Figures do ordinarily represent some Constellation or other; as the *Virgin*, the *Twinnes*, and the rest. Now if a Living Virgin, and Living Twins, are Beautifull, or Deformed;

ed; why then should not their Figures, or Pictures be so too? Let us now proceed to the Arguments of *Cajetan*, which *Delrio* refutes with as little Reason, as he hath done those of *Pomponatius*.

This Learned Cardinall then layes down this most True, and Powerfull Conclusion, in favour of *Talismanicall Figures*. *Figura licet non sit ipsum principium Operationis, est tamen conprincipium.* He proves the Antecedent: *quia in artificum instrumentis efficit Figura, ut illa sic, vel sic operentur; tum quia ferrum latum super aquas fertur, quod si in formam aliam contrahas, demergetur.* These reasons of his are so Strong, and so Certain, as that it is Impossible to overthrow them. For, seeing that a Plate of Iron that is Large, and very Thin, will swim upon the water; but if you reduce it into a Round Solid form, it sinks presently: is it not evident, that this proceeds meerely from the Figure? What manner of Spirit must he be of, that dares affirm the contrary; unlesse it be one that meanes to say; however, as *Delrio* saies; whose Answer you have in these words. *Respondeo, Figuram esse Conprincipium in motu locali, & Operationibus quæ per hunc motum fiunt; ut sunt variæ divisiones continui per dolabram, per malleum, per asciam, per serram; non verò in*

Operationibus quæ fiunt per alterationem. I cannot but wonder, that this Acute Jesuite, who hath shewed himself in other things a most Learned, and Sound Philosopher, so that he comes not short of any in the whole Society, should so grosly offend here, against those very Philosophicall Maximes, which himself hath laid down. For, where he grants, that *Figure* is a Co-principle in Locall Motion, and in the Operations which this Motion produceth; but not in those which are caused by Alteration; he concludes against that, which Himself had before laid down; seeing that, according to the Common Consent of all Philosophers, Heat is caused by Motion: but Heat is a kind of Alteration: Therefore Figure is, of It Self, a Co-Principle in the Operations which are caused by Alteration.

Again, when he grants to *Cajetan*, that a Large piece of Iron may perhaps swim upon the water; yet he saies, that it is not by reason of the Figure, but of the Quantity: these are his words. *Sedesto, fiat; erit, non ratione Figuræ, sed ratione Quantitatis.* Well; but of It Self, and in Sound Philosophy, *Quantitas non est activa*: See then what the Consequence must be. And in the end, when *Cajetan* concludes, that it is the *Figure* therefore that makes a large piece of Iron

to

to swim upon the Water; *Delrio* answers, that this Figure is only Accidental: for, saith he, let this Large, Thin piece of Iron be reduced into some other Figure, either Circular, Square, or Five-angled, it will doe the same: that is to say, it will still swim upon the water: therefore the Figure Operates not, but by Accident. But here *Delrio* deceives himselfe; for *Cajetan's* Purpose is not to oppose one Flat Figure, or, as the Mathematicians speake, *In plano*, against another Flat Figure, either Square, or Circular: but a Plaine, Flat Figure, against a Solid one. For a Flat Figure, whether it be Square, Circular, Octogonall, or of what fashion soever it be, will doe that, which the same Figure, if it be solid, will not doe: which is most True; seeing that a piece of Iron that is Square, and Thicke withall, sinkes presently to the bottom of the water; which the same piece of Iron would not doe, were it Square, and very Thinne It is therefore a most Undeniable Maxime, that *Figure* hath some Power to Operate.

11. The Other Objections which are made, against the Power of these Images, are set downe, and refuted by *Galeottus*: the most weighty of which, are these following. *De Doctrina promisc. c.* 24.

In these Images which are ingraved on Gold for the cure of the Stone, and the Pain

in the Reines, the Gold of its One Nature cannot worke this Cure; much lesse then can the Image; which being without Life, cannot by any meanes alter the Gold, and change it into another Nature. Besides, in the Image there is found neither Action, nor Passion: againe, the Gold, of It selfe, whether it be figured, or not, is still of the same *Species*; and Consequently the beames of the Starres must alwaies work upon it, after one and the same manner: and if it should work rather upon Gold which is Figured, then upon that which is Plaine; this Action would seem to proceed, rather from the Election of the Heavens, then from any other Cause. In a word, the Vertue, which is attributed to this Figure, can neither be Natural, nor Artificial: Not Naturall, because it proceeds from Within: much lesse is it Artificial; because it is not communicated unto it by the Artificer: it must therefore necessarily proceed from some Other Cause.

The Learned Answer of *Galeottus* to these Objections is this. *Non Enim in hac re mutatio speciei requiritur, nec proprietas auri immutatur, nec ulla Cælorum Electio intervenit, nec ab Artifice vis illa sanandi datur, nec Imago, ut Imago, quicquam Efficit, &c. sed principium Actionis ac Passionis affert, ut B. Thomas, Magnusque Albertus testantur; non ut Figura,*

Figura, & Imago, Mathematicè animadversa; sed ut efficit aliam in re figurata præparationem, quæ cælestem actionem sine difficultate varijs modis accipiat. And afterwards explaining, how it comes to passe, that among the diverse kinds of Figures that are under the Heavens, some are more Naturally Apt to receive the Influences, then Others are; he brings in the Instance of Looking-glasses; amongst which, those that are hollow, receive the beames of the Sunne, in so full a measure, as that they burne; and others receive them scarcely at all. So the diversity of Hils, and Vallies, is the Cause of a greater either Heat, or Coldnesse. We may also here adde an Instance in pieces of Ice, which the Sun cannot so easily melt, and dissolve, if they be Plaine, and smooth; but very easily, if they be Uneven, and Rough. Which hath given occasion to some to say, that Painted Figures are nothing so Proper to the Subject we treat of, as Graven, and Carved are: which is most True. As for Gold, although the Figure change not the *Species* of it; yet notwithstanding it renders it more Apt, and Proper for such an Action: as Water, Cold, and Hot, though it be still the same *Species*, yet the one will boyle our Meat, when the other will not. Which makes *Galeottus* to conclude, in these termes: *Requiritur ergo, in unius & ejusdem speciei*

rebus, certum culturæ temperamentum, ut varietur effectus.

12. It hath also been Objected, against *Franciscus Ruëus*; who undertooke the Defence of This Kind of Sculpture, after *Galeottus*, that if it be indued with such Wonderful Vertues, Man's workmanship should then have more Power, then God's: seeing that the Graved Figure of a Lion should be able to cure the Paine of the Reines; which a Living Lion could not doe. To this he answers, and that very Pertinently, that, That which Man does, is as wel the Work of God, as that which God himselfe does; seeing that We are but His Instruments; and that all our Actions, according to the Apostle, are in Him, and depend on Him. Besides, we sometimes see, that That which hath been composed by man, proves to be of Greater Vertue, then that which God hath simply Created: as, for Example, Treacle is of more Soveraigne Vertue against Poyson, then any Simple, that the Naturalists have yet found out.

13. I thought that I had now answered All the Objections, that had been made against these Figures: but I have lately met with Another, which is a more Confident one, then any of all the rest: and it is *Naudæus* his, in his *Apology*, which we have heretofore

fore cited: where defending the honour of *Virgil*, who is branded with the name of a Necromancer, because that he sometimes applied himselfe to the making of these *Talismanicall Images*; he boldly affirms, that all the stories, which are reported of this Poët, are False, and Ridiculous. He denies then, Consequently, those Images which He made; as, the Brazen Fly, which he set up, upon one of the gates of the City *Naples*; which, for the space of Eight yeares, kept all manner of Flies from comming into the City. He denies also that other *Talisman*, of a Horseleech, graved on a Plate of Gold; which he cast into a Well, for to drive away the vast multitudes of Horsleeches, that annoyed the same City. In a word, he stands not to dispute, whether the Operations of these Images are Natural, or not: but hee plainly denies in Termes, that there was ever any such thing in the world: as if he could not by any meanes have defended *Virgil's* Innocence, without casting himselfe upon this Extreame, and giving the Lye to all the Authors that have reported these stories. That which he sayes, in the Progresse of his Discourse, by way of confirmation of his Assertion, is after the same Rate. For, by reason of the great number of Places, from whence these beasts are reported by Historians to have

been driven away; one may, saith he, very well doubt, whether, because they are said to have been driven from so many, they were ever driven from any, or no. As if, because of the great number of Battails that *Hannibal* is reported by Historians to have fought with the *Romans*, we might not, by the same Reason, doubt, whether hee fought any with them, or no. He saies moreover, that *Scaliger* had good reason, to make himself merry with one of these Fly-drivers, who having made a *Talismanicall Plate* for This Very Purpose; he had no sooner set it up, upon one of his Windowes, but a Fly comes presenly and shites upon it for Handsell. But he must not thinke, that these Reasons of his are able to derogate any thing, from the Power, which we have acknowledged these Figures to have. For, (that we may give him his Answer,) if such a Physician is not able to Cure a Sicke man; or if such an Arithmetician be not able to bring to an end some Operation, which he hath begun: shall we therefore conclude, that Physicke, and Arithmetick, are False and Ridiculous? An Able man can do that, which an Ignorant man cannot: and if he also sometimes faile, it must be imputed to some default, either on his part, or on the Matter; and not in the Science, which is Infallible. In which notwithstanding there are

so

so Many Things to be observed, that I cannot wonder much, if many men find not the Effect answer their Expectation. Another reason, which renders the Endeavours of men herein often Fruitlesse, is, the little Certainty that we have, of Celestiall Affaires, as being so farre removed from us. And this is that, which *Roger Bacon* saith. *Quia difficile est in his certitudinem Cœlestium percipere, ideò in his multus est error apud multos; et pauci sunt qui sciant aliquid utiliter, et veraciter ordinare.* And this is the Only Reason, why so many great Personages have passed by, both this Science, & that of Erecting Horoscopes, and also the so much Famed Philosophers Stone; being taken up with Imployments of more Importance, and which required not either so much Time, or Paines: Not, but that they acknowledged the Truth, both of the one, and of the Other; and Especially of *Talismans*: as may appear out of severall Epistles of *Joseph Scaliger* to the *Srs. de la Vau, Vazet*, and *Bagarris*. So that I am of opinion, that if his Father, *Julius Scaliger* did make himselfe merry, to see, that a Mathematician should not be able, with a Figure made to drive away Flies, to keep a Fly from comming and abusing it; it was rather to laugh at the Ignorance of the Artist, then at the Art he professed; seeing he hath acknowledged the

Lib. cit.

the Power of it, in diverse places. As concerning the Author, called *Gervais*, who attributes to *Virgil* these *Talismanicall* Images; as namely, a *Brazen Fly*, a *Golden Horseleech*, and some others: the high Imployments which he was taken into by the Emperour *Otho*, (to whom he was Chancellour:) and the booke which he presented him with, the Title whereof was, *Ocia Imperialia*, ought in my Opinion, to render him a man Worthy of Credit: for as much as it highly concerned a man of his Ranke, and Condition, to publish nothing, but what was both Grave, Serious, and True. And certainly, if he should have so much forgotten himselfe, as to have presented the Emperour with a parcell of Absurd, Impossible, Fabulous stories, as *Naudæus* is pleased to call them; this would have been the meanes to have made him been cryed downe for a Foole; especially in a Princes Court; where there are alwaies found some High Spirits, that cannot flatter at all; and some others, who, envying the Fortune of the Great Ones, will be sure to examine their very Least Actions; and will not pardon the Least Fault they commit. How then would they have pardoned Those Faults, which were Criminall; such as are those, which they would charge him with; which are not fit to have proceeded (I will not say, from a Chancellour,

cellour, but) from the most Wretched Poët that lives? If it be said, that Princes have oftentimes the like books presented to them, which are full of Lies, and other Impertinencies: I answer, that such bookes however are never presented by a Chancellour, or by any Person of Note, or Consideration in a State. Neither yet do such Bookes, by whomsoever composed, escape from being answered by some or other: but, as for This of our Chancellour, who hath ever refuted it? nay rather, what Historian hath not transcribed him, and inserted his Stories into his owne writings, as most True ones? And whereas some may say, that he hath some things, which seem Ridiculous, and Incredible: I answer, that they ought not to be so esteemed; since that the Ages past, and even these Our Owne Daies do produce the like. So, that Admirable Tower, or Steeple, which *Necham* reports to have been made by *Virgil*, with such wonderfull Art, as that the Tower, which was built all of stone, moved to and fro, when the Bell rung out; is not without Parallel: for at *Moustiers*, a City of *Provence*, the Steeple, whose stones are all mortaised one within another, hath in a manner the very same motion that the Bell hath in Ringing; and that in so strange a manner, as that sometimes those which are on the top of it, knowing nothing

thing of it, when they perceive the Bells begin to ring, are very much affrighted: which, I confeſſe, happened once to my ſelfe.

14. I could in like manner make good the greateſt part of thoſe other Stories, which are reported of this Poet; which the ſame *Naudæus* accounts both Falſe, and Impoſſible; but that I ſee on the other ſide, that they come very farre ſhort of thoſe Admirable Inventions of ſome certaine Inſtruments, Images, and Figures, which Our Owne Age hath brought forth. As, for Example, thoſe Admirable Clocks, which are to be ſeen; one whereof I ſaw at *Ligorne*, brought thither to be ſold by a *Germane*; which had ſo many Rarities in it, as I ſhould never have believed, if my owne Eyes had not ſeen it. For, beſides an infinite number of Strange Motions, which appeared not at all to the Eye; you had there a company of Shepheards, whereof ſome played upon the Bag-pipe, with ſuch Harmony, and Exquiſite Motion of the fingers; as that one would have thought, they had been alive. Others Daunced by Couples, keeping exact Time, and Meaſure; whiles others capered, and leaped up & down, with ſo much Nimbleneſſe, that my Spirits were wholy raviſhed with the Sight. I ſhall not here ſay any thing of that Admirable Inſtrument which is to be ſeen in the hands of

Mr.

Mr. de Peyresc, one of the Kings Councell, which sheweth the Houres of the Day, and the Just Time of the Ebbing, and Flowing of the Sea, by the Motion of a little blewish Water, which is shut up within a little Circular Pipe of Glasse, in which you shall sometimes see this water quite conveyed away. I shall also passe by *Architas* his Wooden Dove; and the Artificiall Fly, and Eagle, which have, in Our daies, beene made by Art to flye, at *Norimberg*: the Author whereof hath also made very Admirable *Hydraulickes*, and a Perpetuall Rainbow, as *Antonius Possevinus* reports: as also the Burning-glasse which *Proclus* made, in Imitation of that, wherewith *Archimedes* burnt the Ships of the Romans, at the siege of *Syracuse*: the Statue of *Memnon*, which alwayes yielded a strange sound, at the Rising of the Sunne: and those of *Severinus Boëtius*, (so much admired by *Theodoricus*, King of Italy;) who, as *Cassiodorus* saith, made Serpents of Brasse to hisse, Birds of Brasse to sing; and, in a word, gave, as it were, Life, and Soule to all kinds of Mettalls: The Art of Flying, which *Lucian* affirmes, that himself hath seen practised; and which was publickly shewen upon the Theatre in *Nero's* time, as *Suetonius* reports: the Admirable Effects which *Roger Bacon* promised;

A. Gell. Noct. Att. c. 12.

Lib. 15. Biblioth. c. 1.

Strab. l. 17. Plin. l. 36. c. 7. Tacit. annal. l. 2. Cassiod. variar. l. 1. Ep. 45.

In Pseudophilo. dial. 69. In vit. Neron.

sed; as, of raising Artificiall Clouds, and causing Thunder-claps to be heard, and Flashes of Lightning to be seen; and afterwards to have all this end in a Shower of Raine: The Figure of the Heavens made in Brasse, by *Fanellus Turrianus* of *Cremona*, which were much more admirably done, then that of *Archimedes*; and was to be seen, not many yeares since, in *Spaine*: together with a little Mill, which on one side made a Noyse, as of a Mill-clack; and on the other, cast forth the Meale ground: the Tree, which they call, *Vegetall*; which is made to grow in a Glasse, in lesse then a Nights space: the Rose, and all other Flowers, which by Art are raised up, out of their own Ashes: the Burning Lamp, which was found in the Temple of *Venus*, which the Violence of Winds could not extinguish: and that Other Candle, made of a certaine Stone, Lighted; which was harder then any Iron: Whereof *Lucas Tudensis*, and *Tostatus* make mention: as also many other the like, which the Learned *Licetus* hath lately made an Exact Discourse of, in his Book, *De Lucernis Antiquorum*. Lastly, I shall also omit to speak of the Invention of diverse kinds of Hydraulicks in Our Own times, which are of so wonderfull Strange Contrivance, as that there is nothing in the world,

Ambros. Mor. Narrat. in descrip. Hisp.

S. Aug. de Civ. Dei, lib. 21. c. 6.

In vit. S. Isidor. c. 22.

Inc. 21. Numerer.

world, which they doe not imitate: as also those Statues of Men, and Women, that Speak, although Inarticulately; that Move of themselves, and play upon divers Instruments: Of Birds, that Fly, and sing: of Lions, that roare; of Dogs, that bark; and others, that fight with Cats, in the very same manner, as Living Dogs do: and a thousand other wonderfull Inventions of Men, which are enough to astonish our senses. And now let the Reader judge, if the Author of that bold, rash *Apology*, have any just reason to say, as he does, that this Learned Chancellour to the Emperour *Otho* was not in his right Wits, when he wrote the fore-mentioned Book; where the Effects of those Figures, which he attributes to *Virgil*, have much lesse of Wonder in them, then These we have here specified. So that consequently, a man might, by this meanes, defend this Excellent Poet, against the Imputation of Magick, without denying (both against the Experience of Former Ages, and of Our Own,) the Power of *Talismans*; the Truth, and Efficacy whereof you may see acknowledged, (that I may trouble my self no longer to prove it,) in the works of those Authors which we have formerly cited; whose Quality renders them both without Suspition, and above all Reproach.

14. After

14. After all these Objections, there are yet some Other may be made, which have quite escaped our Criticks: I shall first propose, and then answer them; to the end I may cleare this Subject, which hath been so Unjustly cried down, of all Doubts, and Difficulties.

It may be then Objected, that, seeing that, in making of a *Talismanicall Image*, we are to grave only One Celestiall Figure; the rest, which should concurre in the Operation, not finding their Image there, cannot Operate at all.

Secondly, it is Ridiculous to grave the Figure of a Ram, a Lion, and so of the rest; seeing that the Constellations, whose names these are, do not doe the businesse, in the Effects which we see in Nature; but rather the Sun, passing through the parts of the Heavens.

Thirdly, the Vertue of the Other Stars will be communicated to the Image, as well as of those, which we chiefly desire to make use of; seeing that, both the One, and the Other, do continually send forth their Influences: those therefore, that are of Contrary Qualities, will hinder the Operation of the Other.

Lastly, these Figures must needs be Superstitious, and no whit Naturall; seeing that

that the Figure of a Scorpion, either Ingraved, or Imbossed, on a Stone, hath not only the power to cure the stinging of a Scorpion, It self; but is able also to communicate This Power to Another Figure, taken from it, in a Piece of Clay : as in that we have spoken of.

To the First I answer, that a man may, if he please, grave Diverse Images, according to the Diversity of the Signes that he would observe. Such a one was that *Talismanicall* Stone of the *Sr. de Bagarris*, which was seen in *Paris*, by diverse Learned Men: such a one also is one of those Silver *Talismans*, that *M. de Marescot*, Master of the Requests, so much honoured me, as to communicate unto me; although I conceive it to have been made by some Superstitious person. For, besides the Table of Latine Cifers that you find there, and some Chymical Characters; there are also three Angelicall Characters, like unto those that are found figured in a Book intituled, *Les Clavicules de Salomon* : which makes me suspect all the rest. The Figure of a Woman, which you see on the One Side, is certainly meant for the Sign of *Virgo* : and the three Hebrew Letters, which are on the other side, אאא, are the Abbreviatures of these three Entire words; אל השם אחד, *El hascem Echad* : that is to

say, word for word: *God*; *This Name is one.* Mr. *de Peyresc*, of whom I have formerly made mention, a man that is most Exact and Skilfull in Matters of Antiquity, hath, among the many Rarities which his Closet affords, very many of these *Talismanicall* Figures also; which he could not have the opportunity of conveighing to me, because that the Intercourse with *Lions* hath been broken off, by reason of the Sickness. I may possibly hereafter have the Opportunity to communicate them to the World. But to return to the business in hand. The Influences of many severall Stars may be communicated to one Sole Figure; as the Vertue of many sundry Hearbs, which proceedeth from the same Stars, may be reduced into one Medicine. This Comparison is used by *Marsilius Ficinus*, who, following the opinion of the Ancients, saies: *Illa verò ex quamplurimis conflari pro arbitrio possunt. Ut si centum Solis, Jovisque dotes, per centum plantas, & animalia, similiaque sparsæ fuerint; componere simul hæc centum tibi comperta possis: & in unam conficere formam, in qua Solem fermè, Jovemque totum jam videaris habere.* So that there is no great Necessity that the Figures of all the Constellations should be ingraved, but only of That, which you would have to

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Operate the most Effectually. And though the Other Starres meet not with a Figure semblable to their Operations; yet will they Operate notwithstanding: for as much as they doe continually shed forth their Influences upon all things indifferently; and do communicate their Vertue to the Gold, or to the Stone; though some, more; and other some, lesse; according to the diverse Aspects, under which they were wrought.

To the Second Objection I answer, in one word, that it is all one, whether it be the Twelve Constellations of the Zodiack, or the Sun in them, that sheds forth these Influences, so that we be but assured by Experience, that they come from such a part of the Heavens, and that the Effect alwaies followes: we are therefore alwaies to grave such a Figure, as is Correspondent to this Effect, whether it proceed from the Sun, or from the other Stars. And yet it is Manifest, that it proceeds not Principally from the Sun; seeing that the rest of the forty eight Constellations, which are not in the Zodiack, and through which the Sunne passes not at all, do nevertheless, in some sort, Operate also.

The Third Objection is as easily Answered, as the Former: forasmuch as those Constellations, which are of a Contrary Natnre,

to the Effect which we desire, though they do Operate; yet it is but Faintly, and with Little Force: for we use to observe the time, either when they are not in our Hemisphere; or if they be, we then take them, when their Aspect is weakest, and when a Fortunate Star accompanies them.

The Last Objection is indeed the most Difficult of all the rest; seeing that the Vertue, which we find Imprinted in a *Talisman*, seemes to surpasse the Power of Nature. Nevertheless we are able to make it appear, that there is nothing Extraordinary in it, by instancing in the Loadstone; which having communicated it's Vertue to a Peice of Iron, This Peice of Iron communicates it afterwards to Another, in drawing it to it self, and retaining it. In like manner may a *Talismanicall* Figure communicate it's Vertue to Another Figure, which shall have received Impression from It; which shall afterwards have the power to work the same Effects: only the Difference is, we can give a Reason of this Later, though not of the Former. For, the *Talisman* is, as a Brick, made very hot, which is able to heat another Brick, though not with so much force, as the Fire does: and the same is to be said of the Print of a *Talisman* in Clay, which can never be so Powerfull in Operation, as

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the *Talisman* it selfe; which is heated, or penetrated, by the Beams of the Stars.

We conclude then, that we may Naturally, and without the Aid of Spirits, prove, by the Secrets of Nature, not only the Power of these Images, but of many other Operations also, which are more wonderfull. As, for Example, to send Newes to our friends, in lesse then an houres space, above an Hundred Leagues off: as *Trithemius Abbas*, and *Bartholemy Cordelier*, and after them. *Robert Flud*, have undertaken to doe. To doe such Miraculous things, by the help of Looking-glasses, as we would think to be utterly Impossible: such as were those strange Operations, which *Roger Bacon* undertooke to do in the number *Nine*; by which hee promised the Pope, that if he would furnish him with such a Summe of mony, as the Charge of making them would require, he should be able to annoy the *Turkes* more by these Glasses, then by an Army of a Hundred Thousand Men. Briefly, if *Aristotle* had not informed us, that the Image in the Aire which inseparably followed a certaine man, so that he could never be rid of it, was Naturall: would it not presently have been concluded, that it was some Familiar Spirit, or some *Demon*, that took upon it the Figure of this Man? And yet neverthe-

In Tract. Apol. pro Societ. Fratr. de Ros. Cruco. Part. 3. c. 4.

lesse, this was only the Effect of the Man's own Weakneſſe of Sight; which being unable to penetrate the *Medium* of the Aire, it's beames were reverberated, in like manner as in a Looking-glaſſe; ſo that, when ever his Eyes were open, he ſtill ſaw his own Image in the Aire. Which makes me to be of their Opinion, who indeavour to vindicate the Ancients, from the Imputation of Magicke, and to thinke, that the Workes which They did, and which are commonly accounted Diabolicall, proceeded meerly from ſome Naturall Principle: and I am ſeriouſly of this mind, that there can be nothing more Ridiculous, then to have recourſe to Spirits. For, beſides that *Campanella*, *Riolanus*, *Symphorianus*, *Campegius*, and many others aſſure us, that, whatſoever they may have done, yet They have never obſerved any thing that was Supernaturall, at leaſt in thoſe Works, which are ſaid to proceed from Spirits: We our ſelves may do, without Their Aid, whatſoever they can do; ſeeing that they have no Advantage over Us, but Operate only by applying Active things to Paſſive, like as We do. We conclude therefore with the Learned *Bacon*. *Non igitur oportet nos uti Magicis illuſionibus, cum poteſtas Philoſophiæ doceat operari quod ſufficit.*

De ſenſ. per. In Fernel. Dialog. de Faſcino.

De Secret. oper. Art. & Nat. cap. 5.

PART.

PART. III.

Of the Horoscope *of the Patriarches: or the Astrology of the Ancient Hebrewes.*

CHAP. VII.

That Idolatry is falsely said to have sprung from the Astrology of the Ancients.

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7. *Fires used to be made, by the Ancients, to the Sunne, and the Moone: and for what Reason.*

8. *Reasons given, for the proofe of the Innocency of the Ancients, in these Curiosities.*

I Do not doubt, but that, now I here undertake to prove, that the Patriarchs, and First Fathers were Astrologers, and Casters of Nativities, I shall be accounted a Ridiculous fellow; and that the Common Cry will be, that my Opinions are Wild, and Extravagant, and without Common sense. But be it so; I have already endured so many Calumnies, for endeavouring but to reforme the Ignorant, as that I may very well say with the Poët;

Hoc quoque Naso feres, quoniam majora tulisti:
Jam tibi sentiri Sarcina nulla potest.

All things are sweet unto me, so that the Truth be but knowne: and certainely my Enemies must of Necessity leave persecuting me, unlesse they are more senseleſse then Beasts. I publish then Freely, and Boldly, This Curious piece of Doctrine, which the Ignorance of the Hebrew tongue kept a long time hid from the Christians. But seeing that my Custome alwayes is, first of all to cleare the Subject which I handle, from all suspicion; it concernes me, that, before I discover the Secrets of this Astrology of the Ancients, I make it appeare, that Men have, without just Reason, or Ground, questioned the Purity of this Science; which, teaching how to erect Nativities, under the diverse Aspects of the Stars, makes us Able to Foretell, and that by a way of Natures owne teaching, the Good, or Evill Fortune that shall befall men.

1. Those then that oppugne the Innocency of Astrology, make use ordinarily of these two Reasons: first, that it is Vaine, and of no Truth; and secondly, that it is condemned by the Maximes of our Religion; which requireth nothing at our hands, but this

this *Burden of the Cloister*; *Obedience*, and *Humility*. And if we but consult the Canons, where this Decree is to be seen, written in red letters; you will finde, say they, that it is not without Cause, that This Art is cried down; seeing it imposeth a *Necessity* upon our Actions: and that the Principle on which it is grounded, hath been of so dangerous Consequence, as that it hath planted Idolatry in the Mindes of Men. Now if these Arguments had not been already answered by so many Authors, it would concerne me to examine them in this place: but *Cardinall de Aliaco*, *Lucius Bellantius*, *Melanchthon*, *Pirovanus*, *Goclenius*, and *Ranzovius*, have so judiciously done it, to the satisfaction of the most Criticall Palate, as that he must be no Man, that shall not acknowledge their Reasons to be most Just, and Sound. For, if the Church, say They, cannot endure the very name of *Astrology*; it is not meant of that Kind of *Astrology*, which, by the Rising and Setting of the Stars, and by their severall Conjunctions, is able to foretell Rain, Thunder, Stormes, and Tempestuous weather, and, by Consequence, the Plenty, or Scarcity of Fruits: as also, by the Nature of these Celestiall Figures, to judge of the Naturall Disposition of a new born Child: as, that it will be of a Temperate Humour, if it be

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borne under a Temperate Signe; and for the same reason, will be also Meek, Affable, and Courteous: or else on the contrary, if it be borne under a Malignant Constellation, by reason of Its being either too Cold, or too Hot, and Parching; the Child will also abound with the Like Humour, and so a man may proceed on in his judgement of him, and pronounce of him Probably, and without captivating the Will at all, that he will be Quarrelsom, and Ill-natured; and these Quarrels being alwayes accompanied with some ill Accident, or other, one may conclude, that he will be Vnhappy, and Vnfortunate: and many the like things may be foretold, which I shall here omit; because they are so common, that even Children know them. This then is not the *Astrology*, against which the Church hath given Sentence; but that Other Sort, which hath been Justly condemned; which attributing more Power to the Heavens, then it ought to do, imposeth a Necessitie upon the Freest Part of our Soule.

These Authors have likewise given the same Answere to the First Argument, concerning the Incertainty of this Art, which we have before brought to prove the Truth of the Power of Figures. We may therefore account all those to be very Obstinate, and Self-conceited men, who, to asperse *Astrology*,

logy, do reckon up all those *Astrologers* of note, that have been found Liers: whereas they should also as well have produced the names of all those that have hit right, and whose Predictions have even astonished all those, that have seene the Event to follow. So, the great *Picus Mirandula*, who, for writing against *Astrologers* more, and more reproachfully, then ever man did, was called *Flagellum Astrologorum*, met at last with one *Lucius Bellantius* of *Syena*, who was not at all deceived in his judgement that he gave upon his Nativity: for he foretold him, that he should die in the Thirty fourth year of his Age; which accordingly came to passe. And did not *Junctin*, an *Italian*, of the City of *Florence*, foretell, that Himselfe should die of some Violent Death, and upon the very same day was knocked on the head, by his Books in his own Study falling upon him? But that we may not weary our selves, in turning over bookes, in searching for Examples of this Kind, even our owne Country of *France* will be able to affoard us enough, and he must have been a blind man, that hath not observed them.

2. Certainly the Consideration of these Truths prevailed so much upon the Minds of the most Learned men, that lived in the days of our Fathers, that without any making Doubt,

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or Scruple at all, they put Pen to Paper; imploying their most precious hours of Study, in Confirmation of what their Prededessours had herein delivered: addicting themselves so much the more freely to this kind of Study; for that they saw it was asserted also, even by the most pious Doctors of the Church. *Damascene*, saith, *Alios atque alios Planetas, diversas complexiones, habitus, & dispositiones in nobis constituere.* *Tho. Aquinas* hath also embraced the same Beliefe, citing the fore-named Author, and confirming this Doctrine by the comparison of a Physitian, who is able to judge, by the Complexion, and Temperament of the Body, as by the Immediate Causes, of the Subtilty of the Vnderstanding: In like manner, saith he, may an *Astrologer* judge of it, by the Diverse Motions of the Stars, as by Causes also, though more remote. He addes further, that it is True which *Ptolomy* affirms of the Planet *Mercury*; that if, at the Nativity of a Child, it bee found in one of the Houses of *Saturne*, hee will have an Acute, clear Wit. And at last, this Learned Doctor concludes, that *Astrologers* are very seldom out, in their Iudgement, as farre as concernes the Manners of Men: for, we are, saith Hee, to beleeve our Sense, and Experience.

Damasc. 2. lib. de Fide. Contra Cent. 1. 3. c. 54. 89.

Cent. Aphor. 38.

1. Part. q. 150. art. 4. & 2. q. 3. art. 5. videat. & finis libri de generat.

3. I shall here passe by all that the rest of

Acroteleut. Astronom.

of the Fathers have written, touching this Particular; all which is diligently collected, by *Rodolphus Goclenius*, a Physician of *Masbourg*: neither doe I purpose to make an Apology for this Science; for, I shall rest satisfied in the Churches Determination: Only I will here set downe, what the Opinion of the Rabbins is, in this point in hand.

And first, that I may cleare these Secrets from all manner of Suspition, it will concern me, in few words to shew, that there can be nothing more False, then what is usually given out, to the Disparagement of this our Astrology; namely, *That the Beginning of It, hath given Rise to Idolatry. Gulielmus Parisiensis*, in his First Part *de Universo*, denying the Power of the Stars in Figures, which we have before treated of, endeavoureth to confirme This Opinion; which was first broached by some Christians in the Primitive Church. *Theophrastus Paracelsus* hath also since judged it True, in his Book *De Morb. Invisib.* in the Chapter which treats of the Disease, which is called by the name of *S. Valentine*, or, the Falling-sickness; where he saith: *Quidam ex populo observarunt, quòd & Planetarum Conjunctiones & Oppositiones, & alij cursus Cœlestes, tales morbos irritarent, & augerent; unde*

unde etiam sectæ natæ sunt, ut quidam crediderint, Stellas esse Deos. But this Opinion hath no Solidity in it at all; and that for Three Reasons. The First is, because the Patriarks, according to the Testimony of the most Authentique Authors, were the Inventors of this Science. The Second is, because that their Children practised it, and were Blameless. And the Third is, because it is a very hard Matter, Truly to determine, whence Idolatry tooke it's beginning.

As for the First, *Josephus* affirmes, that *Adam and Seth*, were the First that practised this Science; whether it were in them, Infused, or Acquired: and that *Abraham*, when he fled into *Egppt*, taught it the *Egyptians*. This Truth hath so much the more Force in it, in that it proceeds from a man whose Authority is Unquestionable. So that we may perceave, that *Plinie* is much mistaken, when he affirmes, that none but *Atlas* was the Author of it: for, besides that we are very certaine, that *Astrology* was in Vse, long before *Atlas*; he contradicts what himselfe had said in the Book immediately going before; where he would have *Belus* to have been the First that invented *Astrology*: although afterwards again he assures us, the *Phœnicians* were the men. But suppose we should grant him, that the

Antiq. 1.

Lib. 5, 6, 7.

the *Phœnicians*, or else, as others will have it, the *Assyrians*, were the Inventers of it: yet still will it be true, that the *Patriarks* were the Men; forasmuch as, *Abraham* was an *Assyrian*; and his Predecessours were *Phœnicians*; a *Colony* of *Assyrians* having gone into *Phœnicia*, as we have elsewhere proved. I shall not here speak of the Two pillars which are reported to have been erected before the Floud; upon one of which, all the Rules of *Astrology* were ingraved, by *Seth*; and which was preserved downe to the very time that *Josephus* lived in, who affirmes himselfe to have been an Eye-witnesse of it. Now it could never enter into any mans breast to imagine, that these First *Patriarks*, observing the Motions of the Heavens, did worship the Stars: it were a great Crime to entertain any such Thought. Idolatry therefore took not its Beginning from *Astrology*.

4. The second Reason is grounded upon All Story, both Sacred, and Profane: where any one may see, that there are very few Ages passed, wherein there was not some Great Personage that was Famous for his Knowledge in *Astrology*, without being condemned for it by any. It is true indeed, that the Primitive Christians condemned *Aquila*; who is no other, then the Famous Interpreter of the Bible, knowne by the name of *Onkelos*

kelos: but it was not, till they found, that this Overcurious Spirit rested not in the simplicity of *Astrology*, but betook himselfe to the superstitious Observation of the Stars, attributing to them the Power of over-ruling; as well our Mind, as our Body; and that Inevitably too, without leaving us any Power to Decline their Influences, which he is said to have called by the name of *Fatall*. In a word, no man will ever be able to find, what ever *Picus Mirandula*, (who is seconded by *Delrio*, and many others,) sayes to the contrary, that among so many *Astrologers*, that are spoken of in History, any One hath been reproved; if so be that he only observed the bare Rules of *Astrology*, as we have described it; and followed the Tract, which Nature hath laid down; leaving us the Proper Freedom of our Will, as our Religion teacheth us. And in this sense, *Astrology* is Good, and Allowable; but very Pernicious, if it proceed otherwise. Besides, This Reason ought to satisfie us in this Particular, that *Moses* himselfe, who was a Man as Holy, as Politicke, was skillfull in the Puritie of This Science, as well as in all the rest, that *Egypt*, and *Chaldea* had brought forth; as is proved by *Philo Judæus*; whose words we have elsewhere quoted. *Theophylact* saith, that for to be able to convince the Superstitious *Egyptians*, *In Act. Apost. c. 7.*

gyptians, it was Necessary that he should understand, not only the True Religion, but also the Grounds of the False. *Dedi cor meum*, saith the Wise man, *ut scirem prudentiam atque doctrinam, erroresque ac stultitiam.* Upon which Text, *R. Selomo* sayes, that by the two First Words, *Prudentia, & Doctrina*, we are to understand Sciences Divine, under which he comprehends *Astrology*: and by the two Last, *Errores ac Stultitia*, those that are Unlawfull, in which number hee reckons the *Magicke* of the *Egyptians*; to which some will also intitle *Moses*. And he that desireth to be informed more particularly, how able a man in *Astrology* he was, needs but to have recourse to *Abarbanel*, or *Moses Egyptius*, lately translated, and corrected by *Buxtorfe*. He may also see a Book intituled, *L' Homme d' Estat Chrestien*, written in *Spanish*, by *Jean Marquez*, and translated into *French* by *le Sr. de Virion*, Counsellour to the Duke of *Savoy*. Now the most excellent among all those Sciences, that the *Egyptians*, and *Chaldeans* were skilled in, was, without all Controversie, This of *Astrology*: who will not then conclude, that *Moses* was learned in it? But perhaps it will be answered, that Idolatry was not as yet sprung up; and that it was afterwards introduced by the *Egyptians*, by their being too much addicted to

Eccles. 1. 17.

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the Contemplation of the Stars; and that thus it will still appear to have taken its Originall from *Astrology*. I answere first, that it is False then, that the Beginning of the one, was the Beginning of the Other. Besides, it is certain, that before *Moses* his time, Idolatry had spread it self through the whole East, and they offered Sacrifices to the Sun, and to the Moon, and to the rest of the Stars; which this Divine Lawgiver, applying himself to the usuall manner of speaking, there cals, *The Host of Heaven*; the Worship whereof he interdicts the *Israëlites*. But suppose that this Abominable Practise had been derived from the Observation of the Celestiall Signes, either before, or after *Abraham*, and *Moses*; which nevertheless is was not: Or else, that the Contemplation of the Stars was the Cause, not of Idolatry in Generall, but of One certain Kind only; which, perhaps is the meaning of *Paracelsus*: What can be hence concluded? Heresie hath sprung from the Scriptures, Mis-understood; must we therefore condemn all, that the Prophets, and Apostles have written?

5. We will now shew, by way of a Third Reason, that it is Vncertaine, whence Idolatry tooke its Beginning; whether from Astrology, or otherwise. *Marsilius Ficinus* reports, out of *Mercurius Trismegistus*, that the *De vit. cœlit. Com. l. 3. c. 26.*

Ægyptian Priests, being unable by Reasons to perswade the People, that there were any Gods, or Spirits, which were above Men, were constrained to call downe *Demons*, or Spirits, into Statues; and to bring These forth to the People, to be an Object of their Adoration. These are his words. *Addit; Sapientes quondam Ægyptios, qui et Sacerdotes erant, cum non possent rationibus persuadere populo, esse Deos, id est, Spiritus aliquos super homines; excogitasse Magicum hoc illicitum, quo Dæmones allicientes iu Statuas, esse Numina declararent:* And from hence came Idolatry. *Bechai*, a Learned Rabbine, who lived about the yeare of our Lord, 1291. approves not of this Opinion. For in his Tract of *Strange Gods*, which is put at the end of his Comment upon the first Chapter of *Genesis*, he assures us, that Idolatry sprung meerely from the Presumption of *Cham's* Posterity: which is not much different from that we read in Story. For, *Ninus* erected Altars to his Father; and *Belus* caused himselfe to be called a God. And thus, other Proud Princes, following their Example, endeavoured to worke this Perswasion in the minds of the more Simple, that Themselves were Gods, though they appeared in the Form of Men. Thus *Nero* despoiled the Altars, intending to have no other *Deity* acknowledged by the

Vid. Jacob. de Valentia, in 1 Psal. & Fabr. in Scudo. l. 2. c. 21.

peo-

people, save His Own. *Augustus* called himselfe the Sonne of *Apollo*; as *Domitian* did, of *Pallas*; by this meanes denying his own Mother that bare him. *Alexander* believed himselfe to have been the son of *Jupiter Ammon*. In a word, Historians are full of these kind of Fooleries; which passing for Truths, among the simple Vulgar, it at length became a Maxime with them, that whosoever had lived well in this world; and had, by some generous Action, deserved the title of a *Heroe*; after he was Dead, he presently became a *God*, and so had Statues Erected to him by the People, (in memory of his high Exploits;) which they afterwards worshipped with such Veneration, as is due to God alone. And peradventure the Princes of the East, especially those of *Babylon*, for the more firme Imprinting of this Error into the minds of their Subjects, added the Name of some Deity, to their Owne; as, for Example, that of *Baal*, to *Hanni*: which being joyned together, make *Hanni-bal*, by leaving out one Letter, for the more smooth Pronunciation; and so in *Hasdru-bal*, and many others. This Conjecture may give some light, to that Passage of *Heurnius*, in his *Philosoph. Barbar.* where speaking of the Philosophy of this People, hee saith: *Ille apud Principes Babylonicos mos vigebat, ut aut Dei alicujus nomen sibi assumerent; aut plurium* Tract. 2. cap. 4.

Divorum, Heroumque, et fortitudine Excellentium virorum nomina aliquot combinata.

6. This Opinion, though it seeme to carry very much Probability with it, yet doth it no way satisfy *R. Moses*: who is of this Perswasion, that Idolatry took it's Beginning, from the too much honouring of Those Statues, that were permitted in the Ancient Law; as we have formerly said, of those of *Laban*, and of the Golden Calves of *Jeroboam*. The Author of the Book of *Wisdome* is of another Opinion; affirming, that the Worshipping of Idols tooke beginning from hence; that a Father being very much grieved for the death of his sonne, caused his Image to be made; to the end, that by seeing his Resemblance, his griefe might be somewhat asswaged. But he honouring this Image too passionately, hee began at length to worship it as a God: so great is the power of Love. *Acerbo enim luctu*, saith this Excellent Author, *dolens pater, citò sibi rapti filij fecit imaginem: Et illum, qui tunc quasi homo mortuus fuerat, nunc tanquam Deum colere cœpit, et constituit inter servos suos sacra & sacrificia.* You may see the rest in the Booke it selfe; which the Libertinisme of these times hath expunged out of the *Canon*. The Observation which Mr. *Selden* hath made upon the Hebrew word ם׳צ׳ע, *Aghtsabim*, seemes to confirme this Later Opinion;

Sa. 14. v. 15. &c.

pinion; for, this word, saith He, signifieth both *Idola*, and *Dolores*: *Quòd quotannis, statuis, et monumentis mortuorum dolore afficerentur.* Notwithstanding he is in an Errour afterwards, in the prosecution of this Truth; when he saies, that *Terah, Abraham's* Father, was the First that ever worshipped Idols. But this is, to adventure to say more, then the History of *Moses* gives warrant for; and to be so Uncharitable, (that I say not Insolent, and Rash,) as to accuse the Ancients without Witness. For, as for the Testimony of *Cedrē*, who saies, that *Abraham* threw his Fathers Idols into the Fire; and that his brother *Aram*, endeavouring to preserve them, was burnt; I find no such thing in any of the Hebrew Historians: so that one may say of this Opinion, as *S. Gregory* did of another, as gross as this: *Eadem facilitate contemnitur, qua probatur.* In a word, we must even be content to satisfie our selves, with *Justin Martyr, S. Cyprian, S. Hilary, R. Moses, Lactantius*, and the Abbot *Serenus* in *Cassian*; and Conclude, that as the Black Art is certainly known to be, though it's Beginning is not; no more is that of Idolatry. And indeed these same Authors now mentioned, that we may look after no other Witnesses, are of Opinion, that this Abomination was on foot before the Floud: and many others

Adverss. Gent. De Idol. van. De Trin. l. 1. Moreh Nebooch. l. 2. Divin. Instit. Colat. 8.

thinke, that it was not till after, while the Wonderfull Works of God were yet fresh in the Memories of Men. And this, in the Opinion of *Alexander Halensis*, was the reason of Idolatry: *Propter recentem memoriam ejus, qui fecit Cœlum & terram, quam ex disciplina Patrum habuerunt.* And when all is done, an Argument to prove the Uncertainty of the Spring, whence Idolatry is derived, might very well be raised from the Uncertainty, and Diversity of the Opinions here delivered, concerning this Particular; were not That, out of the Book of *Wisedome*, to be received as the truest, by reason of the Sanctity of the Book. However we doe not yet see any thing to the Contrary, but that *Astrology* is Innocent, and cleare from the Crime, that it is charged with. We will now by the way set downe, (that we may leave no doubt behind us,) that which no Author, either of the Greeks, or Latines, hath yet discovered; and which Reason must needs allow, as most true.

Part. 11. quæst. 138.

7. *Bechai* then saith, that the Ancient *Chaldeans* are very falsly accused, to have been such wicked men, as people would make them; and to have worshipped the Starres. For, saith he, if the First *Nazarenes* (he meanes the Christians) were so good men, as they have been reported to have been,

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in the first Ages of their Belief: why may we not aswell believe the same of the First Men, who were created with a thousand times more Simplicity, then ever hath been found in any of their Posterity since? And who can believe, that they should so give themselves over to those Vile Abominations, wherewith they now stand charged? This Argument is not much different, from that of *Alexander Halensis*. Nevertheless *Bodine* is quite of another Opinion, and scoffes at those Authors, who will have the First Ages to have beene such Golden, and Silver ones. But, if he had weighed the businesse rightly, he would have found; that those Vices, which the Ancients are accused of, are so small, in comparison of those, that the Corruption of the Times hath since brought forth; that they deserved rather to have passed for Merry Pranks only, and to have been ranked among Veniall sins. But to return to *Bechai*. That which he observes of these First Men; and, which, I say, hath been observed by no man else, is; that those Fires which they made, in honour of the Sun, and Moon, were Lawfull, and Kindled to a good End. For, saith He, they testified the same thing to God, which God testified to them by the Sun, and by the Moon, which is nothing else but a *Great Light*.

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They kindled these Fires then, by way of returning Him thanks, for His; and, looking up to the Stars, they prayed to the Angels, which God had there placed, for to move them about, to the End they might be Favourable unto them. But, as the best things come at length to be corrupted; *Cham*, or his Posterity, looking no higher, then to this Fire, began to worship it; and so, terminating their Adoration in the Sun, and Moon, they paid them those Honours, which the First Chaldeans meant to None, but to the Author of these Stars alone.

8. This Opinion of the Learned Jew may be proved, by two, or three Conclusions. The First is, that the Wise men of the Former Ages had knowledge of the Invisible God, by the Things that are Visible. Now of the things that are Visible, there is none that more powerfully proves, that there is a God, then the wonderfull Effects of the Sun, and Moon, and the rest of the Stars. They had knowledge of God therefore, by the Stars. And whereas the Apostle saith, that though they knew him, yet they glorified him not afterwards; he speaks of those Philosophers, which had knowledge of him only by this Naturall way: But the First *Chaldeans*, besides this way of Knowledge, had knowledge of him

him also by Revelation. It is Probable then, that this Later way, joyned with the Former, brought them to a just acknowledgment of Him; which they expressed by these Fires, which they kindled in Honour of Him. Another Conclusion is, that these *Chaldeans* had not as yet dealt with Spirits: and although that, after the Floud, a great part of this People, whom the Pride of *Cham* had corrupted, had addicted themselves unto them; yet notwithstanding the greatest part still kept themselves to the Lawes of their Fathers; and would not acknowledge any other *Demons*, save those Spirits, which they conceived to have their Residence in the Stars. But I should perhaps be thought to talk Idly, with this Rabbin, had I no other Proofes of this, but what I have out of his Schoole. But these Truths are acknowledged also by *Jamblicus*, who is of the same Perswasion. *Chaldæos verò*, (saith *Ficinus*, speaking of this Philosopher,) *Dæmonibus non occupatos, Ægyptijs anteponit.* See also what *Porphyrie* saies, speaking of the Oracle of *Apollo*, which was enforced to say, that

Chaldæis, quæ vera esset sapientia tantùm,
Hebræisque ipsis concessum agnoscere; purâ
Æternum qui mente colunt Regemq́, Deumq́.

The Fires then, which they kindled before the Sun, and Moon, were not consecrated to *Demons*. *Porph. l. 1. de Philosoph. Resp.*

Demons. And, as for those Spirits, which they prayed to in these Starres, the Practise of it is so lawfull, as that We our selves, in our Litanies, doe also invocate them. And, but that These Words would be an occasion of Scandall to the Ignorant, I could very well say: *O Angell of the Sun, and thou O Angell of the Moone, pray for me.* And here I could give thee, Reader, some very Choise Observations, concerning the Ancient Orientall men, and their Adoration of Spirits, and Ghosts: but I consider, that I have many Enemies; I shall therefore hast to another Subject, which is as little Known to the world, though lesse subject to Suspition.

CHAP.

CHAP. IX.

Whether, or no, the Ancient Hebrews made use of any Mathematicall Instrument in their Astrology: and what the Figure of their Instruments was.

THE CONTENTS.

1. *WHat Instruments the Ancient Astrologers used. The Fable of* Atlas *discovered.*

2. *The Hebrew's Sphere described.*

3. *Certaine Doubts proposed, concerning the Fabrick of it. The strange Conceit of* R. Moses, *concerning the number of the Heavens.*

4. *A Conjecture, upon the Antiquity of this Sphere.*

5. *Of the Diall of* Ahaz, *and it's Description, not yet seen.*

6. *Conjectures, on the Figure of our Sundials.*

Those,

THose, who have had more then ordinary skill in the Science of Astrology, and who have sometimes also taken the paines to erect Figures, and cast Nativities, have assured us; that it is a very hard matter to practise these Curious Arts, without the helpe of some Instrument. Which hath moved some of the Rabbines to conclude, that seeing their Fore-fathers were skilfull in this Science, they must needs have made use of One, or More of these Mathematicall Instruments; that so they might be able the more easily to attaine to the end of those Operations, which the Learned reckon to be of Astrologicall Cognisance. Now that the Ancients had of these Instruments, and in their practise made use of them, may be made appeare out of Historians; some of which have made mention of the *Chaldean* Astrologers: as namely, *Q. Curtius*, who, giving an account of all those that went forth of *Babylon*, for to receive *Alexander* the Great, saith: *Magi deinde, suo more carmen canentes; post* Chaldæi, *Babyloniorum, non vates modò, sed etiam Artifices.* Where, by the word, *Artifices*, he meanes these Astrologers, who made Instruments, for the Practise of their Art. And this is the Glosse of *Heurnius*:

Ibid.

Heurnius : Idest, ij Astrologi, qui Astrorum cursus observabant, varia instrumenta in eum usum fabricantes. Hence we may discover, what the ground was of that Fable of *Atlas*, King of the *Mauritanians*, or *Phœnicians*, who fled before the Army of *Josuah*. For, the Heavens, which the Greeks (whom we may truly say, to have been the Corrupters of all Antiquity,) say, that This Man, who was both a King, and an Astrologer, bare up with his shoulders, was only a Globe, or Sphere, not much unlike ours; which he made use of, in searching after the motions of the Heavens. *Ac tum*, saies the same *Heurnius, disciplinas avitas ipsum excoluisse; sphæramque, Cæli effigiem confeciſſe. Vnde postcà Poetæ, et mendacissimi Græci, Cæli gestationem ipsi affixerunt.* It is most certaine then, that the Ancients had certaine Instruments, which they made use of, in their Practise of Astrology. But to conclude now, that those which are described by *Chomer*, and by another Anonymous Rabbine that I have seen in the Library of Cardinall *de Saincte Susane*, were invented by the Hebrewes; the Conjectures which I shall afterwards produce, will not suffer me to beleeve. However, I will here give you a particular Description of them, as I find it delivered by these Authors.

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Lib. 5.

2. The

2. The first piece that you saw of these Instruments, was the Base, or foot of it; which was made of a Thin Plate of Copper, or some other Metall, bowed, and hollowed, in manner of a Bason. Three small Pillers rose up from the Superficies, whereon were written these three words, דין שלום אמת, *Din, Schalom, Emet*: that is to say; *Judgement*, *Peace*, *Truth*. These Pillers bare up two great Semi-circles, which made up a Triangle, with so great Artifice, that it was nevertheless Round, in the *Superficies*. Within, you had a Great perfect Circle, which had within it, two others: and all of the same Metall with the Base. The First, which was the greatest of these Circles, had these words upon it; שמי השמים, *Schemai haschamaim*, *THE HEAVEN OF HEAVENS*. The second had onely written upon it, שמים, *Schamaim*, *THE HEAVENS*: and the Third had only this one word upon it, רקיע, *raquiagh*, which signifies as much, as *Expansum*. This Later Circle, and the First, were nothing so admirable, as the Middlemost; which was beset round, with very many severall Little Circles, which were all Moveable; among which there were seven, which appeared more Eminently then the rest, by reason of their being placed nearer the Center of the Instrument. All these Circles had little

Stars

Stars on them; and those, which were upon these 7. Circles, were marked, each of them with one of these letters, למחמסע, which signifie the Planets, in the order that we reckon them, beginning with that which is furthest off from us, which is *Saturne*. Neare these letters, there was seen these following words: יום ראשון שני שלישי רביעי חמישי ששי שביעי *Jom Rischon, Scheni, Schelischi, Revighi, Chamischi, Schischi, Scevighi*: that is to say, The First, Second, Third, Fourth, Fift, Sixt, Seventh Day. Every one of the Circles of the Planets, had upon it the number of y eares that it finisheth its Course in: and that of the *Moon* had ingraved on it these twelve Characters; נאסחאאתהכטשא, which are the first letters of these names of the twelve Moneths; ניסן אייר סיון תמוז אב אלול תשרי תשון כסליו טבת שבט אדר *Nisan, Aijar, Sivan, Tamouz, Ab, Aelol, Tisri, Tisvan, Kislieu, Tebet, Schebat, Adar*; that is to say, *MARCH, APRIL, MAY, JUNE, JULY, AVGVST, SEPTEMBER, OCTOBER, NOVEMBER, DECEMBER, JANUARY, FEBRUARY*. Now these Circles were ordered so exactly, as that one might perfectly distinguish the Degrees, and distances, there set downe. In the Midst of all, and in the very Center, there was placed a little Blew Ball, which was a little hol-

lowed; on which were described many letters accompanied with certaine Lines, acrosse which ran a little Greene Streake, or Circle; like to another made in the same manner, which went round about the Great Circle of all, which included all the rest: and all along both of these, you had these words engraved: כתר חכמה בינה חסד גדולה תפארת נצח הוד יסוד מלכות. *Ceter, Chochmah, Binah, Chesed, Gedolah, Tipheret, Netsac, Hod, Jesod, Malcout:* which signifie in order: *CROWNE, WISDOME, INTELLIGENCE, MERCY, MAGNIFICENCE, GLORY, VICTORY, POWER, FOVNDATION, KINGDOME.* And these are the Ten Names, which the *Hebrewes* call, *ZEPHIROTS.*

I shall not here meddle with any of these Questions; namely, Whether this hollow Blew Ball intimates, that the Ancients conceived the Earth to be of this Figure: whence peradventure some of the Greeke Writers tooke occasion to say, that it was of the forme of an *Omega.* 2. Whether the great number of Stars, which had each his Proper Circle, shewed, that every one of them had a Peculiar Orbe; and that consequently there are many more Heavens, then our Philosophers reckon upon. Whence *R. Moses* also tooke occasion to say, *Non est autem impossibile, quod quælibet Stellarum fixarum sit in cælo suo proprio,*

proprio, et motus omnium ipsorum sit unus, et omnes sphæræ ipsarum revolvantur super eosdem Polos. 3. Whether the three Great Circles represent the Three Heavens, which the most Learned do acknowledge Only; accounting the Aire, or the Vast *Extent*, which is betwixt the Earth and the Heavens, for the First; the Heaven, wherein the Stars are, for the Second; and the Place of the Blessed, for the Third: avoyding by this meanes that Dispute, concerning the Heaven that S. *Paul* was caught up into. Neither will I Positively determine, whether, or no, this Green Line, or Circle, be the same with That, which is called by the Cabbalists, *Linea viridis quæ circuit Universum.* I shall passe by all these Questions, which some other may resolve; that I may come to those Conjectures which I promised; which wil let us see, how little Assurance we can have, of the Antiquity of this Instrument.

4. The First is, that seeing that before the time of these Rabbins, no man ever made mention of this Instrument; and that, before these men gave us the Description of it, the Doctrine, on which it was built, was known; it is Probable, that it was invented afterwards, upon this Doctrine. The Second is, that *Rabbi Kapol*, who was a very Learned Astrologer, makes not any mention at all of

it, in any of his Astrologicall writings; as neither hath *Abraham Avenar*; nor, before Them Both, *R. Moses*. It is true indeed, that *Aben Esra* in his *Sphere of the Hebrewes, Indians, Persians, Egyptians, and Arabians*, an Author often cited by *Scaliger*, cals to mind a certaine Instrument, that was anciently much in use among these People: but seeing he gives us no Description of it at all, and speakes but sparingly of it; we may conclude, that it is Vncertaine, what the Fabrick of it was; for otherwise, he would certainly have described it, as being Necessary, in the matter he had in hand.

The Last Conjecture, which makes me thinke, that this Instrument was never in use, among the Ancient Hebrewes, is, because that the Names of the Moneths, which are graved on the Circle of the Moon, are not Hebrew, but Chaldee: and although seven of these names are to be found in the Hebrew Bible, which are these; ניסן סיון אלול כסלו טבת שבט אדר, *Nisan, Sivan, Elol, Kisleiu, Tevet, Schevat, Adar*; MARCH, MAY, AUGUST, NOVEMBER, DECEMBER, JANUARY, & FEBRUARY; yet are they not therefore Hebrew; for they are no where found, save only in the Bookes that were written, during the Captivity; as *Haggai, Zechariah,*

Zechariah, *Daniel*, *Esra*, and *Esther*. If the Author of this Instrument had made use of these three names of Moneths, which are indeed Hebrew, though out of use; a man would have had the lesse suspition of it: זו אתנים בול, *Ziu*, *Aitanim*, *Boul*; which are used in the *Third Booke of the Kings*. The Translator of our Bible, interprets them not, nor specifies, what moneths they were. *Lucas Burgensis*, *Elius Levita*, *Marinus*, & *Ludovicus S. Francisci*, say, that they were, APRIL, SEPTEMBER, & OCTOBER. We may conclude then, from these three Conjectures, that this Instrument is none of those, which were in use among the Ancient Hebrewes: and we may adde, to this Conclusion, that as well the Figure, as the Invention of it, is unknown to us.

3. *Reg.* c. 6. v. 37. & 38. et cap. 8. vers. 2.

In 12. Exod.

In Thisb.

In Kalend. Heb.

Glob. ling. Sanct. Lib 8.

Anacephal. Hebraic. meus.

5. The Figure of *Ahaz* his Diall is more certaine; or rather, is lesse suspected of Novelty: but that the Fabricke of it, as it is delivered to us, is entirely perfect, and such as it was Anciently, I finde not many Reasons to induce me to beleeve. For as much as, except only one Rabbine, who is indeed a very Learned man, I have not met with any Historian, either Christian, Hebrew, Ægyptian, or Arabick, that hath taken any notice of it, or so much as touched upon

it. Yet because there is lesse uncertainty found in it, then in the Sphere aforesaid; and also, in case any man should have a minde to take one single Authors word in this matter; I am content to give you the Description of it, as he hath delivered it, seeing it is Proper to my Subject in hand. For the Ancients, in their *Horoscopes*, did often make use of these Dials, whatsoever the Fashion of them was, observing exactly the just motion of the two Greater Luminaries. We doe not finde then, throughout the whole Bible, any mention made, of these Sciotericall, or Sunne Dials, save only in the *Last Booke of the Kings*; the Author whereof, speaking of the Cure of that Good King, who was Sonne, and Father to two other so Abominable ones, saith: *Invocavit itaque Isaias Propheta Dominum, et reduxit umbram per lineas, quibus jam descenderat in Horologio Achas, retrorsùm decem gradibus.* The Originall Hebrew calls this Instrument מעלות אחז, *Maghalot Achaz*; that is to say; *the Ascensions, or Degrees of Achaz.* So much for the Name: but as for the Figure of it, there is no man hitherto, that hath published, what it was: I shall therefore be the First, (after *R. Eliahou Chomer*,) that shall communicate it to the world: and it was after this manner. A Stone, or else a Plate of Copper,

Copper, of what Bigneſſe a man pleaſed, was wrought into the Forme of a Creſcent; the hollow part whereof encompaſſed a Ball, or Globe, of the ſame ſubſtance, having the houres of the Day deſcribed upon it. This Globe, or Ball, was compaſſed with a Circle, which was raiſed above it about two Inches, and had 28. holes bored in it; which ſerved to ſhew the Houres, as well by the Moon, as by the Sunne; in this manner. The Inſtrument was placed upon a Pedeſtall, or elſe upon a Window only; (as *Chomer* ſaith, That of this Kings was:) but in ſuch a manner, as that one of the Hornes of the Creſcent, which was to be fitted to the Elevation of the Place, muſt reſpect the Eaſt; and conſequently, the Circle, that croſſed it, would look toward the South. When the Sunne then ſhone, it caſt a ſhadow towards the Oppoſite Horne; ſo that, the ſhadow falling upon the Round Ball, the height whereof exceeded not that of the two Hornes of the Creſcent, it ſhewed exactly the houres, till about Ten of the Clocke, (according to our manner of reckoning the houres:) at which time the Sunne, being too high, could not caſt the ſhadow any longer upon the ſide of the Horne: ſo that, for the following Houres, this Defect was ſupplyed by the Circle; which ſhewed the

houres, till about Two in the Afternoon. After which time, as the Sunne declined, the other Horne of the Crescent began to shew the houres, till Night. And thus, of the Twelve houres of the Day, the Circle alwayes shewed foure of them; that is to say, from Ten, to Two in the Afternoon: and this Part of the Day is still called, by the Easterne men, *Mid-day*, or *Noone*; dividing the Day naturally into three parts; *Morning*, *Noone*, and *Evening*; as having long since lost the use of Dials; as *Scaliger* hath observed. As for the houres of the Night, they were found out upon this Instrument, by the Moon; by casting its shadow upon a little Pinne of wood, wherewith one of the Holes of the Circle, round about which the Howres were described, was to be stopped every day: So that this Pinne which appeared on the top of it, served instead of a Stile, or Cock of the Diall; which the Greeks call γνώμων. If I had not found some Difficulty in this Obscure Description, I would have here set down the Figure of it, and the manner how this Diall is to be made. But I had rather be silent, in things that I doe not fully understand, then to speake by ghesse: some better leasure may perhaps give me Opportunity, to discover This Secret, and to communicate it to the world. At present I shall only

only adde, that *Jonathan's* Paraphrase calls This Instrument, whether it be a True one, or not; צורת אבן שעיא, *Tsourat Æven Schagaja*; *Figura Lapidis Horarum.*

6. And here *Aben-Esra* observeth, that those Sun-Dials, which wee use to set up in Gardens, for Ornament sake, have some kind of Resemblance, with This here described: and he makes a Doubt; whether, or not, the Fabricke of them hath not been borrowed from, or made in Imitation of this Instrument. For, if you but consider the Hollowness of the Figure, in the upper part of these Garden Dials; you will find, that it is not much unlike a Crescent; the Ball, or Globe in the Midst being only wanting; so that the Houres are described in the Hollowness of the said Crescent, and in stead of the Hornes of the Crescent, a *Gnomon* of Wood, or Iron, by its shadow, points out the houres. And this is the Instrument, which was most in use, among the Ancient *Romans*, called by Writers, *Concha*; as *Munster* testifieth, who was a man of very great knowledge, as in many other things, so in this also. *Erat primò*, saith he, *apud Antiquos* Concha *Hemicyclea, lineis debitâ proportione distincta; cui prælongus ex ære, aut ligno baculus, Soli oppositus, supereminebat; et ejus umbra, in lineas incidens, horas ostendebat.* *Præfat. in Horologiograph.*

CHAP.

CHAP. X.

That the Astrology of the Ancient *Hebrewes*, *Ægyptians*, and *Arabians*, was not such, as it is delivered by *Scaliger*, *Augustinus Riccius*, *Kunrath*, *Duret*, and *Vigenere*.

THE CONTENTS.

1. *THe Holiest things are often mixt with Fables.*

2. *The strange Fancies, and Falsehood of* Duret, *touching the Spirits of the Planets; and, touching the Astrologicall* Cabale *of the Jewes.*

3. *The Fooleries of* Carlo Fabri, *in his assigning of the Angells, proper to the seven* Electors of the *Empire.*

4. *The Strange Doctrine of* Riccius, *and* Kunrath, *concerning the* Planetary Zephirots.

5. *The Starres, the Cause of the Diversities of Religions; in the Opinion of* R. Chomer.

6. *The Nativity of our Saviour* Jesus Christ, *erected by* Bechai, *and* Cardan.

7. *The Astrologicall Pictures, or Figures at the Conjunctions of the Celestiall Signes,*

(*falsely,*

(*falsely attributed to the* Ægyptians, *and* Arabians,) *what they were, and by whom invented: against* Scaliger.

BUt that we know, that in point of Learning, especially when it is of any Antiquity, and of a Nature so Quaint as this is, it is very Hard to discover all the Secrets of it, without encountring also with many Vanities, it must appeare very strange, that I should here reject, what *Scaliger* chiefly, (a man who hath been deservedly esteemed one of the most Learned of our Times,) hath laid down for Truth, in the Traditions of the Eastern People. But they, who have read those Books, that beare these Titles, *De fuga Mariæ: De gestis Joseph: Historia Regum: Sortes Apostolorum*, and many others the like, may easily be able to judge, that seeing the Most Holy things cannot make their passage, through the successions of Many Ages, without being mixt with many Vaine, Fabulous Stories; it is no Marvell, that Those Things, that are of a Lower, and more Indifferent Nature, should not be able to preserve themselves in their Originall Purity. The Astrology of the Hebrewes had not as yet lost any of its Lustre, so long as it was practised by those of That Nation Only: but so soon as the

more

more Northern Nations began to have any knowledge of it; they presently fell to venting of such Strange, Wild Fancies, and to increase the Number of Fables in such sort; as that it is no Marvell, that this Science hath beene since so much cried downe. I hold it therefore Necessary, before I descend to that which we have of Puritie, and Truth, in this Science, to give a Touch first at That which is False, and Corrupted. And this we shall doe, if we but set down part of that, which hath been written of this Subject, by the afore-named *Scaliger*, *Riccius*, *Kunrath*, *Vigenere*, and *Duret*; it being an easie matter afterwards for any man, to discover the like Imposture, in all the other Authors, which are lesse Considerable. The First, Second, and Third, of these above-named, doe unjustly attribute to the Jewes such a kind of Astrology, as they never were acquainted with: the Fourth will needs have them to have acknowldged, in the Secrets of this Science, Certain Spirits; which never had any Being, save only in his own Fancy: and makes them to have been the Authors of a world of Fopperies, which have been forged by the Greeks, and Latines, upon this Subject: And the Last of them makes such a Strange, Wild thing, of the whole Doctrine of it; and sets it forth in so Grosse, and Ridiculous

diculous a Dresse; as that his Book deserves very justly to be ranked with the Fables of *Merlin*.

2. To begin then with Him; if you have a mind to have a Tast of him, see but the 20.th Chapter of his *History of Languages*: where, after a long Discourse of the Jewish Curiosities, which he explaines after His manner; he comes at last to his Tables, or Figures: the First of which sheweth the Mysteries of the *Unit*, number of *Two*, number of *Three*, and number of *Foure*: to whom he assignes these Four Good Angels; *ARIEL*, *THARSIS*, *SERAPH*, *CHERUB*; and their Foure Spirits, which, he saith, are called, *MAHAZAEL*, *AZAEL*, *SAMAEL*, *AZAZEL*: then, the Foure Seasons of the Year; the Four Gates of Heaven; the Four Quarters of the World; the Foure Angels, that rule over them; the Foure Rivers of Paradise; the Four Winds, *FAVONIVS*, *SVBSOLANVS*, *AVSTER*, *AQVILO*; with their Four Spirits, *PAYMON*, *ORIENS*, *AMMONIVS*, *EGYN*. Very Pretty Stuffe, this! which he fathers upon the Jewes; although in Truth it never had any Being, save only in his own Fancy; no more then those other Fooleries, which he hath vented in his Second Table. For, as concerning the

the names of the Angels, which, according to the Opinion of the Ancient Astrologers, have their Residence in the Seven Planets; he is right but in one of them: all the rest being either Corrupted, or else Invented by Himself; as will appear to Any Man, that shall but compare them with the True Ones, set down by *Aben-Arè*, who is translated into Latine by the *Conciliator*. As for those Seven *Intelligences*, which *Duret* hath assigned to the Seven Planets; he had need be a very Subtile Theologist, that can shew any Reason, why he makes a Distinction betwixt the Seven Spirits, which he calls by the names of *SEMELIEL*, *NOGAEL*, *COCHABIEL*, *LEVANAEL*, *SABATHIEL*, *ZEDEKIEL*, *MADIMIEL*; and their Intelligences, *NACHIEL*, *HAGIEL*, *TIRIEL*, *ELIMEL*, *AGIEL*, *FOPHIEL*, *GRAPHIEL*. But may we not very well laugh at *Carlo Fabri*, an Italian, who hath since translated these Fopperies into his own Native Language; (and hath besides given other strange Names to these Angels, the most of which he hath taken out of *Raziel*, *Picatrix*, *Agrippa*, and a Book entituled, *Les Clavicules de Salomon*;) of all which, *Duret* will need have us believe the Hebrews to have been the Authors; as likewise of the Twelve Intel-

Intelligences, that belong to the Twelve Months; & of those, which reside in the Twenty Eight Mansions of the Moon; which he sets down, in his Third, and Fourth Table; but so Childishly, that being not able to find any Character for the last Mansion, (for there are but Twenty Seven Hebrew Letters, reckoning also the Finall,) he is fain to make use of a Latine O; and will have this Cypher, in the Predictions of his Fantasticall Astrology, to signifie *INVNDATIONS*, caused by the Intelligence *AMNIXIEL*, in the Mansion *ALBOTHAM*. And now tell me, if he had not very good Reason, to devise these strange words, for the better Confirmation of these *Chimera's*. For „ why, we are to take notice, that here is no „ such stuffe, as the *Ancient Inchantments of* „ *Toledo*, or the Art Magick of *Raziel*, or „ *Picatrix*; but all Excellent, Naturall Se- „ crets, and things well worthy of our seri- „ ous Contemplation. What Beasts should we be, should we but suffer our selves to be lead by the Nose by This Man? And, what a miserable Condition were we in, had we no other Judges in this Particular, then Him, and *Vigenere*; who would notwithstanding seem to be very Learned in these Mysteries; endeavouring, as the other hath done, to make us take up, upon his Account, for Solid Doctrine,

ctrine, a thousand Fooleries, which are more Impertinent, then those of Men in Fevers. I should willingly have given you a Tast of them; but that I am already nauseated with those before set down: only I shall give this *Caveat*, to those that shall read the writings of these Men; that, where ever they speake of Spirits, and of the Astrology of the Hebrewes, where they produce One Truth, they vent ten Thousand Falshoods; as I shall make it appear in my *Cribrum*.

3. As for *Carlo Fabri*, whom I named before, I do not remember ever to have read any thing so Ridiculous, as that, which He hath written of These same *Spirits*. For, as if he had spent one part of his Time in Heaven, and the other part in Hell; he gives you an Exact Account, as he thinks, what Angels are proper to all the severall Princes in the World; assigning to the Seven *Electors* of the Empire, those which are acknowledged to be of greatest Power: as namely, to the Arch-Bishop of *Mayence*, who is the Primary Elector, and High Chancellour of *Germany*, *MICHAEL*; to the Arch-Bishop of *Treves*, High Chancellour of *France*, and the Second Electour, *GABRIEL*; to the Arch-Bishop of *Collen*, High Chancellour of *Italy*, and the Third Electour, *RAPHAEL*; to the Count Palatine

Dello Scudo di Christo, overo di David. l. 2.

Palatine of the *Rhine*, the Fourth Electour, *URIEL*; to the Fift, which is the Duke of *Saxony*, *SCEALTIEL*; to the Sixt, which is the Marqueſſe of *Brandenburg*, *JEHUDIEL*; and to the King of *Bohemia*, who is the Seventh, *FERECHIEL*. And now, who can chooſe but laugh at this Pretious Doctrin?

4. That of *Auguſtinus Riccius*, of *Kunrath*, and of ſome of the Later Rabbins, is altogether as Impertinent; where they aſſure us, that the Ancient Hebrew Aſtrologers diſpoſed of the Ten *Zephiros*, in ſeverall Parts of the Heavens; allotting Seven of them to the Seven Planets, which are the Authors of all thoſe Effects, ſay They, which we impute to the Stars; diſtributing Good, and Evill Fortune to Mankind. *His itaque Zephiros*, (ſaith *Riccius*,) *ſive Ideis, Mundi corporei regimen, quaſi immediatoribus Dijs; non ſecùs quam & Aſtrologi, Septem Erraticis Stellis, Terrenorum Dominatum adſcribunt.* They goe yet farther then this, and ſay; that *Moſes*, who was a Learned Aſtrologer, making uſe of his knowledge in theſe Secrets, gave the Jewes Thoſe Lawes; which he grounded upon the Harmony of theſe *Planetary Zephiros*. As for Example: He inſtituted the Fourth Commandement, *REMEMBER TO KEEP HOLY THE*

SABBATH DAY; becauſe this Day was governed by *Saturne*, a Malignant Planet; who might cauſe thoſe works, that were undertaken on This Day, to be Unproſperous: and that *Moſes* therefore thought it fit, that the people ſhould reſt on This Day. The Fift Commandement, *HONOVR THY FATHER AND THY MOTHER*, hath Reference to the Sphere of *Jupiter*, which is a Benigne, Favourable Star: the Sixt, *THOV SHALT NOT KILL*, to *Mars*, who hath the Government of Wars, and Murthers: the Seventh, *THOV SHALT NOT COMMIT ADVLTERY*, to *Venus*, who rules over Concupiſcentiall Motions: and ſo of all the reſt; to which he hath fitted ſuch ſtrange *Chimera's*, as deſerve to be ranked with thoſe Extravagant, wild Fancies, which *Gemma Friſius* hath inſerted into his *Ars Cyclognomica*; and thoſe other that *Cichus Æſculanus* hath forged, upon the Sphere of *Jo. de Sacroboſco*. The fore-named Authors ſay moreover, that it is from this Aſtrology of the *Zephiros*, that the Cabaliſts report the Patriarks, and Prophets, to have derived all their Divine Knowledge. *Simili ratione*, ſaith the ſame *Riccius*, *Cabaliſtæ quoque Patriarchas, Prophetaſque, quemlibet cuilibat harum* Sephiros *imperio, atque afflatu ſubjiciunt*;

jiciunt; prout quivis illorum certum Divinitatis gradum ſuſceperit.

5. *Chomer* addes, that theſe very *Planetary Zephiros* have been the Cauſe, by their Revolutions, of the Changing of Kingdomes, and Religions: which is conſonant to what Cardinall *de Alliaco* hath cited out of *Gulielmus Pariſienſis*, who ſaies; that ſome Aſtrologers affirm, that the Diverſity of Religions hath been cauſed, by the Aſpects of the Planets: as, that of the *Jewes*, by the Influences of *Saturne*: by reaſon whereof, this Nation hath alwaies been Miſerable, and is at this time, and ever ſhall be ſo; becauſe that the Planet, on which their Religion is founded, is a Malevolent, and an Unfortunate one; rendring them alſo Covetous, and Perverſe, and great Lovers of *Saturday*, which is the Day, dedicated to *Saturne*. That of the *Turkes*, is governed by the Planet *Venus*: and this is the reaſon, that this People celebrate *Friday*; and are likewiſe extreamly addicted to Luxury; and that in ſo high a meaſure, as that they believe, the chiefeſt Happineſſe, in the Life to come, conſiſts in this Brutality. The Chriſtian Religion, (ſay they in like manner,) hath received its Foundation from the Sun; for which cauſe they have *Sunday* in great Veneration, being the day which is governed by this Pla-

In Galgal. Hamizra. Chim.

De fid. & leg. De leg. & ſect.

net: and that by Vertue of Its Beames, the Chief Visible Head of the Christians hath his Seat in a Solary City, that is, *Rome*; which City had its First Stone laid, when the Sign *Leo* was the Ascendent; which is the Proper House of the *Sun*; and was afterwards built, in the form of a Lion. This is also very Observable, or rather very Extravagant, which Cardinall *de Alliaco* reports, out of these Astrologers; who saies, that they affirm, that according to these Principles it is, that Cardinals go in Red, which is a Solary Colour, and suitable to this Planet, which was the Founder of their Religion. All other, say They, as *Arrians*, *Armenians*, *Lutherans*, and the rest, are caused by the Conjunction of Diverse severall Planets, which hath caused this Mixture.

6. *Bechai*, who is in like manner fallen upon such Fooleries as these, and who hath examined our Religion, with too much Tartnesse, goes yet farther then all this, and saies; that *Jesus Christ*, (whom notwithstanding he will not acknowledge to be the *Messias*,) in Order to this Foundation, was raised again upon the Day, which, as wee have said, is assigned to the Sun; and that having been a Man Perfectly Solary, he was consequently very Beautifull, and of a Faire, Lovely Countenance; and of a very

Quick,

Quick, and Daring Spirit: as may appear, saith He, by that Act of his, in driving the Buyers and Sellers out of the Temple; and by his disputing with the Doctors of the Law, at the Twelfth year of his Age. How happy had this Rabbin been, if he could but have raised to himself, from these Marvellous things, the Foundation of his own Salvation? But leaving him to his own Darkness, we observe (since we are insensibly fallen upon this Discourse, which yet we make Mention of with all possible Humility,) that, in the Nativity of our Saviour *Christ*, he no whit agreeth with that which *Cardan* hath erected. For he saith, (after that he hath told us, that there were Five very Observable things, in his most Adorable Nativity, which shew what manner of Man he was,) that *Saturne*, having part in his Geniture, rendered him Sad, and Pensive: whence *Josephus* also took occasion to say of him; *Visus est sæpiùs flere, ridere nunquam.* And for the same reason also he seemed to be Older, then in Truth he was: For, *The Sorrowfull Spirit drieth up the Bones*: and for This Cause it was, saith He, that the Jewes took him to have been forty yeares old at least, when they said unto him; *Nondum quinquaginta annos habes; Et Abrahamum vidisti?* He proceeds, and saies, that this Pla-

Comment. in Ptol. lib. 2.

ner meeting with *Venus*, was the cause of his having certaine red Specks in his Face, following the afore-named *Josephus*; who saies, that he was *Lentiginosus in Facie*: which moved *Cardan* to say, *Quòd si a Deo omnia fuissent profecta, quorsùm erat Lentiginosum creari?* But let us now leave this Point, which we have touched upon, only by the By; and proceed to the other sorts of Astrology, which are falsly attributed to the *Hebrewes*, and to their Neighbours.

7. That which *Scaliger* hath produced, *In Sphær. Barb. Manil. fol. 487. & seq. Nov. Ed.* though it seemeth to have better Grounds, then those other Kinds which we have before spoken of; yet nevertheless was it never practised, nor acknowledged by the *Egyptians*; and therefore much lesse by the *Jews*. However, the Curiosity of it makes me willing to give the Reader a Tast of it; and it is, as followeth. The Planet *Mars*, being in the first Degree of *Aries*, they represented a Man, holding a Sickle in his Right hand; and in his Left, a Bow: In the second Degree, a Man, having the head of a Dog, and holding a Cudgel in one hand, and having the other stretched forth: In the Third, another Man, lifting up one hand to Heaven, and in the other, seeming to point at all, that is in the whole Universe: In the Fourth, another Man again, with curled Hair, having a

Hawke

Hawke upon his Right Hand, and in his Left a Flaile. In the Fift, two Men; one cleaving wood with a Hatchet; and the other, bearing a Scepter in his hand. The rest of the Degrees have their severall Figures also; which I shall passe by, that I may come to the second Signe, which is *Taurus*: into the First Degree whereof when *Mercury* entered, they pictured a Man, holding a Cudgel in his hand, with which he drives an Oxe to the Shambles. In the Second Degree, a Woman, holding in her hand a Horses taile. In the Third, an Old Woman, covered with a Vaile; or else a Woman in Breeches. In the Fourth, another Woman, holding a Whip. And that I may trouble my selfe no further in reckoning up all these Figures, the Reader may see them, if he please, in the foresaid Booke; where *Scaliger* saies, that he hath taken them out of the Writings of the *Arabians*, and that these kinds of Pictures were in use among the *Egyptians*. But, (with all Respect to so great a Scholler be it spoken) I must take leave to say, that he was never so farre wide of the Truth, as Here: and if any be so Curious, as to desire to be satisfied in this Particular, he may be pleased to take notice, that *Scaliger* hath transcribed them word for word, out of a Second Book of a Worke entituled *Astrolabium Planum*,

where they are all represented, by Figures cut in Wood, and are the Invention of *Petrus Aponensis*, otherwise called, the *Conciliator*: being the very same, which he caused to be painted, in the Great Hall of the Palace of *Padua*, where they are yet to be seen. The Truth of this may be proved, by the fore-named Booke of *Aponensis*, whose very words he hath also made use of: but contenting himselfe with the bare Names of these Figures, he would not trouble himselfe with the Graving of them. I shall only adde, for the greater Confirmation of what I have said, that this *Astrolabium Planum*, where these Figures of *Aponensis* his Devising are to be seen, was printed at *Venice*, by *Emery de Spir*, *An.* 1494. I should not have here made this Observation, but only that I might be the better able hereafter, to make knowne the Vertue of the Astrology of the Ancient *Hebrewes*; which was, in a manner, the same with that of the *Ægyptians*, and the more Learned among the *Arabians*: out of whose Bookes, *Scaliger* vainely saies, that he hath bestowed much paines in collecting the said Figures. For there hath long since been such a World of Strange things, which never had Being, foisted upon this Science; that people generally now adaies sticke not to say, to the great Disadvantage of *Antiquity*, that there

there is no Truth, or Certainty in these kind of Studies. I thinke it necessary therefore, for the better Informing of those, who are thus abused, to declare, what it was that moved *Aponensis*, to represent these different Postures of Men, Women, and diverse kinds of Living Creatures. This Learned Astrologer having observed, that those that are borne under certaine Conjunctions of the Planets with the Signes of the Zodiack, were alwayes inclined to one and the same thing: as, for example, the Planet of *Mars* being the Ascendent in the First Degree of *Aries*, those that are then borne, are commonly Laborious, and lovers of War; he figured a Man, as we have said, holding in one hand a Sickle, which signifies Labour; and in the other a Bow, the Hieroglyphicke of War. In like manner, those, that are borne, when the same Planet is in the Second Degree of the same Signe, are Quarrelsome, and Envious, as Dogs: and this made him represent a Man with a Dog's head, holding a Cudgell in his hand. The Figure of the Third Degree, shews that the Child will be a lover of Peace. The Fourth, that hee will hardly be Rich, scattering about what hee shall have gotten, which is signified by the Flail, and the Hawk. When *Mercury* is found in the First Degree of *Taurus*, the Child will be addicted to Blood,

Blood, and Butchery: and therefore he figured a Man with a Cudgel, driving an Oxe to the Slaughter-house. If in the Second Degree, he will be given to Idlenesse; as the Woman, that holds a Horse-taile in her hand. If in the Third, a Woman will desire to marry in her Old Age, and endeavour to be thought young; according to the Figure of the Old Woman, that is covered with a Vaile, or else wearing a Paire of Breeches. If in the Fourth, the Child will be Quarrelsome; which is signified by a Woman, figured with a Whip in her hand. And so of all the rest, as you may see in the Author himselfe. We may conclude then, that these Astrologicall Devises are no more of the *Hebrewes*, and *Egyptians* inventing, then the *Brazen Horse* is of mine.

CHAP.

CHAP. XI.

WVhat, in Truth, was the Course the Patriarkes, and Ancient *Hebrewes* tooke in their Observations, at the Erecting of a Nativity.

THE CONTENTS.

1. *THE Celestial Constellations were anciently marked with Hebrew Characters.*

2. *How the Celestiall Signes are figured in the Spheares, and Globes of the* Arabians. *That of* Virgo *hath a Mystery in it.*

3. *A new Observation, on the* Hebrew *Names of the Planets.*

4. *A Table, by which the* Jewes *erected their Nativities. The use of it.*

5. *Demonstrative Reasons, why the Daies follow not the Order of the Planets. A Genethliacall Table of the Ancient* Hebrews.

6. *The Difference betwixt the Ancient's manner of giving Judgement upon a Nativity, and that of the Astrologers of our Times. The Fable of* Lucina *laid open.*

7. *The Moon, why called* Lunus, *and* Luna; *and the Heavens,* Cœlus, *and* Cœlum.

8. *A new, and Certaine Reason, why the*

Poets

Poets report, that Saturne *eat up his Children.*

9. *What Qualities the Ancients acknowledged to be, in the Celestiall Signes.*

10. *The Authors Judgement, upon the Astrologicall Writings of* R. Abraham Aben-Aré, *translated into Latine by the* Conciliator.

11. *What Planets were accounted Benigne by the Ancient* Hebrews. *What Ceremony the New-married Man used, toward his Bride.*

12. *This Astrology of the Ancients is proved out of the Holy Scriptures. Reasons, which prove, that* ר׳ Gad, (*which was the name of one of the Sonnes of* Jacob,) *is the Planet* Jupiter.

13. *The* Ægyptians *the First, that corrupted this Astrology. It is False notwithstanding that they were the Inventers of the Characters of the Planets. Fables introduced into Astrology by the* Greeks.

14. Athlon, *a word in Nativities, used by* Manilius, *rightly interpreted; contrary to* Scaliger.

NOw that we have seen, what is Falsly attributed to the Astrology of the Ancients; it remains, that we in the next place shew, what we have discovered of the Purity, and Truth of it, in the

the Writings of those, who have handled this Subject; and which are such, as have been esteemed the most Free from Trifling, by the Learnedst Men of Our Own Nation. I shall then make my Collection of these Secrets, which the world hath hitherto had little knowledge of, partly out of *Rabbi Moses*, to whom *Scaliger* hath given this Testimony: † *Primus inter Hebræos nugari desivit:* and partly out of *R. Aben-Esra*, whom the same *Scaliger* calls, *Magistrum Judæum*; *Et hominem supra captum Judæorum.* Out of *R. E-i*; whom *Augustinus Riccius* cals, *Virum utique Scientiarum omnium plenum.* Out of *R. Isaac Hazan*, whom the *Jewes* conceive to have been the Author of the *Astronomicall Tables* of *Alphonsus.* Out of *R. Abarbanel. R. Isaac Israëlita, R. Jacob Kapol ben Samuel, Aben-Arè, R. Chomer*; and some others of the most Learned, and Knowing men of This Nation, as their VVritings testifie of them.

† *In lib. Horaiot. & passim in li. Mis. Thorab. & Mor. Neb. lib. Taamin, & Astag. Hamizr. Lib. Milhamot. haschem, tract. 4, 5 & 6. contr. Aver. In Chocmat. hacoc. In Thor. Jessod. laghol. In aghmouq. In Thecum.*

First then, the Ancient *Hebrewes* represented the Stars of Heaven, either All Together, or severally, by the Letters of the Alphabet; in the same manner expressing, and distinguishing them, as we do, by the names of *Aries, Taurus*, &c. And when all the Letters of the *Hebrew* Alphabet, or what other soever they were, (for I shall cleare this Doubt some other

ther time,) were ended; they then went on to expresse the rest of the Stars by Two Letters together; by this means, making up a Word: to which also they added a Third Letter; the more perfectly to expresse the nature of the Star, or Constellation. And perhaps a man may be able, by this Doctrine, to put an end to that Long Dispute, that hath been raised concerning the Signification of those names of Stars, which we meet with in the Bible: as for Example, עש, *Ahs*, in *Amos*; which is Interpreted, *Arcturus*; or, as *Aben-Esra* will

Isa.11.6 have it, *Vrsa*. Now we know very well, that

Thren.2. עש, *Ahs*, signifies not *Vrsa*, neither in the Ho-

3.9. ly Scriptures, nor in any other Author: but

Dan.7.5 the name of this Beast in Hebrew, is דוב, *Dob*, as you may see in *Isaiah*, *Jeremiah*, and *Daniel*. These two Letters therefore, עש, joyned together, might perhaps be only the bare Characters of the Constellation of *Vrsa Major*.

2. And by this we may see, that the Ancient *Hebrewes* fancied not the Figures of any Living Creatures in the Heavens, as we do. The Ancient *Arabians* imitated the *Hebrewes* in their Astrologicall Practises, as *Abarbanel* testifieth: till at length, the Example of the *Greekes*, made them make use of Living Creatures. Yet notwithstanding they forbare to expresse any Humane Figures; as having

a

an Eye to the Zeale of the *Hebrewes*. Thus they represented the Signe of *Aquarius*, instead of the Figure of a Man pouring out of water, by a Mule with a Pannell on it, and laden with too Vessels, or Barrels: of *Gemini*, by two Peacocks: of *Virgo*, by a Sheafe of Corne: of the *Centaure*, by a Horse: of *Ophiucus*, by a Crane, or a Storke; as is to be seen, in some Arabicke Globes: of *Sagittarius*, by a Quiver: of *Andromeda*, by a Sea-Calfe: and of *Cepheus*, by a Dog: and so of the rest. The *Egyptians* also, and *Persians*, following herein the steps of the *Hebrewes*, represented the Stars, only by certaine Characters; till that the Example of their Neighbours drew them also at length, to set downe the Figures of Living Creatures; as the same Author testifieth; who saies, that the *Persians* Chiefly, and after them, the *Indians*, and *Egyptians*, expressed by Figures, not only the forty eight Constellations, which are represented on the Globe; but also all other Figures that they could imagine, at the Beginning of every Principall Signe, and in each Degree of it: as appears out of *Zadchir*. *In Astr. Ind.* The Figure, by which they expressed the Signe of *Virgo*, is one of the most Remarkable; and which hath also moved some of the More Learned Arabians to speak well of our Saviour *Jesus Christ*, and of his Blessed Mother.

Mother. And indeed it is not without some Mystery, that the Tradition of the East representeth this Constellation in the form of a Faire Damsell, with a Comely long head of Haire, which seems to adde much Grace to her, while she reacheth forth two Ears of Corn, to a young Child, to whom she seemeth to give Suck. *Intentio est*, (saith *Alboazar*, who is falsly called *Albumazar*, and is translated into Latine by *Hermanus Dalmat.*) *quòd Beata Virgo habeat figuram & imaginem, infra decem primos gradus Virginis; et quòd nata fuit, quando Sol est in Virgine, et ita habetur signatum in Kalendario, et quòd nutriet filium suum Christum Jesum, in terra Hebræorum.* Whence the Author of the Book, which is intitled, *Vetula*, took occasion to say,

O Virgo fælix! O Virgo significata
Per Stellas, ubi Spica nitet. ——

3. The *Indians* then, the *Egytians*, *Persians, and Arabians*, having all thus introduced the Figures of Living Creatures into their Astrology; the *Hebrewes* were necessitated to imitate them, in some sort; and to take up, though not their Figures, yet the Names of them at least. Yet did they nevertheless abstain from the very Names also, of those Figures

Figures of Men, which the *Arabians* made use of. Thus they call *Aquarius*, דלי, *Deli*; which signifies, not a Man; but a Vessell to take up water with: *Sagittarius*, קשת, *Keshet*; which signifies only, a Bow: *Saturne*, שבתאי, *Scautai*, Rest: *Mars*, מאדים, *Maadim*, Red; which is the Colour of this Star: *Venus*, נוגה, *Nogah*, Brightnesse; a name very suitable to this Planet: *Jupiter*, צדק, *Tsedek*, Just; because it makes them so, that are born under its Influence: *Mercury*, כוכב, *Cocab*, signifying only, a Star; or else, כתב, *Catab*, to Write, or Writing; because this Planet is very Favourable to Learning. And there is but one only Signe, of all those that have any Humane Figure, that hath retained the Humane Name, save only that of the *Virgin*, which is called in Hebrew בתולא, *Bethola*; not without some Designe in it; although it is often called by the Rabbins, שבלת, *Shiboleth*, the Eare of Corne. So true it is, that those of This Nation are not only very free from Idolatry; but even from the Name also, of what ever they conceive to be an Idol: which hath not been hitherto observed by any man. Let us now return to their Fore-fathers, who knew nothing of any of these Names, in their Astrology.

4. This way of Expressing the Celesti-

all Constellations, by Letters and Characters, being presupposed; the Ancient Hebrewes, when they went about to erect a Nativity, observed on what Day, and under what Signe, the Child came into the world; and what Planet ruled, at the houre of its Birth: all which Particulars they afterwards set down in Twelve Places, which they called מחתות, *Machataloth*, that is to say, *Ligaturæ*. *Ben David* saith, that these were the same, which the Astrologers now call, *Houses*. Now these Ancients had perfect knowledge of all the Particulars above specified, by looking on the Table hereafter described; which *R. Kapol Ben-Samuel* hath rescued from Oblivion, in his Book intitled, עמוק קמוקים וכל דבר קשה *Ahmouk ahmoukim, vecol devar kaschah; Profunditas Profunditatum, & omnium rerum difficilium*, which was Printed at *Cracovia*, *An.* 358. according to the Jewes Later way of Computation; which answereth to the Year of our Lord, 1498. I borrow of this Learned Jew, a great part of these Astrologicall Curiosities; and I do it with so much the more Confidence, in that he was accounted one of the best Astrologers of his Nation; having diligently examined, all that the most Learned men had ever written, of these kinds of *Antiquities*.

The

The 24. Hours of the Night and Day.

The Signes for the Beginning of the Night.	*The Signes for the Beginning of the Day.*
ש ל ה נ ח מ א ש ל ה נ ח מ	ל ה נ ח מ א ש ל ה נ ח מ א
ח מ א ש ל ה נ ח מ א ש ל	מ א ש ל ה נ ח מ א ש ל ה
ל ה נ ח מ א ש ל ה נ ח מ	ה נ ח מ א ש ל ה נ ח מ א
א ש ל ה נ ח מ א ש ל ה נ	נ ח מ א ש ל ה נ ח מ א ש
כ נ ח מ א ש ל ה נ ח מ א	ח מ א ש ל ה נ ח מ א ש ל
א ש ל ה נ ח מ א ש ל ה נ	ש ל ה נ ח מ א ש ל ה נ ח
נ ח מ א ש ל ה נ ח מ א ש	מ א ש ל ה נ ח מ א ש ל ה

This Table seemes something Difficult at the first appearance: and yet it is not so, if a man but consider; that the Seven Letters of each Row, running from the Right hand toward the Left, or from the Left hand to the Right, signifie the seven Planets; and these are the first Letters of their severall Names; which are these following.

שבתאי *Schautdi*, *Saturne*, Saterday.
צדק *Tsedek*, *Jupiter*, Thursday.
מאדים *Maadim*, *Mars*, Tuesday.
חמה *Chamah*, *Sol*, Sunday.
נוגה *Nogah*, *Venus*, Friday.
כוכב *Cocab*, *Mercury*, Wednesday.
לבנה *Levanah*, *Luna*, Munday.

Now, if I would know, what Planet rules, at the first houre of the Night on *Saterday*; (that is to say, the first houre after Sun-set:) I presently have recourse to the Table; where having found the Letter ש, which stands for *Saturne*; I say, that this Planet rules at that houre. And so, going downe along that Columne, under the said Letter; I find that *Jupiter*, which is noted by this Letter, צ, rules at the second houre; מ, that is to say, *Mars*, at the Third; ח, the *Sun*, at the Fourth; נ, *Venus*, at the Fift; כ, *Mercury*, on the Sixt; ל, the *Moone*, on the Seventh; and againe, ש, *Saturn*,

ש, *Saturne*, on the Eight; צ, *Jupiter*, on the Ninth; מ, *Mars*, at the Tenth; ח, the *Sun*, at the Eleventh; and lastly, נ, *Venus*, on the Twelfth. Then going downe further, in the same Column, I find that כ, *Mercury* rules, over the First houre of the Day; ל, the *Moon*, over the Second; and so of the rest.

5. And yet there may be two Doubts raised, upon this Table. The First is, why it should begin with כ, *Mercury*, which is the Planet of *Wednesday*; rather then with א *Sol*, which is the Planet of *Sunday*? seeing that This Day was the First created.

The Second is, why the Dayes follow not the Order of the Planets? Or, why *Sunday* followes next after *Saterday*?

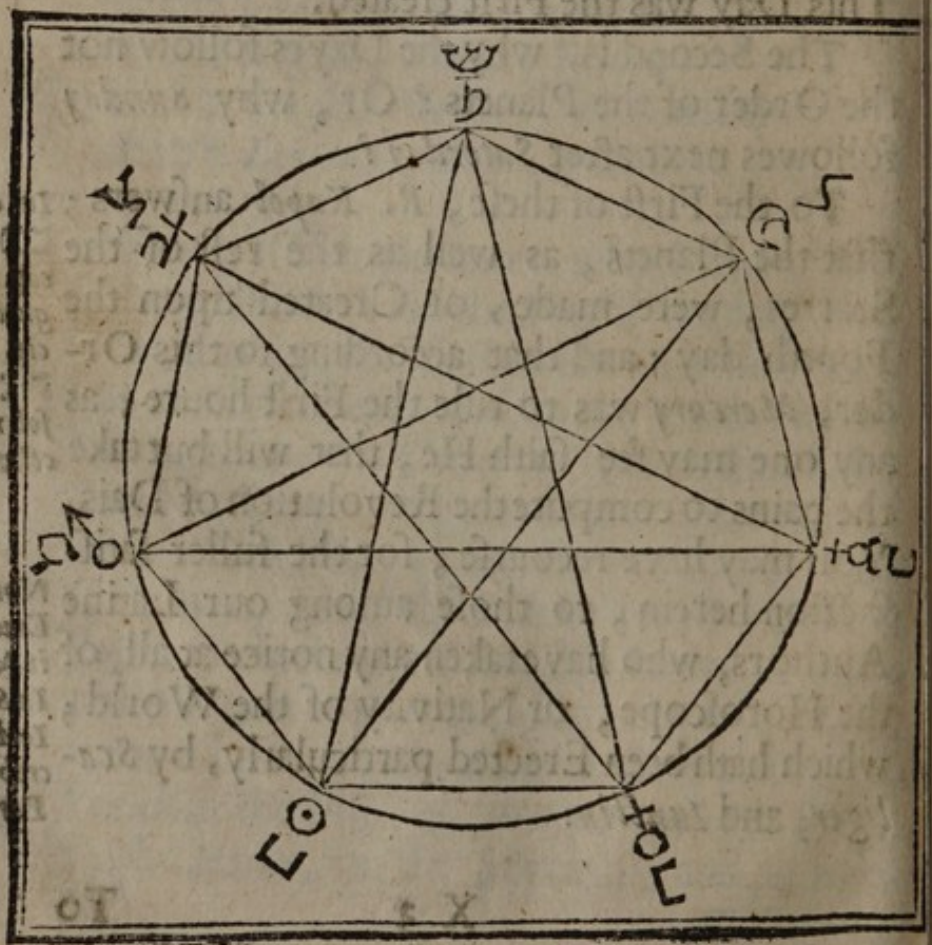
To the First of these, *R. Kapol* answers; that the Planets, as well as the rest of the Starres, were made, or Created upon the Fourth day: and that according to this Order, *Mercury* was to rule the First houre; as any one may see saith He, that will but take the pains to compute the Revolution of Dais. You may have recourse, for the fuller satisfaction herein, to those among our Latine Authors, who have taken any notice at all, of the Horoscope, or Nativity of the World; which hath been Erected particularly, by *Scaliger*, and *Junctin*.

In ord. זרעים *cap. 9. quod incip.* ברכות *fol. 19. colum. 2.*

Not. & Emendat. in Manil.

In Sphær Io. de Sacrobosc. Part. 3.

To the Second Doubt, We answer; that the Daies observe not the Order of the Planets; because that, according to the Order that they are ranked in, they make in their Courses, by an Equall Intervall, as it were seven Angles of a Geometricall Figure, which is called *Isosceles*, or Equicrurall; the *Bases* whereof, are the sides of a *Heptagone*, described within a Circle; as you may see in this Figure following, which more clearely explaines the Motions of these Planets.



where

where you see, that on the outside of this Figure, all the Planets are set in Order; שצמחנכל *Saturne*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury*, *Luna*. Within the Figure, you see it is otherwise: for, from ש, *Saturne*, you passe to ח, *Sol*; from hence, to ל, *Luna*; from *Luna*, to מ, *Mars*; from *Mars* to כ, *Mercury*; from *Mercury*, to צ, *Jupiter*; from *Jupiter*, to נ, *Venus*; and from *Venus*, to *Saturne* againe: which motion makes in Order the dayes of the Weeke, *Saturday*, *Sunday*, *Munday*, *Tuesday*, *Wednesday*, *Thursday*, and *Friday*. But now all the Characters of these Tables, are according to the Modern Jewes. The Ancient Table, from which *R. Kapol Ben-Samuel* drew that before set downe, is This that followeth; wherein you are to proceed in the same manner, as in the other: only the Planets have other Characters; which are these: ר, *Saturne*, מ, *Jupiter*, ם, *Mars*; נ, *Sol*; ן, *Venus*; ס, *Mercury*; ע, *Luna*.

THE ANCIENT GENETHLIACAL TABLE OF THE HEBREWS.

The Signes for the Beginning of the Night.	*The Signes for the Beginning of the Day.*	*The 24. Hours of the Night and Day.*
♑ ♒ ♓ ♈ ♉ ♊	♋ ♌ ♍ ♎ ♏ ♐	
♒ ♓ ♈ ♉ ♊ ♋	♌ ♍ ♎ ♏ ♐ ♑	
♓ ♈ ♉ ♊ ♋ ♌	♍ ♎ ♏ ♐ ♑ ♒	
♈ ♉ ♊ ♋ ♌ ♍	♎ ♏ ♐ ♑ ♒ ♓	
♉ ♊ ♋ ♌ ♍ ♎	♏ ♐ ♑ ♒ ♓ ♈	
♊ ♋ ♌ ♍ ♎ ♏	♐ ♑ ♒ ♓ ♈ ♉	
♋ ♌ ♍ ♎ ♏ ♐	♑ ♒ ♓ ♈ ♉ ♊	
♌ ♍ ♎ ♏ ♐ ♑	♒ ♓ ♈ ♉ ♊ ♋	
♍ ♎ ♏ ♐ ♑ ♒	♓ ♈ ♉ ♊ ♋ ♌	
♎ ♏ ♐ ♑ ♒ ♓	♈ ♉ ♊ ♋ ♌ ♍	
♏ ♐ ♑ ♒ ♓ ♈	♉ ♊ ♋ ♌ ♍ ♎	
♐ ♑ ♒ ♓ ♈ ♉	♊ ♋ ♌ ♍ ♎ ♏	

6. These Ancient Fathers then, having found out the Planet that ruled at the Nativity of a Child; they presently began to foretell, in Generall Tearmes, according to the Quality of the Signe, what manner of Person it was like to be. I say, in Generall Tearmes: not standing to reckon up so many Particulars, as Astrologers now a daies doe: who will undertake to assure us, that if a Child be borne in an houre, for Example, that *Saturne* governes, it will be an Arrogant, Sloathfull, Dreaming, Melancholicke, Subtle, Wary, Impudent, Sad person; and shall love Black things, be very Meager, and Leane, shall have much, and black Haire, shall be Pale, Envious, Hollow-eyed, given to stealing, shall keep his Anger long, will be stubborn, and selfe-conceited, and shall not much care for the company of Women; he will soon grow gray, and shall not be very rich; he will be a hater of all Company, and will be given to talke to himselfe; and, above all, will be a faithfull keeper of Secrets. The Ancient Hebrewes, I say, took no notice of all these Particulars; neither did they admit of any Distinction of Signes Humane, and Brutish; Double, or Single; Right, or Crooked; Terrestriall, or Aquaticke; Fruitfull, or Barren; Strong, or Weake; Lying, or Standing; Seeing, or Hearing;

Loving,

Loving, or Hating; that is to say, that they are the Authors of Seeing, Hearing, Loving, Hating, and the like; All which Effects are specified by *Manilius*. But they said only, that the Child would be Healthfull, or Sickly; without particularizing any Disease; that it would be Fortunate, or Vnfortunate; without specifying wherein. And, in briefe, they foretold, in Generall Termes, the Good, or Ill, that should befall it; according to the Benevolent, or Malignant Nature of the Signes. For they saw, that *Saturne*, by reason of its being so Cold; and *Mars*, by reason of its great Drinesse, were very Malignant: *Jupiter*, and *Venus*, being Temperate, were very Favourable Stars; as also was the *Sunne*: and *Mercury*, of an Indifferent Nature. But as for the *Moon*, they thought so diversly of It, as that when it was at the Full, they accounted it Fortunate; but when it was Horned, they thought it to be so Malignant, as that, if a Child were borne under some certaine of its Aspects, it died not long after; or, if it lived, it would prove to be guilty of Crimes, as great, as its Temper was Blacke. And this is that, which moved the Wise Women among the *Hebrewes*, to write, or cause to be written upon the Walls of their Bed-chamber, at the time of their Falling in Travell,

these

these words, as *Abiudan* testifies: אדים חוה: חוצ לילית *Adim*, *Chavah*, *Chouts Lilith*: that is to say; *Let not* Lilith *enter here.* Now this *Lilith*, is no other, then the *Moon*; being a name derived from לילה *Lailah*, which signifies, *the Night.* I shall not here set downe, what strange Conceits the more Superstitious Jewes, that came a long while after, have vented, concerning this *Demon*, called *Lilith*; which they said, had its Residence, in some certaine Influences of the Moon. But I conceive, that the *Greeks*, and *Latines*, who borrowed the greatest Part of their Theology, from the Idolatrous *Syrians*, and *Chaldeans*; have, among the rest, lighted upon these Traditions of *Lilith*; which they called by the Name of *Lucina*, accounting her the Goddesse that ruled in cheife at Child-births: becaufe they had heard say, that the Moone being at the Full, was a very Favourable Planet to Women with Child: which gave occasion to *Horace*, to sing thus of her;

Adam, Eve; Out Lilith.

Montium Custos, Nemorumq; Virgo,
Quæ laborantes utero puellas,
Ter vocata, audis, adimisq; letho;
Diva Triformis.

7. But, that we may not dwell any longer

ger upon Fables, you may perceive, that the Wise-men among the *Hebrewes* acknowledged their Good, or Ill Fortune, to have beeen caused by this Starre, as *Chomer* testifieth; and that either by Its being in the Full, or in the Wane: seeing that they called it by two names; by a Masculine, רח, *Jareach*, which signified, *Good Fortune*; and by a Feminine, לבנה *Levanah*, which denoted *Ill Fortune*. And Possibly the Latines also may have imitated them in this Particular, in these two Names of This Planet, *Lunus*, and *Luna*: which neither *Scaliger*, nor *Casaubon*, searching after this Etymology, did observe. I am not ignorant, that *Julius Firmicus*, and the *Platonists* are of Opinion, that in these names, *Masculus significat Virtutem Efficientem*; *Fœmina Virtutem ipsam, ac potentiam capientem Numinis*. And if we but rightly consider this Doctrine, we shall finde it, to be very little different from the former. And perhaps, for this reason it was, that the Heavens also were called, *Cœlum*, & *Cælus*; as *Pighius Campensis* testifies, in his *Themis*; where he produceth this Ancient Inscription, COELVS ÆTERNVS JUPITER: Or else, according to our former Conjecture, the Heaven was so called; because it was Favourable to some; and either Indifferent, or else Adverse to others.

8. As

8. As concerning the Planet *Saturne*, these Ancient *Hebrewes* stood in great Dread of It: because they did observe, that those, that were borne under the Dominion of this Starre, were Melancholicke, and Sickly. And this is the reason that the *Chaldeans*, who gave themselves over to the Worship of many False Gods, observing, that this Starre was very Hurtfull to them; thought good, by some Sacrifice or other, to render it more Propitious, and Favourable to them. And there being no other Sacrifice more Proper for It, then that whereon It so often shewes Its sad Effects; that is to say, new-borne Children; they began to sacrifice of These, to this Planet under the name of *Moloc, quasi* מלך *Melech*; that is to say, a King: because it raigned Imperiously over Men; or rather, shewed it selfe a Tyrant over them, by afflicting them with Diseases, and a thousand other Disasters, at Its owne Pleasure; as Tyrants use to doe. And this is confirmed also, by that other name of *Baal*, by which the Idol of this Starre was likewise called; which signifies as much as *Master*, or *Lord*. And my Opinion is, that from hence it is, that the *Greekes*, and *Latines* have taken occasion to invent the Fable, of *Saturnes* Eating his owne Children. I shall not here proceed any further, in setting downe the rest

of

of those Choyse Observations, concerning this *Moloc*, which are delivered by *Aben Esra*, upon *Amos*; because that, besides that they are not any thing at all to my Purpose; they are also too long, to be inserted here.

In cap. 1. Amos. Vbi Moloc. Kium, Persicè, et Arabice vocari asserit.

9. After the Observation of the Planets, these Fathers, saith *Kapol*, entred next upon that of the other Starres, which are usually called Constellations. I shall not here bring in, what *Aben-Arè* hath collected out of the Ancients, touching these Starres now mentioned: because I intend not to produce any thing, that is translated into Latine, and that the World hath already seen, or may see, if it please: as namely, the Workes of this Learned Astrologer, which are translated into *Latine*, by the *Conciliator*. I shall only note this by the Way, which the Translator observed not, concerning the Originall Text; that where *Aben-Aré* speakes of the Nature of these Signes; he doth not therein follow the example of the Ancients, who never descended to Particulars, as the Later Astrologers have done since; who tell us, for example, what Signes cause a Quicke Wit; and what render Men Good-natured, Courteous, and Affable; as, *Gemini*, *Virgo*, and *Libra*: and which make them Dull, and Brutish; as *Aries*, *Taurus*, *Leo*, and *Capricorne*: which make them Fruitfull; as *Scorpio*,

Scorpio, *Pisces*, and *Cancer*: and which, on the Contrary, make them Barren; as *Gemini*, *Leo*, and *Virgo*: and so of the rest, which are all reckoned up by this Rabbine. But they pronounced only in Generall Termes, of these Fixed Starres, which they called עזמדים *Oghmedim*; as they did of the Planets, which they also called לכת *Lechet*, *Ambulones*, Wanderers; as *Reuclin* hath observed. *De Art. Cap. Lib. 3.*

10. And here, since we are fallen upon the Workes of *Aben-Aré*, which are translated by the *Conciliator*; I shall give the Learned this Advertisement, that the Translation doth not alwayes exactly answer the Originall; and that there are also some certaine Tracts added, which are not found at all in the Hebrew. Those Peices, that are Legitimate, are these that follow: First, a Tract entitled, *Initium Sapientiæ*; which is called by the *Conciliator*, *Introductorium*: which is indeed a very Choyce Peice; and containes in it, what ever is necessary to be observed, in the Nativity of a Child. Another, called *Liber Rationum*; where he discourseth of the Natures of the Signes, the Revolution of Daies, and Ages; and of those Angels, which have the Government of the world, in their severall Turnes; which is a Position maintained by *Robert Flud* also,

in

in his *Apology for the Brethren of the Rosy Crosse:* as we have observed, in our Notes upon *R. Elcha.* Then follow in order these other Books. *Liber Interrogationum. Liber Luminarium; et Cognitio diei Critici: seu, de Cognitione causæ Crisis. De Mundo, vel seculo*: which the Translator calls, *Liber Conjunctionum Planetarum, & Revolutionum annorum Mundi*: where he makes a Repetition of many things, which are set down, only in the Second Book, by the Author. It appeares then by this Catalogue, that those two Tracts, which the Conciliator makes to follow these, and intitles, *Liber Nativitatum, & Revolutionum earum:* and, *Liber Electionum*, are not found in the Hebrew: neither could I ever meet with any such Tracts, in any one of all those Copies that I have seen of this *Rabbins* Works: nor yet, with diverse other things, which are handled in That Collection, which the Translator calls, *Tractatus insuper Particulares ejusdem* Abrahæ, *in quibus tractatur de Significationibus Planetarum, in duodecim domibus.* However, the Learned are very much obliged unto him: seeing that, before this Translation of his came abroad into the World; the Astrology of the *Hebrewes* was wholly Unknowne to the Latines. But to returne.

11. We

11. We have shewed, what Stars these Ancient Astrologers accounted Malignant, in the Nativities of Children: Let us now see, which were those they accounted Benigne, and Favourable; and from whose Aspects, they Presaged all Good Fortune to the New-born Child.

Abarbanel then saith, that *Sol* was the Chiefest, from whom they took their *Omens* of Good: and this was the reason, saith the same Author, that when God caused King *Hezekiah* to be borne again, as it were, the second time; he made choise of the *Sun*, to be the Sign, by which this Miracle should be wrought. Next after the *Sun*, they accounted *Venus* to be most Propitious: and perhaps from this Observation of the Ancients, it was, that next to the *Sun*, and the *Moon*, This Planet was most especially Worshipped, throughout the whole East; as it is affirmed by *R. Kapol Ben-Samuel*. These Ancient Hebrews acknowledged also the Planet *Jupiter*, (which they sometimes called גד *Gad*, and sometimes also מזל טוב *Mazal Tob*, and those that came after them, כוכב צדק *Cocheb tsedek*;) to be a very Favourable Star; For which reason it was, that the New-married Man was wont to give his Bride a Ring, whereon was ingraved the fore-named words, מזל טוב *Mazal tob*; that is to say, in the Na-

tural signification of the Words, *A Good Starr* or, *Good Fortune* : desiring, by this Ceremony, that She might be delivered of all her Children, under this Favourable Starre: as it hath been observed, both by *Munster*, *Aben-Ezra*, and *Chomer*. Insomuch that the Later of these Authors affirmes, that even in His time there were some that were so Curious (as he calls them) in these Observations, (or rather, as we may justly say, so Melancholick, and Fooliſh;) as that they would not lye with their Wives, but at some certain houres; to the end, that if they should prove with Child, they might be brought to bed, under this Starre; whose Revolutions they were most diligent in Calculating. But these Strange Fancies are found, only among the Later Jewes; and never entred so much as into the Thoughts of their Fore-fathers, the Ancient *Hebrewes*; (as the same *Chomer* affirmes;) who observed only That, which a certain Pure Innocence dictated unto them; attributing no other Effect to the Stars, then what were meerly Naturall; and whose causes were imprinted on these Celestiall Bodies, by Him, who created all things in their Perfection.

12. But it is now time, that we answer this Weighty Objection, that is made against us: namely, that seeing that the Holy Scriptures

tures make not any mention, of any of these *Astrologicall Curiosities*, in the Lives of the Patriarks, whom we affirm to have been *Calculaters of Nativities*; a man may very well account them to be False, if not Dangerous: seeing they are grounded only upon the Fantasticall Conceits of the *Rabbins*, who are known to have been of the Faction of the *Judiciary Astrologers*.

If I had not already elsewhere defended the Innocence of the Learned Jewes, in this Particular; I should in this place have taken an occasion to shew, how much our *Christian* Writers have injured them, by charging them unjustly with such things, as they were never guilty of. But now I shall only here make it appear, that these *Astrologicall Curiosities* may be proved out of the *Holy Scriptures*.

See my *Advertisement to the Learned, touching the Orientall Languages.*

For confirmation then, of what we have here proposed, we read in *Genesis*, that *Leah*, *Jacobs* Wife, called one of her Sons by the name of the Planet *Jupiter*, which is called *Gad*; under which, no doubt he was born: *et peperit Zilpah*, saith the *Latine*, following the Originall, *ancilla Leah ipsi Jacob filium*; *et ait Leah*, בגד *Bagad*; *et vocavit nomen ejus*, *Gad*. The Vulgar Translation, and *S. Hierome*, instead of *Bagad*, translate *Fœliciter*: which is the same with, *Cum Bona Fortuna*; as it is

Gen. 30. 11.

proved by S. *Auguſtine*; who reprehendeth thoſe, that collected from this Text, that the Ancients worſhipped *Fortune*. *Vnde videtur Occaſio* (ſaith he) *non benè intelligentibus dari, tanquam illi homines* Fortunam *coluerint, &c.* And that it may clearly and evidently appear, that the Vulgar Tranſlation underſtands by גד, *Gad*, *Fortuna Bona*, which is one of the Epithets, that is given to the Planet *Jupiter*, as is acknowledged on all hands; we need but turn to the 65. *Chapter of Iſaiah, ver.* 11. where the ſame word is rendered by, *Fortuna : Vos qui dereliquiſtis Dominum; qui obliti eſtis montem Sanctum meum; qui ponitis* Fortunæ, (לגד *Legad,*) *menſam, et libatis ſuper eam.* The *Septuagint* alſo had long before given the ſame Interpretation of this word, rendering בגד *Bagad, in Fortuna.*

In Sphær Ind. part. 3. ſec. 5. col. 2.

Now that גד *Gad* is the Planet *Jupiter*, *Aben-Eſra* teſtifieth expreſly, where he ſaies; that the *Targum* purpoſely retained this word, as being the moſt proper for the expreſſing of this Star. And *Abarbanel*, upon the ſame Text of *Geneſis*, expounds this Paſſage without any Scruple at all, thus, וגד וה כוכב צדק *Vegad hou Cochab Tſedek : This* Gad *is the Planet Jupiter* : as you may ſee in the Learned *Pagnin*; who, being a Chriſtian, ought the leſſe to be ſuſpected.

Theſaur. lingu. in Gad.

The

The Learned may also have recourse to the Great *Masoreth*; where this word is reckoned in the number of those Fifteen, that are written Imperfectly; and yet are read, as though they were perfect, and wanted not any Letter. And this is the reason, that in all the Correct, Hebrew Bibles, you alwaies see this word בגד in the Text, expressed by a little Mark, which sends you to the Margine; where you find it written at length, בגד *Bagad.* All these things being considered, it will appear most evidently, that this Child of *Jacobs*, was born under the most Propitious Planet *Jupiter*, which is, for This Reason, called by the name of *Gad*; which name was also given to the same Child. Now if it be demanded; why doe we not then any where else meet with the like Example? *Jacob Ben-Samuel* answereth: that This was observed, chiefly, by reason of the Jealousie, that was betwixt the two Sisters, *Leah* and *Rachel*, *Jacob's* Wives. For, *Leah* seeing, that her Sister had two Children already; which made her so proud, as that She began to boast, *Comparavit me Deus cum sorore mea:* fearing, lest that after She should have given over Child-bearing, her Sister would have the upper hand of her, and that She should be no longer beloved by her Husband; She gave her Maid unto him, and

caused him to goe in unto Her: and as soon as she perceived her to be with Child, she observed so well the time of her falling in Travell; that seeing her bring forth a Man Child, and that under the Planet *Jupiter* too. as she had learnt to speak, from her Husband: she accounting her selfe now more happy, then her Sister, would have him called also by the name of this so Propitious a Planet.

And these were the Astrologicall Observations of these Patriarks; which were so much the more Holy, and Religious, in that they wrought in these Good Men, a Continuall Admiration of the Works of God. But, those that came after them, mixing superstition with this Astrology of their Fore-fathers; it came in a short time to be Corrupted, and to loose its First Puritie.

13. Thus the *Egyptians*, who were neighbours to the *Chaldeans*, of whom they also learnt this Science; were the first that filled it with a world of Vanities, or rather, Abominations: as you may see in *Rabbi Moses* his *Doctor dubiorum*; who often cites these Books: *De Servitio Egyptiaco: De ritu Zabiorum: &, De Arte Magica*, which is otherwise a very choise Book; a part whereof I have seen in *Hebrew*; but it was Originally

nally written in *Egyptian*, by *Centir* the Philosopher. The *Egyptians* then were the first Authors of this Alteration in Astrology: yet were they not, nevertheless the Inventers of the Characters of the Planets; ♄ ♃ ♂ ☉ ♀ ☿ ☽: for, none of them, except one, or two, are to be found in any of the Ancient Monuments of this Nation: and besides, those that are found there, have a clear different signification, from what at this day they have with us. And certainly, if they had desired to have represented *Saturne*, by a Sickle; they would have figured a Sickle; and not have set downe this Character ♄, which is no whit at all like it: and so of *Jupiter*, ♃; of *Venus*, ♀; and the rest. And now let any one judge, what reason we have to give any Credit to the Author of those Collections, which are inserted at the end of *Hyginus* his Works; when he tels us, that these Characters came, not only from the *Egyptians*, but from the *Chaldeans* also. *Chaldaicæ sunt*, (saith he) *atque Egyptiacæ Notæ, quibus Planetæ ab Astronomis insigniuntur.* But he, good Man, understood not, that the Reasons, why *Saturne* is pictured with a Sith, or Sickle; and *Jupiter*, with a Thunderbolt, were things these People never dreamt of; and were a long time after forged, by the

Giddy-headed *Greekes*, who turned all manner of things into Fables; and who thought, they should never be taken for men of worth; unlesse they invented, and published to the world, these their Fooleries; which have since wrought us this Unhappinesse, that we have but a Dark, Confused Notion, of the Wisedome of the Ancients. So that, endeavouring to give us a New Kind of Astrology, which was stuffed up with Fables; their Horoscopes were erected upon an infinite Rabble of False Deities, which they assigned to the Stars. And thus at length, they began to teach, that the Planets themselves were Gods; whereof some were of a Gentle, and others of a Sterne Nature; calling *Saturne*, by reason of its Malignancy, νέμεσις; which is the name of a Certain Goddesse, the Revengeresse of Injuries; so called, say They, *ab Indignatione*. *Jupiter* was called νίκη, *Victory*: *Mars* τόλμα, *Boldnesse*: The *Sun*, ἀγαθοδαίμων, *the Good Demon*: *Venus*, ἔρως, *Love*: *Mercury*, ἀνάγκη, *Necessity*: and the *Moon*, ἀγαθὴ τύχη, *Good Fortune*: searching after the good Fortune of the Child, in these Appellations, which they called, *Sortes Fortunæ*.

14. Now as it was their Designe, to imitate the Ancients, and to follow them in their Inventions: So did they notwithstanding

ing endeavour, either to corrupt their Doctrine, or else to adde something to it: that they might not be thought to have borrowed the Whole from any body: such is the power of Ambition, and Vain-glory. Thus in the twelve Houses, wherein the Planets mutuall Aspects to each other, throughout the Signes of the Zodiacke, are set downe; they thought fit to foretell of the Child, not such things as take their Originall from the Instant of the Childs Birth, which are called *Congenitæ*; and which the Ancient *Hebrewes* also observed; but, from those rather, that happened after its Birth. Those that are desirous to be satisfied herein, may have recourse to *Scaligers* Notes upon *Manilius*; where he sets downe the manner of erecting this kind of *Theme*, or Figure of a Nativity: where the First House shews, that the Child shall be a House-keeper: the Second, that he shal be a Souldier, and a Travailer; the Third, that he shall be a man of great Employment; and so of the rest.

These Houses, *Manilius* calleth, *Athla*; as, for example, when he would say, the *First House*, he saies, the First *Athlon*; or the Second, the 2d. *Athlon*, &c. Whereupon *Scaliger* takes occasion to refute *Picus Mirandula*, and *Jo. de Roias*, a *Spaniard*, for saying that these *Athla*, mentioned by *Manilius*, were

were only the *Theme* of a *Nativity*, or *Horoscope*, as they are now usually taken: whereas He affirmes, on the Contrary, that the Author understands hereby, whatsoever is Acquired, beside the Natural Inclination of the Child. *Et ut meliùs*, saith he, *mentem Manilij aperiam, duo Themata hominis præcipua instituit; alterum Genituræ, alterum Actionum.* So that these *Athla* are not the *Theme*, or Figure of the Nativity, or of such things, as are borne with us; but rather, whatsoever wee Acquire afterwards. And here *Scaliger* takes occasion to let the world know, that Himselfe is the onely Man, that hath rescued this *Athlon*, out of the very Jaws of *Oblivion*; which, he saies, is a word used only by *Manilius*; and which, though it be very Ancient, yet neither the *Jewes*, *Greeks*, nor *Arabians* had any knowledge of. He confesseth then, that it is very Ancient: Now would I very faine aske this Question of Him: Whether this Word, if it be so Ancient, be either *Greeke*, *Hebrew*, or *Arabicke?* I suppose, hee would be very wary, how he answered this Question, lest he should be forced to contradict himselfe. Let us see then, if we can discover the true Originall of this Word; and briefly set downe, whence this *Athlon*, whose Etymology hath been for so long time unknown, is derived.

We

We have formerly shewed, that the Ancient *Hebrewes* digested all the Observations which they made, at the Nativity of a Child, into Twelve Places; either on some Instrument, or else in a plaine Figure only. We have also said, that these Twelve Places, according to *Abarbanel*, & *R. Jacob Kapol*, were called by one Generall name, מחתלות, *Machataloth*, that is to say, *Ligaturæ*: not according to the Usual Acception of the Latine Word *Ligatura*, which signifies a little Scrol tyed about the Neck, or Arme; for the cure of some Disease or other. *R. Nathan* much abuseth himselfe, in taking the word in this Sense, and saying, that they used to tie the *Geniture*, or Figure of the Nativity, about the Neck of the Child; which *Abarbanel* proves to bee very False: But they were called מחתלות *Machataloth*, from the Verbe חתל *Chatal*, which signifies, to *Bind*; because that they were taken, and considered all together, as United; and not severally, and apart. For, if any one of them were omitted, there could no perfect Judgement be given of the Fortune of the Child. Now, from this *Chatal*, or *Machataloth*, is *Athlon* corrupted; which *Manilius*, describing the Astrology of the Ancients, hath so often made use of, and none but Hee. And thus you see, whence this word, which *Scaliger* so much rejoyceth over,

over, and will needs perswade us, 'twas utterly Unknown to the *Hebrewes*, is derived. As for the *Greekes*, though perhaps they might have it; yet the Vaine-glory wherewith they were puffed up, made them forbeare the use of it; and put them upon inventing of new Termes, for all that they ever had received from the Ancients; by this means depriving Us of the knowledge of Antiquity; the hidden Mysteries whereof we shall more fully discover, in our *Cribrum Cabalisticum*; and shall there also more fully prosecute this Choyce Point of Learning, touching the Astrology of the Ancients. Let us now descend to the *Reading of the Stars*.

PART.

PART. IIII.

Of the Reading of the Stars, *and what ever else is seene in the Aire.*

CHAP. XII.

Whether it be Possible to reade any thing in the Clouds, and in all other Meteors.

THE CONTENTS.

1. HOw *many wayes this* Reading *by the Meteors may be performed.*

2. *Battailes, and fearefull Prodigies, seene in the Aire.*

3. *The Reasons they give, who are of Opinion, that these Prodigies are Supernaturall.*

4. *Reasons given to the Contrary. Angels, and Saints, how they have sometimes been seene to appeare in the Clouds.*

5. *A*

5. *A new, and Quaint Opinion, touching the diverse kinds of Figures that appeare in the Clouds: and a Conjecture upon the Secret, mentioned by* Trithemius, *of conveying Newes, a great Distance off.*

6. *The Authors Resolution, concerning strange Sights in the Aire.*

7. *The Raining of Blood, in the figure of a Crosse, not Naturall; against* Cardan.

8. *The Manna in the Wilderneſſe, marked with the Hebrew letter* ו Vau, *according to some of the* Rabbins: *and, what Consequence we may hence deduce, against Them.*

9. *Haile in* Languedoc, *figured like Arms: Snow, like Stars in shape, spoken of by* Kepler.

10. *The Rainbow, the Hieroglyphicke of Sorrow.*

11. *Diverse Opinions, concerning the Generation of Comets: and whether they Naturally presage some Evill to come, or not.*

12. *Rules to know, what Pillers, Swords, Bucklers, Trumpets, and fiery Arrowes, seene in the Aire, foretell. Hebrew Letters sometimes seene in the Aire.*

13. *What Letters have been devised, in Imitation of the figures, made by Cranes in their Flight. Presages of Accidents to come, taken from Birds.*

I make

I Make no Question, but that those, who account *Averroës* an Atheist; *Cardan*, a Libertine; and *Pomponatius*, an Ungodly person; and who, being charmed with the Doctrines of some Over-scrupulous men, will not be beaten out of the Common Road; will looke very strangely upon this Proposition which I have here made, touching this so *Unheard-of Kind of Reading*. But leaving them to their own Astonishment, and taking little notice of what they can say; since They are not the men, to whom we write; let us come, in the last place, to discover the Secrets of this kind of *Reading*.

1. First, *Reading* presupposeth some Visible Signe; whether it be in Letters, Characters, Markes, Ciphers, Staves, Torches, Darts, Javelins, Knots, Streakes, Colours, Holes, Points, Living Creatures, or any other Sensible thing. Now all these Figures, or Signes, may be represented in the Clouds: and the Reading of them may be performed, three manner of wayes. Either by Letters, or Knowne Characters; or by Hieroglyphickes; or lastly, by Signes, or Markes, which doe represent Perfectly, and not Obscurely, that which we read. For, these Signes are different from Hiero-

Hieroglyphickes, in this; that Hieroglyphickes doe represent things Obscurely; as, for Example, expressing a Battail by a Sword: but the other contrarywise, Clearly, and Plainly; as namely, one Battail, by another. Now all these Letters, Markes, and Hieroglyphicks, are represented not only in the Clouds, but sometimes also in all the other Meteors; as Comets, Lightning, Raine, Haile, Snow, Manna, and White Frosts; as we shall see hereafter. We begin with the Clouds.

2. The most Intelligible Signes, Marks, or Characters, that are figured in the Clouds, are Armed Men, Onsets, Armes, and Battels; which appearing in order, for many daies together, do give notice to Men, of some semblable Event to follow. Now whether these Prodigies proceed from some Naturall Cause, or else are produced by the power of Almighty God, for to admonish us of our sins; we shall examine hereafter: but this is most certaine, that we never faile of seeing the Event to answer the Sign; and that to the great Astonishment of all those men, who would reduce all things, to the Principles of Philosophy. About twenty foure yeares before the Birth of our *Saviour Christ*, there were two Armies seen to encounter each other, in the Aire; and that with so great violence;

olence, as that men might heare(if at least the story be true,) the Running of their Horses, the Voices of the Men, and the Clashing of their Armour. Not long after, was the truth of this Vision made manifest to the world. For *Marius* and *Sylla*, by their Factions, making, as it were, a Shambles of the Feilds, were the cause of so much Bloodshed, as that the Romans never received a greater Blow, then This. In like manner, when the *Gothes*, *Hunnes*, and *Lombards*, invaded *Italy*: the *Europeans*, *Palestine*; and the *Turks*, *Constantinople*; there were seen in the Aire, Armes all bloody; Men, raging like Mad; and Dogs, so feirce, and cruell; as that the very Description is full of Horror. But, that we may not borrow Examples abroad; it is reported, that in the yeare 1561. the like Prodigies were seen in our owne Country of *France*, and even in the City of *Paris* also; which, not long after, suffered under an infinite number of Calamities. Of late yeares also, while the King continued his Seige before *Montauban*, there appeared, at *Caen*, at the beginning of the Night, very many Dreadfull Sights in the Aire. A City seemed to be beseiged, Ordnance planted, Souldiers drawne forth, and the Clouds moving forward and backward, appeared like to two pitched Battels, that stood ready to charge

Vid. T. Liv. l. 2. Decad. 1. Plutarch. in Vit. Cæs. Dion, & Suet. Appian. l. 44. Alex. ab Alex. l. 3. c. 15. Eneas Sylv. De ser. Europ c. 15. Fincil. in nov. Evang. Lycost. Boaistean, Tesserant, & Belleforest, in their Histories of Prodigies.

each other: and that which caused the greatest Terrour in the Beholders, was, that these Figures seemed to be all bloody, and, as it were, Inflamed; and the Face of the whole Heavens also was most dreadfull to behold.

Now these Hieroglyphicks, and Letters that are seene in the Clouds, are more Frequent then others, though not so Certaine. And, because people doe not much take care to observe them, I doubt not, but if I should here set down, what I my selfe have sometimes seen in the Clouds, I should be laughed at; notwithstanding, the Consideration of These Things ought not to be rejected, by those that are Curious; as we shall shew hereafter. For, besides those wonderfull Effects, which Philosophers have observed doe happen daily in the Clouds, it is also an Admirable thing to see,

Qu' elles se forment
En cent diverse portraicts, dont les vents les transforment,
En Centaurs, Serpens, Hommes, Oyse aux, Poissons,
Et d'vne forme en autre errent en cent fasons.

In English thus.

How into severall Formes themselves they throw;

Which

Which Winds change into Shapes of Things below:
Birds, Fishes, Serpents, Centaures, Men; and thus
Shift, in a Round of Figures various.

3. Let us now proceed to the Consideration of these Prodigies; and discover, whether there be any Secret meaning in them, or not.

Those men that are of opinion, that these strange Sights in the Clouds are not Accidentall, and have no Signification in them, endeavour to prove their Assertion by these three Reasons. The First is, because their Generation is wholy above the Power of Nature; seeing that no man can assigne any Natural Cause for it. The Second is, because that their Duration is much different, from that which Philosophy alloweth them. For; if we consider the Figure of a Cloud, we shall finde, that it cannot preserve it selfe, in the same Form, and bigness, the space of one hour only; but is presently scattered, and changed into some other shape, very much different from the former. But as for these Prodigious Figures which we speake of, they have been sometimes seen to last, for the space of forty dayes; as the Author of the History of the *Maccabees* testifieth; who reporteth

2. Maccab. c. 5. this wonderfull strange Story, here following. *Eodem tempore Antiochus secundam profectionem paravit in Ægyptum. Contigit autem per universam Jerosolymam civitatem, videri diebus quadraginta per aëra, Equites discurrentes auratas stolas habentes, & hastis, quasi cohortes, armatos, et cursus equorum per ordines digestos, et congressiones fieri cominùs, et scutorum motus, et Galeatorum multitudinem gladijs districtis, et telorum jactus, et aureorum armorum splendorem, omnisque generis loricarum.* A like Prodigy happened to the same City, a little before the utter Destruction of it by *Titus*, son to the Emperour *Vespasian*; who was the Instrument of punishing the Inhabitants thereof, for committing the most Horrid Crime, that ever the Sunne beheld. For, there were seen at that time, for above a whole daies space; Armies of men, running up and downe in the Clouds; and Chariots likewise; the very sight whereof astonished the Beholders. The Third Reason, to prove that these Figures are not Accidentall, nor produced by the Power of Nature only, is; because that the Praiers of Godly men have oftentimes been the cause, that there have appeared in the Clouds, the Figures of Angels, and of Saints, whose Assistance hath been implored, in some Calamitous Times: as *S. Celestine*

Josepb. de Bel. Jud. l. 7. c. 12.

was

was ſeen at *Aquileia*; and *S. Petronia*, at *Bologne*.

4. But thoſe, who are of a Contrary Opinion, bring Arguments againſt the former; and maintaine; that there is nothing ſeen in the Clouds, but what may be Naturall. For, as concerning the manner how theſe ſtrange Sights are generated, it is every whit as much knowne to us, as that of Comets; which are often ingendred in various, and ſeverall ſhapes; as, Pointed, Round, Long, Large, and in the Figure of Haire; according as the Matter is Diſpoſed. In like manner may the Body of a Cloud be formed by the Wind, which carrieth it to and fro, into ten thouſand ſeverall ſhapes, which appear ſtrange to our ſight; though, in themſelves, they are cleane otherwiſe. And thus the Firſt of the afore-ſaid Reaſons is overthrowne.

The Second ſeemes to have much more Force; but in Truth, hath none at all. For, though the Hiſtory of the *Maccabees* ſay, that theſe Fearful Sights of Armies appeared in the Clouds, for forty daies together; yet it doth not ſay, that they were Really ſuch; but only, that they Appeared to the Beholders, to be ſuch. Now their Sight might be deceived, by a ſtrong Imagination, cauſed from having ſeen it once; as it often hap-

pens, in the like case. If it be Objected, that though one Single man might have been deceived; yet, that Many could not possibly: and that therefore, the same thing having been seen by All, it must necessarily be Reall, and not Imaginary. To this I answer, that Many may be deceived, as well as One single person; seeing that the Imagination of Many is altogether as strong, as that of a single person; and besides, that if the Cloud, wherein these Figures appeare, be Thick, and Moist; the Raies of our Eyes, being prepossessed by our Imagination, may easily think they see, that which we fancy to our selves. This Answer is set downe more fully by *Pomponatius*; who, treating of so difficult, and bold a Subject as this; might have cleared himselfe of the Objections made against it, by using another Reason, (which we shall produce hereafter,) which is both easie, and better knowne; without casting himself upon the Maximes of a Philosopher, that scarce any body understands. As for the Long Continuance of these Prodigious Sights in the Aire, it may be answered in a word, that it was Naturall: seeing that the Histories doe intimate, they were not seene continually, and without Intermission: and by Consequence, it might so fall out, that at some time or other the next day, the Winds might

De Incant.

might possibly dispose the Clouds after the same manner, as on the day before.

The Third Reason, which is, that the Figures of Angels have been often seen in the Clouds, is not of sufficient Force to prove, that these Effects are Supernaturall. For, oftentimes the Clouds, if they be Thicke, and Smooth, doe receive the Raies, and *Species* of things here below; which is the Cause that we see them by Reflection, as in a Looking-glasse. By reason whereof, *Cardan* reports, that one day there was the Appearance of an Angel, seen in the Clouds, at *Millane*; which caused great Astonishment in the People, till such time as *Pelicanus*, a Philosopher, made it plainly appeare to them, that this Angel was nothing else but the Reflection of an Image of Stone, that was on the top of the Church of S. *Godart*, which was represented in the Thicke Clouds, as in a Looking-glasse. And thus might *Pomponatius* have given a reason of the Apparitions in the Aire afore-mentioned, namely of *S. Celestine*, at the City of *Aquileia*, and of *S. Petronia*, at *Bologne*; without engaging himselfe in so long, and tedious a Disputation.

5. From this Emission of the Raies, and *Species*, some have conceived, that all those Figures that are seen in the Aire, are nothing

else, but the Images of things here below. And therefore they say, that those Armies, which have been often seen in the Aire, were the Raies of some Armies, that were in some part of the Earth, or other. And so, that Navy of Ships, that was seene floating in the Clouds by the *Romans*, when they were preparing to goe against the *Genois*; and against *Perses*, the last King of the *Macedonians*, who was vanquished by *Æmilius*, was likewise nothing else, but the Image of their owne Navy, which appeared upon the smooth surface of a Cloud. And according to this Doctrine, peradventure, the Armies of Forreign Kings may be knowne; and Newes may be conveyed, at a vast distance; there being nothing to hinder it. For, as for those Objections which are made against the *Reading*, that *Cornelius Agrippa* speaks of, which he said might be done, by the help of the Moon, which should receive the *Species* of the Characters, as a Looking-glasse doth; they can have no place here; for as much as the Clouds are not very farre removed from us; and the Raies of Characters, or any other things, presented before them, cannot be spent, before they can reach so farre, as they must needs do with the Moon, by reason of its too great Distance. And thus perhaps is that Secret of *Trithemius* discouered; where

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he undertakes to send Newes abroad, and make it knowne a great distance off in an Instant, by the help of certaine Spirits, whose names he there sets downe; which are, in my Opinion, nothing else but the Winds; some whereof are more proper for the disposing of of the Clouds, then others are. We may possibly discourse some other time, more fully, of these Secrets of his; which have beene hitherto accounted, either utterly False, or else Diabolicall.

6. It remaines now, that we satisfie this Doubt here proposed: Namely, whether these Figures that are seen in the Aire, and in the Clouds, be the Images, and Representations of things here below, and consequently purely Naturall, and are of no signification: Or, whether they are produced, and formed, by the Providence of God, who ceaseth not continually to forewarn us, by some Visible Signe, or other, of what Evils soever are to befall us; as we have formerly said. To which I shall give this Answer, which I conceive to be most True: Namely, that, without all doubt, Many of these Figures are Naturall; and are produced, either Accidentally, in the Clouds, or else by the Emission of the Image, and *Species* of things here below, as we have already said: But that there are also some, which we must referre to the wonder- *Chap. 3.*

wonderfull workes of God. Of this Later kind are Those, spoken of by the Author of the History of the *Maccabees*; where *Judas*, fighting in Heavens Quarrell, had an Apparition sent him, of five Horsemen, appearing in the Aire; which pursued his Enemies with so great violence, as that above twenty thousand of them fell upon the place. *Sed cum vehemens pugna esset, apparuerunt adversarijs de cælo viri quinque in Equis, frænis aureis decori, ducatum Judæis præstantes: ex quibus duo Machabæum medium habentes, armis suis circumseptum incolumem conservabant: in adversarios autem tela et fulmina jaciebant; ex quo et cæcitate confusi, et repleti perturbatione, cadebant.*

2 Mach. cap. 10.

If it be here objected, that these five Horsmen might possibly have been the Image, and *Species* of some of the Armie; I answer, that it appeares by the Circumstances, that this could not be so; it being most evidently true, that these Horsemen did not only seeme to fight; but did Really fight, and charge the Enemie. And if the Lightning here mentioned, had been Naturall, and had beene discharged from the Clouds; Both Armies should then have felt it alike. But seeing, in that confusion, and mixture of both Armies together, the Darts fell from Heaven upon One of them only, and not upon the other;

we

we must necessarily conclude, that this was the Hand of God: Besides, that this Prodigy happened also, in a cleare, bright day, when the Aire was darkned with no Cloud. So that, as I am of Opinion, with *Cardan*, and *Pomponatius*, that oftentimes we may see in a Cloud, as in a Looking-glasse, the *Species* of the Statue of an Angel, or of a Saint, placed either on the top of a Church, or elsewhere; or else, that our Sight may be deceived, and betrayed by our Imagination: so do I likewise believe, that these Visions may sometimes also be Divine; as was that Image of a Crosse, shining most gloriously in the Aire, which was seene by *Constantine* the Great; who afterwards found the Event to follow, according to the words, that he saw written on it: *In hoc signo vinces.* The Histories of the Lives of the Saints, are full of the like Visions, which cannot be attributed to the Power of Nature alone. *An.* 316. *Hist. Tripart. l.* 1. *c.* 5.

7. After the Consideration of the Clouds, wee shall in the next place come to that of Raine: wherein we can make use of no other way of Reading, besides the Second; which is, by *Hieroglyphickes*. And of this kind, is the Raining of Blood; or, of Water of a Bloody Colour: such as was that, which fell in *Switzerland*, *Anno.* 1534. which fell upon Peoples Cloaths, in the form of Crosses. *Jo. Picus*

Picus Mirandula hath Immortalized this Prodigy, by a Large Copy of Verses; among which, you have the story of the Wonder fully delivered, in these few that follow.

Permixtamque Crucem rubro spectavimus olim.
Nec morum discrimen erat; Sacer, atque Prophanus,
Jam conspecta sibi gestabant Mystica: Patres
Conscripti, & pueri; conscriptus sexus uterque;
Et Templa, & Vestes, a summa Cæsaris aula,
Ad tenues vicos, ad dura mapalia ruris,
Cernere erat liquidò deductum ex Æthere signum.

Cardan cannot believe, that there is any Extraordinary Matter in This Raine: for as much as, the Red Drops (saith He) lighting upon Mens Cloaths, might appeare in the forme of a Crosse, by reason of the Waters spreading it selfe all along the threads, which are wrought Crosse-wise. But here he takes no notice, that the Historians, that report this Story, affirm; that these drops of Blood fell in the forme of Crosses, not on Cloaths only, but upon the Stones also, and upon their

their Meale: which is an Evident Demonstration, that the Cause of it was not Naturall, but proceeded from some Divine Power. And certainly, the same kind of Rain, figured like Crosses, which happened in the time of *Julian* the Apostate, what could it betoken, but the Sufferings of the Church, and the Ignominy of the Crosse? If you but run over the Annals, and consider these severall yeares, 747. 783. 959. 1503. 1507. you shall find, that the like Prodigies have been the Fore-runners of such Truths, as have most certainly afterwards come to passe. I shall not here speake of the Raining of Wheat, Wine, Oyle, Hony, Mice, and Frogs; because that their Causes are more Naturall. Neither will I deny, but that These Things are sometimes also true Hieroglyphicks: as it hath been sometime observed in *Germany*; where the People being, by an Intollerable Dearth, brought almost to Despaire; they were suddenly comforted by a Showre of Wheat, which was seen to fall from the Clouds, presaging the great Plenty of Corne that should follow: which, accordingly came to passe.

8. All the Other Meteors also, though they are Naturally produced, doe yet sometimes serve for Signes; which God makes use of, when he intends to communicate un-

to

to us some Secret, worthy of his Greatnesse! Thus the *Manna*, wherewith the *Israelites* were fed in the Wilderneſſe, besides the many Wonders, that it was indued withall, had This also added to the rest, (as some of the Rabbins report,) that the graines of it were figured with the Hebrew Character ו *Vau*, very perfectly expressed: and this was the Principall Reason, (say they) that the Israelites, wondering at the Novelty of this Character, said one to another, מן הוא *Man hou?* which is as much as to say, *What meaneth this* ו *Vau?* And so going on upon this Ground, they afterwards find out a thousand Mysteries; raising from hence a strange Kind of Doctrine, which seemeth to be Repugnant to the very Principles of Common Theology. However, we may take Advantage hence, and make use of these Conceits of Theirs, in confuting the Peevishnes, and Stubbornneſſe of this People: and thus far it is Usefull to us. As for Example, when they say, that This Letter, which, in Numbers, signifies *Six*, gave them to understand; that, during the six daies of the week, they were to gather this *Manna*: and that this Number *Sixe*, denoted also unto them, the Misery, and Sorrow wherewith God threatned them, if they murmured any more against him. Now, that this Num-

Exod. 6.

ber

ber (say they) is the Hieroglyphick of Labour, and Servitude, appeares out of *Leviticus*, and elsewhere; where it alwaies signifies, *Labour*: as, for Example. They were to work *Six* daies: and to Till the Ground likewise *Six* yeares. So an Hebrew Servant was bound to serve his Master *Six* yeares: and *Job* was tried by *Six* Tribulations. But suppose we should reply uponthem, that all these Mysteries are more fully figured in our *Messias*, would they conceive themselves bound (think you) to believe us; seeing that we take our Foundation out of Their Own Doctrine? Let us suppose then, that the *Manna* was marked with the Character ו *Vau*; according to Themselves, this Character signifies, *the Fruit of Life*; and it is the Character also of the *Messias*, as it is proved by a Learned *Venetian*. This Eating of *Manna* then, might also figure out unto them, their Eating of the Bread of Life, which they One Day should enjoy, as the *Christians* Now do. Besides, that it may appear, that the Number of this Character, which is *Six*, doth perfectly agree with all things, that have been spoken of *CHRIST*; according to Their owne Computation, we have long since arrived to the *Sixth Age of the World*; which is the Age, wherein our Saviour *CHRIST* appeared, and not in Any

Levit.25 *Exod.21*

Iob. 5.

Georg. Venet. in Harm. Mund.

Any Other: so that this Number seemeth chiefly to point at, and to concern Him. Secondly, if we would make knowne to the *Samaritans* the Wonders of his Love, it is not without some Mystery, that he sate him down at *Jacobs Well*, about the *Sixt houre*. Whereupon S. *Augustine* saith: *Iam incipiunt Mysteria: non enim frustrà horâ sextâ sedet: quare horâ sextâ? quia ætate seculi sextâ.* Thirdly, we find in the Gospell, that in the *Sixt Moneth* the *Messias* was foreshewed by an Angel, and at the same time conceived also, in the Womb of the Virgin his Mother. Fourthly, Many are of Opinion, that he was borne on the *Sixt* day of the Week; and that on the same day also he ended his Long, and Tedious Fast. Fiftly, that he came *Six* daies before the Passeover, to *Bethany*, which is interpreted, *The House of Obedience*. Lastly, that upon the *Sixt* day of the Week, and at the *Sixt* houre of that day, he died for us upon the Crosse. See now, whether the Jewes are not confounded, (at least, should be perswaded out of their Perverseness,) by their Own Principles. But, to leave these Mysteries, which we shall more fully examine in another place, and shall clearly demonstrate That; which shall be enough to convince the most Obstinate of this Nation; and to return to our

De Trin. l. 4. c. 4.

Lu. 1. 26.

Meteors. 9. Snow,

9. Snow, Haile, and Frost, do also bear sometimes certain strange Characters; the Reading whereof we are not to neglect. For, there hath Haile been often seen, which hath borne the Figure, either of a Crosse, a Buckler, a Heart, or of a Death's-head: and if we doe not carelesly passe by these Wonders, when we meet with them; we may, no doubt, afterwards find the truth of the Events, foretold by these *Hieroglyphicall* Figures. It is not many years since, that, in *Languedoc*, a Friend of mine, being abroad on hunting, was upon the sudden amazed, at an Extraordinary Noyse of Thunder, and of a most Violent Wind: which made him bethinke himself, how to get to some Shelter. But, as he was got a good way into the Wood, which led to his Dwelling; thinking with himself, that he should not be able to reach his own House, before the Rain fell, which commonly followes such kind of Tempests, he took up his harbour under a Rock: under which he had not staied aboue the space of a Quarter of an houre, but that, thinking the Malice of the Storm had been spent, by a light Showre of Raine that had fallen; he began to go on with his Journey. But he was not gone a Stones cast, but he saw some Haile begin to fall; which made him think of going back again. Notwithstanding,

ing, upon better Consideration, he began to think, that this Haile could not be very troublesome to him, seeing it fell in so small a Quantity; and presuming withall, that the Thicknesse of the Trees would be well enough able to secure him from the violence of it. This Consideration had certainly put him upon his Journey again; had he not by Chance, casting his eye upon some of the Hailestones, as they fell, observed, that they appeared to be of another kind of shape, then commonly they used to be. This made him stay, to take better notice of them; so that taking one of the Hailestones up in his hand, he instantly perceived a Fearfull Prodigy in it. For, some of them bare the figure of a Head-piece; others, of a Scutcheon; and others, of a Sword. This Prodigious Novelty amazed him, and the Apprehension of some Disaster at hand, made him return back to the Rock again: where he was no sooner arrived, but that there fell so great, and so violent a Storm of Haile, as that it killed not only Birds, but very many Beasts also. The like to this, I my self have also sometime observed, in *Provence*. This man then, returning home, after the Storme was past, could find no more such figures upon the Hailstones, as he had seen at first: which made him conclude, that this Prodigy would

not

not end with the Death of these Beasts: as he had indeed most Truly Conjectured. For, within a little while after, this Miserable Country had its Fields covered with Souldiers, and its Revolted places besieged, and assaulted, with so much Blood-shed, that the very Memory of it will be alwaies very grievous unto us. The Story of this Figured Haile, confirms that which *Cornelius Gemma* hath observed, in these words: *Inventa est sæpiùs Grando, cui futurarum rerum manifestè, ut Mortis, Clypei, aut pugnæ, aut Crucis insculptæ imagines spectarentur.* *In Cosmocrit. l. 1. c. 8.* *Kepler* hath observed, that Snow also is not without It's Wonders: for he affirms, that Himself hath seen some, figured like a Star, having perfectly Six Angles, of an Exact Proportion. Others have also observed some, that hath had the Figure of Branches of Trees, or Leaves: and Some, which by its small, Unequall Parts, represented the figure of some Old Ruines of Buildings; but without any Design, in my opinion; the Generation of It being Naturall, and daily to be seen: as you may see in the said *Kepler*. And yet perhaps, if These Figures were not too Frequent, They also would be observed to foretell something to come, as well as any of the rest, which are observed to happen but very seldome; which God makes

to serve for Admonishments to Us; as we shall shew more plainly, when we come to discourse of Comets.

10. I had almost forgot to set down this following Observation, upon the Rainebow, one of the most Noble Meteors, that are formed in the Clouds: namely, that the Figure of it, as *R. Kapol* saith, represents the letter כ *Caph*, which the Jewes write in this manner ך; which might peradventure be the Reason, why God placed it in the Heavens, to be a Sorrowfull Memoriall of the Deluge past. For, This Character standeth for 20. which is the Number of Sorrow, Thus we
Gen. 37. read, that *Jacob* served in *Labans* house, Twenty yeares: and *Joseph* was sold for *Twenty* Peices of Silver. The Flying Roll, wherein were written the Sinnes of all Men, was *Twenty* Cubits long: and at *Twenty*
Num. 7. Yeares of Age, the Israelites were reckoned able to serve in the Warres. And *Helena*,
Iliad. l. 24. in *Homer*, complaining of her own Misfortunes, takes notice of this number also.

Quatuor hic jam lustra moror, quo tempore nunquam
Iratus miseræ mihi verba indigna dedisti.

In a word, the Poets, as well as the Prophets, when they would expresse any thing

of

of *Sorrow*, made use of no other number. Thus *Vlisses* is reported to have endured full *Twenty* yeares Misfortunes:

Quosque tuli post tot terræ, pelagique labores,
In patriam veni jam nunc labentibus annis Vicenis.

Many Examples, of this Nature, are produced by *Bungus*; which I shall here omit, that I may proceed to *Fiery Meteors*. *Numb. Myster. Num. 20.*

11. And among These, *Comets* are the First, which are of use, in the discovery of such Secrets, as we now treat of. I am not Ignorant, that many are of opinion, that These Wonderfull Lights, are not Exhalations, drawen up from the Earth; because it is Impossible in Nature, that it should be so: for as much as the whole Earth, converted into Exhalations, would not be sufficient, (say they) to produce so Vast a Body, as that of a Comet is; if so be it be true, which some have observed; that they are not in the Aire, but in the very Heavens. But let us Suppose them to be, either meere Exhalations, drawen up from the Earth, and Kindled in the Aire, which was the opinion of most of the Ancients; and, among the Modernes, of *Picolomeneus*, *Regiomontanus*, *Vogelinus*, and *Lib. de Met.*

Fracastorius: or else, Beames gathered together, or Exhalations, sent forth from the Starres, as *Snellius* affirmes: Or else, Aire condensed by the Cold, as *Fromundus* thinks: or Thicke, and Diaphanous Aire; Shining, and not Burning; as *Puteanus*: or, a kind of Celestiall, Waterish, or Oyly substance; as *Kepler* indeavours to prove: or, some of the Grosser Parts of the *Galaxia*, or Milky way; as *Tycho Brahe* maintaines: or lastly, whether these *Comets* be certaine Fiery *Animals*, which sometimes appeare on the Superficies of That Element; as one of the Rabbins will have them to be: however, it is most certaine, that they doe appeare to us in some kinde of Figure, or other; which is the businesse of our present Discourse. Now, whether the Body of a Comet, or its Figure, doe naturally presage some disaster to follow upon the vanishing of it; the reason of its so doing is not easily given. Yet many are of opinion, that the Body of a Comet being kindled, produceth by its Heat, a very great Drowth upon the Earth; which ordinarily causeth the death of Princes, and great Potentates; who are otherwise much dried up, by their Cares, Watchings, Rich Wine, and high Odoriferous Meats. And this is the reason *Julius Cæsar* died, shortly after the appearing of the like Comets.

De Comet.

De Comet. l. 1. Parad. 5. p. 27. De nov. Sid. Serp. cap. 19. De nov. Stel. l. 1. p. 793. & seq. Rab. Panissahal de Animant, æthereis: interpr. Petro Cambæforte.

Non

Non aliàs Cælo toties cecidêre sereno
Fulgura, nec diri toties arsêre Cometæ.
saith *Virgil.*

These Comets therefore may presage the Death of Great Persons; and be not onely the *Signe* of it, as *Cardan* holds, but, the *Cause* also. See what *Ericius Puteanus* hath said, in this Particular. They may also cause Barrenness; and consequently, Famine: for, the Earth being two much dryed; and suffering an Alteration, either by the Exhalations that are drawn out of it, or else by the immoderate Heat of the Aire; and being also corrupted, by the stinking Fumes, issuing from the body of the Comet; cannot give any perfect, and Sufficient Nutriment to the Corne, and other Fruits. Then followeth the Pestilence, and all other Diseases, by reason (saith *Kepler*) of the Corruption of the Aire; and Earth-quakes also, which are caused, not by Winds that are generated by the Vapours issuing from the Comet, and getting into Cavernes, and Subterraneous places; as *Kepler* maintaines: but, by the Vapours that are Naturally ingendred within the bowels of the Earth, by the great Heat caused in it; which, searching for some passage to get forth at, and finding none, by an extreame Violence causeth this Motion; which is for the most part accompanied with

De Subtil. l. 4.

De Comet.

some Diseases, or other; caused by the Noysome Vapours, that ascend out of These Cavernes. Besides, the Aire being Heated, together with the Malignity of the Matter of the Comet after it is extinguished, or else, when it beginneth first to ascend, over-heating our blood, is a Means of driving Princes, and Great personages, into strange Furies; whence presently follow Wars, Battels, Heresies, and a world of other sad Accidents. Thus, a little before the Wars of *Peloponesus*, there appeared a Terrible Comet, for the space of Seventy five daies together. So did another, before the *Athenians* suffered that great Losse in *Sicily*: another, before the *Lacedemonians* were vanquished by the *Thebans*: another, before *Arrius* vented his Heresy: another, before the Change of the *Romane* Empire: another, before the Mischeifs that happened, during the time of *Claudius* the Emperour: and this Comet is reported to have lasted six moneths. Another presaged the Warres of *Achaia*; and, the Destruction of *Corinth*, and of *Thebes*. Another appeared, immediately before the *Gothes* invading *Italy*: another, before the Army of *Charles* the Fift sacked *Rome*: another foreshewed the breaking forth of the Faction of the *Guelphes* and *Gibelines*: another, the *Bulgarians* breaking in upon *Thrace*:

and

and another, the Civill Warres of *Cæsar* & *Pompey*; of which *Lucan* writes thus.

Ignota obscura viderunt sidera noctes,
Ardentemque polum flammis, Cæloque volantes
Obliquas per inane faces, crinemque tremendi
Sideris, et terris minitantem bella Cometem.

Now all these Effects may proceed meerly from some such Causes as These: But if it be so, that Comets burne not, nor are generated by any Elementary Exhalations here below; but, that they are Above, in the very Heavens; which is the Opinion of the Learnedest Mathematicians; we must then search for some other Causes: so that those men then, who affirme, that these New Fires, are Miracles; are not wholy to be neglected: for as much as it is recorded, that in the time of *Augustus*, there was seen One of these Comets, wherein appeared the Figure of a Child. Whereupon the Divines, being demanded what they thought of it, returned answer; That, This Child should be Greater, and more Powerfull, then *Augustus* himselfe; and such a one, as should deserve to be Worshipped by Him. But, now whether these

these Comets be the Handiwork of God; or whether they be but meere Exhalations; or lastly, suppose them to be New Stars, appearing in the Heavens; we shall in the next place proceed to shew, that their Figures are Mysticall Characters; or, as it were, a kind of *Hieroglyphicks*, by which we may be able to read, by vertue of Analogy, what Good, or Evill accidents shall befall us. The General Rules whereof do here follow.

12. The First is, that if they are figured like a Columne, or Piller; they denote the Constancy of some Prince, or of some Great Saint, or else of some People, or Nation. And hence, some of the *Jewes* have taken occasion to affirme, that the *Pillar of Fire* which went along with the Children of *Israël* in the Wildernesse, was given unto them, as a Hieroglyphicke of *Constancy*, and *Stedfastnesse:* and that it was no Ordinary Comet; whatever *Andreas Rosa* affirms to the Contrary; who maintaines, that it was meerly Naturall, and had nothing Divine in it: it being the Ordinary Course of Nature, (saith He) once in two Thousand years to produce some such Light, as This. Thus, two thousand yeares, or thereabout, after the Creation of the world, This Pillar of Fire appeared: Two Thousand yeares after, which was the Second Age, was That Wonderfull Star seen, that appea-

De nov. fid. l. 1. pag. 783.

red

red to the *Wise men*, at the Birth of our Saviour *Christ*: and Two Thousand yeares after that, which is the Third Age, and which We Now live in, a New Starre appeared in the Constellation of *Cassiopeia*. *Seneca*, *Phavorinus*, *Alpetragius*, and *Elias Talmudista*, seem to favour this Opinion: But it hath nothing of Truth in it. For, besides that this *Pillar of Fire* had no Proper Motion at all, as other Comets have; no more then had the Starre, which appeared to the *Wise men*; which had nothing of the Nature of the Other Starres in it, but only the Figure, and Light: neither yet did it appeare in the Second Age, (as *Rosa* affirmes,) but in the Third; for, they reckoned then Five Thousand yeares from the Creation:) these New Starres, and Comets have been known to appeare much oftner: and consequently it is most False, that they are seene but every Two Thousand yeares. Thus, the Learned *Liceetus* hath observed, that within the space of 30. years, or thereabouts; namely, betwixt the yeares 1572. & 1604. Three new Stars were seene: One, in *Cassiopeia*; another, in the Constellation, called *Serpentarius*; and a Third, in the Necke of the *Swan*.

7. *Qu. Nat. cap. 19. Apud Agell. Noc. Att. c. 1. Apud Tichon. Brah. de nov. Stel. p. 783.*

De nov. astr. & Comet. l. 2. c. 51.

The Second Rule is, that when a Comet, or fiery Meteor, is Round, Cleare, Bright, and not Duskie at all, but lookes as it were,

like

like another Sun; it may signifie the Birth of some Great Prince: as *Justin*, the Historian writes, that the yeare that *Mithridates* was borne, during the space of seventy daies, there appeared a Comet; (some say, that it was a Star,) but so Wonderfull a one, as that the Greatnesse of it tooke up the fourth part of the Heavens; and the Light of It, eclipsed That of the Sun. *Nam* (saith he) *et quo genitus est anno, et ex eo quo regnare primum cæpit, stella* Cometes, *per utrumque tempus, septuaginta diebus ita luxit, ut cælum omne conflagrari videretur: nam et magnitudine sui, quartam cæli partem occupaverat, et fulgore sui, nitorem solis vicerat: et quum oriretur, occumberetq́, quatuor spatium horarum consumebat.* We have already set downe, what Presages may be made, from the Colour of these Comets.

The Third is, that if they be of a Pyramidall Figure, we shall then suffer great Losses by Fire; and, by way of Analogy, may conclude, of some Tyranny approaching. And this is the Opinion of *Cornelius Gemma*, who expresseth himselfe in these words. *Fortassis, quæ in acutam Pyramidem desinunt, Ignis prædominia magis, et ex Analogia, in Republica Tyrannidem præsignificant.*

De Nat. Divin. Charact. l. 1. c. 6.

The Fourth is, that if they be of much Extent, Waved, and Dissipated here and

there, in the forme of Waters; they then denote Seditions in the People: seeing that among all the Hieroglyphical Characters, that signifie the People, This of *Water* is the Chiefest; according to that Vision of the Prophet: *Aquæ multæ, populi multi.* And it hath been very often observed, that after any Inundations, either of the Sea, or of Rivers; the People have presently also made Insurrections.

The Fifth is, that if they be of the figure of a *Horne*, which is the *Hieroglyphicke of Power*; as may be observed out of the Scriptures, in very many places: they foreshew the Great strength of some Monarch, and an Absolute Power. Historians report, that when *Xerxes* invaded *Greece*, with a Million of Men; there appeared one of this kind of Comets, shining most resplendently.

The Sixt is, that if they beare the figure of a *Sword*, they presage Desolations, which shall be caused by the Sword. Such a one was that, that appeared over the City of *Hierusalem*, for the space of a whole yeare together, and did fore-shew the death of Eleven Hundred Thousand *Jewes*, as *Josephus* testifieth; the greatest part of which number fell by the sword. And in the yeare 1527. a Comet of the like Figure appeared, for many daies together; with this strange Spectacle attending, *De bel. Iud.*

attending it; that it was encompassed round about with Launces, Pikes, and Halberts, with such a great number of Heads cut off, as that the Discription of it was full of Horrour. Those that are the least versed in History, cannot but know, how Calamitous a Time this was. If the Comet be figured like a Trumpet; it then also foretells of Wars: but if it be of the forme either of a Dart, or Arrow; or else of a Javelin, it denounceth both Warre, and Pestilence; the Effects whereof flye abroad, as swift as an Arrow. Such a one, as this, appeared *An.* 80.

Now, although that in all Comets, these severall Figures may be produced Naturally; (if so be, that the Matter (which we suppose to be Elementary) be aptly disposed,) whether they be Long, Large, Pointed, Square, Ovall, Triangular, or Round; from whence proceed, Beames of Fire, Bucklers, *Capræ Saltantes*, which are so called, not, for having the figure of a *Goate*; but, either because this Comet hath something of the Resemblance of a *Goat's Beard*, as *Philoponus*, and *Olympiodorus* affirme; or else, because that the matter of it being dispersed, takes fire by degrees, one part after another, seeming herein to imitate the skipping of *Goates*; or lastly, for the Reason that is given by *Sencca*, (which I professe I understand not,) where, speaking

of

of these Comets, he saies: *Aristoteles quoddam genus illorum*, Capram, *vocat*; *quasi Ignis globum*: although, I say, these Figures may be Naturall; yet do they notwithstanding foretell, (whether it be, by the Power of Resemblance, which we have spoken of formerly; or by some other way, which is Unknown to us;) all those Events, which we have now delivered; and that, most Certainly too, as Experience it selfe testifieth.

There have been oftentimes seene of these Meteors in the Aire, which have represented the figure of some of the *Hebrew* Letters; and that in a reasonable perfect manner expressed too: as, for example, that, which they call, *Ara Cæli*, represents the Letter ש *Schin*; the *Chasma*, represents the letter ם *Mem*; or else, the letter ס *Samech*: and so, of many others. Wherein notwithstanding I can discover no Secrets to lye hid; at least, that do satisfie me at all. In our *Cribrum Cabalisticum*, we examine all these Mysteries; and discourse at large, of all that ever the *Cabalists* have written, of this Particular.

13. And here I thought to have ended this Chapter; but that I now remember, that I promised to treat of all sorts of *Reading*, that might be performed in the Aire. Now, one of the most Naturall, of all these kinds, is that which may be taken, from the Flying

of

Ep. 4. ad Rust. Monac.

of *Cranes*: of which S. *Jerome* saith: *Grues unam sequuntur, ordine literato.* These then change their Order, and shift their Rankes, at the Instant that the Wind turnes; that so, by meanes of a different Figure, they may be able to fly, with the greater Ease, and Swiftnesse. Thus, when the Wind blows behind them, one, or two of them, by turnes, place themselves behind the rest; so that they are, as it were, a kind of shelter to the maine body of the Flight, which is divided into two Branches. But if the wind chance to blow against them, they then presently change their whole Order: For, whereas before, the Fore-part of their Body was divided into two Rankes, they now divide the Hinder part into two Rankes, representing the Figure of a V, one of them only, flying in the head of the Company, and dividing the Aire before them; and all the rest, flying smoothy after it, as if they were joyned together in a Line, make way for the Wind in such sort, as that meeting with no Resistance, they flye with all possible ease, and pleasure. Sometimes they make a perfect Triangle; or a Semi-circle, like to a C; or else, a perfect Round O; as, when they are set upon by an Eagle; by this means defending themselves from his assaults. For, on which side soever the Eagle comes, he encounters with nothing but Bills: just as a Body

dy of Horse, setting upon a Party of Foote, meets with nothing but Points of Pikes. And hence we may conclude, that *Lucan* is much mistaken, when he saies, that all the Figures, which these Birds imitate in Flying, are meerly Accidentall, and Made by Chance.

Strymona sic gelidum, bruma pellente, relinquunt,
Poturæ te, Nile, grues: primoque volatu
Effingunt varias, casu monstrante, figuras.
Mox, ubi percussit tensas Notus altior alas,
Confusos temerè immixtæ glomerantur in Orbes,
Et turbata perit dispersis littera pennis. 1. De bel. Pharſ.

So Cranes in Winter, Strymon's *cold forsake,*
To drinke warme Nile: and in their first Flight make
(As Chance directs,) of Letters various formes.
When their spread Wings are by the Violent stormes
Of strong South-winds assailed, by and by
In a confused globe all mingled flie:
The Letter's lost in their disranked wings. Translated by T. M.

For, besides that in Battell, they never observe any other Order, or manner of Marshalling themselves; a man may observe also in their Flight, that when either the Wind ceaseth, or another begins to blow; they presently break their Ranks, and cast themselves into another Figure. These Truths are largely discourséd of, by *Ælian*, *Tzetzes*, *Cicero*, and *Plutarch*: and Particularly by *Aldrovandus*, who reports, from diverse of the Ancients; that, from this Diversity of Figure in the Flying of these Birds, *Palamedes*, in the time of the *Trojan* War, took occasion to invent diverse Letters of the Alphabet; which he added to those other, that the *Phœnicians* had before. Whence *Martial* saies:

3. de Animal. c. 13. Chiliad. & a ib. 2. de nat. Deor. De solert. Animal. et in vit. Thesei. Ornitholog.

In Xenijs

Turbabis Versus, & litera tota volabit,
Unam perdideris si Palamedis *avem.*

And certainly we often see, that Cranes, in flying, do strangely imitate these Greek Letters, γ, λ. *Cassiodorus* goes further yet, and assures us, that not only some Letters, but generally All of them, were invented by *Mercury*, in Imitation of the severall Figures he observed, in the Flying of these Birds. His words are so Considerable, as that I think fit to insert them here. *Ut aliquid certum,*

Lib. 8. var. cap. 2

tum, & exquiſitum dicere videamur, has (Literas) primùm, ut frequentior tradit Opinio, Mercurius, *repertor Artium multarum, volatu* Strymoniarium *avium collegiſſe memoratur. Nam hodiè Grues, qui claſſem conſociant, Alphabeti formas, Natura imbuente, deſcribunt; quas in ordinem decorum redigens, vocalibus, conſonantibuſq; convenienter admiſsis, viam ſenſualem reperit, per quam altè petens, ad penetralia Prudentiæ Mens poſsit alta pervenire.* They ſay, that *Wild-Geeſe* alſo obſerve the ſame Method, that *Cranes* do.

Now the Letters, which all theſe ſeverall Birds make in their Flying, ſhew us only the Diverſity of the winds; or elſe, the manner of their ordering themſelves in Battell; and no more. But their Fighting, Singing, and manner of Feeding, and going to Reſt, are of more Signification then ſo: for theſe are often Signes of things to come. Thus we uſually ſee, a Sick perſon is near his End, when a Raven is obſerved to come croaking, and to light upon, or fly neer the Chamber where he lies: the like whereof is obſerved alſo of Scritch-Owles, and Horn-Owles; Birds, which by reaſon of their delighting in Darkneſs only, and Shady places, are accounted Unfortunate, and Ominous. The Fighting, and Gathering together of all other ſorts of Birds, eſpecially

Birds of Prey, and which feed upon Flesh, doth likewise often foreshew some sad Accident approaching. Thus *Dion* reports, that when the Armies of the *Triumvirate* marched forth against the Complices of *Pompey*, to take a just Revenge of *Cæsar's* bloud, there were seen, hovering over the Troops of *Brutus*, and *Cassius* only, great numbers of Ravens, and Vultures; which by their Many, and Fearfull Cries, did foreshew the Ruine of These Two Murtherers. Neither need we travell so far, for Examples of this Nature: for, we have a like Story to this, delivered by *Æneas Sylvius*; who, comming to be Pope, was afterwards called by the name of, *Pius II.* and it is this. In that Part of *Gallia*, (saith he,) which is surnamed *Belgica*, not far from the City of *Leige*, a Falcon, as she was sitting upon her Eggs in her Nest, a company of Ravens, perceiving her, set upon her; and, not content with beating her, devoured her Egges also; and that, with such Strange, and Unusuall Out-cries, as that the Boors, and Shepherds thereabout, who had observed this Strange Piece of Tyranny, acted upon the Faulcon, were very much amazed at it. But at length, the Faulcon, though with much adoe, being gotten from them, the Shepherds thought the Quarrell to be now certainly o-

Lib. 50.

In Europ.

ver,

ver, and that they should heare no more of these Out-cries. But, which much increased their Wonder, on the Morrow, they saw gathered together, in the very same place, so infinite a number of Faulcons, and Ravens, as that they could not have believed before, that there were so many in the whole world: all which were now gathered together to decide this Difference, betwixt the Faulcon and the Ravens; the Place, and Combat being, as it were, agreed on, on both sides. The Faulcons pitched their Battell toward the South side of the Place; and the Ravens toward the North: and both the One, and the Other, observed their Ranks, and Order as exactly, and beheld each other with as fierce Countenances, as if they had been Armies of Men. At length, after they had been observed to keep this Order, for some little time, (some of them being, as it were, in the Main Body of the Army; and others, in the Wings,) the Fight began, with such Fury; as that, in an Instant, the place all about was covered with Feathers, and Bloud, and with dead bodies of both Parties. But in Conclusion, the Faulcons wonne the Day: and it seemed but Reasonable; that They, who fought in so just a Cause, should bear away the Victory. Now that this Battell, fought betwixt these Birds, did presage some

Battell to be fought by Men in the same place, *Edovardus Scleikel* endeavoureth to prove, by the Event: who writing the History of the year 1391. tells us; that not long after this happened, two Bishops, pretending Right each of them to the Bishoprick of *Leige*, were so incensed against each other, as that filling all the parts round about with Souldiers, they made a Sad, and Bloudy Decision of the Controversie. For, *Benedict XII.* and *Gregory XIII.* (whose Factions had likewise made a Division in the Church, about the Popedome,) maintaining each of them the Bishop of his own Election, drave on the businesse to so great a Height, as that it was to be determined only by the Sword. The *Liegeois* favoured the one Party; and *John* Duke of *Burgundy*, the other. But in the end, the Duke being stronger then his Enemies, gave them Battell in the very same place, where these Birds had fought before; and wonne the Day, with the losse of three Thousand of the *Liegeois*. The like also happened *An.* 1484. when *Lewis*, *D. of Orleans* fought against *Charles* VIII. And that I may not trouble my self any further, in collecting Instances of this kind, you may have recourse to the fore-named *Scleikel*, and *Belle-forest*, who will furnish you with good store of the like Presages: it not being my

Hist. Prod.

Pur-

Purpose to give you a Catalogue of them, but only to examine their Cause.

We say then, that Birds may Naturally foreshew sad Accidents approaching; if we except all such, as depend upon the Will of Man; as, to give Battell, or, Not to give Battell: for, in this case, all Presages are Vain. And if by Chance the fore-mentioned Battels were observed to be fought, after those of the Birds; yet the Birds cannot be thought to have fore-shewed them: since it is by meer Accident, that the Birds fought in the Aire, either before, or at the same time, that men fought upon the Earth: or else, perhaps, God may sometimes make use of these Extraordinary Signes, to prepare us, (as we have said before,) against the Evils that we are to encounter with.

To keep our selves therefore within the Compasse of Naturall Causes; we affirm, that we may foresee Fair weather, Raine, Thunder, Pestilence, the Overwhelming of Cities, and Hills, and also the Naturall Death of Men, by the Naturall Disposition of Birds; and that, three manner of Waies. The First is, by their *Flight*: the Second, by their *Singing*; or *Crying*: and the Third, by their *Leaving*, and *Forsaking* a Place, The Later of these doth manifestly foretell the Falling of Mountains, and of Cities, and

Houses; the Pestilence, and Famine approaching: And the Two Other fore-shew the Change of Weather, and the Naturall Death of Men. And here I cannot but wonder, that among all those Historians, that have written of the Presages of Birds; there is scarcely any of them that have endeavoured to give the Natural Causes of them. They will tell you perhaps, that against Raine, some certain Birds will fly close to the side of Rivers; but they do not tell, what should be the Cause of their Flying thither, rather then to any other place. But, seeing that all these Actions are not done, without some Reason, or other; we shall here indeavour, in a few words, to discover what it may be.

It is certain then, that Birds which keep alwaies in the Air, have a more perfect Sense, and Apprehension of the present Temper of It, then We can have: and this is the reason, why against all Changes of the Air, and of the Weather, they are wont to give us some Signe of it: as, for example, to Sing, and Chirp very pleasantly, when the Aire is Clear, and Calm; and on the other side, to change their Note, when it begins to be troubled and overcast; and to fly to Rivers sides, when it is like to Rain; especilly those that delight in eating of Worms; which

which abounding most about River's banks, by reason of the Corruption, and Humidity, alwaies come abroad out of the Earth, against Wet weather. And this is the Reason, why Crowes fly to Rivers sides, when it is like to Rain. Secondly, if the Aire begin to be infected with any Contagion; they, finding themselves annoyed thereby, presently get them gone, and quit the Country; although it be so Fat, and plentifull a one, as that it affords them more store of Food, then any other place can. Thirdly, they use to fly away, and forsake a City, or Hill, which is neer falling to Ruine, and to be Overwhelmed; by reason that the Hill, or City, not falling to the ground suddenly, as it seems to Us to do; but, by little and little; there are caused by this meanes certain Rifts, and Openings in the Earth, out of which ascends so Contagious an Aire, as that the Birds, (which are far quicker Sented then We are,) perceiving it, presently leave the place, and fly away. Thus did those Birds, which we have formerly mentioned, out of *Rab. Elcha*, fly all of them away, even as much as the very Poultry, when the City, wherein they were, was now ready to be overwhelmed by the Ruine of Two Mountains. We have also said before, that in a certain Village, in *Suitzerland*, called

called *PLOURS*, the very Bees did the like. The Instance of a Man neer death, doth also confirm this Truth: for, when he is at his last Gasp, the Pores being opened, by a Certain Violent Labouring of Nature, send forth so Corrupt an Aire, or Sweat; that the very Fleas, not enduring it, leave the place. The same is also reported of Rats, and Mice; who will be sure to forsake a house, that is ready to fall. And certainly no man can doubt, but that the Air which is pent up in the Close holes, either of a Mountain, or of the Foundation of a City, or of the Walls of a House, must needs be very Corrupt, and Putrified Air; which, when it commeth to be exhaled, must necessarily be very dangerous, to all those that shall take it in. And in this sense we are to understand *Cardan*, when he saies; that a City is neer its Ruine, when the Ravens are observed to croak, more then usually: forasmuch as, these Birds having a Sent of the Putrid Air, that issueth out of the Earth, think it to be Carrion; after which they are so greedy, saith *Ælian*, as that getting to the tops of Trees, or else flying about in the Air, they turn themselves about toward every blast of Wind, that so having a Sent of any, they may goe, and feast themselves upon it. And for the same reason,

De Varietat. l. 3. c. 3

son, if they chance to flie over a house, where any are Sick, and that they alight upon it, and cry more then they use to doe; they have some Sense, by reason of the Air that commeth out of the Sick persons Chamber, of his approaching Death. The *Augury* therefore, or Divination by Birds, used by the Ancients, was not altogether so Ridiculous a thing, and fit to be accounted only as a Piece of Superstitious Foolery; as *Delrio* would make it to be. And here I cannot choose but laugh at those men, that will needs have *Apollonius Tyaneus* to be a Sorcerer, and a Magician; because he was able to interpret the Language of Birds: as if we might not see the Experience of this every day, and perceive, that a Hen useth alwaies one Certain Tone, when She calleth her Young ones about her; and a quite different one, when she hath laid an Egge; and makes a Third Kind of Noise, Unlike either of the Former, when she is any way frighted. So that, when I hear a Hen make a Noise, I may say, that either she hath found some Corn, and now she calleth for her Young ones; or else, that now she hath laid an Egge; or else, that she is frighted. And what should hinder, but that by long Experience, a man might be able to do the like, by all other Birds: As for the other Presages, that may

Disquis. Mag. l. 4. c. 2. q. 7. Sec. 2.

may be taken from them, and which are more Common; I must refer the Reader to *Cicero*, *Virgil*, *Alchindus*, *Firminus*, *Hieronymus Tortus*, *Federicus Bonaventura*, *Augustinus Niphus*, *Alliacensis*, *Minerva*, *Gul. Gratarolus*, and *Antonius Mizaldus*.

Lib. 1. de Divin. *Lib. 1. Georg.* *De Temp. mut. Repert. de mut. aëris.* *Prognost. perpet. De ventis. De progn. temp. Ephemerid. Prognost. temp. Ephemerid. aër. perp.*

CHAP. XIII.

That the Starres, according to the Opinion of the *Hebrew* Writers, are ranged in the Heavens, in the forme of Letters: and that it is Possible to reade there, whatsoever of Importance is to happen, throughout the Universe.

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4. *The*

4. *The reason, why so few Authors, of these Later times, have medled herein. What our Modern Writers, as* Reuchlin, Picus Mirandulà, Agrippa, Kunrath, Banelli, *and* Flud, *have delivered of this Subject.*

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Fall

Fall of two Potent Kingdomes in the East, read in the Heavens by R. Chomer.

12. *The Authors Judgement, concerning this* Reading of the Heavens.

THose, who have diligently examined the Choyceſt parts of the Learning of the Ancients, have obſerved, that there is nothing that is more Abſurd, in Appearance, then the Figures of the Celeſtiall Conſtellations. For, what a Confuſed thing is it, (ſay They) that, in thoſe places, which are deſtined to be the place of abode for the Bleſſed Spirits only, there ſhould be lodged ſuch numbers of Beaſts; and, ſome of them ſo dreadfull, as that we cannot thinke of them, but with Horrour? If they had placed only Men there, and had allotted a *Caſtor*, and a *Pollux*, Dominion there; this might have been interpreted an Error of Love; which ſuffers us not to be content, in wiſhing ſmall Honours to thoſe we Love. This Conſideration might alſo have ſatisfied thoſe, who complained, that the Celeſtiall Figures were nothing elſe, but the Repreſentations of the ſeverall Scapes of *Jupiter*; & that the whole Face of the Heavens was filled, with the Notes of his Inceſtuous Prankes: ſo that if any one ſhould undertake

dertake to excuse these Amorous Signes, he would be the lesse blame-worthy; in that hee did it, only in Defence of the most sweet, and Powerfull of all our Passions. The Excuse of those, who imposed upon these Incorruptible Bodies, the Figures of Brute Beasts that are most subject to Corruption, and even of Things Inanimate also, was most just; seeing that, in so doing, they had no other Designe, but what was Religious. Thus we see Fishes there, Censers, and Eares of Corn in a Virgins hand: And, those who are skilled in the Secrets of the Ancient Theology, know well enough, that it was not without some Mysticall reason, that they placed one Crowne in the South part of Heaven, consisting of Thirteen Bright Stars; and another in the Northern part, containing eight stars in it. But to place Dragons there, and Serpents, and Hydra's; Reason can never endure. And yet, see the Strangenesse of the thing! For Though the Ancienes had thus filled the Heavens with Brute Beasts; and that, according to this their Doctrine, one would have imagined this Celestiall Paradise to have been, an Habitation of Monsters, and a Dreadfull Wilderness, rather then the Seat of the Blessed, & a Place abounding with all manner of Pleasures; yet notwithstanding neither hath the Church ever reproved it, nor any of the Ancient

cient Fathers disavowed it. Now the Subject we treat of, is much lesse Scandalous; and, by Consequence, more Tolerable. For, what danger can there be, in affirming; that the diverse Figures of the Starres represent, and make up the different Characters of the *Hebrew* Alphabet? And, that as These Letters have some Signification, when they are Single, as well as when they are joyned with others: in like manner the Stars, either alone, or joyned with other Stars, doe note unto us some Mysteries? Yea rather, this Doctrine of ours is so farre from being such, as men should beware of, and hold it Suspected; as that, on the Contrary, it teacheth the Manifold Wonders of God; and proveth, that all these Stars have not their Order bestowed on them in vaine; and that their Motions, and different Aspects are not utterly useless, and without any Designe. Insomuch that, in my Opinion, it would be no lesse then Blasphemy in any man, to affirme the Contrary; or to say, that they are placed there, only for Ornament, and to beautifie the Heavens, and to give Light; and for no other cause at all. But, what Madnesse is it to confine these Wonderful Lights to One only Operation; seeing that, besides that Experience teacheth us, that the *Moone* is the Governesse of all Humours; the *Sun*, the Principle of Life;

Saturne,

Saturn, a Malignant Star; *Jupiter*, a Benign; the Signe of *Taurus*, cold and dry; that of *Gemini*, Hot and moist; *Aries*, Hot and dry; and so of the rest: we do also see daily, that one and the same Simple here below, serveth to diverse and sundry Operations: and therefore, if the Properties of Hearbs, are not restrained to the narrow limits of One Sole Effect; why should we thinke so unworthily of the Stars, as not to believe the same of them? Wee conclude therefore, that besides those Wonderfull Qualities, which wee acknowledge to be in them; they may also represent, by their Diversity of Aspects, certaine Figures, or Characters, by which we may have some Apprehension of the Greatest Changes, that happen here below. And this Truth we will now endeavour to prove, out of the Holy Scriptures.

2. If then we can any where find, in these Holy Scriptures, that the *Heavens* have been called by the Holy Ghost, *A BOOK*; then doubtlesse we may conclude, that there are, in this Booke, Letters, and Characters, which may be Understood by some or other. Now, that it is called a BOOKE, appeares out of the Prophet *Isaiah*, who speaking of the Last Day, wherein all things shall Cease, he saith, *Complicabuntur, sicut Liber, Cæli*: where the כ *Caph*, in Hebrew, which the *Latine* Isa. 34.4 ונגלו כספר השמים

tine translateth, *Sicut*, signifieth, in the Originall, *Quia*. So that, as *Isaiah* hath said, that the Heavens shall be *rolled together*; so hath he, at the same time, given the Reason of it also; *Because they are a Booke*. If it be Objected, that כ may signifie, *Sicut* as well; I answer, that those, that are but meanely versed in the Holy Scriptures, know well, that this *Latine* word, is not alwayes a Note of *Similitude*. *Facti sumus* Sicut *Consolati*: (was the song of the People, returning out of Captivity:) *as Men that are Comforted*; shall we conclude hence, that they were not Really so? No: But this word *Sicut*, AS, is Redundant in this place, and might as well have been away. So likewise in this passage; *Transivimus* Sicut *per Ignem:* and in many more the like. Therefore *Complicabuntur Cœli, Quia LIBER sunt.* But if it be still Objected, that for as much as כ *Caph*, signifies sometimes *sicut*, in the Originall; there is no more reason, why it should be rendered *Quia*, then *Sicut*: and Consequently it will still hold true; that the Heavens are not *a Booke*, but are onely *as a Booke*. To this it may be answered, that the Holy Scripture doth else-where fully decide this Controversie; seeing that, speaking of the Heavens, it makes mention of *Lines*, and *Letters*, which are words, that are most properly, and Essentially spoken

of

of a Booke ; and maketh no use of the word *Sicut*, As, at all : which is an Infallible Argument, that these words, in the passage before cited, *Complicabuntur*, *SICUT Liber*, *Cæli*, are not expressions of *Similitude*. Now that the Scripture, speaking of the Heavens, nameth expressly the word *LETTER*, will appeare out of the very First Verse of the Bible ; where the Hebrew Text runnes thus. בראשית ברא אלהים את השמים *Bereshith bara Elohim ET haschamaim* : that is to say : *In the Beginning God created the LETTER*, or *CHARACTER of the Heavens*. For, this is the meaning of the Hebrew word את, *ET* ; or את *Aot*, which signifieth a LETTER. And as for the word, LINE, wee finde it much more plainely set downe in the 19. *Psalme*, *Vers.* 4. *In Omnem terram exivit* קום *Kavam*, *LINEA eorum*.

I shall not here enter into any tedious Dispute, Whether it be to be read קלם *Kolam*, *Sonus eorum*, rather then קום *Kavam*, *Linea eorum* : and so consequently, whether the Passage cited by St. *Paul*, out of the Interpretation of the *Seventy*, be corrupted : or else, the Hebrew Text. In my *Advis sur les langues Orientales*, I shew, with *Titelmanns*, *Bredembachius*, *Malvenda*, *Mercerus*, &

Genebrard, that the Places are not at all Corrupted, neither in the one, nor in the other: but that the *Septuagint,* and St. *Paul* had regard to the *Sense* of the Words, rather then to the *Letter*; saying, *Sonus eorum,* to make it suite more aptly with the following Words: *Et in fines Orbis terræ verba eorum:* becauſe that, the *Sound,* the *Voyce,* and the *Words,* doe very handsomely accord, and suite together. We may adde also, that they made use of a Sublime, and Allegoricall sense of these words, applying them to the Preaching of the Apostles. And thus St. *Paul,* and the *Septuagint,* being fully reconciled to the Hebrew Text; we may the more boldly sticke to the Letter, and read קום *Kavam, Linea eorum*; understanding it spoken of the Starres, which are ranged in the Heavens, after the manner of *Letters in a Booke,* or upon a Sheet of Parchment. For which reason also, God is said, in the Holy Scriptures, to have stretched out the Heavens, as a Skinne: calling this Extension, רקיע *Rachia*; from whence perhaps the *Greekes* might take their word ῥάκος, which signifieth a *Skinne,* or *Hide*; it being most proper to a Skin, to be Extended, or Stretched forth. Now upon this *Extension,* as upon a Skinne, hath God disposed, and ranged the Starres, in the manner of Characters; whereby

whereby, as by a Sacred Book, the wonderfull Workes of God are set forth, to all those that know how to read them. *Cæli enarrant gloriam Dei*; saith the Psalmist. And here peradventure some may say, that the Wonderfull Workes of God are set forth by the Heavens, in their Prodigious Extent, Harmony, Brightnesse, Order, and admirable Motion; and not by way of any *Writing*. But *R. Moses*, a very learned Jew, assureth us, that the Word ספר *Saphar*, to *Declare*, or *Set forth*, is never attributed to Things Inanimate: so that from hence He concludes, that the Heavens are not without some Soule; which is no other, then that of those Blessed Intelligences, who have the Conduct of the Starres, and dispose them into such Letters as God hath ordained; declaring unto us Men, by meanes of *This Writing*, what Events we are to expect. And for this cause, this same Writing is called by all the Ancients, כתב המלכים *Chetab hamelachim*, that is to say, *The Writing of the Angels*. And that this passage, *Cæli enarrant gloriam Dei*, is clearly meant of this *Celestiall Writing*, appeares by the words immediately following; *In omnem terram exivit Linea eorum*. I know very well, that according to *St. Paul*, and the *Septuagint*, a man may understand, by the *Heavens*, the *Apo-*

stles; or, as some others will have it, the *Prophets*. But, if pursuing the Allegory, a man should take occasion to deny the Literall Sense; this would be no small Crime, in in the Judgement of the Fathers. *Scripturæ Verba*, saies the Whole *Schoole*, *propriè accipienda sunt, quando nihil inde Absurdi sequitur*. So that if we sticke to the Letter of the Text, not onely this Passage alleaged, but many others also, which I omit, that I may come to the Maine Matter in hand, doe very much confirme this *Writing*.

3. Now, as the *Prophets* have done before, so have all the Learned among the Ancients also, after their Example, called the Heavens, SACRED BOOKES: as, among the Jewes, *R. Simeon Ben-Jochay*, in the *Zohar*, on the Section *Temourah*; which is the 25. *Chapter of Exodus*, *Cifr.* 305. where he speakes very largely of this *Celestiall Writing*, though very Obscurely. *R. Abraham* also, in his *Jetsira*, or Booke of the Creation, delivers many Mysteries of it; and after them, *R. Moses Ægyptius*, *Moses Ben-Nachman*; *Abraham*, the Sonne of *Dior*, his Contemporany; *Aben-Esra*, *David Chimchi*, *Jom Tof Ben-Abraham*, *Joseph* the Sonne of *Meir*, *Levi Ben-Gerson*, *Chomer*, *Abarbanel*, and many others; which I shall here omit, that I may come to the *Greekes*, and

Lib. Moreh. Sepf. Kab. Beref. Thehil. Maguid Misnah. In Misn. Milchamot Adonai. Galg. Hass. in Bereſ.

and *Latines*, who will peradventure be better received.

The Learned *Origen*, interpreting, after his manner, that is to say, Subtilly, and Quaintly, this Passage in *Genesis*, *Et erunt in Signa*; affirmes, (as he is reported by *Eusebius*,) that the Starres were placed in this Order in the Heavens, for no other end, but to shew, by their diverse Aspects, Conjunctions, and Figures, what ever is to happen, while the World indures, as well in Generall, as in Particular: yet not so, as if they were the Cause of all these things; never any such thing came into the Thought, much lesse into the Writings, of this Learned man. For, as the Prophecies, that are written in Bookes, are not the *Cause* of those Events, which they foretell shall happen; but onely, the *Signe*: in like manner, saith he, may the Heavens very justly be called a Booke, wherein God hath written, all that is, hath been, and hereafter shall be. And, for confirmation of this, he citeth a passage out of a Booke, the Title whereof is, *Narratio Joseph*, a Book in his time highly esteemed by all men: wherein the Patriarch *Jacob*, giving his Blessing to all his Children, tels them, that he had read in the Tables of Heaven, all that ever was to befall Them, and their Posterity. *Legi*, saith He, *in tabulis Cæli, quæcunque contingent Vobis*

Præp. Evang. lib. 6. 9.

Vobis, et filijs vestris. Whence the same *Origen* concludes, as well in his *Tract* on this Question, *Vtrùm stellæ aliquid agant?* as in his Booke, *De Fato, Cap. 6.* that some Mysteries may assuredly be read in the Heavens; by reason, that the Starres are disposed, and ordered there, in the forme of Characters. The Conclusion of this Learned Father is so much the stronger, in that, where the *Vulgar Translation* reades, *Sint in Signa*, the Originall *Hebrew* is, והיו לאתת *vehaiou leototh*; that is to say, word for word, *Et sint in Literas.* This Doctrine is of so great Importance, as that *Julius Sirenus* hath undertaken the Defence of it; and maintaines, that it is a most True, and Safe Opinion; and such as hath been Entertained by most Religious Men. *Neque in illis corporibns Cœlestibus* (saith St. *Augustine*) *hic latere posse cogitationes credendum est, quemadmodum in his corporibus latent; sed, sicut nonnulli motus animorum apparent in vultu, et maximè in oculis; sic in illa perspicuitate ac simplicitate cœlestium corporum, omnes omninò motus animi latere non arbitror.* I am not Ignorant, that *Pererius* endeavours to finde out another Sense, in these words of St. *Augustine*: but it is an easie matter to say, what one pleaseth, in interpreting the words of a man that is Dead. Now this *Cœlestiall Reading*

Lib. 9. de Fato, cap. 35.

Lib. 2. contra Manich. c. 2.

In Gen. l. 2. de Astron. c. 4.

ding may the more easily be beleived to have been the Reall Meaning of This Learned Father, seeing that many others of the Fathers have strongly confirmed it: as, St. *Ambrose*, and *Prosper*; who call the Heavens, by the Epithets of PAGES; and, WONDERFULL INSTRUCTIONS: *Albertus Magnus* stiles them, an UNIVERSAL BOOK. And *John Damascene* goes yet farther, and saies that they are CLEARE MIRROURS; intimating, that we may see, distinctly There, even as farre as to the most Secret, and Weightiest Motions of our Soul: which gave occasion to *St. Augustine* to utter those words, which we have before cited. All the *Platonists* in a manner, were likewise of the same Perswasion: and this is the reason that *Porphyrie* assures us, that when he had resolved to have killed himselfe, *Plotinus*, having read his Intention in the Starres hindered him from doing it. *Orpheus* also had knowledge of these Secrets, as appeares by these Verses of his:

Ep. 8. ad. Demetr. De vera Rel. 3. & in Ps. 41. De Mirab. De Fid. Orthod. lib. 3. c. 1.

Σὴ μὲν ἐν ἄστροις
Τάξις ἀναλλάκτοισιν ἐφημοσύνῃσι τέτυκται.

Certus tuus Ordo,
Immutabilibus mandatis, currit in Astris.

4. As

4. As for our Modern Writers, it would even amaze a man to consider, that among such infinite numbers of Books, wherewith our Libraries are stuffed, there is hardly Five, or Six to be found, that have taken any Notice at all, of this Curious Piece of Antiquity, concerning this *Celestiall Writing*. I know very well, that Ignorance will be presently ready with this Answer; that the Vanitie of the Subject, is the reason of this Their Silence. But why then have such an infinite number of other Fooleries been taken into Consideration, and thought a fit Subject for their Learned Pens, which are a thousand times more Ridiculous in Appearance, then This is? whereas, on the Contrary, there is no Astrologer, to whom this Science is not Necessary; nor any Searcher into the Choiser Pieces of Theologicall Antiquity, to whom in like manner it may not be usefull; if at least it be True. I am therefore apt to believe, that the true reason is, the Neglect rather of the Orientall Languages; whereon these Curiosities do so necessarily depend; as that, without the knowledge of them, they cannot possibly be explained, or understood: insomuch that, we had no notice at all of these Mysteries, till such time as they were brought into *Europe* by those men, that addicted themselves

selves to the study of the Eastern Languages. *Capnio* was the First, that, in an Age when Barbarisme reigned, adventured to make some of these Choise Discoveries. *Picus Mirandula* likewise, who was the *Phœnix* of the Age he lived in, took some pains in searching into these Secrets; and also proposed the Question in hand, in these terms: *Utrùm in Cælo sint descripta, & significata omnia, cuilibet scienti legere? Cornelius Agrippa* also hath delivered His opinion herein. *Pierius Valerianus*, in his Hieroglyphicks, hath these words. *Illa Extensio in modum pellis, tanquam literis, inscriptæ luminaribus, & stellis, dicitur* Rakia, *&c. Blaise de Vigenere*, in his Book *Des Chifres*, makes a long Discourse on this Particular. *Banelli*, an Italian, hath said more to this purpose, then all the others, upon those Words of S. *Luke: Gaudete, quòd nomina vestra scripta sint in Cælis. Kunrath*, according to his usuall manner of Fooling, makes a Riddle of it;

De Art. Cab.

Quest. 74

Occult. Philos. Lib. 4. fol. 366.

In Amphith.

In quo sunt pueri quotquot in Orbe Viri.

It seems, that these kind of Authors write to no other end, but that they may not be understood: by this means seeming to make war against Nature; which hath given us a Tongue, and the use of Speech, that we might

might be able to expreſſe our Conceptions: whereas theſe men, on the contrary, Endeavour to be Obſcure, and Dark. *Robert Flud*, in his *Apology for the Brethren of the Roſy Croſſe*, hath gone on very far with this *Celeſtiall Writing*; the Characters whereof he affirmes to be made, in the ſame manner that Others are. *In Cælo*, (ſaith He) *inſerti & impreſsi hujuſmodi Characteres, qui non aliter ex ſtellarum ordinibus conflantur, quam lineæ Geometricæ, & Literæ Vulgares, ex punctis; Superficies, ex lineis; & corpus, ex ſuperficiebus:* at length concluding, that who ſo is able to read theſe Characters, ſhall know not only what ever is to come, but alſo all the Secrets of Philoſophy. *Quibus hujuſmodi linguæ, & Scripturæ Arcanæ, Characterumque abditorum cognitio à Deo conceſſa eſt; his etiam datum erit, veras rerum naturas, mutationes, alerationes, & proprietates ſiderum, omneſq; alias operationes & executiones, oculis quaſi illuminatis legere, & legendo intelligere.*

Apologet. Ed. Lug. Bat. An. 1617.

Fol. 62.

5. But of all the Moderns, who have ſpoken of theſe Celeſtiall Characters, *Poſtell* is the only man, who ſeemeth to have had the greateſt knowledg in them; as may appear, out of the greateſt part of his Books; among which, that which he hath written upon the *Fethſira*, gives us an Account of what

what himself had had experience of. *Si dixero, me in Cælo vidisse, in ipsis Linguæ Sanctæ Characteribus, ab Esra primum publicè expositis, ea omnia quæ sunt in rerum natura constituta; ut vidi, non explicitè, sed implicitè; vix ullus mihi crediderit: tamen testis Deus, & Christus ejus, quia non mentior.* Now that which makes me believe, that this Learned Man had some ground of this his Confident Assurance of having such Knowledge in these Curiosities, is, that beside the Experience which possibly he might have had, he had often also travailed into the Eastern Parts; where he had no doubt seen the Books of the *Arabians*, which are all full of this kind of Secret Learning. And *John Leo*, in his History of *Africk*, affirmeth, that, in *Marocco*, there is nothing more Common: and the first book which he makes mention of, is a book written by *Elboni*, an Arabian, the Title whereof is, *ELLYMAHEMORAMITH:* which book scarcely treateth of any thing else; and it teacheth particularly, how to describe all the Constellations in Arabick Letters, and to picture them Elegantly within little Tables; such as the *Arabian* Hermites doe alwaies carry about them, and have them ready for their Use, in applying them to the Rules of their *Zairagia*, or Divination. And this confirms that which I shall bring hereafter,

after, concerning the *Mahometans* searching after no other Figures in the Heavens, then in their own Characters, reading therein what ever is to happen, in a very strange, and unusuall manner. Whence the fore-mentioned *Postell*, upon the same book of the *Creation*, saith: *Decreti itaque sunt demum delineati, suisque figuris adumbrati igne divino in aquis Cœli scilicet expresso sancti Characteres, & tanta virtute in Cœlis expressi, ut possit etiam veritas futurorum haberi : cujus scientiæ adhuc vestigium in* Marocho, *et multis alijs Ismaelitarum civitatibus; licèt sint apud eos admodùm depravatæ, & adulteratæ figuræ Sanctæ.* I have sometimes thought, that this Author put forth this Book of his, *De Configuratione Signorum Cœlestium*, as a Preparative only, to make way for the better entertaining of this Doctrine, among the *Europeans*. For having shewed, that all the Stars, instead of representing the Images of Living Creatures, do no more but only make up certain Square Figures; it would have been no hard matter afterwards, to have perswaded men, that these Figures were nothing, but Hebrew Letters, the figure whereof comes very neer to that of a Square. For if he should have gone to work otherwise, and should have endeavoured to have put these Celestiall Letters upon the world, without

In Iethzirà.

any

any Preparing of mens Minds to receive them; he would doubtlesse have been taken for an Impostor. And he had been formerly sufficiently cried down; so that he needed not to have exposed himself anew, to the Calumny of every black Tongue, by broaching new Propositions; which he could never think would down with them, unlesse he had first prepared their Palates to relliſh them. After the world had once been satisfied in the Probability of this his Doctrine, he then intended to make a Full Discovery of all these Secrets, in his Commentaries upon the *Zohar*: wherein he had layed together such Variety of Curious Learning, as himself witnesseth in divers places of his Printed Books, as that it was not without reason that he so earnestly commended This most Excellent Piece to the World, in his Last Will and Testament, written with his own hand. But since I have here made mention both of *Hebrew*, and of *Arabick* Letters; it may very well be doubted, which of the two, this *Celestiall Writing* is expressed in; and, which of these Languages these Letters make up. This Doubt therefore I think fit to decide, before I goe any further.

The *Ismaelites*, or *Arabians*, who have never wanted Men, that have been very well skilled

skilled in all manner of Choise Learning; (though they have fallen sometimes upon Ridiculous Studies also:) being moved with a vaine-glorious desire of concealing this Truth; namely that Their Language depended upon the *Hebrew*; have not only altered their Characters, which were before very like to the Hebrew; but have also adulterated their Names: and, the better to cover their knavery, have also added certain Letters: which the *Hebrew* Alphabet never knew: as, their *Sſim*, *Dſal*, *Thſda*, or *Tſa*, *&c.* Insomuch that a certain Learned man, that was very well skilled in their Language, saies: *Arabes, versutissimum hominum genus, & planè Ismaeliticum, id est, adulterinum, postquam cognoverunt, suas Literas ortum ducere ab Hebraicis; satagerunt non tantum absolutè dissimiles forma reddere, sed ordinem etiam perturbare, & nominum bonam partem mutare studuerunt.* They have had the Confidence also to affirme, that Their Letters are the First that ever were; and, that if there be any Mysteries to be found, either in the Signification, or Figure of Characters; we are to look for them no where else, but in Their Language. For which cause, interpreting their Alphabet, they deduce, from the first Letter, which is *A L I P H*, this Verb *Conjungere*: from the second Letter, which

Postel. de Phœn. Char.

is

is *B A*, this word, *Inire*: from *T A*, the Third Letter, *Producere*: and so of the rest: making up a Prayer out of it, which they say, no other Alphabet is able to shew. So that it is no marvel, that they are able to produce so many severall meanings of words, after this Rate of Interpretation; seeing that, as *Kirstenius* saith; *Integra Volumina de solis Nominibus literarum Alphabeti. Arabici conficiqueunt: sed longè adhuc plura de ordine, figura alijsque accidentibus conscribi possent.* These Niceties have made the *Arabians* so superstitious in the Pronunciation of their Letters, as that when they meete with many words united together by the meanes of an *Aliph*, they will pronounce them all in a Breath, though there should be an hundred of them, and though they should be in danger of expiring in the Act. Those that are Curious after satisfaction herein, may have recourse to the *Arabicke Grammer*, Printed at *Rome*. Now, as all Superstition is attended on, by a certaine Foolish Credulity; so are these men certainely perswaded, that the Heavens being figured with Their Letters, (and not with the *Hebrew*,) do foreshew all things to come. And this is the reason, that, besides the Division of their Letters into *Gutturalls*, or, such as are pronounced in the Throat; into *Vvales*, as the *La-*

tines call them, that are sounded in the furthest part of the Roofe of the Mouth; as others are by the Palate; by the Gummes; by the Lips; by the Teeth, and the Tongue together: and also into some, that are pronounced with a kind of Sibilation; others, with a certain Stammering; and some, with a gentle turning of the Tongue, which They call, *Dsalqijetun*; and the Latines, *Flexæ*: into others agen, that are Short, Long, Radicall, or Trancall, and Servile: I say, that besides all these Divisions, they doe yet divide them againe, (the better to accommodate them to this *Celestiall Writing*) into *Schemsijun*, and *Kumrijum*, that is to say, into Solar, and Lunar, which are particularly knowne, by those that observe the Rules of the *Zairagia*, it being unlawfull for them to devise them. And perhaps it is in Observation to this Doctrine, that the *Mahometans* doe never begin to write the first part of a word, at the end of a Line, and the rest of it at the beginning of the next Line; as the *Greekes*, and *Latines* use to doe: but if the space be not sufficient to hold the whole word, they draw a stroake from the last Letter of the Last word, to the end of the Line. Now we affirme, that though these Letters are very much altered, and corrupted; yet may it notwithstanding very easily be discovered, by the Figure of

a great

a great number of them, that they have beene taken from the *Hebrew*: and even Children may be able to judge of the Truth hereof, by comparing but the Arabicke *Hha*, with the Hebrew *He*; the *Cha*, with the *Cheth*; the *Ra*, with the *Resch*; the *Zain*, with the *Zain*; the *Sin*, with the *Schin*; the *Tha*, with the *Teth*; the *Ain*, with the *Aghin*; the *Pha*, with the *Pe*; the *Caph*, with the *Caph*; the *Lam*, with the *Lamed*; the *Vau*, with the *Vau*, &c. So that consequently, if wee are to search after any Mysteries in these Letters, it ought to be, not in a corrupt Copy, but rather in the Originall. The same is to be said of the *Samaritane* Characters also, which are corrupted from the *Hebrew*: and this is so certaine a Truth, as that it is a Point of Infinite Perverseneſſe to offer to doubt of it; as I have proved else-where against *Scaliger*.

7. The Reasons brought by the *Ethiopians*, or *Egyptians*, in the behalf of Their Letters, is not so easily answered, as those of the *Arabians*, and *Samaritans*: for as much as, their Letters being only *Hieroglyphicks*, expressing the figure of an Oxe, of a Horse, of a Lion, of a Beare, of an Eagle, and in a manner of all other Living Creatures; they doe (say They) represent in the Heavens, whatsoever is to come to passe in this world.

And therefore, if there be any thing to be read there above, by meanes of the Stars; we must reade it in these *Hieroglyphicks*, and in this Language, and not in any other; since that in Ancient times in stead of Letters, they made use of the figures of Living Creatures. To this it is answered, as we have formerly said, that these Living Creatures have beene represented in the Heavens, only by reason of a certaine Correspondency, that the Stars of which these Constellations consist, are observed to have, with these Living Creatures upon the Earth: and what other Reasons of it soever are given, they are Vaine, and Foolish. Such as are those, alleadged by the aforenamed *Lazaro Baretti*; who accommodates the Properties of these Celestiall Animalls, to severall Kingdomes, over which they rule: as, for Example, the Constellation of *Aries* rules over *France*, *Germany*, *Syria*, *Palestina minor*, *Suevia*, and the *Upper Silesia*. That of *Taurus* governs *Persia*, the Isles of the *Archipelago*, *Cyprus*, the Maritime parts of *Asia Minor*, *Polonia major*, *Russia alba*, *Switzerland*, the Countrey of the *Rhetres*, *Franconia*, *Ireland*, *Lorraine*, and part of *Swethland*. But, to leave this *Italian* to please himselfe with these Trifles, and likewise *Albertus de Marchesijs de Cottignola*, a *Franciscan* Fryer, who moralizeth this *Astro-*

Caliloq. Mor.

logy

logy after a way of his owne; we affirme, that all these Celestiall Living Creatures signifie no more then what we have said before; and doe therefore by the same reason conclude, according to the judgement of the Rabbins, that we must not search after any Mysteries, nor any other Characters, made up by the diverse disposition of the Stars, but only in the Hebrew; and consequently, no Signification in any other Language, but in the Holy Language: it being most proper, that That Language, which was the First in the whole World, and which was spoken by God himselfe, should give us notice Above, what things are hereafter to come to passe; seeing it hath informed us here Below, namely in the Holy Scriptures, of all Things that are past. And this Conclusion is a most true one, say the same Rabbins, for as much as in a cleare, bright Night, a man may see in the Heavens all the Hebrew Characters perfectly figured: which one cannot doe of those severall Living Creatures, that are placed there; seeing that the Imagination cannot be any whit satisfied, when, for example, in the Stars that make up the Constellation of *Aries*, there are Five Other to be seene close about it, which by reason that they are not comprised within the Figure of this Beast, doe disturb the Fancy, and hinder it from making up the Figure it

desires. The same also may be said of *Taurus* : for there are Eleven Starres to be seene there, which are Essentially of this Constellation; and yet are not brought in, in the Picture of it. So likewise in the Constellation of *Gemini* there are Eleven Stars belonging to it, which are distinguished from those Nineteen, that represent the Figure of this Signe: as *Cancer* also hath Foure bright Stars, which lie Loose from those Nine, which make up the Image of this Living Creature. But as for the Hebrew Letters, there is nothing to hinder us, from finding them distinctly described: and if any one doe chance to find either *Arabicke*, or *Samaritane* Letters there; this is still but to returne backe to the Originall, from whence they were taken.

8. First then we are to take notice, that the Starres which make up these Letters, are not disposed into the order they appeare in, at all adventures, nor in any confused way, as they seeme to us to be: but are placed thus, with some Designe, and in a Divine Order; God having made all things in full Perfection. Those that understand not the Play of *Chesse*, seeing the Pieces stand here and there, so confusedly, will be apt to thinke, no doubt, that they stand in that confused manner by meere hap hazard, seeing that in some places there are a great many; and in some, very few;

and

and one side of the Chesse-board is full, and the other side quite bare; and in a third place perhaps you shall have but two, or three: In a word, this Difference in the placing of the Pieces is so great, as that hee will certainely conclude; that the whole Businesse is clearely without any Designe at all: notwithstanding that they are all ranked in very exact Order; and that there is not the least Piece there, but is of use, and doth its proper Office. After the same manner is it with the Stars, which we see in the Heavens: for, though in some places you see many together, & in others but a few; and that the Order they stand in, lookes confusedly, and in a manner ridiculous; yet nevertheless is it most Admirable, in it selfe, and proceeds from some most wonderfull Designe; which Those Men perfectly understand, who by their Holy Life, are elevated above all that is here below. Thus it is storied of S. *Anthony*, that he perfectly understood this *Heavenly Writing*.

Secondly, that although the Stars which are in the Eighth Heaven, (if at least there be any such thing as an Eighth Heaven,) be Fixed; yet do they not therefore alwayes compose the same Letters; at least, the greatest part of them; but they have their Changes, according to the Diverse Aspects of the Planets. Thus those Starres, that, ten yeares since, made

up, for Example, a *Teth*, shall now perhaps make a *Mem*, or a *Lamed*. Which is the reason, say the *Rabbins*, that *This Writing* serves not, but for the shewing of things to come.

In the Third place they say, that we are most especially to observe what New Starres soever shall appeare; because that These doe fore-shew the greatest Mutations: God making use of these, in making up, by meanes of their Aspects, and Conjunctions, New Letters; whereby he either expresseth unto us his Wrath, or his Mercy: as having determined with himselfe, to chastise us, if we continue in our sins; and to pardon us, if we repent of them. Thus, before almost all the greatest Mutations, that have happened in the World, have some of these New Stars been observed to appeare; and they have been such Stars too, as have been really found to be in the very Heavens. Such, as was That, observed by *Hipparchus*, 125. yeares before the time of our Redemption; which Star presaged the end of the *Grecian Monarchy* approaching. Another the like appeared also in *Claudean's* time, in the yeare of our *Saviour Christ* 388. Another, in the time of *Messahalah*, *Haly*, and *Alkumazar*, *Arabian* Astrologers; which appeared in the 15. *Degree* of *Scorpio*, and cast forth as great a Light, as

the

the Fourth part of the *Moone* could doe. Another, in the time of the Emperour *Adrian*; and another also under the Emperour *Otho*; which appeared betwixt the two Constellations of *Cepheus*, and *Cassiopeia*. Another in the year 1264. not far from *Cassiopeia*, tending towards the North: and Another likewise that appeared afterwards, on the Chaire of the same Constellation, about the beginning of *December*, *Anno* 1572. and continued for the space of sixe Moneths. Another, that appeared *Anno* 1596. in the Constellation of the *Whale*: another, of the Third Magnitude, observed in the necke of the *Swan*, *Anno* 1600. and another, that was seen, two yeares after, in *Pisces*. Another, that appeared two yeares after That, in the Constellation called *Serpentarius*, *An.* 1604. and was called by the name of the said Constellation. There are some others besides, which *Licetus* hath collected together, out of *Homer*, *Varro*, S. *Augustine*, *Pliny*, *Albumazar*, *Pherecides*, *Athenæus*, *Eustathius*, *Germanicus*, *Cyprianus Leovitius*, *Cardan*, *Paulus Hajazelius*, *Galilæus*, *Thomas Fienus*, *Cussinianus*, *Tycho Brahe*, *Gul. Fansonius*, who was his Scholler, *Jo. Kepler*, *Alphetragius*, *David Chytræus*, *Fabricius*, *Hieronymus Munosius*, *Wenceslaus Pantaleo*, *Reyerus*, *Pyrgius*, *Michaël Coignetus*, *Cornelius Frangipanus*,

De Nov. Astr. & Com. l. 5. à Cap. 6. ad 23.

gipanus, &c. some of which Authors have particularly observed the truth of this Doctrine which I have here delivered; namely that all These New Starres have beene the Fore-runners of the Greatest Mutations that have happened: and that in default of These, Comets have appeared; which, though they are easily distinguished from True Stars, and have their place of Being in the Aire onely; yet have they served to represent, by their diverse Aspects, (according to the Doctrine of the *Rabbines*,) Other Letters, and to foreshew the Disasters that have happened: it being very necessary (say They,) to have a speciall regard to these New Lights; which are, as a new Letter, which being added to a Word, alters the sense of it. As, for Example, in this Word AKE, if one adde an L, it will be no longer AKE, but LAKE. Or if in the middest of this word AKE, one insert an R, it will alter the word, and make it ARKE. So that wee see, one onely Letter, as an L, or an R, utterly changeth the whole Sense. In the same manner is it with the Stars; where a New Starre added, varieth both the Writing, and the Sense.

9. In

9. In the Fourth place, that we may be able perfectly to understand this *Celestiall Writing*, we must exactly observe the Verticall Stars: for, those which are over a Kingdome, saith *Abiudan*, doe ordinarily shew, what ever is like to befall it. And in this Sense, it will not be any hard matter to apprehend the meaning of *Cardan*, when he saies, speaking of the Star in the Tail of *Ursa Major*, that it hath fore-shewed the Changes of all the Great Empires: understanding this to be the Sense of this Truth, delivered by *Cardan*; that, according to the Doctrine here laid down, this Star, though not Alone, and by it self, yet joyned with others, hath shewed these Changes; making up, by their Conjunction, such Entire words, as did fore-shew the Fall, or Rise of these Empires, either clearly, and plainly; or else perhaps, more secretly, and Mystically, as we shall shew hereafter. Now, as in all sorts of Writing, there is One certain Letter, both in *Nounes* and *Verbs*, which is more Frequent then any other, and hath the Preeminence throughout all the severall *Conjugations*, and *Declensions*; in like manner in this *Celestiall Writing*, it hath been observed, that in all the Mutations of Empires, This Star, in the Taile of the aforesaid Constellation, hath been more Eminently noted, then any other:

Either

Either because it is more Frequent, in the Discourse of Monarchies, then any other: Or else, that it is as the Capitall Letter, in the most Significative Words; as we see there is in all Proper Names, of almost all the Languages in the World: as for example, in the name of *Peter*, the first Letter is greater, then any of the rest that follow. And thus may we answer this Question, which some may happily make; namely, Why, in this Celestiall Writing, there are both Little, and Great Stars also? If it be further demanded; Why, in this kind of *Writing*, there are, in one and the same word, Great, and Small Letters, or Stars, mingled together? it may be answered, that the Reason is, to make us take more Notice of those Letters in the Word, which are the Most Significative; which is a Course, that the *Anagrammatists* are very well acquainted withall. As, for Example, if in the word *Soveraignty*, I would have *VERITY*, to be especially observed, I will write the word *Soveraignty*, in this manner, soVERaIgnTY: where the Letters of the Word *VERITY*, are greater, then any of the rest. Or if in the Word, *Representative*, I would have, *Present*, to be Chiefly taken notice of, I would then write the Whole Word thus; rePRESENTative. We are not then to wonder, if in the

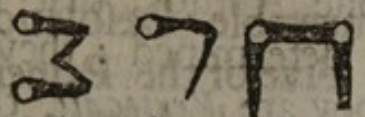
Heavens

Heavens we often see two, or three Great Stars to goe to the Composition of a Word, wherein there are Small Stars also: and this is that, which we are to have most particular regard unto, (as we have already shewed, When they are *Verticall* to any Place. And by this meanes may we be able to give a Reason of that, which hath been hitherto Unknown: as, when the Astrologers affirm, that when *Caput Algol*, or *Medusa's* Head, was Verticall to *Greece*; the Stars did foreshew the Calamities, which afterwards happened unto it, by the Tyranny of the *Mahometans*; without giving us any Reason Why: no more then they doe of their Confidence, in assuring us, that the same Constellation, which will in a short time be Verticall to *Italy* also, fore-shewes a strange Desolation, that is to fall upon this Pleasant, and Fertile Country. Now all these Disasters, though, according as they are foretold, so doe they Certainly come to passe; yet nevertheless is the Fore-seeing of them grounded meerely upon Experience; neither can the Authors of these Predictions, for the Most part, give any other Reason of them. But now, according to this Doctrine of the *Celestiall Writing*, we know, that these Mutations shall happen on the Earth, because we see, they are written in the

Heavens:

Heavens. And this is the Reason that *R. Chomer* affirmes, that the aforesaid *Medusa's* Head, or, the Stars that Compose it, did foretell the Lamentable Desolation of *Greece*, because that Five of the Principall Verticall Stars did for a good while together, make up this word, חרב *Charab*. Which, in the Second Conjugation, signifies, *To be Desolate*: understanding This, particularly of *Greece*, over which these Stars shone; because that the number of its Letters, which are, *Jod*, *Vau*, *Nun*, and which being put together, make up יון *Javan*, that is to say, *Greece*, do yield the same number, that *Charab* doth: as you may here see.

2 2 8



Charab,

Destroied, Desolate.

Summ. 12.

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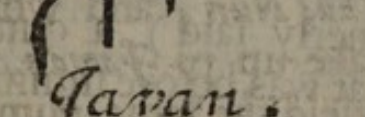


Javan.

Greece.

Summ. 12.

According to these Principles, any man may foresee, by the putting together the Stars of the same Constellation, the Disasters that *Italy* is threatned with. However it be, *Functin*, an Italian Priest, and a very excellent Astrologer, is bold to utter these words: *Illud verò* (saith He, speaking of this *Medusa's* Head,) Toleto *nunc*, Apuliæ, & Neapolitanorum *regno est verticale*; *moxque* Italiam *invadet*: *quibus suam quoque cladem allaturum* *In Sphær. Io. de Sacrobos. c. 1.*

laturum esse, maximopere est verendum. Now how long before hand, these Celestiall Letters do foreshew the Changes that are to happen; no one Author, that I know of, hath precisely determined: they only say, that, Before they are *Verticall*, they do foreshew this Change, and whatsoever is to happen: God being willing thus to prepare us for the Evils which are to befall us. And after that they are precisely Verticall, if our Repentance hath yet found any place in his Mercies; He then causeth some New Star to appear, and, by its Intervening, to shew (as we have formerly said) a quite Contrary Thing, to what was before signified.

10. In the Fifth Place, the fore-named Authors affirm, that to be able perfectly to understand this *Celestiall Writing*, we must know how to distinguish exactly, which Stars are *Orientall*, and which *Occidentall*, *Meridionall*, and *Septentrionall*: forasmuch as these Quarters of the Heaven are very Essentiall in this Reading. For, if any one desire to know, say They, the Good Fortune, and Prosperitie of a Kingdome, or of any Other thing: he must then read those Letters which are *Verticall* to him, (or which want not much of being so,) from the West, toward the East. And if he would be informed of the Evill Accidents, and Misfortunes

that

that shall befall a place; he must then begin to read, from the North, towards the West. Now, why the Good Fortunes of a Place should be read, from the West, toward the East, rather then from the East, toward the South: and why the Ill Fortune is likewise to be read, from the North, toward the West; I have not found any Reason given, by any Author. However, I shall adventure to give this Conjecture at it: namely; that seeing that Nature, being at Liberty, and not hindered by any thing, alwaies tendeth to the Best: and that, as *Aristotle* saith, It would alwaies bring forth *Males*, as being more Perfect Creatures then *Females* are, if it were not hindered by some Repugnant Cause: it is most proper, that Good Things, and all Perfections, should be read from the West toward the East, seeing that This is the Free, and Naturall Motion of the Stars; the other, from the East to the West, being a Contrary, and Forced Motion. As for Ill Fortune, and Disasters, they might according to this Principle, have been read from the East toward the West, had not the Oracle which cannot lye, uttered this Wonderfull Truth: *A Septentrione pandetur malum*: All Evill commeth from the *North*. But, why from the *North*, rather then from any other part of the World? The Reason *Ier. 1. 14.*

of this is not so easily given: yet I conceive, it would stand with sound Philosophy, to answer; that, by reason of the Darkenesse, and Gloominesse of the Aire of those Parts; caused by the great distance of the Sun; and also, by reason of the Evill Spirits, which are the Authors of so much Evill, and which inhabite Darke Places; a man may very Reasonably say, that all Misfortunes come from the North; as being a Place, which is full of these Evill Spirits, or *Demons*; as Historians testifie.

And from hence, it will be an easie matter to apprehend the Reason, why the Ancients figured in these Northerne Parts of the Heaven, a *Serpent*, or *Dragon*, close by the Two *Beares*: seeing that these Creatures are the True Hieroglyphickes of Tyranny, Violence, and all manner of Oppression. And certainly, who ever shall but runne over the Annals, will finde, that all the Great Desolations that have ever happened, have come from the Notherne Parts. The *Assyrians*, or *Chaldeans*, set on by *Nabuchadonosor*, and *Salmanasar*, have sufficiently manifested the Truth of this, in burning to the ground a City, and a Temple, that was both the most Sumptuous, and the most Holy in the world; and in the Utter Ruine of a People, whom God himselfe had taken into his own

Vid Theodor. Graminæij Myst. Aquil.

Speciall

Speciall Protection, and whose Father he particularly called Himselfe. And hath not *Rome*, like a Second *Jerusalem*, in like manner often felt the Fury, of this Accursed Generation of the North; when, by the Cruelty of *Alaricus*, *Genfericus*, *Totilas*, and the rest of the *Gothick*, *Hunne*, *Vandale*, and *Alane* Princes, It saw its Altars overturned, Its Stately Palaces burnt to Ashes, and Its Inhabitants consumed by Fire, and Sword! Thus hath not This Nation spared at all, the Two Spouses of the Living God; and doth still torment the Later of these, by the Tyranny of the *Turkes*, which also came out of the *North*. Most Properly therefore doe we, in this *Celestiall Writing*, beginne to read Disasters, and Misfortunes, from the Northerne Part; seeing that *A septentrione pandetur omne malum*. Or Else we may say, that we beginne to read on this side, because that the Verbe תפתח *Tipatach*, which, in this Propheſie, is translated, *Pandetur*, signifieth also in the Originall, *Depingetur*: so that we may render this Propheſie in these words: *All Evils shall be described*, (or, written) *from the Northward*. And if written, then certainly to be read from This side.

Sub Honorio, Martiano & Justiniano, an. 412. 456. & 551.

Now this *Celestiall Writing* doth not alwayes represent in Words at length, what things are to happen; but sometimes in a

more compendious manner, and by way of Abbreviation: in like manner as was that Vision, which appeared to *Belshazzar*, foreshewing the Destruction of his Kingdome, and which was interpreted by *Daniel*: MANE, THECEL, PHARES. And as none but *Daniel*, who was a Just Man in the Sight of God, could interpret this Vision: in like manner, say the Jewes, it appertaineth onely to Good Men, and not to all manner of Persons whatever, to interpret those things, that are found *Written in the Heavens*; which are, for the most part, very Obscure, and Difficult; and which require, for the Perfect Interpretation of them, that a man should be skilfull in the GEMATRIE, NOTARICON, and the TEMURAH; which are the Three Parts of the *Cabale*. The First of which, (the name whereof גמטריא *Gematria*, is corrupted from the *Greeke* Γεωμετρία, or else this Later from the other;) considereth of the Numbers that are contained in the *Letters*; and, by comparing them with others the like, gives an Explication of what was before Obscure. As, for Example, where it is said in *Genesis*, concerning the Comming of the *Messias*, יבא שילה *Java Schilo*, *Shiloh* shall come; these *Hebrew* Letters make up the number 358. which is the Number also of the Letters of the *Messias* משיח

According to the Hebrew, *MENE, THECCHEL, PARSIM.*

Gen. 49. 10.

משיח *Maschich*: so that the Prophet saying, *Donec venerit Schiloh*; it is as much, as if he had said; *Donec venerit Messias*. The Second Part is of use, when the severall Letters of a Word doe represent, each of them, a whole Word: as, in this *Devise* of the *Romans*; S. P. Q. R. *Senatus Populusq; Romanus*: and in this *Hebrew* Name, אדם *Adam*; the First Letter whereof signifieth אפר *Epher*, Dust; the Second, דם *Dam*, Blood; and the Third, מרה *Marah*, Bitterness: Intimating, that Man is nothing but Bitternesse, and Sorrow; but Corrupt Blood, and Sin; and, lastly, but Dust, and Ashes. The Third and Last Part, (the name whereof, *Notaricon*, is taken likewise from the *Latine*, *Notarius*; or else this *Latine* word, from the *Hebrew* נתר *Natar*, which signifies, to *Transferre*, or *Transpose*; a word very proper to the Art of *Anagrammatisme*;) is, when either Two, or more words are united together; or are read backwards, or otherwise, after the manner of *Anagrammes*; or else, are divided into severall other words, by the Transposition of the Letters: As, for example, where God saith to the Children of *Israel*; הנה אנכי שלח מלאכי לפניך *Ecce ego mitto Angelum meum ante faciem tuam*; שלח מלאכי לפניך *Selec Malachi lepanecha*, My Angell shall goe before you: where, it is demanded, what *Angell* this was? and it is answered, that it was *Michael*: because that the Letters of the word מלאכי *Malachi*, Transposed, make up that

Name. You may see many Examples of this Nature in my *Advis sur les Langues, &c.* and in my Apology for the *Cabale*, the Title of which Treatise, is, *Abdita Divinæ Cabalæ Mysteria, contra Sophistarum Logomachiam, defensa.*

11. We will now discover, according to these Rules laid down, some certain Secrets of this *Celestiall Writing*, which are delivered by *R. Kapol*, *Chomer*, and *Abiudan*; which are the Three, that have written the most, of this Subject, of any. We have formerly shewed, how the Stars of the Constellation called, *Caput Algol*, being Verticall to *Greece*, did foreshew the Desolation of it. The like is to be observed in the rest of the Stars, when they are Verticall to any other Kingdome, though they are perhaps ordered, and to be understood otherwise.

Thus, a little before the Temple of *Jerusalem* was burnt, and utterly consumed by *Nabuzaradan*, it was observed, that Eleven of the Stars, that were the most Verticall to it, composed, for a pretty while together, these five Letters,

which being joyned together, made up this Word, (reading it from the North toward the

the Weſt,) *Hikſchich*; which ſignifieth, *to Reject, and Forſake, without any Mercie*: and the Number of Three of them added together, amounteth to 423. which is the Space of Time, that this Stately piece of Building had ſtood. In like manner, a little before the Jewes ſaw their Scepter caſt downe to the ground, and their Liberty carried Captive into *Babylon*, Five Stars were, for a long time together, obſerved to compoſe theſe Three Myſticall Letters, נתק *Nataq*; a word which ſignifieth, to *Break, Caſt Down*, and to *Drive out*. And the Number of theſe Letters, which is 505. was the Exact Number of years that the *Jewiſh* Kingdome had laſted, from *Saul*, to the Deplorable King *Zedechias*. Neither are the *Jewes* the only People, who have been advertiſed, by this *Celeſtiall Writing*, of the Miſeries that were to befall them: but all the other Nations of the World might have read in the Heavens in like manner, the Evils that have happened unto them; as the fore-named Authors affirm.

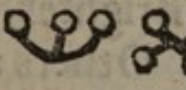
Thus the *Perſians*, or *Aſſyrians*, who were the Ruine of the Monarchy of the *Jewes*, ſaw the Period of their own Empire, after that Foure of their Verticall Stars had com-

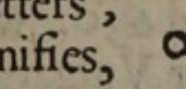
posed these Three Letters, רבע which make up the Number of 208. which was the time of the Duration of this Monarchy, which was founded by *Cyrus*.

The End of the *Grecian* Empire was likewise fore-shewed, by Four Stars, which made up the Verb פרד (4 200 80) *Parad*; which signifieth, *Divide*: and that in This Wonderfull Manner, as that the very same Letters did produce also the Number of years that this Monarchy lasted, which took beginning, at the time that *Alexander* the Great subdued the last *Darius*.

That of the *Athenians* lasted but 490. years; which is the Number of these Three Letters, which Foure Stars, that were Verticall to this Place, did compose; צרר *Tsarar*, which signifieth, *Angustijs affici*. Besides these Foure Stars, saith *Chomer*, there were Foure other observed also, which made up two כפ *Caphs*; I know not Why though, saith He; unless it be, that these Letters are Fatall, and of Sad *Omen*. I shall adde my Conjecture here, that possibly they might point out these Two Names, *Cecrops*, and *Codrus*; which are the names

names of those Two Kings, under whom this Powerfull Monarchy had its Rise, and Fall.

The *Romane Consulate* could not maintain Its Power beyond the Term of 500. years: because that these Bounds were determinately prefixed to it, in this *Celestiall Booke*, by Eight Verticall Stars, which composed this Word,  *Raasch*, which bare this Sense, & Number: *Cacumen*, 501.

The *Monarchy* of *Julius Cæsar*, which was built upon the Ruine of the *Consulate*; as This also was, upon the Ejection of the Kings, was very neer of the same Continuance; and the End of it was in like manner prefixed by Six Sars, which made up these Three Letters,  *Scavar*, which signifies, *To Break*; the Number whereof is 502.

But, that we may produce something, concerning Things Yet to Come, *R. Chomer* assures us, that it is now a good while since, that this Celestiall Writing hath pointed out the Declining of Two great Empires of the East. The First is, that of the *Turkes*; over which there are observed seven Verticall Stars, which being read from the West to the East, (for, it would be a great Blessing, to see the Ruine

Ruine of this Empire,) make up this word, כאה *Caah*; which signifieth, to be *Battered, Feeble, Languishing*, and *Drawing to an End.* But now, seeing it may be doubted at what time this Empire shall be reduced to this Extremity; the same Letters doe clearely resolve this Doubt. For, the Middle Letter, which is *Aleph*, being made up of Brighter, and more Sparkling Stars, then the Others are, sheweth, saith *Chomer*, that Its Number is the Greater; so that, in This place it standeth for 1000. and the First letter signifieth, 20. and the Last, 5. So that, when this Kingdome shall have accomplished the number of 1025. years, it shall then be overthrowne, and brought to Ruine. Now, if we reckon from the year of our Lord 630. which was the year, (according to our Vulgar Computation,) wherein the Foundation of this Empire was laid; we shall find, that it is to last till the year of our Lord 1655. for the compleating of the aforesaid number 1025. so that, reckoning from this present yeare, 1650. this Kingdome is to last but Five years longer.

Aleph, which in numbers, signifieth, 1. standeth also for 1000. as the rest of the letters also doe; as may be observed out of Hebrew Grammars.

The Other Eastern Kingdome, whose Declining is pointed out by the Stars, according to *K. Chomer*, is that of *China*: but this *Rabbin* delivers himself in such an Obscure manner,

manner, in discoursing of this last piece of *Celestiall Writing*; as that, till I understand it better, I shall forbeare to set it downe. Hee produceth also diverse Others, which doe define the Particular Durations of most of the Kingdomes of *Europe:* all which I may happily communicate to the World hereafter, when I have first seene, how these *Curiosities* are received.

12. Now, that I may freely deliver my owne Judgment concerning this *Celestiall Writing*, I must take Liberty to propose some few Objections, which, I have found, may be brought against it.

The First is, that if so be, by this *Writing*, all the Great Mutations in the World may be known; it is possible then, that the End of the World may in like manner be found out by It; as being the Greatest, and most Important of all the rest: so that Men may, by a naturall Meanes, attain to the knowledge of This Great Secret: which is Contrary to the Holy Scriptures.

The Second is, that Astrologers have been able to foretel many of these Mutations, which have afterwards come to passe accordingly; and yet have never had any knowledge of This strange Kind of *Writing*: It is therefore Useless, and Imaginary.

The Third is, that the Position of the Stars

is

is not so Essentiall to the Letter, which it is brought to make up; but that the same Star may as well make, for Example, a *Resch*, as a *Daleth*; and so of all the rest: and Consequently, Severall Men, forming several Characters of the same Starres, may draw from them Contrary senses, the one to the other.

But to all these Objections, I answer briefly thus. To the First, I say, that it is not Necessary, that this *Celestiall Writing* should foreshew the end of the World; becaus that God may have reserved this Secret to Himselfe: Or else, that It will Really foretel This hereafter; when those Other Signes, set downe by the Evangelists, shall shew it also: it being all one to say, that the Starres shall fore-shew it by some certaine *Writing*; as to say, that the *Sun*, and the *Moone* shall foretell it, by their being Darkned.

Math. 24. 29. *Mar.* 13. 24. *Luc.* 21. 25.

To the Second, I answer; that the Foure Grand Causes, which (according to the Opinion of Astrologers) produce the greatest Mutations; the First whereof is, the Changing of the *Apogæum*, and *Perigæum* of the Planets: the Second, the Changing of the Excentricity of the *Sun*, of *Venus*, of *Mercury*, of *Saturne*, of *Jupiter*, and of *Mars*: the Third, the diverse Figure of the Obliquity of the Zodiacke; and the Fourth, the Conjunction, (cheifly the Great one) of the Superiour Planets: I say, that

Bard. 1. *Aph.*

that all these Foure Causes may, for the most part, be comprized within this *Celestiall Writing*: that is to say, that it hath happened very often, that at what time this *Celestiall Writing* did point out some great Change, there was at the same time also a Conjunction of the Superiour Planets; or else, some one of the Three other forenamed Causes. So that They, not understanding any thing of this *Celestiall Writing*, imputed those changes which they observed to come to passe, to those Foure Reasons only. But that it may clearly appeare unto us, that These have not been the True Causes of all these Changes; we need but have recourse to the *Chronologies*, and Particular Annals of each severall Kingdome, and compare them with the Astrologicall Observations; and wee shall finde, that the greatest part of all the Grand Mutations have happened, without any Conjunction of the Greater Planets, or any of the other Causes before specified. So that we must necessarily flye to some other more Certain Means, by which we may be able to foreknow, by the Aspects, and Motions of the Stars, all these Events. Now this Means can be no Other, as it seemeth, but this *Celestiall Writing*.

To the Third Objection, which seemeth to have the most Weight in it, it may be answered, that it is true indeed, that a Man may make

a *Resch*

a *Resch* of the same Star, that another man perhaps will make a *Daleth* of: but in This, as in many other things, wee are to follow the Tradition of the Ancients, and to rest satisfied with what They have delivered unto us. Otherwise, there will not be any Certainty at all, in any One of the rest of the Sciences; especially in Astrology: which requireth, that those Stars which compose, for Example, the Constellation of *Aries*, or the *Ramme*, should be described rather in the Figure of this Beast, then in that of an *Oxe*, or a *Horse*; and so in all the rest. So that who ever should represent the Figure of a *Bull*, among the Stars that belong to the *Ramme*; and the Figure of a *Ramme*, among those of the *Bull*; he would destroy the very Principles of Astrology: notwithstanding that the Stars of *Taurus* would as well bear the Figure of a *Ramme*, as of a *Bull*. In like manner, he that should make a *Resch* of such a Star, as he should have made a *Daleth* of; notwithstanding that the Star would beare it, yet would he overthrow the Principles of this *Celestiall Writing*.

If it be now demanded; who it is, that is to judge of the vast number of New Letters that are made daily, by the Diverse Aspects of the Planets? I answer; that it appertaineth to those Men, who are Piously, and Religiously versed in this *Heavenly Writing*; and, not to all kind

kind of Persons indifferently. But I shall as yet suspend my own Judgment, as wel in This, as in all the rest of these *Curiosities*, which I have here delivered; till such time as I shall have found either Weaker, or Stronger Reasons.

THE END.

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